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NUMBERED DISCOURSES

Pāli English

A translation of Aṅguttaranikāya by

BHIKKHU SUJATO

Aṅguttara Nikāya:Numbered Discourses

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Translated for SuttaCentral by

Sujato Bhikkhu

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247. Thūpārahasutta: Worthy of a Monument
248. Paññāvuddhisutta: The Growth of Wisdom

249. Bahukārasutta: Very Helpful
250. Paṭhamavohārasutta: Expressions (1st)
251. Dutiyavohārasutta: Expressions (2nd)
252. Tatiyavohārasutta: Expressions (3rd)
253. Catutthavohārasutta: Expressions (4th)
254. Abhiññāsutta: Insight
255. Pariyesanāsutta: Searches
256. Saṅgahavatthusutta: Ways of Being Inclusive
257. Mālukyaputtasutta: With Māluṅkyaputta
258. Kulasutta: Families
259. Paṭhamaājānīyasutta: A Thoroughbred (1st)
260. Dutiyaājānīyasutta: A Thoroughbred (2nd)
261. Balasutta: Powers
262. Araññasutta: Wilderness
263. Kammasutta: Deeds
264. Pāṇātipātīsutta: Killing Living Creatures
265. Adinnādāyīsutta: Stealing
266. Micchācārīsutta: Misconduct
267. Musāvādīsutta: Lying
268. Pisuṇavācāsutta: Divisive Speech
269. Pharusavācāsutta: Harsh Speech
270. Samphappalāpasutta: Talking Nonsense
271. Abhijjhālusutta: Covetousness
272. Byāpannacittasutta: Ill Will
273. Micchādiṭṭhisutta: Wrong View
274. Satipaṭṭhānasutta: Mindfulness Meditation
275. Sammappadhānasutta: Right Efforts
276. Iddhipādasutta: Bases of Psychic Power
277–303. Pariññādisutta 277–303. Complete Understanding, Etc.
304–783. Dosaabhiññādisutta 304–783. Insight into Hate, Etc.
Numbered Discourses 5
1. Saṅkhittasutta: In Brief
2. Vitthatasutta: In Detail
3. Dukkhasutta: Suffering
4. Yathābhatasutta: Cast Down
5. Sikkhāsutta: Disrobing

6. Samāpattisutta: Becoming
7. Kāmasutta: Sensual Pleasures
8. Cavanasutta: Failure
9. Paṭhamaagāravasutta: Disrespect (1st)
10. Dutiyaagāravasutta: Disrespect (2nd)
11. Ananussutasutta: Not Learned From Anyone Else
12. Kūṭasutta: Peak
13. Saṅkhittasutta: In Brief
14. Vitthatasutta: In Detail
15. Daṭṭhabbasutta: Should Be Seen
16. Punakūṭasutta: The Peak, Again
17. Paṭhamahitasutta: One's Own Welfare
18. Dutiyahitasutta: Welfare of Others (2nd)
19. Tatiyahitasutta: The Welfare of Neither
20. Catutthahitasutta: The Welfare of Both
21. Paṭhamaagāravasutta: Disrespect (1st)
22. Dutiyaagāravasutta: Disrespect (2nd)
23. Upakkilesasutta: Corruptions
24. Dussīlasutta: Unethical
25. Anuggahitasutta: Supported
26. Vimuttāyatanasutta: Opportunities for Freedom
27. Samādhisutta: Immersion
28. Pañcaṅgikasutta: With Five Factors
29. Caṅkamasutta: Walking Meditation
30. Nāgitasutta: With Nāgita
31. Sumanasutta: With Sumanā
32. Cundīsutta: With Cundī
33. Uggahasutta: With Uggaha
34. Sīhasenāpatisutta: With General Sīha
35. Dānānisaṁsasutta: The Benefits of Giving
36. Kāladānasutta: Timely Gifts
37. Bhojanasutta: Food
38. Saddhasutta: Faith
39. Puttasutta: A Child
40. Mahāsālaputtasutta: Great Sal Trees
41. Ādiyasutta: Getting Rich

42. Sappurisasutta: A Good Person
43. Iṭṭhasutta: Likable
44. Manāpadāyīsutta: Agreeable
45. Puññābhisandasutta: Overflowing Merit
46. Sampadāsutta: Success
47. Dhanasutta: Wealth
48. Alabbhanīyaṭhānasutta: Things That Cannot Be Had
49. Kosalasutta: The King of Kosala
50. Nāradasutta: With Nārada
51. Āvaraṇasutta: Obstacles
52. Akusalarāsisutta: A Heap of the Unskillful
53. Padhāniyaṅgasutta: Factors That Support Meditation
54. Samayasutta: Times Good for Meditation
55. Mātāputtasutta: Mother and Son
56. Upajjhāyasutta: Mentor
57. Abhiṇhapaccavekkhitabbaṭhānasutta: Subjects for Regular Reviewing
58. Licchavikumārakasutta: The Licchavi Youths
59. Paṭhamavuḍḍhapabbajitasutta: Gone Forth When Old (1st)
60. Dutiyavuḍḍhapabbajitasutta: Gone Forth When Old (2nd)
61. Paṭhamasaññāsutta: Perceptions (1st)
62. Dutiyasaññāsutta: Perceptions (2nd)
63. Paṭhamavaḍḍhisutta: Growth (1st)
64. Dutiyavaḍḍhisutta: Growth (2nd)
65. Sākacchasutta: Discussion
66. Sājīvasutta: Sharing Life
67. Paṭhamaiddhipādasutta: Bases of Psychic Power (1st)
68. Dutiyaiddhipādasutta: Bases of Psychic Power (2nd)
69. Nibbidāsutta: Disillusionment
70. Āsavakkhayasutta: The Ending of Defilements
71. Paṭhamacetovimuttiphalasutta: Freedom of Heart is the Fruit (1st)
72. Dutiyacetovimuttiphalasutta: Freedom of Heart is the Fruit (2nd)
73. Paṭhamadhammavihārīsutta: One Who Lives by the Teaching (1st)

74. Dutiyadhammavihārīsutta: One Who Lives by the Teaching (2nd)
75. Paṭhamayodhājīvasutta: Warriors (1st)
76. Dutiyayodhājīvasutta: Warriors (2nd)
77. Paṭhamaanāgatabhayasutta: Future Perils (1st)
78. Dutiyaanāgatabhayasutta: Future Perils (2nd)
79. Tatiyaanāgatabhayasutta: Future Perils (3rd)
80. Catutthaanāgatabhayasutta: Future Perils (4th)
81. Rajanīyasutta: Desirable
82. Vītarāgasutta: Free of Greed
83. Kuhakasutta: Deceiver
84. Assaddhasutta: Faithless
85. Akkhamasutta: Cannot Endure
86. Paṭisambhidāpattasutta: Attaining the Methods of Textual Analysis
87. Sīlavantasutta: Ethical
88. Therasutta: Senior Mendicants
89. Paṭhamasekhasutta: A Trainee (1st)
90. Dutiyasekhasutta: A Trainee (2nd)
91. Paṭhamasampadāsutta: Accomplishments (1st)
92. Dutiyasampadāsutta: Accomplishment (2nd)
93. Byākaraṇasutta: Declarations
94. Phāsuvihārasutta: Living Comfortably
95. Akuppasutta: Unshakable
96. Sutadharasutta: Remembering What You’ve Learned
97. Kathāsutta: Talk
98. Āraññakasutta: In the Wilderness
99. Sīhasutta: The Lion
100. Kakudhatherasutta: With Kakudha
101. Sārajjasutta: Assurance
102. Ussaṅkitasutta: Suspected
103. Mahācorasutta: A Master Thief
104. Samaṇasukhumālasutta: An Exquisite Ascetic of Ascetics
105. Phāsuvihārasutta: Living Comfortably
106. Ānandasutta: With Ānanda
107. Sīlasutta: Ethics

108. Asekhasutta: An adept
109. Cātuddisasutta: All Four Directions
110. Araññasutta: Wilderness
111. Kulūpakasutta: Visiting Families
112. Pacchāsamaṇasutta: An Ascetic to Follow Behind on Almsround
113. Sammāsamādhisutta: Right Immersion
114. Andhakavindasutta: At Andhakavinda
115. Maccharinīsutta: Stingy
116. Vaṇṇanāsutta: Praise
117. Issukinīsutta: Jealous
118. Micchādiṭṭhikasutta: Having Wrong View
119. Micchāvācāsutta: Wrong Speech
120. Micchāvāyāmasutta: Wrong Effort
121. Gilānasutta: Sick
122. Satisūpaṭṭhitasutta: Mindfulness Well Established
123. Paṭhamaupaṭṭhākasutta: A Carer (1st)
124. Dutiyaupaṭṭhākasutta: A Carer (2nd)
125. Paṭhamaanāyussāsutta: Longevity (1st)
126. Dutiyaanāyussāsutta: Longevity (2nd)
127. Vapakāsasutta: Living Apart
128. Samaṇasukhasutta: An Ascetic's Happiness
129. Parikuppasutta: Fatal Wounds
130. Byasanasutta: Loss
131. Paṭhamacakkānuvattanasutta: Wielding Power (1st)
132. Dutiyacakkānuvattanasutta: Wielding Power (2nd)
133. Dhammarājāsutta: A Principled King
134. Yassaṁdisaṁsutta: In Whatever Region
135. Paṭhamapatthanāsutta: Aspiration (1st)
136. Dutiyapatthanāsutta: Aspiration (2nd)
137. Appaṁsupatisutta: Little Sleep
138. Bhattādakasutta: Eating Food
139. Akkhamasutta: Cannot Endure
140. Sotasutta: A Listener
141. Avajānātisutta: Scorn
142. Ārabhatisutta: Violation

143. Sārandadasutta: At Sārandada
144. Tikaṇḍakīsutta: At Tikaṇḍakī
145. Nirayasutta: Hell
146. Mittasutta: A Friend
147. Asappurisadānasutta: Gifts of a Bad Person
148. Sappurisadānasutta: Gifts of a Good Person
149. Paṭhamasamayavimuttasutta: Temporarily Free (1st)
150. Dutiyasamayavimuttasutta: Temporarily Free (2nd)
151. Paṭhamasammattaniyāmasutta: Inevitability Regarding the Right Path (1st)
152. Dutiyasammattaniyāmasutta: Inevitability Regarding the Right Path (2nd)
153. Tatiyasammattaniyāmasutta: Inevitability Regarding the Right Path (3rd)
154. Paṭhamasaddhammasammosasutta: The Decline of the True Teaching (1st)
155. Dutiyasaddhammasammosasutta: The Decline of the True Teaching (2nd)
156. Tatiyasaddhammasammosasutta: The Decline of the True Teaching (3rd)
157. Dukkathāsutta: Inappropriate Talk
158. Sārajjasutta: Timidity
159. Udāyīsutta: With Udāyī
160. Duppaṭivinodayasutta: Hard to Get Rid Of
161. Paṭhamaāghātapaṭivinayasutta: Getting Rid of Resentment (1st)
162. Dutiyaāghātapaṭivinayasutta: Getting Rid of Resentment (2nd)
163. Sākacchasutta: Discussions
164. Sājīvasutta: Sharing a Way of Life
165. Pañhapucchāsutta: Asking Questions
166. Nirodhasutta: Cessation
167. Codanāsutta: Accusation
168. Sīlasutta: Ethics
169. Khippanisantisutta: Quick-witted
170. Bhaddajisutta: With Bhaddaji
171. Sārajjasutta: Timidity

172. Visāradasutta: Assured
173. Nirayasutta: Hell
174. Verasutta: Threats
175. Caṇḍālasutta: Outcaste
176. Pītisutta: Rapture
177. Vaṇijjāsutta: Trades
178. Rājāsutta: Kings
179. Gihisutta: A Layperson
180. Gavesīsutta: About Gavesī
181. Āraññikasutta: Wilderness Dwellers
182. Cīvarasutta: Robes
183. Rukkhamūlikasutta: Dwelling at the Root of a Tree
184. Sosānikasutta: Charnel Ground Dwellers
185. Abbhokāsikasutta: Open Air Dwellers
186. Nesajjikasutta: Those Who Never Lie Down
187. Yathāsanthatikasutta: Those Who Sleep Wherever a Mat is Laid
188. Ekāsanikasutta: Those Who Eat in One Sitting
189. Khalupacchābhattikasutta: Refusers of Late Food
190. Pattapiṇḍikasutta: Those Who Eat Only From the Almsbowl
191. Soṇasutta: Dogs
192. Doṇabrāhmaṇasutta: With the Brahmin Doṇa
193. Saṅgāravasutta: With Saṅgārava
194. Kāraṇapālīsutta: With Kāraṇapālī
195. Piṅgiyānīsutta: Piṅgiyānī
196. Mahāsupinasutta: The Great Dreams
197. Vassasutta: Obstacles to Rain
198. Vācāsutta: Well-Spoken Words
199. Kulasutta: Families
200. Nissāraṇīyasutta: Elements of Escape
201. Kimilasutta: With Kimbila
202. Dhammassavanasutta: Listening to the Teaching
203. Assājānīyasutta: A Thoroughbred
204. Balasutta: Powers
205. Cetokhilasutta: Emotional Barrenness
206. Vinibandhasutta: Shackles

207. Yāgusutta: Porridge
208. Dantakaṭṭhasutta: Chew Sticks
209. Gītassarasutta: The Sound of Singing
210. Muṭṭhassatisutta: Unmindful
211. Akkosakasutta: An Abuser
212. Bhaṇḍanakārakasutta: Starting Arguments
213. Sīlasutta: Ethics
214. Bahubhāṇisutta: Someone Who Talks a Lot
215. Paṭhamaakkhantisutta: Intolerance (1st)
216. Dutiyaakkhantisutta: Intolerance (2nd)
217. Paṭhamaapāsādikasutta: Uninspiring Conduct (1st)
218. Dutiyaapāsādikasutta: Uninspiring Conduct (2nd)
219. Aggisutta: Fire
220. Madhurāsutta: About Madhurā
221. Paṭhamadīghacārikasutta: Long Wandering (1st)
222. Dutiyadīghacārikasutta: Long Wandering (2nd)
223. Atinivāsasutta: Overstaying
224. Maccharīsutta: Stingy
225. Paṭhamakulūpakasutta: Visiting Families (1st)
226. Dutiyakulūpakasutta: Visiting Families (2nd)
227. Bhogasutta: Riches
228. Ussūrabhattasutta: Eating Late
229. Paṭhamakaṇhasappasutta: Black Snakes (1st)
230. Dutiyakaṇhasappasutta: Black Snakes (2nd)
231. Āvāsikasutta: A Resident Mendicant
232. Piyasutta: Liked
233. Sobhanasutta: Beautification
234. Bahūpakārasutta: Very Helpful
235. Anukampasutta: A Compassionate Mendicant
236. Paṭhamaavaṇṇārahasutta: Deserving Criticism (1st)
237. Dutiyaavaṇṇārahasutta: Deserving Criticism (2nd)
238. Tatiyaavaṇṇārahasutta: Deserving Criticism (3rd)
239. Paṭhamamacchariyasutta: Stinginess (1st)
240. Dutiyamacchariyasutta: Stinginess (2nd)
241. Paṭhamaduccaritasutta: Bad Conduct (1st)
242. Paṭhamakāyaduccaritasutta: Bad Bodily Conduct (1st)

243. Paṭhamavacīduccaritasutta: Bad Verbal Conduct (1st)
244. Paṭhamamanoduccaritasutta: Bad Mental Conduct (1st)
245. Dutiyaduccaritasutta: Bad Conduct (2nd)
246. Dutiyakāyaduccaritasutta: Bad Bodily Conduct (2nd)
247. Dutiyavacīduccaritasutta: Bad Verbal Conduct (2nd)
248. Dutiyamanoduccaritasutta: Bad Mental Conduct (2nd)
249. Sivathikasutta: A Charnel Ground
250. Puggalappasādasutta: Faith in Individuals
251. Upasampādetabbasutta: Who Should Give Ordination
252. Nissayasutta: Who Should Give Dependence
253. Sāmaṇerasutta: Who Should Have a Novice as Attendant
254. Pañcamacchariyasutta: Five Kinds of Stinginess
255. Macchariyappahānasutta: Giving Up Stinginess
256. Paṭhamajhānasutta: The First Absorption
257–263. Dutiyajhānasuttādisattaka 257–263. The Second Absorption, Etc.
264. Aparapaṭhamajhānasutta: Another Discourse on the First Absorption
265–271. Aparadutiyajhānasuttādi 265–271. Another Discourse on the Second Absorption, Etc.
272. Bhattuddesakasutta: A Meal Assigner
273–285. Senāsanapaññāpakasuttādi 273–285. A Lodgings Assigner
286. Bhikkhusutta: A Monk
287–292. Bhikkhunīsuttādi 287–292. A Nun
293. Ājīvakasutta: An Ājīvaka
294–302. Niganṭhasuttādi 294–302. A Niganṭha, Etc.
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Numbered Discourses 6
1. Paṭhamaāhuneyyasutta: Worthy of Offerings (1st)
2. Dutiyaāhuneyyasutta: Worthy of Offerings (2nd)

3. Indriyasutta: Faculties
4. Balasutta: Powers
5. Paṭhamaājānīyasutta: The Thoroughbred (1st)
6. Dutiyaājānīyasutta: The Thoroughbred (2nd)
7. Tatiyaājānīyasutta: The Thoroughbred (3rd)
8. Anuttariyasutta: Unsurpassable
9. Anussatiṭṭhānasutta: Topics for Recollection
10. Mahānāmasutta: With Mahānāma
11. Paṭhamasāraṇīyasutta: Warm-hearted (1st)
12. Dutiyasāraṇīyasutta: Warm-hearted (2nd)
13. Nissāraṇīyasutta: Elements of Escape
14. Bhaddakasutta: A Good Death
15. Anutappiyasutta: Regret
16. Nakulapitusutta: Nakula's Father
17. Soppasutta: Sleep
18. Macchabandhasutta: A Fish Dealer
19. Paṭhamamaraṇassatisutta: Mindfulness of Death (1st)
20. Dutiyamaraṇassatisutta: Mindfulness of Death (2nd)
21. Sāmakasutta: At Sāma Village
22. Aparihāniyasutta: Non-decline
23. Bhayasutta: Dangers
24. Himavantasutta: The Himalaya
25. Anussatiṭṭhānasutta: Topics for Recollection
26. Mahākaccānasutta: With Mahākaccāna
27. Paṭhamasamayasutta: Proper Occasions (1st)
28. Dutiyasamayasutta: Proper Occasions (2nd)
29. Udāyīsutta: With Udāyī
30. Anuttariyasutta: Unsurpassable
31. Sekhasutta: A Trainee
32. Paṭhamaaparihānasutta: Non-decline (1st)
33. Dutiyaaparihānasutta: Non-decline (2nd)
34. Mahāmoggallānasutta: With Mahāmoggallāna
35. Vijjābhāgiyasutta: Things That Play a Part in Realization
36. Vivādamūlasutta: Roots of Quarrels
37. Chaḷaṅgadānasutta: A Gift With Six Factors
38. Attakārīsutta: One's Own Volition

39. Nidānasutta: Sources
40. Kimilasutta: With Kimbila
41. Dārukkhandhasutta: A Tree Trunk
42. Nāgitasutta: With Nāgita
43. Nāgasutta: The Giant
44. Migasālāsutta: With Migasālā
45. Iṇasutta: Debt
46. Mahācundasutta: By Mahācunda
47. Paṭhamasandiṭṭhikasutta: Visible in This Very Life (1st)
48. Dutiyasandiṭṭhikasutta: Visible in This Very Life (2nd)
49. Khemasutta: With Khema
50. Indriyasaṁvarasutta: Sense Restraint
51. Ānandasutta: With Ānanda
52. Khattiyasutta: Aristocrats
53. Appamādasutta: Diligence
54. Dhammikasutta: About Dhammika
55. Soṇasutta: With Soṇa
56. Phaggunasutta: With Phagguṇa
57. Chaḷabhijātisutta: The Six Classes of Rebirth
58. Āsavasutta: Defilements
59. Dārukammikasutta: With Dārukammika
60. Hatthisāriputtasutta: With Hatthisāriputta
61. Majjhesutta: In the Middle
62. Purisindriyañāṇasutta: Knowledge of the Faculties of Persons
63. Nibbedhikasutta: Penetrative
64. Sīhanādasutta: The Lion’s Roar
65. Anāgāmiphalasutta: The Fruit of Non-Return
66. Arahattasutta: Perfection
67. Mittasutta: Friends
68. Saṅgaṇikārāmasutta: Enjoying Company
69. Devatāsutta: A God
70. Samādhisutta: Immersion
71. Sakkhibhabbasutta: Capable of Realizing
72. Balasutta: Strength
73. Paṭhamatajjhānasutta: First Absorption (1st)
74. Dutiyatajjhānasutta: First Absorption (2nd)

75. Dukkhasutta: Suffering
76. Arahattasutta: Perfection
77. Uttarimanussadhammasutta: Superhuman States
78. Sukhasomanassasutta: Joy and Happiness
79. Adhigamasutta: Achievement
80. Mahantattasutta: Greatness
81. Paṭhamanirayasutta: Hell (1st)
82. Dutiyanirayasutta: Hell (2nd)
83. Aggadhammasutta: The Best Thing
84. Rattidivasasutta: Day and Night
85. Sītibhāvasutta: Coolness
86. Āvaraṇasutta: Obstacles
87. Voropitasutta: A Murderer
88. Sussūsatisutta: Wanting to Listen
89. Appahāyasutta: Not Giving Up
90. Pahīnasutta: Given Up
91. Abhabbasutta: Can’t Give Rise
92. Paṭhamaabhabbaṭṭhānasutta: Things That Can’t Be Done (1st)
93. Dutiyaabhabbaṭṭhānasutta: Things That Can’t Be Done (2nd)
94. Tatiyaabhabbaṭṭhānasutta: Things That Can’t Be Done (3rd)
95. Catutthaabhabbaṭṭhānasutta: Things That Can’t Be Done (4th)
96. Pātubhāvasutta: Appearance
97. Ānisaṁsasutta: Benefit
98. Aniccasutta: Impermanence
99. Dukkhasutta: Suffering
100. Anattasutta: Not-Self
101. Nibbānasutta: Extinguished
102. Anavatthitasutta: Transience
103. Ukkhittāsikasutta: With a Drawn Sword
104. Atammayasutta: Non-identification
105. Bhavasutta: States of Existence
106. Taṇhāsutta: Craving
107. Rāgasutta: Greed
108. Duccaritasutta: Bad Conduct
109. Vitakkasutta: Thoughts
110. Saññāsutta: Perceptions

111. Dhātusutta: Elements
112. Assādasutta: Gratification
113. Aratisutta: Dissatisfaction
114. Santuṭṭhitāsutta: Contentment
115. Dovacassatāsutta: Hard to Admonish
116. Uddhaccasutta: Restlessness
117. Kāyānupassīsutta: Observing the Body
118. Dhammānupassīsutta: Observing Principles, Etc.
119. Tapussasutta: About Tapussa
120–139. Bhallikādisutta 120–139. About Bhallika, Etc.
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1. Paṭhamapiyasutta: Pleasing (1st)
2. Dutiyapiyasutta: Pleasing (2nd)
3. Saṅkhittabalasutta: Powers in Brief
4. Vitthatabalasutta: Powers in Detail
5. Saṅkhittadhanasutta: Wealth in Brief
6. Vitthatadhanasutta: Wealth in Detail
7. Uggasutta: With Ugga
8. Saṁyojanasutta: Fetters
9. Pahānasutta: Giving Up
10. Macchariyasutta: Stinginess
11. Paṭhamaanusayasutta: Underlying Tendencies (1st)
12. Dutiyaanusayasutta: Underlying Tendencies (2nd)
13. Kulasutta: A Family
14. Puggalasutta: Persons
15. Udakūpamāsutta: A Simile With Water
16. Aniccānupassīsutta: Observing Impermanence
17. Dukkhānupassīsutta: Observing Suffering
18. Anattānupassīsutta: Observing Not-self
19. Nibbānasutta: Extinguishment
20. Niddasavatthusutta: Qualifications for Graduation

21. Sārandadasutta: At Sārandada
22. Vassakārasutta: With Vassakāra
23. Paṭhamasattakasutta: Non-Decline for Mendicants (1st)
24. Dutiyasattakasutta: Non-Decline for Mendicants (2nd)
25. Tatiyasattakasutta: Non-Decline for Mendicants (3rd)
26. Bojjhaṅgasutta: Awakening Factors
27. Saññāsutta: Perceptions
28. Paṭhamaparihānisutta: Non-decline for a Mendicant Trainee
29. Dutiyaparihānisutta: Non-decline for a Lay Follower
30. Vipattisutta: Failures for a Lay Follower
31. Parābhavasutta: Downfalls for a Lay Follower
32. Appamādagāravasutta: Respect for Diligence
33. Hirigāravasutta: Respect for Conscience
34. Paṭhamasovacassatāsutta: Easy to Admonish (1st)
35. Dutiyasovacassatāsutta: Easy to Admonish (2nd)
36. Paṭhamamittasutta: A Friend (1st)
37. Dutiyamittasutta: A Friend (2nd)
38. Paṭhamapaṭisambhidāsutta: Textual Analysis (1st)
39. Dutiyapaṭisambhidāsutta: Textual Analysis (2nd)
40. Paṭhamavasasutta: Mastery of the Mind (1st)
41. Dutiyavasasutta: Mastery of the Mind (2nd)
42. Paṭhamaniddasasutta: Graduation (1st)
43. Dutiyaniddasasutta: Graduation (2nd)
44. Sattaviññāṇaṭṭhitisutta: Planes of Consciousness
45. Samādhiparikkhārasutta: Prerequisites for Immersion
46. Paṭhamaaggisutta: Fires (1st)
47. Dutiyaaggisutta: Fires (2nd)
48. Paṭhamasaññāsutta: Perceptions in Brief
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50. Methunasutta: Sex
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52. Dānamahapphalasutta: A Very Fruitful Gift
53. Nandamātāsutta: Nanda's Mother
54. Abyākatasutta: The Undeclared Points
55. Purisagatisutta: Places People Are Reborn
56. Tissabrahmāsutta: Tissa the Brahmā

57. Sīhasenāpatisutta: General Sīha
58. Arakkheyyasutta: Nothing to Hide
59. Kimilasutta: With Kimbila
60. Sattadhammasutta: Seven Qualities
61. Pacalāyamānasutta: Nodding Off
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63. Bhariyāsutta: Kinds of Wives
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65. Hirīottappasutta: Conscience and Prudence
66. Sattasūriyasutta: The Seven Suns
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75. Paṭhamavinayadharasutta: An Expert in the Monastic Law (1st)
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5. Paṭhamalokadhammasutta: Worldly Conditions (1st)
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7. Devadattavipattisutta: Devadatta's Failure
8. Uttaravipattisutta: Uttara on Failure
9. Nandasutta: Nanda
10. Kāraṇḍavasutta: Trash
11. Verañjasutta: At Verañja
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16. Dūteyyasutta: Going on a Mission
17. Paṭhamabandhanasutta: Catching (1st)
18. Dutiyabandhanasutta: Catching (2nd)
19. Pahārādasutta: With Pahārāda
20. Uposathasutta: Sabbath
21. Paṭhamauggasutta: With Ugga of Vesālī
22. Dutiyauggasutta: With Ugga of the Village of Hatthi

23. Paṭhamahatthakasutta: With Hatthaka (1st)
24. Dutiyahatthakasutta: With Hatthaka (2nd)
25. Mahānāmasutta: With Mahānāma
26. Jīvakasutta: With Jīvaka
27. Paṭhamabalasutta: Powers (1st)
28. Dutiyabalasutta: Powers (2nd)
29. Akkhaṇasutta: Lost Opportunities
30. Anuruddhamahāvitakkasutta: Anuruddha and the Great Thoughts
31. Paṭhamadānasutta: Giving (1st)
32. Dutiyadānasutta: Giving (2nd)
33. Dānavatthusutta: Reasons to Give
34. Khettasutta: A Field
35. Dānūpapattisutta: Rebirth by Giving
36. Puññakiriyavatthusutta: Grounds for Making Merit
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39. Abhisandasutta: Overflowing Merit
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41. Saṅkhittūposathasutta: The Sabbath With Eight Factors, In Brief
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47. Dutiyavisākhāsutta: With Visākhā on the Loveable Gods
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49. Paṭhamaidhalokikasutta: Winning in This Life (1st)
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59. Paṭhamapuggalasutta: Eight People (1st)
60. Dutiyapuggalasutta: Eight People (2nd)
61. Icchāsutta: Desire
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71. Paṭhamasaddhāsutta: Inspiring All Around (1st)
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79. Parihānasutta: Decline
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83. Mūlakasutta: Rooted
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87. Pattanikujjanasutta: Turning the Bowl Upside Down
88. Appasādapavedanīyasutta: A Proclamation of No Confidence
89. Paṭisāraṇīyasutta: Reconciliation
90. Sammāvattanasutta: Proper Behavior in a Case of Aggravated Misconduct

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6. Sevanāsutta: Association
7. Sutavāsutta: With Sutavā the Wanderer
8. Sajjhasutta: With the Wanderer Sajjha
9. Puggalasutta: Persons
10. Āhuneyyasutta: Worthy of Offerings to the Gods
11. Sīhanādasutta: Sāriputta’s Lion’s Roar
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13. Koṭṭhikasutta: With Koṭṭhita
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18. Navaṅguposathasutta: The Sabbath with Nine Factors
19. Devatāsutta: A Deity
20. Velāmasutta: About Velāma
21. Tiṭhānasutta: In Three Particulars
22. Assakhaḷuṅkasutta: A Wild Colt
23. Taṇhāmūlakasutta: Rooted in Craving
24. Sattāvāsasutta: Abodes of Sentient Beings
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27. Paṭhamaverasutta: Dangers and Threats (1st)
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29. Āghātavatthusutta: Grounds for Resentment

30. Āghātapaṭivinayasutta: Getting Rid of Resentment
31. Anupubbanirodhasutta: Progressive Cessations
32. Anupubbavihārasutta: Progressive Meditations
33. Anupubbavihārasamāpattisutta: The Nine Progressive Meditative Attainments
34. Nibbānasukhasutta: Extinguishment is Bliss
35. Gāvīupamāsutta: The Simile of the Cow
36. Jhānasutta: Depending on Absorption
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44. Paññāvimuttasutta: Freed by Wisdom
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52. Khemasutta: A Safe Place
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56. Abhayasutta: A Place Without Fear
57. Abhayappattasutta: Reaching a Place Without Fear
58. Passaddhisutta: Tranquility
59. Anupubbapassaddhisutta: Progressive Tranquility
60. Nirodhasutta: Cessation
61. Anupubbanirodhasutta: Progressive Cessation
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63. Sikkhādubbalyasutta: Weaknesses in Training and Mindfulness Meditation
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71. Cetokhilasutta: Emotional Barrenness
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2. Cetanākaraṇīyasutta: Making a Wish
3. Paṭhamaupanisasutta: Vital Conditions (1st)
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5. Tatiyaupanisasutta: Vital Conditions (3rd)
6. Samādhisutta: Immersion
7. Sāriputtasutta: Sāriputta
8. Jhānasutta: Inspiring All Around: the Absorptions
9. Santavimokkhasutta: Inspiring All Around: the Peaceful Liberations
10. Vijjāsutta: Inspiring All Around: the Three Knowledges
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12. Pañcaṅgasutta: Five Factors

13. Saṁyojanasutta: Fetters
14. Cetokhilasutta: Emotional Barrenness
15. Appamādasutta: Diligence
16. Āhuneyyasutta: Worthy of Offerings to the Gods
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19. Paṭhamaariyāvāsasutta: Abodes of the Noble Ones (1st)
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26. Kāḷīsutta: With Kāḷī
27. Paṭhamamahāpañhāsutta: The Great Questions (1st)
28. Dutiyamahāpañhāsutta: The Great Questions (2nd)
29. Paṭhamakosalasutta: Kosala (1st)
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39. Paṭhamaānandasutta: With Ānanda (1st)
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41. Vivādasutta: Arguments
42. Paṭhamavivādamūlasutta: Roots of Arguments (1st)
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52. Sāriputtasutta: With Sāriputta
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55. Parihānasutta: Decline
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69. Paṭhamakathāvatthusutta: Topics of Discussion (1st)
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83. Puṇṇiyasutta: With Puṇṇiya
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116. Ajitasutta: With Ajita
117. Saṅgāravasutta: With Saṅgārava

118. Orimatīrasutta: The Near Shore
119. Paṭhamapaccorohaṇīsutta: The Ceremony of Descent (1st)
120. Dutiyapaccorohaṇīsutta: The Ceremony of Descent (2nd)
121. Pubbaṅgamasutta: Forerunner
122. Āsavakkhayasutta: The Ending of Defilements
123. Paṭhamasutta: First
124. Dutiyasutta: Second
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127. Pañcamasutta: Fifth
128. Chaṭṭhasutta: Sixth
129. Sattamasutta: Seventh
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132. Dasamasutta: Tenth
133. Ekādasamasutta: Eleventh
134. Sādhusutta: Good
135. Ariyadhammasutta: The Teaching of the Noble Ones
136. Akusalasutta: Unskillful
137. Atthasutta: Beneficial
138. Dhammasutta: The Teaching
139. Sāsavasutta: Defiled
140. Sāvajjasutta: Blameworthy
141. Tapanīyasutta: Mortifying
142. Ācayagāmisutta: Accumulation
143. Dukkhudrayasutta: With Suffering as Outcome
144. Dukkhavipākasutta: Result in Suffering
145. Ariyamaggasutta: The Noble Path
146. Kaṇhamaggasutta: The Dark Path
147. Saddhammasutta: The True Teaching
148. Sappurisadhammasutta: The Teaching of the Good Persons
149. Uppādetabbasutta: Should Be Activated
150. Āsevitabbasutta: Should Be Cultivated
151. Bhāvetabbasutta: Should Be Developed
152. Bahulīkātabbasutta: Should Be Made Much Of
153. Anussaritabbasutta: Should Be Recollected

154. Sacchikātabbasutta: Should Be Realized
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174. Kammanidānasutta: Sources of Deeds
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178. Sādhusutta: Good
179. Ariyadhammasutta: The Teaching of the Noble Ones
180. Kusalasutta: Skillful
181. Atthasutta: Beneficial
182. Dhammasutta: The Teaching
183. Āsavasutta: Defiled
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185. Tapanīyasutta: Mortifying
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189. Ariyamaggasutta: The Noble Path
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195. Bhāvetabbadhammasutta: Principles That Should Be Developed

196. Bahulīkātabbasutta: Principles That Should Be Made Much Of
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211. Paṭhamanirayasaggasutta: Heaven and Hell (1st)
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213. Mātugāmasutta: A Female
214. Upāsikāsutta: A Laywoman
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216. Saṁsappanīyasutta: Creepy Creatures
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2. Cetanākaraṇīyasutta: Making a Wish
3. Paṭhamaupanisāsutta: Vital Conditions (1st)
4. Dutiyaupanisāsutta: Vital Conditions (2nd)
5. Tatiyaupanisāsutta: Vital Conditions (3rd)
6. Byasanasutta: Disasters
7. Saññāsutta: Percipient
8. Manasikārasutta: Awareness
9. Saddhasutta: With Sandha

10. Moranivāpasutta: At the Peacocks' Feeding Ground
11. Paṭhamamahānāmasutta: With Mahānāma (1st)
12. Dutiyamahānāmasutta: With Mahānāma (2nd)
13. Nandiyasutta: With Nandiya
14. Subhūtisutta: With Subhūti
15. Mettāsutta: The Benefits of Love
16. Aṭṭhakanāgarasutta: The Man From the City of Aṭṭhaka
17. Gopālasutta: The Cowherd
18. Paṭhamasamādhisutta: Immersion (1st)
19. Dutiyasamādhisutta: Immersion (2nd)
20. Tatiyasamādhisutta: Immersion (3rd)
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Aṅguttaranikāya: Numbered Discourses

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The “Numbered” or “Numerical” Discourses are usually known as Aṅguttara Nikāya in Pali, abbreviated AN. However, the Pali tradition also knows the form Ekottara (“one-up” or “incremental”), and this is the form usually found in the northern collections. These collections organize texts in numbered sets, from one to eleven. Compared to the other *nikāyas*, they are more oriented to the lay community. The Ekottarikāgama (EA) in Chinese is a highly unusual text, which features a range of variations within itself when it comes even to basic doctrines. It shares considerably less in common with the Pali Aṅguttara than the other collections do with their counterparts. In addition, there is a partial Ekottarikāgama in Chinese, as well as a variety of individual discourses and fragments in Chinese and Sanskrit.

Numbered Discourses 1

Aṅguttara Nikāya 1
Numbered Discourses 1

1. Rūpādivagga
1. Sights, Etc.

1

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Nāhaṁ, bhikkhave, aññaṁ ekarūpampi samanupassāmi yaṁ evaṁ purisassa cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, itthirūpaṁ.
"Mendicants, I do not see a single sight that occupies a man's mind like the sight of a woman.

Itthirūpaṁ, bhikkhave, purisassa cittaṁ pariyādāya tiṭṭhatī"ti.
The sight of a woman occupies a man's mind."

Paṭhamaṁ.

2

“Nāhaṁ, bhikkhave, aññaṁ ekasaddampi samanupassāmi yaṁ evaṁ purisassa cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, itthisaddo.
“Mendicants, I do not see a single sound that occupies a man’s mind like the sound of a woman.

Itthisaddo, bhikkhave, purisassa cittaṁ pariyādāya tiṭṭhatī”ti.
The sound of a woman occupies a man’s mind.”

Dutiyaṁ.

3

“Nāhaṁ, bhikkhave, aññaṁ ekagandhampi samanupassāmi yaṁ evaṁ purisassa cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, itthigandho.
“Mendicants, I do not see a single smell that occupies a man’s mind like the smell of a woman.

Itthigandho, bhikkhave, purisassa cittaṁ pariyādāya tiṭṭhatī”ti.
The smell of a woman occupies a man’s mind.”

Tatiyaṁ.

4

“Nāhaṁ, bhikkhave, aññaṁ ekarasampi samanupassāmi yaṁ evaṁ purisassa cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, itthiraso.
“Mendicants, I do not see a single taste that occupies a man’s mind like the taste of a woman.

Itthiraso, bhikkhave, purisassa cittaṁ pariyādāya tiṭṭhatī”ti.
The taste of a woman occupies a man’s mind.”

Catutthaṁ.

5

“Nāhaṁ, bhikkhave, aññaṁ ekaphoṭṭhabbampi samanupassāmi yaṁ evaṁ purisassa cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, itthiphoṭṭhabbo.
“Mendicants, I do not see a single touch that occupies a man’s mind like the touch of a woman.

Itthiphoṭṭhabbo, bhikkhave, purisassa cittaṁ pariyādāya tiṭṭhatī”ti.
The touch of a woman occupies a man’s mind.”

Pañcamaṁ.

6

“Nāhaṁ, bhikkhave, aññaṁ ekarūpampi samanupassāmi yaṁ evaṁ itthiyā cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, purisarūpaṁ.
“Mendicants, I do not see a single sight that occupies a woman’s mind like the sight of a man.

Purisarūpaṁ, bhikkhave, itthiyā cittaṁ pariyādāya tiṭṭhatī”ti.
The sight of a man occupies a woman’s mind.”

Chaṭṭhaṁ.

7

“Nāhaṁ, bhikkhave, aññaṁ ekasaddampi samanupassāmi yaṁ evaṁ itthiyā cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, purisasaddo.
“Mendicants, I do not see a single sound that occupies a woman’s mind like the sound of a man.

Purisasaddo, bhikkhave, itthiyā cittaṁ pariyādāya tiṭṭhatī”ti.
The sound of a man occupies a woman’s mind.”

Sattamaṁ.

8

“Nāhaṁ, bhikkhave, aññaṁ ekagandhampi samanupassāmi yaṁ evaṁ itthiyā cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, purisagandho.
“Mendicants, I do not see a single smell that occupies a woman’s mind like the smell of a man.

Purisagandho, bhikkhave, itthiyā cittaṁ pariyādāya tiṭṭhatī”ti.
The smell of a man occupies a woman’s mind.”

Aṭṭhamaṁ.

9

“Nāhaṁ, bhikkhave, aññaṁ ekarasampi samanupassāmi yaṁ evaṁ itthiyā cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, purisaraso.
“Mendicants, I do not see a single taste that occupies a woman’s mind like the taste of a man.

Purisaraso, bhikkhave, itthiyā cittaṁ pariyādāya tiṭṭhatī”ti.
The taste of a man occupies a woman’s mind.”

Navamaṁ.

10

“Nāhaṁ, bhikkhave, aññaṁ ekaphoṭṭhabbampi samanupassāmi yaṁ evaṁ itthiyā cittaṁ pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, purisaphoṭṭhabbo.
“Mendicants, I do not see a single touch that occupies a woman’s mind like the touch of a man.

Purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṁ pariyādāya tiṭṭhatī”ti.
The touch of a man occupies a woman’s mind.”

Dasamaṁ.

Rūpādivaggo paṭhamo.

11

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando uppajjati uppanno vā kāmacchando bhiyyobhāvāya vepullāya saṁvattati yathayidaṁ, bhikkhave, subhanimittaṁ.
“Mendicants, I do not see a single thing that gives rise to sensual desire, or, when it has arisen, makes it increase and grow like the feature of beauty.

Subhanimittaṁ, bhikkhave, ayoniso manasi karoto anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṁvattatī”ti.
When you attend improperly to the feature of beauty, sensual desire arises, and once arisen it increases and grows.”

Paṭhamaṁ.

12

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppanno vā byāpādo uppajjati uppanno vā byāpādo bhiyyobhāvāya vepullāya saṁvattati yathayidaṁ, bhikkhave, paṭighanimittaṁ.
“Mendicants, I do not see a single thing that gives rise to ill will, or, when it has arisen, makes it increase and grow like the feature of harshness.

Paṭighanimittaṁ, bhikkhave, ayoniso manasi karoto anuppanno ceva byāpādo uppajjati uppanno ca byāpādo bhiyyobhāvāya vepullāya saṁvattatī”ti.
When you attend improperly to the feature of harshness, ill will arises, and once arisen it increases and grows.”

Dutiyaṁ.

13

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannaṁ vā thinamiddhaṁ uppajjati uppannaṁ vā thinamiddhaṁ bhiyyobhāvāya vepullāya saṁvattati yathayidaṁ, bhikkhave, arati tandī vijambhitā bhattasammado cetaso ca līnattaṁ.
“Mendicants, I do not see a single thing that gives rise to dullness and drowsiness, or, when they have arisen, makes them increase and grow like discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.

Līnacittassa, bhikkhave, anuppannañceva thinamiddhaṁ uppajjati uppannañca thinamiddhaṁ bhiyyobhāvāya vepullāya saṁvattatī”ti.
When you have a sluggish mind, dullness and drowsiness arise, and once arisen they increase and grow.”

Tatiyaṁ.

14

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannaṁ vā uddhaccakukkuccaṁ uppajjati uppannaṁ vā uddhaccakukkuccaṁ bhiyyobhāvāya vepullāya saṁvattati yathayidaṁ, bhikkhave, cetaso avūpasamo.
“Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind.

Avūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṁ uppajjati uppannañca uddhaccakukkuccaṁ bhiyyobhāvāya vepullāya saṁvattatī”ti.
When you have no peace of mind, restlessness and remorse arise, and once arisen they increase and grow.”

Catutthaṁ.

15

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā uppajjati uppannā vā vicikicchā bhiyyobhāvāya vepullāya saṁvattati yathayidaṁ, bhikkhave, ayonisomanasikāro.
“Mendicants, I do not see a single thing that gives rise to doubt, or, when it has arisen, makes it increase and grow like improper attention.

Ayoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā uppajjati uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṁvattatī”ti.
When you attend improperly, doubt arises, and once arisen it increases and grows.”

Pañcamaṁ.

16

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando nuppajjati uppanno vā kāmacchando pahīyati yathayidaṁ, bhikkhave, asubhanimittaṁ.
“Mendicants, I do not see a single thing that prevents sensual desire from arising, or, when it has arisen, abandons it like the feature of ugliness.

Asubhanimittaṁ, bhikkhave, yoniso manasi karoto anuppanno ceva kāmacchando nuppajjati uppanno ca kāmacchando pahīyatī”ti.
When you attend properly to the feature of ugliness, sensual desire does not arise, or, if it has already arisen, it’s given up.”

Chaṭṭhaṁ.

17

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppanno vā byāpādo nuppajjati uppanno vā byāpādo pahīyati yathayidaṁ, bhikkhave, mettā cetovimutti.
“Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, abandons it like the heart’s release by love.

Mettaṁ, bhikkhave, cetovimuttiṁ yoniso manasi karoto anuppanno ceva byāpādo nuppajjati uppanno ca byāpādo pahīyatī”ti.
When you attend properly on the heart’s release by love, ill will does not arise, or, if it has already arisen, it’s given up.”

Sattamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannaṁ vā thinamiddhaṁ nuppajjati uppannaṁ vā thinamiddhaṁ pahīyati yathayidaṁ, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.
“Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor.

Āraddhavīriyassa, bhikkhave, anuppannañceva thinamiddhaṁ nuppajjati uppannañca thinamiddhaṁ pahīyatī”ti.
When you’re energetic, dullness and drowsiness do not arise, or, if they’ve already arisen, they’re given up.”

Aṭṭhamaṁ.

19

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannaṁ vā uddhaccakukkuccaṁ nuppajjati uppannaṁ vā uddhaccakukkuccaṁ pahīyati yathayidaṁ, bhikkhave, cetaso vūpasamo.
“Mendicants, I do not see a single thing that prevents restlessness and remorse from arising, or, when they have arisen, gives them up like peace of mind.

Vūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṁ nuppajjati uppannañca uddhaccakukkuccaṁ pahīyatī”ti.
When your mind is peaceful, restlessness and remorse do not arise, or, if they’ve already arisen, they’re given up.”

Navamaṁ.

20

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā nuppajjati uppannā vā vicikicchā pahīyati yathayidaṁ, bhikkhave, yonisomanasikāro.
“Mendicants, I do not see a single thing that prevents doubt from arising, or, when it has arisen, gives it up like proper attention.

Yoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā nuppajjati uppannā ca vicikicchā pahīyatī”ti.
When you attend properly, doubt does not arise, or, if it’s already arisen, it’s given up.”

Dasamaṁ.

Nīvaraṇappahānavaggo dutiyo.

21

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ abhāvitaṁ akammaniyaṁ hoti yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not developed like this, is as useless as the mind.

Cittaṁ, bhikkhave, abhāvitaṁ akammaniyaṁ hotī”ti.
An undeveloped mind is useless.”

Paṭhamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ bhāvitaṁ kammaniyaṁ hoti yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is developed like this, is as workable as the mind.

Cittaṁ, bhikkhave, bhāvitaṁ kammaniyaṁ hotī”ti.
A developed mind is workable.”

Dutiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ abhāvitaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not developed like this, is so very harmful as the mind.

Cittaṁ, bhikkhave, abhāvitaṁ mahato anatthāya saṁvattatī”ti.
An undeveloped mind is very harmful.”

Tatiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ bhāvitaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is developed like this, is so very beneficial as the mind.

Cittaṁ, bhikkhave, bhāvitaṁ mahato atthāya saṁvattatī”ti.
A developed mind is very beneficial.”

Catutthaṁ.

25

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ abhāvitaṁ apātubhūtaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not developed, with such untapped potential, is so very harmful as the mind.

Cittaṁ, bhikkhave, abhāvitaṁ apātubhūtaṁ mahato anatthāya saṁvattatī”ti.
An undeveloped mind, with untapped potential, is very harmful.”

Pañcamaṁ.

26

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ bhāvitaṁ pātubhūtaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is developed, with its potential realized, is so very beneficial as the mind.

Cittaṁ, bhikkhave, bhāvitaṁ pātubhūtaṁ mahato atthāya saṁvattatī”ti.
A developed mind, with its potential realized, is very beneficial.”

Chaṭṭhaṁ.

27

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ abhāvitaṁ abahulīkataṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, is so very harmful as the mind.

Cittaṁ, bhikkhave, abhāvitaṁ abahulīkataṁ mahato anatthāya saṁvattatī”ti.
An undeveloped and uncultivated mind is very harmful.”

Sattamaṁ.

28

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ bhāvitaṁ bahulīkataṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is developed and cultivated, is so very beneficial as the mind.

Cittaṁ, bhikkhave, bhāvitaṁ bahulīkataṁ mahato atthāya saṁvattatī”ti.
A developed and cultivated mind is very beneficial.”

Aṭṭhamaṁ.

29

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ abhāvitaṁ abahulīkataṁ dukkhādhivahaṁ hoti yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, brings such suffering as the mind.

Cittaṁ, bhikkhave, abhāvitaṁ abahulīkataṁ dukkhādhivahaṁ hotī”ti.
An undeveloped and uncultivated mind brings suffering.”

Navamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ bhāvitaṁ bahulīkataṁ sukhādhivahaṁ hoti yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is developed and cultivated, brings such happiness as the mind.

Cittaṁ, bhikkhave, bhāvitaṁ bahulīkataṁ sukhādhivahaṁ hotī”ti.
A developed and cultivated mind brings happiness.”

Dasamaṁ.

Akammaniyavaggo tatiyo.

31

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ adantaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not tamed, is so very harmful as the mind.

Cittaṁ, bhikkhave, adantaṁ mahato anatthāya saṁvattatī”ti.
A wild mind is very harmful.”

Paṭhamaṁ.

32

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ dantaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is tamed, is so very beneficial as the mind.

Cittaṁ, bhikkhave, dantaṁ mahato atthāya saṁvattatī”ti.
A tamed mind is very beneficial.”

Dutiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ aguttaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not guarded, is so very harmful as the mind.

Cittaṁ, bhikkhave, aguttaṁ mahato anatthāya saṁvattatī”ti.
An unguarded mind is very harmful.”

Tatiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ guttaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is guarded, is so very beneficial as the mind.

Cittaṁ, bhikkhave, guttaṁ mahato atthāya saṁvattatī”ti.
A guarded mind is very beneficial.”

Catutthaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ arakkhitaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not protected, is so very harmful as the mind.

Cittaṁ, bhikkhave, arakkhitaṁ mahato anatthāya saṁvattatī”ti.
An unprotected mind is very harmful.”

Pañcamaṁ.

36

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ rakkhitaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is protected, is so very beneficial as the mind.

Cittaṁ, bhikkhave, rakkhitaṁ mahato atthāya saṁvattatī”ti.
A protected mind is very beneficial.”

Chaṭṭhaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ asaṁvutaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it’s not restrained, is so very harmful as the mind.

Cittaṁ, bhikkhave, asaṁvutaṁ mahato anatthāya saṁvattatī”ti.
An unrestrained mind is very harmful.”

Sattamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ saṁvutaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is restrained, is so very beneficial as the mind.

Cittaṁ, bhikkhave, saṁvutaṁ mahato atthāya saṁvattatī”ti.
A restrained mind is very beneficial.”

Aṭṭhamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ adantaṁ aguttaṁ arakkhitaṁ asaṁvutaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is not tamed, guarded, protected, and restrained, is so very harmful as the mind.

Cittaṁ, bhikkhave, adantaṁ aguttaṁ arakkhitaṁ asaṁvutaṁ mahato anatthāya saṁvattatī”ti.
An untamed, unguarded, unprotected, and unrestrained mind is very harmful.”

Navamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ dantaṁ guttaṁ rakkhitaṁ saṁvutaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, cittaṁ.
“Mendicants, I do not see a single thing that, when it is tamed, guarded, protected, and restrained, is so very beneficial as the mind.

Cittaṁ, bhikkhave, dantaṁ guttaṁ rakkhitaṁ saṁvutaṁ mahato atthāya saṁvattatī”ti.
A tamed, guarded, protected, and restrained mind is very beneficial.”

Dasamaṁ.

Adantavaggo catuttho.

41

“Seyyathāpi, bhikkhave, sālisūkaṁ vā yavasūkaṁ vā micchāpaṇihitaṁ hatthena vā pādena vā akkantaṁ hatthaṁ vā pādaṁ vā bhecchati lohitaṁ vā uppādessatīti netaṁ ṭhānaṁ vijjati.
“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood.

Taṁ kissa hetu?
Why is that?

Micchāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the wrong way.

Evamevaṁ kho, bhikkhave, so vata bhikkhu micchāpaṇihitena cittena avijjaṁ bhecchati, vijjaṁ uppādessati, nibbānaṁ sacchikarissatīti netaṁ ṭhānaṁ vijjati.
In the same way, a mendicant whose mind is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment.

Taṁ kissa hetu?
Why is that?

Micchāpaṇihitattā, bhikkhave, cittassā”ti.
Because their mind is pointing the wrong way.”

Paṭhamaṁ.

“Seyyathāpi, bhikkhave, sālisūkaṁ vā yavasūkaṁ vā sammāpaṇihitaṁ hatthena vā pādena vā akkantaṁ hatthaṁ vā pādaṁ vā bhecchati lohitaṁ vā uppādessatīti ṭhānametaṁ vijjati.
“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

Taṁ kissa hetu?
Why is that?

Sammāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the right way.

Evamevaṁ kho, bhikkhave, so vata bhikkhu sammāpaṇihitena cittena avijjaṁ bhecchati, vijjaṁ uppādessati, nibbānaṁ sacchikarissatīti ṭhānametaṁ vijjati.
In the same way, a mendicant whose mind is pointing the right way can break ignorance, produce knowledge, and realize extinguishment.

Taṁ kissa hetu?
Why is that?

Sammāpaṇihitattā, bhikkhave, cittassā”ti.
Because the mind is pointing the right way.”

Dutiyaṁ.

“Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ paduṭṭhacittaṁ evaṁ cetasā ceto paricca pajānāmi:
“Mendicants, when I’ve comprehended the mind of a person whose mind is corrupted, I understand:

‘imamhi ce ayaṁ samaye puggalo kālaṁ kareyya, yathābhataṁ nikkhitto evaṁ niraye’.
‘If this person were to die right now, they would be cast down to hell.’

Taṁ kissa hetu?
Why is that?

Cittaṁ hissa, bhikkhave, paduṭṭhaṁ.
Because their mind is corrupted.

Cetopadosahetu pana, bhikkhave, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti.
Corruption of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

Tatiyaṁ.

“Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ pasannacittaṁ evaṁ cetasā ceto paricca pajānāmi:
“Mendicants, when I’ve comprehended the mind of a person whose mind is pure, I understand:

‘imamhi ce ayaṁ samaye puggalo kālaṁ kareyya, yathābhataṁ nikkhitto evaṁ sagge’.
‘If this person were to die right now, they would be raised up to heaven.’

Taṁ kissa hetu?
Why is that?

Cittaṁ hissa, bhikkhave, pasannaṁ.
Because their mind is pure.

Cetopasādahetu pana, bhikkhave, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
Purity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

Catutthaṁ.

“Seyyathāpi, bhikkhave, udakarahado āvilo luḷito kalalībhūto tattha cakkhumā puriso tīre ṭhito na passeyya sippisambukampi sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi.
“Suppose, mendicants, there was a lake that was cloudy, murky, and muddy. A person with good eyesight standing on the bank would not see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

Taṁ kissa hetu?
Why is that?

Āvilattā, bhikkhave, udakassa.
Because the water is clouded.

Evamevaṁ kho, bhikkhave, so vata bhikkhu āvilena cittena attatthaṁ vā ñassati paratthaṁ vā ñassati ubhayatthaṁ vā ñassati uttariṁ vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatīti netaṁ ṭhānaṁ vijjati.
In the same way, that a mendicant whose mind is clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is not possible.

Taṁ kissa hetu?
Why is that?

Āvilattā, bhikkhave, cittassā”ti.
Because their mind is clouded.”

Pañcamaṁ.

“Seyyathāpi, bhikkhave, udakarahado accho vippasanno anāvilo tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi.
“Suppose, mendicants, there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

Taṁ kissa hetu?
Why is that?

Anāvilattā, bhikkhave, udakassa.
Because the water is unclouded.

Evamevaṁ kho, bhikkhave, so vata bhikkhu anāvilena cittena attatthaṁ vā ñassati paratthaṁ vā ñassati ubhayatthaṁ vā ñassati uttariṁ vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatīti ṭhānametaṁ vijjati.
In the same way, that a mendicant whose mind is not clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is possible.

Taṁ kissa hetu?
Why is that?

Anāvilattā, bhikkhave, cittassā”ti.
Because their mind is unclouded.”

Chaṭṭhaṁ.

“Seyyathāpi, bhikkhave, yāni kānici rukkhajātānaṁ phandano tesaṁ aggamakkhāyati yadidaṁ mudutāya ceva kammaññatāya ca.
“Just as, mendicants, the boxwood is said to be the best kind of tree in terms of its pliability and workability,

Evamevaṁ kho ahaṁ, bhikkhave, nāññaṁ ekadhammampi samanupassāmi yaṁ evaṁ bhāvitaṁ bahulīkataṁ mudu ca hoti kammaññañca yathayidaṁ cittaṁ.
so too, I do not see a single thing that’s as pliable and workable as the mind, when it is developed and cultivated.

Cittaṁ, bhikkhave, bhāvitaṁ bahulīkataṁ mudu ca hoti kammaññañca hotī”ti.
A mind that is developed and cultivated is pliable and workable.”

Sattamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ lahuparivattaṁ yathayidaṁ cittaṁ.
“Mendicants, I do not see a single thing that’s as quick to change as the mind.

Yāvañcidaṁ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṁ cittan”ti.
So much so that it’s not easy to give a simile for how quickly the mind changes.”

Aṭṭhamaṁ.

“Pabhassaramidaṁ, bhikkhave, cittaṁ.
“This mind, mendicants, is radiant.

Tañca kho āgantukehi upakkilesehi upakkiliṭṭhan”ti.
But it’s corrupted by passing corruptions.”

Navamaṁ.

“Pabhassaramidaṁ, bhikkhave, cittaṁ.
“This mind, mendicants, is radiant.

Tañca kho āgantukehi upakkilesehi vippamuttan”ti.
And it is freed from passing corruptions.”

Dasamaṁ.

Paṇihitaacchavaggo pañcamo.

51

“Pabhassaramidaṁ, bhikkhave, cittaṁ.
“This mind, mendicants, is radiant.

Tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṁ.
But it is corrupted by passing corruptions.

Taṁ assutavā puthujjano yathābhūtaṁ nappajānāti.
An uneducated ordinary person does not truly understand this.

Tasmā ‘assutavato puthujjanassa cittabhāvanā natthī’ti vadāmī”ti.
So I say that the uneducated ordinary person has no development of the mind.”

Paṭhamaṁ.

“Pabhassaramidaṁ, bhikkhave, cittaṁ.
“This mind, mendicants, is radiant.

Tañca kho āgantukehi upakkilesehi vippamuttaṁ.
And it is freed from passing corruptions.

Taṁ sutavā ariyasāvako yathābhūtaṁ pajānāti.
An educated noble disciple truly understands this.

Tasmā ‘sutavato ariyasāvakassa cittabhāvanā atthī’ti vadāmī”ti.
So I say that the educated noble disciple has development of the mind.”

Dutiyaṁ.

“Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṁ āsevati;
“If, mendicants, a mendicant cultivates a mind of love even as long as a finger snap,

ayaṁ vuccati, bhikkhave:
they’re called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṁ raṭṭhapiṇḍaṁ bhuñjati’.
a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

Ko pana vādo ye naṁ bahulīkarontī”ti.
How much more so those who make much of it!”

Tatiyaṁ.

“Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṁ bhāveti;
“If, mendicants, a mendicant develops a mind of love even as long as a finger snap,

ayaṁ vuccati, bhikkhave:
they’re called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṁ raṭṭhapiṇḍaṁ bhuñjati’.
a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

Ko pana vādo ye naṁ bahulīkarontī”ti.
How much more so those who make much of it!”

Catutthaṁ.

“Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṁ manasi karoti;
“If, mendicants, a mendicant focuses on a mind of love even as long as a finger snap,

ayaṁ vuccati, bhikkhave:
they’re called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro amoghaṁ raṭṭhapiṇḍaṁ bhuñjati’.
a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

Ko pana vādo ye naṁ bahulīkarontī”ti.
How much more so those who make much of it!”

Pañcamaṁ.

“Ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā, sabbe te manopubbaṅgamā.
“Mendicants, intention is the forerunner of all qualities whatsoever that are unskillful, part of the unskillful, on the side of the unskillful.

Mano tesaṁ dhammānaṁ paṭhamaṁ uppajjati, anvadeva akusalā dhammā”ti.
Intention arises first, and unskillful qualities follow right behind.”

Chaṭṭhaṁ.

“Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te manopubbaṅgamā.
“Mendicants, intention is the forerunner of all qualities whatsoever that are skillful, part of the skillful, on the side of the skillful.

Mano tesaṁ dhammānaṁ paṭhamaṁ uppajjati, anvadeva kusalā dhammā”ti.
Intention arises first, and skillful qualities follow right behind.”

Sattamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, pamādo.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like negligence.

Pamattassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you’re negligent, unskillful qualities arise and skillful qualities decline.”

Aṭṭhamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, appamādo.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like diligence.

Appamattassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you’re diligent, skillful qualities arise and unskillful qualities decline.”

Navamaṁ.

60

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, kosajjaṁ.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like laziness.

Kusītassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you’re lazy, unskillful qualities arise and skillful qualities decline.”

Dasamaṁ.

Accharāsaṅghātavaggo chaṭṭho.

61

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, vīriyārambho.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like arousing energy.

Āraddhavīriyassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you’re energetic, skillful qualities arise and unskillful qualities decline.”

Paṭhamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, mahicchatā.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like having many wishes.

Mahicchassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you have many wishes, unskillful qualities arise and skillful qualities decline.”

Dutiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, appicchatā.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like having few wishes.

Appicchassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you have few wishes, skillful qualities arise and unskillful qualities decline.”

Tatiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, asantuṭṭhitā.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of contentment.

Asantuṭṭhassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you lack contentment, unskillful qualities arise and skillful qualities decline.”

Catutthaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, santuṭṭhitā.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like contentment.

Santuṭṭhassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you’re contented, skillful qualities arise and unskillful qualities decline.”

Pañcamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, ayonisomanasikāro.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like improper attention.

Ayoniso, bhikkhave, manasi karoto anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you attend improperly, unskillful qualities arise and skillful qualities decline.”

Chaṭṭhaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, yonisomanasikāro.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like proper attention.

Yoniso, bhikkhave, manasi karoto anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you attend properly, skillful qualities arise and unskillful qualities decline.”

Sattamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, asampajaññaṁ.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of situational awareness.

Asampajānassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you lack situational awareness, unskillful qualities arise and skillful qualities decline.”

Aṭṭhamaṁ.

69

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, sampajaññaṁ.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like situational awareness.

Sampajānassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you have situational awareness, skillful qualities arise and unskillful qualities decline.”

Navamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, pāpamittatā.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like bad friends.

Pāpamittassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you have bad friends, unskillful qualities arise and skillful qualities decline.”

Dasamaṁ.

Vīriyārambhādivaggo sattamo.

71

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, kalyāṇamittatā.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends.

Kalyāṇamittassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you have good friends, skillful qualities arise and unskillful qualities decline.”

Paṭhamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, anuyogo akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like pursuing bad habits and not good habits.

Anuyogā, bhikkhave, akusalānaṁ dhammānaṁ, ananuyogā kusalānaṁ dhammānaṁ anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you pursue bad habits and not good habits, unskillful qualities arise and skillful qualities decline.”

Dutiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, anuyogo kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like pursuing good habits and not bad habits.

Anuyogā, bhikkhave, kusalānaṁ dhammānaṁ, ananuyogā akusalānaṁ dhammānaṁ anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you pursue good habits and not bad habits, skillful qualities arise and unskillful qualities decline.”

Tatiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā nuppajjanti uppannā vā bojjhaṅgā na bhāvanāpāripūriṁ gacchanti yathayidaṁ, bhikkhave, ayonisomanasikāro.
“Mendicants, I do not see a single thing that prevents the awakening factors from arising, or, if they’ve already arisen, prevents them from being fully developed like improper attention.

Ayoniso, bhikkhave, manasi karoto anuppannā ceva bojjhaṅgā nuppajjanti uppannā ca bojjhaṅgā na bhāvanāpāripūriṁ gacchantī”ti.
When you attend improperly, the awakening factors don’t arise, or, if they’ve already arisen, they’re not fully developed.”

Catutthaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā uppajjanti uppannā vā bojjhaṅgā bhāvanāpāripūriṁ gacchanti yathayidaṁ, bhikkhave, yonisomanasikāro.
“Mendicants, I do not see a single thing that gives rise to the awakening factors, or, if they’ve already arisen, fully develops them like proper attention.

Yoniso, bhikkhave, manasi karoto anuppannā ceva bojjhaṅgā uppajjanti uppannā ca bojjhaṅgā bhāvanāpāripūriṁ gacchantī”ti.
When you attend properly, the awakening factors arise, or, if they’ve already arisen, they’re fully developed.”

Pañcamaṁ.

“Appamattikā esā, bhikkhave, parihāni yadidaṁ ñātiparihāni.
“Loss of relatives, mendicants, is a small thing.

Etaṁ patikiṭṭhaṁ, bhikkhave, parihānīnaṁ yadidaṁ paññāparihānī”ti.
Wisdom is the worst thing to lose.”

Chaṭṭhaṁ.

77

“Appamattikā esā, bhikkhave, vuddhi yadidaṁ ñātivuddhi.
“Growth of relatives, mendicants, is a small thing.

Etadaggaṁ, bhikkhave, vuddhīnaṁ yadidaṁ paññāvuddhi.
Wisdom is the best thing to grow.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘paññāvuddhiyā vaddhissāmā’ti.
‘We will grow in wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Sattamaṁ.

“Appamattikā esā, bhikkhave, parihāni yadidaṁ bhogaparihāni.
“Loss of wealth, mendicants, is a small thing.

Etaṁ patikiṭṭhaṁ, bhikkhave, parihānīnaṁ yadidaṁ paññāparihānī”ti.
Wisdom is the worst thing to lose.”

Aṭṭhamaṁ.

“Appamattikā esā, bhikkhave, vuddhi yadidaṁ bhogavuddhi.
“Growth of wealth, mendicants, is a small thing.

Etadaggaṁ, bhikkhave, vuddhīnaṁ yadidaṁ paññāvuddhi.
Wisdom is the best thing to grow.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘paññāvuddhiyā vaddhissāmā’ti.
‘We will grow in wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Navamaṁ.

“Appamattikā esā, bhikkhave, parihāni yadidaṁ yasoparihāni.
“Loss of fame, mendicants, is a small thing.

Etaṁ patikiṭṭhaṁ, bhikkhave, parihānīnaṁ yadidaṁ paññāparihānī”ti.
Wisdom is the worst thing to lose.”

Dasamaṁ.

“Appamattikā esā, bhikkhave, vuddhi yadidaṁ yasovuddhi.
“Growth of fame, mendicants, is a small thing.

Etadaggaṁ, bhikkhave, vuddhīnaṁ yadidaṁ paññāvuddhi.
Wisdom is the best thing to grow.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘paññāvuddhiyā vaddhissāmā’ti.
‘We will grow in wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Ekādasamaṁ.

Kalyāṇamittādivaggo aṭṭhamo.

82

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, pamādo.
“Mendicants, I do not see a single thing that is so very harmful as negligence.

Pamādo, bhikkhave, mahato anatthāya saṁvattatī”ti.
Negligence is very harmful.”

Paṭhamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, appamādo.
“Mendicants, I do not see a single thing that is so very beneficial as diligence.

Appamādo, bhikkhave, mahato atthāya saṁvattatī”ti.
Diligence is very beneficial.”

Dutiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, kosajjaṁ.
“Mendicants, I do not see a single thing that is so very harmful as laziness.

Kosajjaṁ, bhikkhave, mahato anatthāya saṁvattatī”ti.
Laziness is very harmful.”

Tatiyaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, vīriyārambho.
“Mendicants, I do not see a single thing that is so very beneficial as arousing energy.

Vīriyārambho, bhikkhave, mahato atthāya saṁvattatī”ti.
Arousing energy is very beneficial.”

Catutthaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, mahicchatā.
“Mendicants, I do not see a single thing that is so very harmful as having many wishes.

Mahicchatā, bhikkhave, mahato anatthāya saṁvattatī”ti.
Having many wishes is very harmful.”

Pañcamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, appicchatā.
“Mendicants, I do not see a single thing that is so very beneficial as having few wishes.

Appicchatā, bhikkhave, mahato atthāya saṁvattatī”ti.
Having few wishes is very beneficial.”

Chaṭṭhaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, asantuṭṭhitā.
“Mendicants, I do not see a single thing that is so very harmful as lack of contentment.

Asantuṭṭhitā, bhikkhave, mahato anatthāya saṁvattatī”ti.
Lack of contentment is very harmful.”

Sattamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, santuṭṭhitā.
“Mendicants, I do not see a single thing that is so very beneficial as contentment.

Santuṭṭhitā, bhikkhave, mahato atthāya saṁvattatī”ti.
Contentment is very beneficial.”

Aṭṭhamaṁ.

90

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, ayonisomanasikāro.
“Mendicants, I do not see a single thing that is so very harmful as improper attention.

Ayonisomanasikāro, bhikkhave, mahato anatthāya saṁvattatī”ti.
Improper attention is very harmful.”

Navamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, yoniso manasikāro.
“Mendicants, I do not see a single thing that is so very beneficial as proper attention.

Yonisomanasikāro, bhikkhave, mahato atthāya saṁvattatī”ti.
Proper attention is very beneficial.”

Dasamaṁ.

92

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, asampajaññaṁ.
“Mendicants, I do not see a single thing that is so very harmful as lack of situational awareness.

Asampajaññaṁ, bhikkhave, mahato anatthāya saṁvattatī”ti.
Lack of situational awareness is very harmful.”

Ekādasamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, sampajaññaṁ.
“Mendicants, I do not see a single thing that is so very beneficial as situational awareness.

Sampajaññaṁ, bhikkhave, mahato atthāya saṁvattatī”ti.
Situational awareness is very beneficial.”

Dvādasamaṁ.

94

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, pāpamittatā.
“Mendicants, I do not see a single thing that is so very harmful as bad friends.

Pāpamittatā, bhikkhave, mahato anatthāya saṁvattatī”ti.
Bad friends are very harmful.”

Terasamaṁ.

95

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, kalyāṇamittatā.
“Mendicants, I do not see a single thing that is so very beneficial as good friends.

Kalyāṇamittatā, bhikkhave, mahato atthāya saṁvattatī”ti.
Good friends are very beneficial.”

Cuddasamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, anuyogo akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ.
“Mendicants, I do not see a single thing that is so very harmful as pursuing bad habits and not good habits.

Anuyogo, bhikkhave, akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ mahato anatthāya saṁvattatī”ti.
Pursuing bad habits and not good habits is very harmful.”

Pannarasamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, anuyogo kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ.
“Mendicants, I do not see a single thing that is so very beneficial as pursuing good habits and not bad habits.

Anuyogo, bhikkhave, kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ mahato atthāya saṁvattatī”ti.
Pursuing good habits and not bad habits is very beneficial.”

Soḷasamaṁ.

Pamādādivaggo navamo.

98

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, pamādo.
“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as negligence.

Pamādo, bhikkhave, mahato anatthāya saṁvattatī”ti.
Negligence is very harmful.”

Paṭhamaṁ.

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, appamādo.
“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as diligence.

Appamādo, bhikkhave, mahato atthāya saṁvattatī”ti.
Diligence is very beneficial.”

Dutiyaṁ.

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, kosajjaṁ.
“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as laziness.

Kosajjaṁ, bhikkhave, mahato anatthāya saṁvattatī”ti.
Laziness is very harmful.”

Tatiyaṁ.

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, vīriyārambho.
“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as arousing energy.

Vīriyārambho, bhikkhave, mahato atthāya saṁvattatī”ti.
Arousing energy is very beneficial.”

Catutthaṁ.

102–109

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, mahicchatā …pe… appicchatā … asantuṭṭhitā … santuṭṭhitā … ayonisomanasikāro … yonisomanasikāro … asampajaññaṁ … sampajaññaṁ … dvādasamaṁ.

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as having many wishes … having few wishes … lack of contentment … contentment … improper attention … proper attention … lack of situational awareness … situational awareness …”

“Bāhiraṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, pāpamittatā.
“Taking into account exterior factors, mendicants, I do not see a single one that is so very harmful as bad friends.

Pāpamittatā, bhikkhave, mahato anatthāya saṁvattatī”ti.
Bad friends are very harmful.”

Terasamaṁ.

“Bāhiraṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, kalyāṇamittatā.
“Taking into account exterior factors, mendicants, I do not see a single one that is so very beneficial as good friends.

Kalyāṇamittatā, bhikkhave, mahato atthāya saṁvattatī”ti.
Good friends are very beneficial.”

Cuddasamaṁ.

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato anatthāya saṁvattati yathayidaṁ, bhikkhave, anuyogo akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ.
“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as pursuing bad habits and not good habits.

Anuyogo, bhikkhave, akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ mahato anatthāya saṁvattatī”ti.
Pursuing bad habits and not good habits is very harmful.”

Pannarasamaṁ.

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi yaṁ evaṁ mahato atthāya saṁvattati yathayidaṁ, bhikkhave, anuyogo kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ.
“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as pursuing good habits and not bad habits.

Anuyogo, bhikkhave, kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ mahato atthāya saṁvattatī”ti.
Pursuing good habits and not bad habits is very beneficial.”

Soḷasamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ saddhammassa sammosāya antaradhānāya saṁvattati yathayidaṁ, bhikkhave, pamādo.
“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like negligence.

Pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṁvattatī”ti.
Negligence leads to the decline and disappearance of the true teaching.”

Sattarasamaṁ.

115

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati yathayidaṁ, bhikkhave, appamādo.
“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like diligence.

Appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattatī”ti.
Diligence leads to the continuation, persistence, and enduring of the true teaching.”

Aṭṭhārasamaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ saddhammassa sammosāya antaradhānāya saṁvattati yathayidaṁ, bhikkhave, kosajjaṁ.
“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like laziness.

Kosajjaṁ, bhikkhave, saddhammassa sammosāya antaradhānāya saṁvattatī”ti.
Laziness leads to the decline and disappearance of the true teaching.”

Ekūnavīsatimaṁ.

117

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati yathayidaṁ, bhikkhave, vīriyārambho.
“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like arousing energy.

Vīriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattatī”ti.
Arousing energy leads to the continuation, persistence, and enduring of the true teaching.”

Vīsatimaṁ.

118–128

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ saddhammassa sammosāya antaradhānāya saṁvattati yathayidaṁ, bhikkhave, mahicchatā …pe… appicchatā … asantuṭṭhitā … santuṭṭhitā … ayonisomanasikāro … yonisomanasikāro … asampajaññaṁ … sampajaññaṁ … pāpamittatā … kalyāṇamittatā … anuyogo akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ.
“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like having many wishes … having few wishes … lack of contentment … contentment … improper attention … proper attention … lack of situational awareness … situational awareness … bad friends … good friends … pursuing bad habits and not good habits.

Anuyogo, bhikkhave, akusalānaṁ dhammānaṁ, ananuyogo kusalānaṁ dhammānaṁ saddhammassa sammosāya antaradhānāya saṁvattatī”ti.
Pursuing bad habits and not good habits leads to the decline and disappearance of the true teaching.”

Ekattiṁsatimaṁ.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati yathayidaṁ, bhikkhave, anuyogo kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ.
“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like pursuing good habits and not bad habits.

Anuyogo, bhikkhave, kusalānaṁ dhammānaṁ, ananuyogo akusalānaṁ dhammānaṁ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattatī”ti.
Pursuing good habits and not bad habits leads to the continuation, persistence, and enduring of the true teaching”

Bāttiṁsatimaṁ.

Catukkoṭikaṁ niṭṭhitaṁ.

“Ye te, bhikkhave, bhikkhū adhammaṁ dhammoti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, those mendicants who explain what is not the teaching as the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpentī”ti.
They make much bad karma and make the true teaching disappear.”

Tettiṁsatimaṁ.

“Ye te, bhikkhave, bhikkhū dhammaṁ adhammoti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, those mendicants who explain what is the teaching as not the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpentī”ti.
They make much bad karma and make the true teaching disappear.”

Catuttiṁsatimaṁ.

132–139

“Ye te, bhikkhave, bhikkhū avinayaṁ vinayoti dīpenti …pe… vinayaṁ avinayoti dīpenti …pe… abhāsitaṁ alapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti …pe… bhāsitaṁ lapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti …pe… anāciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti …pe… āciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti …pe… apaññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti …pe… paññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti;
“Those mendicants who explain what is not found in the texts on monastic training as found in those texts … what is found in the texts on monastic training as not found in those texts … what was not spoken and stated by the Realized One as spoken and stated by the Realized One … what was spoken and stated by the Realized One as not spoken and stated by the Realized One … what was not practiced by the Realized One as practiced by the Realized One … what was practiced by the Realized One as not practiced by the Realized One … what was not prescribed by the Realized One as prescribed by the Realized One … what was prescribed by the Realized One as not prescribed by the Realized One

te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpentī”ti.
They make much bad karma and make the true teaching disappear.”

Dvācattālīsatimaṁ.

Dutiyapamādādivaggo dasamo.

140

“Ye te, bhikkhave, bhikkhū adhammaṁ adhammoti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
“Mendicants, those mendicants who explain what is not the teaching as not the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Paṭhamaṁ.

“Ye te, bhikkhave, bhikkhū dhammaṁ dhammoti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
“Mendicants, those mendicants who explain what is the teaching as the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Dutiyaṁ.

142–149

“Ye te, bhikkhave, bhikkhū avinayaṁ avinayoti dīpenti …pe… vinayaṁ vinayoti dīpenti …pe… abhāsitaṁ alapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti …pe… bhāsitaṁ lapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti … pe… anāciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti … pe… āciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti …pe… apaññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti … pe… paññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti;
“Those mendicants who explain what is not found in the texts on monastic training as not found in the texts on monastic training … what is found in the texts on monastic training as found in the texts on monastic training … what was not spoken and stated by the Realized One as not spoken and stated by the Realized One … what was spoken and stated by the Realized One as spoken and stated by the Realized One … what was not practiced by the Realized One as not practiced by the Realized One … what was practiced by the Realized One as practiced by the Realized One … what was not prescribed by the Realized One as not prescribed by the Realized One … what was prescribed by the Realized One as prescribed by the Realized One …

te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Dasamaṁ.

Adhammavaggo ekādasamo.

150

“Ye te, bhikkhave, bhikkhū anāpattiṁ āpattīti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, those mendicants who explain non-offense as an offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpentī”ti.
They make much bad karma and make the true teaching disappear.”

Paṭhamaṁ.

“Ye te, bhikkhave, bhikkhū āpattiṁ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, those mendicants who explain an offense as non-offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpentī”ti.
Those mendicants make much bad karma and make the true teaching disappear.”

Dutiyaṁ.

152–159

“Ye te, bhikkhave, bhikkhū lahukaṁ āpattiṁ garukā āpattīti dīpenti …pe… garukaṁ āpattiṁ lahukā āpattīti dīpenti …pe… duṭṭhullaṁ āpattiṁ aduṭṭhullā āpattīti dīpenti …pe… aduṭṭhullaṁ āpattiṁ duṭṭhullā āpattīti dīpenti …pe… sāvasesaṁ āpattiṁ anavasesā āpattīti dīpenti …pe… anavasesaṁ āpattiṁ sāvasesā āpattīti dīpenti …pe… sappaṭikammaṁ āpattiṁ appaṭikammā āpattīti dīpenti …pe… appaṭikammaṁ āpattiṁ sappaṭikammā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Those mendicants who explain a light offense as a serious offense … a serious offense as a light offense … an offense committed with corrupt intention as an offense not committed with corrupt intention … an offense not committed with corrupt intention as an offense committed with corrupt intention … an offense requiring rehabilitation as an offense not requiring rehabilitation … an offense not requiring rehabilitation as an offense requiring rehabilitation … an offense with redress as an offense without redress … an offense without redress as an offense with redress are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpentī”ti.
Those mendicants make much bad karma and make the true teaching disappear.”

Dasamaṁ.

“Ye te, bhikkhave, bhikkhū anāpattiṁ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
“Mendicants, those mendicants who explain non-offense as non-offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Ekādasamaṁ.

“Ye te, bhikkhave, bhikkhū āpattiṁ āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
“Mendicants, those mendicants who explain an offense as an offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Dvādasamaṁ.

162–169

“Ye te, bhikkhave, bhikkhū lahukaṁ āpattiṁ lahukā āpattīti dīpenti … garukaṁ āpattiṁ garukā āpattīti dīpenti … duṭṭhullaṁ āpattiṁ duṭṭhullā āpattīti dīpenti … aduṭṭhullaṁ āpattiṁ aduṭṭhullā āpattīti dīpenti … sāvasesaṁ āpattiṁ sāvasesā āpattīti dīpenti … anavasesaṁ āpattiṁ anavasesā āpattīti dīpenti … sappaṭikammaṁ āpattiṁ sappaṭikammā āpattīti dīpenti … appaṭikammaṁ āpattiṁ appaṭikammā āpattīti dīpenti;
“Those mendicants who explain a light offense as a light offense … a serious offense as a serious offense … an offense committed with corrupt intention as an offense committed with corrupt intention … an offense not committed with corrupt intention as an offense not committed with corrupt intention … an offense requiring rehabilitation as an offense requiring rehabilitation … an offense not requiring rehabilitation as an offense not requiring rehabilitation … an offense with redress as an offense with redress … an offense without redress as an offense without redress

te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Vīsatimaṁ.

Anāpattivaggo dvādasamo.

170

“Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
“One person, mendicants, arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Katamo ekapuggalo?
What one person?

Tathāgato arahaṁ sammāsambuddho.
The Realized One, the perfected one, the fully awakened Buddha.

Ayaṁ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
This is the one person, mendicants, who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

171

“Ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṁ.
“The appearance of one person, mendicants, is rare in the world.

Katamassa ekapuggalassa?
What one person?

Tathāgatassa arahato sammāsambuddhassa.
The Realized One, the perfected one, the fully awakened Buddha.

Imassa kho, bhikkhave, ekapuggalassa pātubhāvo dullabho lokasmin”ti.
This is the one person, mendicants, whose appearance is rare in the world.”

172

“Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso.
“One person, mendicants, arises in the world who is an incredible human being.

Katamo ekapuggalo?
What one person?

Tathāgato arahaṁ sammāsambuddho.
The Realized One, the perfected one, the fully awakened Buddha.

Ayaṁ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati acchariyamanusso”ti.
This is the one person, mendicants, who arises in the world who is an incredible human being.”

173

“Ekapuggalassa, bhikkhave, kālakiriyā bahuno janassa anutappā hoti.
“The death of one person, mendicants, is regretted by many people.

Katamassa ekapuggalassa?
What one person?

Tathāgatassa arahato sammāsambuddhassa.
The Realized One, the perfected one, the fully awakened Buddha.

Imassa kho, bhikkhave, ekapuggalassa kālakiriyā bahuno janassa anutappā hotī”ti.
This is the one person, mendicants, whose death is regretted by many people.”

“Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṁ aggo.
“One person, mendicants, arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of bipeds.

Katamo ekapuggalo?
What one person?

Tathāgato arahaṁ sammāsambuddho.
The Realized One, the perfected one, the fully awakened Buddha.

Ayaṁ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṁ aggo”ti.
This is the one person, mendicants, who arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of bipeds.”

175–186

“Ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṁ anuttariyānaṁ pātubhāvo hoti, catunnaṁ paṭisambhidānaṁ sacchikiriyā hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphalasacchikiriyā hoti, sotāpattiphalasacchikiriyā hoti, sakadāgāmiphalasacchikiriyā hoti, anāgāmiphalasacchikiriyā hoti, arahattaphalasacchikiriyā hoti.
“With the appearance of one person, mendicants, there is the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection.

Katamassa ekapuggalassa?
What one person?

Tathāgatassa arahato sammāsambuddhassa.
The Realized One, the perfected one, the fully awakened Buddha.

Imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṁ anuttariyānaṁ pātubhāvo hoti, catunnaṁ paṭisambhidānaṁ sacchikiriyā hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphalasacchikiriyā hoti, sotāpattiphalasacchikiriyā hoti, sakadāgāmiphalasacchikiriyā hoti, anāgāmiphalasacchikiriyā hoti, arahattaphalasacchikiriyā hotī”ti.
This is the one person whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual

analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and release; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

“Nāhaṁ, bhikkhave, aññaṁ ekapuggalampi samanupassāmi yo evaṁ tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ sammadeva anuppavatteti yathayidaṁ, bhikkhave, sāriputto.
“Mendicants, I do not see a single other person who rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One like Sāriputta.

Sāriputto, bhikkhave, tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ sammadeva anuppavattetī”ti.
Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

Ekapuggalavaggo terasamo.

188–197

“Etadaggaṁ, bhikkhave, mama sāvakānaṁ bhikkhūnaṁ rattaññūnaṁ yadidaṁ aññāsikoṇḍañño. (1)
“The foremost of my monk disciples in seniority is Aññākoṇḍaññа.

… Mahāpaññānaṁ yadidaṁ sāriputto. (2)
… with great wisdom is Sāriputta.

… Iddhimantānaṁ yadidaṁ mahāmoggallāno. (3)
… with psychic power is Mahāmoggallāna.

… Dhutavādānaṁ yadidaṁ mahākassapo. (4)
… who advocate austerities is Mahākassapa.

… Dibbacakkhukānaṁ yadidaṁ anuruddho. (5)
… with clairvoyance is Anuruddha.

… Uccākulikānaṁ yadidaṁ bhaddiyo kāḷigodhāya putto. (6)
… from eminent families is Bhaddiya Kāḷigodhāyaputta.

… Mañjussarānaṁ yadidaṁ lakuṇḍaka bhaddiyo. (7)
… with a charming voice is Lakuṇṭaka Bhaddiya.

… Sīhanādikānaṁ yadidaṁ piṇḍolabhāradvājo. (8)
… with a lion’s roar is Piṇḍolabhāradvāja.

… Dhammakathikānaṁ yadidaṁ puṇṇo mantāṇiputto. (9)
… who speak on the teaching is Puṇṇa Mantāṇiputta.

… saṅkhittena bhāsitassa vitthārena atthaṁ vibhajantānaṁ yadidaṁ mahākaccāno”ti. (10)
… who explain in detail the meaning of a brief statement is Mahākaccāna.”

Vaggo paṭhamo.

198–208

“Etadaggaṁ, bhikkhave, mama sāvakānaṁ bhikkhūnaṁ manomayaṁ kāyaṁ abhinimminantānaṁ yadidaṁ cūḷapanthako. (1)
“The foremost of my monk disciples in creating a mind-made body is Cūḷapanthaka.

… Cetovivaṭṭakusalānaṁ yadidaṁ cūḷapanthako. (2)
… who are skilled in the evolution of consciousness is Cūḷapanthaka.

… Saññāvivaṭṭakusalānaṁ yadidaṁ mahāpanthako. (3)
… who are skilled in the evolution of perception is Mahāpanthaka.

… Araṇavihārīnaṁ yadidaṁ subhūti. (4)
… who live without conflict is Subhūti.

… Dakkhiṇeyyānaṁ yadidaṁ subhūti. (5)
… who are worthy of a religious donation is Subhūti.

… Āraññakānaṁ yadidaṁ revato khadiravaniyo. (6)
… who stay in the wilderness is Revata of the Acacia Wood.

… Jhāyīnaṁ yadidaṁ kaṅkhārevato. (7)
… who practice absorption is Kaṅkhārevata.

… Āraddhavīriyānaṁ yadidaṁ soṇo koḷiviso. (8)
… who are energetic is Soṇa Koḷivisa.

… Kalyāṇavākkaraṇānaṁ yadidaṁ soṇo kuṭikaṇṇo. (9)
… who are good speakers is Soṇa Kuṭikaṇṇa.

… Lābhīnaṁ yadidaṁ sīvali. (10)
… who receive many possessions is Sīvali.

… Saddhādhimuttānaṁ yadidaṁ vakkalī”ti. (11)
… who are strong in faith is Vakkalī.”

Vaggo dutiyo.

Aṅguttara Nikāya 1
Numbered Discourses 1

16. Tatiyavagga
16. Third

209–218

“Etadaggaṁ, bhikkhave, mama sāvakānaṁ bhikkhūnaṁ sikkhākāmānaṁ yadidaṁ rāhulo. (1)
“The foremost of my monk disciples who want to train is Rāhula.

… Saddhāpabbajitānaṁ yadidaṁ raṭṭhapālo. (2)
… who went forth out of faith is Raṭṭhapāla.

… Paṭhamaṁ salākaṁ gaṇhantānaṁ yadidaṁ kuṇḍadhāno. (3)
… who are the first to pick up a ballot slip is Kuṇḍadhāna.

… Paṭibhānavantānaṁ yadidaṁ vaṅgīso. (4)
… who are eloquent poets is Vaṅgīsa.

… Samantapāsādikānaṁ yadidaṁ upaseno vaṅgantaputto. (5)
… who are impressive all around is Upasena Vaṅgantaputta.

… Senāsanapaññāpakānaṁ yadidaṁ dabbo mallaputto. (6)
… who assign lodgings is Dabba Mallaputta.

… devatānaṁ piyamanāpānaṁ yadidaṁ pilindavaccho. (7)
… who are beloved of the deities is Pilindavaccha.

… Khippābhiññānaṁ yadidaṁ bāhiyo dārucīriyo. (8)
… with swift insight is Bāhiya Dārucīriya.

… Cittakathikānaṁ yadidaṁ kumārakassapo. (9)
… with brilliant speech is Kassapa the Prince.

… Paṭisambhidāpattānaṁ yadidaṁ mahākoṭṭhito”ti. (10)
… who have attained the methods of textual analysis is Mahākoṭṭhita.”

Vaggo tatiyo.

Aṅguttara Nikāya 1
Numbered Discourses 1

17. Catutthavagga
17. Fourth

219–234

“Etadaggaṁ, bhikkhave, mama sāvakānaṁ bhikkhūnaṁ bahussutānaṁ yadidaṁ ānando. (1)
“The foremost of my monk disciples who are very learned is Ānanda.

… Satimantānaṁ yadidaṁ ānando. (2)
… with a good memory is Ānanda.

… Gatimantānaṁ yadidaṁ ānando. (3)
… with an extensive range is Ānanda.

… Dhitimantānaṁ yadidaṁ ānando. (4)
… in retention is Ānanda.

… Upaṭṭhākānaṁ yadidaṁ ānando. (5)
… as a personal attendant is Ānanda.

… Mahāparisānaṁ yadidaṁ uruvelakassapo. (6)
… with a large congregation is Uruvelakassapa.

… Kulappasādakānaṁ yadidaṁ kāḷudāyī. (7)
… who inspire lay families is Kāḷudāyī.

… Appābādhānaṁ yadidaṁ bākulo. (8)
… with good health is Bakkula.

… Pubbenivāsaṁ anussarantānaṁ yadidaṁ sobhito. (9)
… who recollect past lives is Sobhita.

… Vinayadharānaṁ yadidaṁ upāli. (10)
… who have memorized the texts on monastic training is Upāli.

… Bhikkhunovādakānaṁ yadidaṁ nandako. (11)
… who advise the nuns is Nandaka.

… Indriyesu guttadvārānaṁ yadidaṁ nando. (12)
… who guard the sense doors is Nanda.

… Bhikkhuovādakānaṁ yadidaṁ mahākappino. (13)
… who advise the monks is Mahākappina.

… Tejodhātukusalānaṁ yadidaṁ sāgato. (14)
… who are skilled in the fire element is Sāgata.

… Paṭibhāneyyakānaṁ yadidaṁ rādho. (15)
… who inspire eloquent teachings is Rādha.

… Lūkhacīvaradharānaṁ yadidaṁ mogharājā”ti. (16)
… who wear coarse robes is Mogharāja.”

Vaggo catuttho.

Aṅguttara Nikāya 1
Numbered Discourses 1

18. Pañcamavagga
18. Fifth

235–247

“Etadaggaṁ, bhikkhave, mama sāvikānaṁ bhikkhunīnaṁ rattaññūnaṁ yadidaṁ mahāpajāpatigotamī. (1)
“The foremost of my nun disciples in seniority is Mahāpajāpatī Gotamī.

… Mahāpaññānaṁ yadidaṁ khemā. (2)
… with great wisdom is Khemā.

… Iddhimantīnaṁ yadidaṁ uppalavaṇṇā. (3)
… with psychic power is Uppalavaṇṇā.

… Vinayadharānaṁ yadidaṁ paṭācārā. (4)
… who have memorized the texts on monastic training is Paṭācārā.

… Dhammakathikānaṁ yadidaṁ dhammadinnā. (5)
… who speak on the teaching is Dhammadinnā.

… Jhāyīnaṁ yadidaṁ nandā. (6)
… who practice absorption is Nandā.

… Āraddhavīriyānaṁ yadidaṁ soṇā. (7)
… who are energetic is Soṇā.

… Dibbacakkhukānaṁ yadidaṁ bakulā. (8)
… with clairvoyance is Sakulā.

… Khippābhiññānaṁ yadidaṁ bhaddā kuṇḍalakesā. (9)
… with swift insight is Bhaddā Kuṇḍalakesā.

… Pubbenivāsaṁ anussarantīnaṁ yadidaṁ bhaddā kāpilānī. (10)

… who recollect past lives is Bhaddā Kāpilānī.

… Mahābhiññāpattānaṁ yadidaṁ bhaddakaccānā. (11)
… who have attained great insight is Bhaddakaccānā.

… Lūkhacīvaradharānaṁ yadidaṁ kisāgotamī. (12)
… who wear coarse robes is Kisāgotamī.

… Saddhādhimuttānaṁ yadidaṁ siṅgālakamātā”ti. (13)
… who are strong in faith is Siṅgālakamātā.”

Vaggo pañcamo.

19. Chaṭṭhavagga
19. Sixth

248–257

“Etadaggaṁ, bhikkhave, mama sāvakānaṁ upāsakānaṁ paṭhamaṁ saraṇaṁ gacchantānaṁ yadidaṁ tapussabhallikā vāṇijā. (1)
“The foremost of my laymen in first going for refuge are the merchants Tapussa and Bhallika.

… Dāyakānaṁ yadidaṁ sudatto gahapati anāthapiṇḍiko. (2)
… as a donor is the householder Sudatta Anāthapiṇḍika.

… Dhammakathikānaṁ yadidaṁ citto gahapati macchikāsaṇḍiko. (3)
… who speak on the teaching is the householder Citta Macchikāsaṇḍika.

… Catūhi saṅgahavatthūhi parisaṁ saṅgaṇhantānaṁ yadidaṁ hatthako āḷavako. (4)
… who attract a congregation by the four ways of being inclusive is Hatthaka Āḷavaka.

… Paṇītadāyakānaṁ yadidaṁ mahānāmo sakko. (5)
… who donate fine things is Mahānāma Sakka.

… Manāpadāyakānaṁ yadidaṁ uggo gahapati vesāliko. (6)
… who donate nice things is the householder Ugga of Vesālī.

… Saṅghupaṭṭhākānaṁ yadidaṁ hatthigāmako uggato gahapati. (7)

… who attend on the Saṅgha is the householder Uggata of Hatthi Village.

… Aveccappasannānaṁ yadidaṁ sūrambaṭṭho. (8)
… who have experiential confidence is Sūrambaṭṭha.

… Puggalappasannānaṁ yadidaṁ jīvako komārabhacco. (9)
… who have confidence in a person is Jīvaka Komārabhacca.

… Vissāsakānaṁ yadidaṁ nakulapitā gahapatī”ti. (10)
… who are intimate is the householder Nakula’s father.”

Vaggo chaṭṭho.

258–267

“Etadaggaṁ, bhikkhave, mama sāvikānaṁ upāsikānaṁ paṭhamaṁ saraṇaṁ gacchantīnaṁ yadidaṁ sujātā seniyadhītā. (1)
“The foremost of my laywomen in first going for refuge is Sujātā Seniyadhītā.

… Dāyikānaṁ yadidaṁ visākhā migāramātā. (2)
… as a donor is Visākhā, Migāra’s mother.

… Bahussutānaṁ yadidaṁ khujjuttarā. (3)
… who are very learned is Khujjuttarā.

… Mettāvihārīnaṁ yadidaṁ sāmāvatī. (4)
… who dwell in love is Sāmāvatī.

… Jhāyīnaṁ yadidaṁ uttarānandamātā. (5)
… who practice absorption is Uttarānandamātā.

… Paṇītadāyikānaṁ yadidaṁ suppavāsā koliyadhītā. (6)
… who give fine things is Suppavāsā Koliyadhītā.

… Gilānupaṭṭhākīnaṁ yadidaṁ suppiyā upāsikā. (7)
… who care for the sick is the laywoman Suppiyā.

… Aveccappasannānaṁ yadidaṁ kātiyānī. (8)
… who have experiential confidence is Kātiyānī.

… Vissāsikānaṁ yadidaṁ nakulamātā gahapatānī. (9)
… who are intimate is the householder Nakula's mother.

… Anussavappasannānaṁ yadidaṁ kāḷī upāsikā kuraragharikā"ti. (10)
… whose confidence is based on oral transmission is the laywoman Kāḷī of Kuraraghara."

vaggo sattamo.

(Etadaggavaggo niṭṭhito.)

268

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo kañci saṅkhāraṁ niccato upagaccheyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as permanent. That is not possible.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano kañci saṅkhāraṁ niccato upagaccheyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to take some condition as permanent. That is possible.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo kañci saṅkhāraṁ sukhato upagaccheyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as pleasant.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano kañci saṅkhāraṁ sukhato upagaccheyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to take some condition as pleasant.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo kañci dhammaṁ attato upagaccheyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to take anything as self.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano kañci dhammaṁ attato upagaccheyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to take something as self.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo mātaraṁ jīvitā voropeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their mother.

Ṭhānañca kho, bhikkhave, vijjati yaṁ puthujjano mātaraṁ jīvitā voropeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to murder their mother.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo pitaraṁ jīvitā voropeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their father.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano pitaraṁ jīvitā voropeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to murder their father.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo arahantaṁ jīvitā voropeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder a perfected one.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano arahantaṁ jīvitā voropeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to murder a perfected one.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo tathāgatassa paduṭṭhacitto lohitaṁ uppādeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to injure a Realized One with malicious intent.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano tathāgatassa paduṭṭhacitto lohitaṁ uppādeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to injure a Realized One with malicious intent.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo saṅghaṁ bhindeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to cause a schism in the Saṅgha.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano saṅghaṁ bhindeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to cause a schism in the Saṅgha.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ diṭṭhisampanno puggalo aññaṁ satthāraṁ uddiseyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a person accomplished in view to acknowledge another teacher.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puthujjano aññaṁ satthāraṁ uddiseyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an ordinary person to acknowledge another teacher.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṁ acarimaṁ uppajjeyyuṁ. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ ekissā lokadhātuyā ekova arahaṁ sammāsambuddho uppajjeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.”

Vaggo paṭhamo.

278

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ ekissā lokadhātuyā dve rājāno cakkavattī apubbaṁ acarimaṁ uppajjeyyuṁ. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for two wheel-turning monarchs to arise in the same solar system at the same time.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for just one wheel-turning monarch to arise in one solar system.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ itthī arahaṁ assa sammāsambuddho. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a woman to be a perfected one, a fully awakened Buddha.

Ṭhānañca kho, etaṁ, bhikkhave, vijjati yaṁ puriso arahaṁ assa sammāsambuddho. Ṭhānametaṁ vijjatī”ti.
But it is possible for a man to be a perfected one, a fully awakened Buddha.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ itthī rājā assa cakkavattī. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a woman to be a wheel-turning monarch.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puriso rājā assa cakkavattī. Ṭhānametaṁ vijjatī”ti.
But it is possible for a man to be a wheel-turning monarch.”

281–283

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ itthī sakkattaṁ kāreyya …pe… mārattaṁ kāreyya …pe… brahmattaṁ kāreyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a woman to perform the role of Sakka, Māra, or Brahmā.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ puriso sakkattaṁ kāreyya …pe… mārattaṁ kāreyya …pe… brahmattaṁ kāreyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad bodily conduct.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an unlikable, undesirable, disagreeable result to come from bad bodily conduct.”

285–286

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ vacīduccaritassa … pe… yaṁ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad verbal … bad mental conduct.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for an unlikable, undesirable, disagreeable result to come from bad verbal … bad mental conduct.”

Vaggo dutiyo.

287

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good bodily conduct.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for a likable, desirable, agreeable result to come from good bodily conduct.”

288–289

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ vacīsucaritassa … pe… manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good verbal … good mental conduct.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya. Ṭhānametaṁ vijjatī”ti.
But it is possible for a likable, desirable, agreeable result to come from good verbal … good mental conduct.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen that someone who has engaged in bad bodily conduct, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible that someone who has engaged in bad bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

291–292

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ vacīduccaritasamaṅgī …pe… yaṁ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

294–295

“Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ vacīsucaritasamaṅgī …pe… yaṁ manosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya. Netaṁ ṭhānaṁ vijjati.
“It is impossible, mendicants, it cannot happen that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.

Ṭhānañca kho etaṁ, bhikkhave, vijjati yaṁ manosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyya. Ṭhānametaṁ vijjatī”ti.
But it is possible that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, heavenly realm.”

vaggo tatiyo.

Aṭṭhānapāḷi niṭṭhitā.

296

“Ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamo ekadhammo?
What one thing?

Buddhānussati.
Recollection of the Buddha.

Ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattatī”ti.
This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

297–305

“Ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamo ekadhammo?
What one thing?

Dhammānussati …pe… saṅghānussati … sīlānussati … cāgānussati … devatānussati … ānāpānassati … maraṇassati … kāyagatāsati … upasamānussati.
Recollection of the teaching … Recollection of the Saṅgha … Recollection of ethical conduct … Recollection of generosity … Recollection of the deities … Mindfulness of breathing … Mindfulness of death … Mindfulness of the body … Recollection of peace.

Ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattatī”ti.
This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Vaggo paṭhamo.

306

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā akusalā dhammā bhiyyobhāvāya vepullāya saṁvattanti yathayidaṁ, bhikkhave, micchādiṭṭhi.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or, when they have arisen, makes them increase and grow like wrong view.

Micchādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca akusalā dhammā bhiyyobhāvāya vepullāya saṁvattantī”ti.
When you have wrong view, unskillful qualities arise or, when they have arisen, they increase and grow.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā kusalā dhammā bhiyyobhāvāya vepullāya saṁvattanti yathayidaṁ, bhikkhave, sammādiṭṭhi.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or, when they have arisen, makes them increase and grow like right view.

Sammādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṁvattantī”ti.
When you have right view, unarisen skillful qualities arise or, when they have arisen, they increase and grow.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā nuppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṁ, bhikkhave, micchādiṭṭhi.
“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like wrong view.

Micchādiṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā nuppajjanti uppannā ca kusalā dhammā parihāyantī”ti.
When you have wrong view, unskillful qualities arise and skillful qualities decline.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā nuppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṁ, bhikkhave, sammādiṭṭhi.
“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like right view.

Sammādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā nuppajjanti uppannā ca akusalā dhammā parihāyantī”ti.
When you have right view, skillful qualities arise and unskillful qualities decline.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā micchādiṭṭhi uppajjati uppannā vā micchādiṭṭhi pavaḍḍhati yathayidaṁ, bhikkhave, ayonisomanasikāro.
“Mendicants, I do not see a single thing that gives rise to wrong view, and once arisen, makes it grow like improper attention.

Ayoniso, bhikkhave, manasi karoto anuppannā ceva micchādiṭṭhi uppajjati uppannā ca micchādiṭṭhi pavaḍḍhatī”ti.
When you attend improperly, wrong view arises, and once arisen it grows.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena anuppannā vā sammādiṭṭhi uppajjati uppannā vā sammādiṭṭhi pavaḍḍhati yathayidaṁ, bhikkhave, yonisomanasikāro.
“Mendicants, I do not see a single thing that gives rise to right view, or, once it has already arisen, makes it grow like proper attention.

Yoniso, bhikkhave, manasi karoto anuppannā ceva sammādiṭṭhi uppajjati uppannā ca sammādiṭṭhi pavaḍḍhatī”ti.
When you attend properly, right view arises, and once arisen it grows.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ uppajjanti yathayidaṁ, bhikkhave, micchādiṭṭhi.
“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a place of loss, a bad place, the underworld, hell like wrong view.

Micchādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ uppajjantī”ti.
It is because they have wrong view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ uppajjanti yathayidaṁ, bhikkhave, sammādiṭṭhi.
“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a good place, a heavenly realm like right view.

Sammādiṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ uppajjantī”ti.
It is because they have right view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Micchādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ …pe… yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṁvattanti.
“Mendicants, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, pāpikā.
Because their view is bad.

Seyyathāpi, bhikkhave, nimbabījaṁ vā kosātakibījaṁ vā tittakālābubījaṁ vā allāya pathaviyā nikkhittaṁ yañceva pathavirasaṁ upādiyati yañca āporasaṁ upādiyati sabbaṁ taṁ tittakattāya kaṭukattāya asātattāya saṁvattati.
Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste.

Taṁ kissa hetu?
Why is that?

Bījañhissa, bhikkhave, pāpakaṁ.
Because the seed is bad.

Evamevaṁ kho, bhikkhave, micchādiṭṭhikassa purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ …pe… yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā

yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṁvattanti.
In the same way, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, pāpikā”ti.
Because their view is bad.”

“Sammādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ …pe… yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
“Mendicants, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, bhaddikā.
Because their view is good.

Seyyathāpi, bhikkhave, ucchubījaṁ vā sālibījaṁ vā muddikābījaṁ vā allāya pathaviyā nikkhittaṁ yañceva pathavirasaṁ upādiyati yañca āporasaṁ upādiyati sabbaṁ taṁ madhurattāya sātattāya asecanakattāya saṁvattati.
Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste.

Taṁ kissa hetu?
Why is that?

Bījaṁ hissa, bhikkhave, bhaddakaṁ.
Because the seed is good.

Evamevaṁ kho, bhikkhave, sammādiṭṭhikassa purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ …pe… yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā

yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
In the same way, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, bhaddikā”ti.
Because their view is good.”

Vaggo dutiyo.

316

“Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanaahitāya bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“One person, mendicants, arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Katamo ekapuggalo?
What one person?

Micchādiṭṭhiko hoti viparītadassano.
Someone with wrong view, whose perspective is distorted.

So bahujanaṁ saddhammā vuṭṭhāpetvā asaddhamme patiṭṭhāpeti.
They draw many people away from the true teaching and establish them in false teachings.

Ayaṁ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanaahitāya bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānan”ti.
This is one person who arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.”

“Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
“One person, mendicants, arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katamo ekapuggalo?
What one person?

Sammādiṭṭhiko hoti aviparītadassano.
Someone with right view, whose perspective is undistorted.

So bahujanaṁ asaddhammā vuṭṭhāpetvā saddhamme patiṭṭhāpeti.
They draw many people away from false teachings and establish them in the true teaching.

Ayaṁ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānan”ti.
This is one person who arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ mahāsāvajjaṁ yathayidaṁ, bhikkhave, micchādiṭṭhi.
“Mendicants, I do not see a single thing that is so very blameworthy as wrong view.

Micchādiṭṭhiparamāni, bhikkhave, mahāsāvajjānī”ti.
Wrong view is the most blameworthy thing of all.”

“Nāhaṁ, bhikkhave, aññaṁ ekapuggalampi samanupassāmi yo evaṁ bahujanaahitāya paṭipanno bahujanaasukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ yathayidaṁ, bhikkhave, makkhali moghapuriso.
“Mendicants, I do not see a single other person who acts for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans like that silly man, Makkhali.

Seyyathāpi, bhikkhave, nadīmukhe khippaṁ uḍḍeyya bahūnaṁ macchānaṁ ahitāya dukkhāya anayāya byasanāya;
Just as a trap set at the mouth of a river would bring harm, suffering, calamity, and disaster for many fish,

evamevaṁ kho, bhikkhave, makkhali moghapuriso manussakhippaṁ maññe loke uppanno bahūnaṁ sattānaṁ ahitāya dukkhāya anayāya byasanāyā”ti.
so too that silly man, Makkhali, is a trap for humans, it seems to me. He has arisen in the world for the harm, suffering, calamity, and disaster of many beings.”

“Durakkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṁ apuññaṁ pasavanti.
“Mendicants, the one who encourages someone in a poorly explained teaching and training, the one who they encourage, and the one who practices accordingly all make much bad karma.

Taṁ kissa hetu?
Why is that?

Durakkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is poorly explained.”

“Svākkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṁ puññaṁ pasavanti.
“Mendicants, the one who encourages someone in a well explained teaching and training, the one who they encourage, and the one who practices accordingly all make much merit.

Taṁ kissa hetu?
Why is that?

Svākkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is well explained.”

“Durakkhāte, bhikkhave, dhammavinaye dāyakena mattā jānitabbā, no paṭiggāhakena.
“Mendicants, in a poorly explained teaching and training, the donor should know moderation, not the recipient.

Taṁ kissa hetu?
Why is that?

Durakkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is poorly explained.”

“Svākkhāte, bhikkhave, dhammavinaye paṭiggāhakena mattā jānitabbā, no dāyakena.
“Mendicants, in a well explained teaching and training, the recipient should know moderation, not the donor.

Taṁ kissa hetu?
Why is that?

Svākkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is well explained.”

“Durakkhāte, bhikkhave, dhammavinaye yo āraddhavīriyo so dukkhaṁ viharati.
“Mendicants, in a poorly explained teaching and training an energetic person lives in suffering.

Taṁ kissa hetu?
Why is that?

Durakkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is poorly explained.”

“Svākkhāte, bhikkhave, dhammavinaye yo kusīto so dukkhaṁ viharati.
“Mendicants, in a well explained teaching and training a lazy person lives in suffering.

Taṁ kissa hetu?
Why is that?

Svākkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is well explained.”

“Durakkhāte, bhikkhave, dhammavinaye yo kusīto so sukhaṁ viharati.
“Mendicants, in a poorly explained teaching and training a lazy person lives happily.

Taṁ kissa hetu?
Why is that?

Durakkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is poorly explained.”

“Svākkhāte, bhikkhave, dhammavinaye yo āraddhavīriyo so sukhaṁ viharati.
“Mendicants, in a well explained teaching and training an energetic person lives happily.

Taṁ kissa hetu?
Why is that?

Svākkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is well explained.”

“Seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hoti;
“Just as, mendicants, even a tiny bit of fecal matter still stinks,

evamevaṁ kho ahaṁ, bhikkhave, appamattakampi bhavaṁ na vaṇṇemi, antamaso accharāsaṅghātamattampi”.
so too I don’t approve of even a tiny bit of continued existence, not even as long as a finger snap.”

“Seyyathāpi, bhikkhave, appamattakampi muttaṁ duggandhaṁ hoti … appamattakopi kheḷo duggandho hoti … appamattakopi pubbo duggandho hoti … appamattakampi lohitaṁ duggandhaṁ hoti;
“Just as even a tiny bit of urine, or spit, or pus, or blood still stinks,

evamevaṁ kho ahaṁ, bhikkhave, appamattakampi bhavaṁ na vaṇṇemi, antamaso accharāsaṅghātamattampi”.
so too I don’t approve of even a tiny bit of continued existence, not even as long as a finger snap.”

Vaggo tatiyo.

333

“Seyyathāpi, bhikkhave, appamattakaṁ imasmiṁ jambudīpe ārāmarāmaṇeyyakaṁ vanarāmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharaṇirāmaṇeyyakaṁ;
“Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few,

atha kho etadeva bahutaraṁ yadidaṁ ukkūlavikūlaṁ nadīviduggaṁ khāṇukaṇṭakaṭṭhānaṁ pabbatavisamaṁ;
while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many;

evamevaṁ kho, bhikkhave, appakā te sattā ye thalajā, atha kho eteva sattā bahutarā ye odakā.
so too the sentient beings born on land are few, while those born in water are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti;
… so too the sentient beings reborn as humans are few,

atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.
while those not reborn as humans are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti;
… so too the sentient beings reborn in civilized countries are few,

atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu.
while those reborn in the borderlands, among strange barbarian tribes, are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye paññavanto ajaḷā aneḷamūgā paṭibalā subhāsitadubbhāsitassa atthamaññātuṁ;
… so too the sentient beings who are wise, bright, clever, and able to distinguish what is well said from what is poorly said are few,

atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibalā subhāsitadubbhāsitassa atthamaññātuṁ.
while the sentient beings who are witless, dull, stupid, and unable to distinguish what is well said from what is poorly said are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā;
… so too the sentient beings who have the noble eye of wisdom are few,

atha kho eteva sattā bahutarā ye avijjāgatā sammūḷhā.
while those who are ignorant and confused are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye labhanti tathāgataṁ dassanāya;
… so too the sentient beings who get to see a Realized One are few,

atha kho eteva sattā bahutarā ye na labhanti tathāgataṁ dassanāya.
while those who don’t get to see a Realized One are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṁ dhammavinayaṁ savanāya;
… so too the sentient beings who get to hear the teaching and training proclaimed by a Realized One are few,

atha kho eteva sattā bahutarā ye na labhanti tathāgatappaveditaṁ dhammavinayaṁ savanāya.
while those sentient beings who don’t get to hear the teaching and training proclaimed by a Realized One are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye sutvā dhammaṁ dhārenti;
… so too the sentient beings who remember the teachings they hear are few,

atha kho eteva sattā bahutarā ye sutvā dhammaṁ na dhārenti.
while those who don’t remember the teachings are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye dhātānaṁ dhammānaṁ atthaṁ upaparikkhanti;
… so too the sentient beings who examine the meaning of the teachings they have memorized are few,

atha kho eteva sattā bahutarā ye dhātānaṁ dhammānaṁ atthaṁ na upaparikkhanti.
while those who don’t examine the meaning of the teachings are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye atthamaññāya dhammamaññāya dhammānudhammaṁ paṭipajjanti;
… so too the sentient beings who understand the meaning and the teaching and practice accordingly are few,

atha kho eteva sattā bahutarā ye atthamaññāya dhammamaññāya dhammānudhammaṁ na paṭipajjanti.
while those who understand the meaning and the teaching but don’t practice accordingly are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye saṁvejaniyesu ṭhānesu saṁvijjanti;
… so too the sentient beings inspired by inspiring places are few,

atha kho eteva sattā bahutarā ye saṁvejaniyesu ṭhānesu na saṁvijjanti.
while those who are uninspired are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye saṁviggā yoniso padahanti;
… so too the sentient beings who, being inspired, strive effectively are few,

atha kho eteva sattā bahutarā ye saṁviggā yoniso na padahanti.
while those who, even though inspired, don’t strive effectively are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye vavassaggārammaṇaṁ karitvā labhanti samādhiṁ labhanti cittassekaggataṁ;
… so too the sentient beings who, relying on letting go, gain immersion, gain unification of mind are few,

atha kho eteva sattā bahutarā ye vavassaggārammaṇaṁ karitvā na labhanti samādhiṁ na labhanti cittassekaggataṁ.
while those who don’t gain immersion, don’t gain unification of mind relying on letting go are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye annaggarasaggānaṁ lābhino;
… so too the sentient beings who get the best food and flavors are few,

atha kho eteva sattā bahutarā ye annaggarasaggānaṁ na lābhino, uñchena kapālābhatena yāpenti.
while those who don’t get the best food and flavors, but get by with scraps in an alms bowl are many.

… Evamevaṁ kho, bhikkhave, appakā te sattā ye attharasassa dhammarasassa vimuttirasassa lābhino;
… so too the sentient beings who get the essence of the meaning, the essence of the teaching, and the essence of freedom are few,

atha kho eteva sattā bahutarā ye attharasassa dhammarasassa vimuttirasassa na lābhino.
while the sentient beings who don't get the essence of the meaning, the essence of the teaching, and the essence of freedom are many.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'attharasassa dhammarasassa vimuttirasassa lābhino bhavissāmā'ti.
'We will get the essence of the meaning, the essence of the teaching, the essence of freedom.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

347–349

“Seyyathāpi, bhikkhave, appamattakaṁ imasmiṁ jambudīpe ārāmarāmaṇeyyakaṁ vanarāmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharaṇirāmaṇeyyakaṁ;
“Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few,

atha kho etadeva bahutaraṁ yadidaṁ ukkūlavikūlaṁ nadīviduggaṁ khāṇukaṇṭakaṭṭhānaṁ pabbatavisamaṁ.
while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many;

Evamevaṁ kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti, atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti”.
so too, those who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

350–352

… Evamevaṁ kho, bhikkhave, appakā te sattā ye manussā cutā devesu paccājāyanti;
“… the sentient beings who die as humans and are reborn as gods are few,

atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

353–355

… Evamevaṁ kho, bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti;
“… the sentient beings who die as gods and are reborn as gods are few,

atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

356–358

… Evamevaṁ kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti;
“… the sentient beings who die as gods and are reborn as humans are few,

atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

359–361

… Evamevaṁ kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti;
“… the sentient beings who die in hell and are reborn as humans are few,

atha kho eteva sattā bahutarā ye nirayā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

362–364

… Evamevaṁ kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti;
“… the sentient beings who die in hell and are reborn as gods are few,

atha kho eteva sattā bahutarā ye nirayā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

365–367

… Evamevaṁ kho, bhikkhave, appakā te sattā ye tiracchānayoniyā cutā manussesu paccājāyanti;
“… the sentient beings who die as animals and are reborn as humans are few,

atha kho eteva sattā bahutarā ye tiracchānayoniyā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

368–370

… Evamevaṁ kho, bhikkhave, appakā te sattā ye tiracchānayoniyā cutā devesu paccājāyanti;
“… the sentient beings who die as animals and are reborn as gods are few,

atha kho eteva sattā bahutarā ye tiracchānayoniyā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

371–373

… Evamevaṁ kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti;
“… the sentient beings who die as ghosts and are reborn as humans are few,

atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyanti.
while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

374–377

… Evamevaṁ kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti;
“… the sentient beings who die as ghosts and are reborn as gods are few,

atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti … tiracchānayoniyā paccājāyanti … pettivisaye paccājāyan”ti.
while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

vaggo catuttho.

(Jambudīpapeyyālo niṭṭhito.)

28. Pasādakaradhammavagga
28. Inspirational

378–393

“Addhamidaṁ, bhikkhave, lābhānaṁ yadidaṁ āraññikattaṁ … pe… piṇḍapātikattaṁ … paṁsukūlikattaṁ … tecīvarikattaṁ … dhammakathikattaṁ … vinayadharattaṁ … bāhusaccaṁ … thāvareyyaṁ … ākappasampadā … parivārasampadā … mahāparivāratā … kolaputti … vaṇṇapokkharatā … kalyāṇavākkaraṇatā … appicchatā … appābādhatā”ti.
“Mendicants, this is definitely something worth having, that is, living in the wilderness … eating only alms-food … wearing rag robes … having just three robes … teaching Dhamma … memorizing the texts on monastic training … being very learned … being respected … being well-presented … having a following … having a large following … coming from a good family … being handsome … being a good speaker … having few wishes … having good health.”

(Soḷasa pasādakaradhammā niṭṭhitā.)

394

“Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu paṭhamaṁ jhānaṁ bhāveti, ayaṁ vuccati, bhikkhave:
“If, mendicants, a mendicant develops the first absorption, even as long as a finger snap, they are called

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṁ raṭṭhapiṇḍaṁ bhuñjati’.
a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

Ko pana vādo ye naṁ bahulīkarontī”ti.
How much more so those who make much of it!”

395–401

“Accharāsaṅghātamattampi ce, bhikkhave, bhikkhu dutiyaṁ jhānaṁ bhāveti …pe… tatiyaṁ jhānaṁ bhāveti …pe… catutthaṁ jhānaṁ bhāveti …pe… mettaṁ cetovimuttiṁ bhāveti …pe… karuṇaṁ cetovimuttiṁ bhāveti …pe… muditaṁ cetovimuttiṁ bhāveti …pe… upekkhaṁ cetovimuttiṁ bhāveti … pe….

“If, mendicants, a mendicant develops the second … third … or fourth absorption … or the heart’s release by love … or the heart’s release by compassion … or the heart’s release by rejoicing … or the heart’s release by equanimity, even as long as a finger snap …

402–405

Kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ …pe…
If a mendicant meditates by observing an aspect of the body …

vedanāsu vedanānupassī viharati …
feelings …

citte cittānupassī viharati …
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world, even for the time of a finger snap …

406–409

Anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise, even for the time of a finger snap …

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger snap …

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise, even for the time of a finger snap …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development, even for the time of a finger snap …

410–413

Chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti … vīriyasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti … cittasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti … vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti ….

If they develop the basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort, even for the time of a finger snap …

414–418

Saddhindriyaṁ bhāveti … vīriyindriyaṁ bhāveti … satindriyaṁ bhāveti … samādhindriyaṁ bhāveti … paññindriyaṁ bhāveti …. If they develop the faculty of faith … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom, even for the time of a finger snap …

419–423

Saddhābalaṁ bhāveti … vīriyabalaṁ bhāveti … satibalaṁ bhāveti … samādhibalaṁ bhāveti … paññābalaṁ bhāveti …. If they develop the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom, even for the time of a finger snap …

424–430

Satisambojjhaṅgaṁ bhāveti … dhammavicayasambojjhaṅgaṁ bhāveti … vīriyasambojjhaṅgaṁ bhāveti … pītisambojjhaṅgaṁ bhāveti … passaddhisambojjhaṅgaṁ bhāveti … samādhisambojjhaṅgaṁ bhāveti … upekkhāsambojjhaṅgaṁ bhāveti ….

If they develop the awakening factor of mindfulness … the awakening factor of investigation of principles … the awakening factor of energy … the awakening factor of rapture … the awakening factor of tranquility … the awakening factor of immersion … the awakening factor of equanimity, even for the time of a finger snap …

431–438

Sammādiṭṭhiṁ bhāveti … sammāsaṅkappaṁ bhāveti … sammāvācaṁ bhāveti … sammākammantaṁ bhāveti … sammāājīvaṁ bhāveti … sammāvāyāmaṁ bhāveti … sammāsatiṁ bhāveti … sammāsamādhiṁ bhāveti ….
If they develop right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, even for the time of a finger snap …

439–446

Ajjhattaṁ rūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, they see visions externally, limited, both pretty and ugly.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, they see visions externally, limitless, both pretty and ugly.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, they see visions externally, limited, both pretty and ugly.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, they see visions externally, limitless, both pretty and ugly.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, they see visions externally that are blue, with blue color, blue hue, and blue tint.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ arūpasaññī bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, they see visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ arūpasaññī bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, they see visions externally that are red, with red color, red hue, and red tint.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

… ajjhattaṁ arūpasaññī bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, they see visions externally that are white, with white color, white hue, and white tint.

Tāni abhibhuyya:
Having mastered this, they are aware that:

‘jānāmi passāmī’ti—
‘I know and see.’ …

evaṁsaññī hoti.

447–454

Rūpī rūpāni passati … ajjhattaṁ arūpasaññī bahiddhā rūpāni passati … subhanteva adhimutto hoti … sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharati … sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharati … sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharati … sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati … sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati ….

Having physical form, they see visions … not perceiving form internally, they see visions externally … they're focused only on beauty … going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space … going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness … going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception … going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling …

455–464

Pathavikasiṇaṁ bhāveti … āpokasiṇaṁ bhāveti … tejokasiṇaṁ bhāveti … vāyokasiṇaṁ bhāveti … nīlakasiṇaṁ bhāveti … pītakasiṇaṁ bhāveti … lohitakasiṇaṁ bhāveti … odātakasiṇaṁ bhāveti … ākāsakasiṇaṁ bhāveti … viññāṇakasiṇaṁ bhāveti …. (…)

They develop the meditation on universal earth … the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … the meditation on universal consciousness …

465–474

Asubhasaññaṁ bhāveti … maraṇasaññaṁ bhāveti … āhāre paṭikūlasaññaṁ bhāveti … sabbaloke anabhiratisaññaṁ bhāveti … aniccasaññaṁ bhāveti … anicce dukkhasaññaṁ bhāveti … dukkhe anattasaññaṁ bhāveti … pahānasaññaṁ bhāveti … virāgasaññaṁ bhāveti … nirodhasaññaṁ bhāveti ….
They develop the perception of ugliness … the perception of death … the perception of the repulsiveness of food … the perception of dissatisfaction with the whole world … the perception of impermanence … the perception of suffering in impermanence … the perception of not-self in suffering … the perception of giving up … the perception of fading away … the perception of cessation …

475–484

Aniccasaññaṁ bhāveti … anattasaññaṁ bhāveti … maraṇasaññaṁ bhāveti … āhāre paṭikūlasaññaṁ bhāveti … sabbaloke anabhiratisaññaṁ bhāveti … aṭṭhikasaññaṁ bhāveti … puḷavakasaññaṁ bhāveti … vinīlakasaññaṁ bhāveti … vicchiddakasaññaṁ bhāveti … uddhumātakasaññaṁ bhāveti …. They develop the perception of impermanence … the perception of not-self … the perception of death … the perception of the repulsiveness of food … the perception of dissatisfaction with the whole world … the perception of a skeleton … the perception of the worm-infested corpse … the perception of the livid corpse … the perception of the split open corpse … the perception of the bloated corpse …

485–494

Buddhānussatiṁ bhāveti … dhammānussatiṁ bhāveti … saṅghānussatiṁ bhāveti … sīlānussatiṁ bhāveti … cāgānussatiṁ bhāveti … devatānussatiṁ bhāveti … ānāpānassatiṁ bhāveti … maraṇassatiṁ bhāveti … kāyagatāsatiṁ bhāveti … upasamānussatiṁ bhāveti ….
They develop the recollection of the Buddha … the recollection of the teaching … the recollection of the Saṅgha … the recollection of ethical conduct … the recollection of generosity … the recollection of the deities … mindfulness of breathing … the recollection of death … mindfulness of the body … the recollection of peace …

495–534

Paṭhamajjhānasahagataṁ saddhindriyaṁ bhāveti … vīriyindriyaṁ bhāveti … satindriyaṁ bhāveti … samādhindriyaṁ bhāveti … paññindriyaṁ bhāveti … saddhābalaṁ bhāveti … vīriyabalaṁ bhāveti … satibalaṁ bhāveti … samādhibalaṁ bhāveti … paññābalaṁ bhāveti ….

They develop the faculty of faith together with the first absorption … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom together with the first absorption …

535–574

Dutiyajjhānasahagataṁ …pe… tatiyajjhānasahagataṁ …pe… catutthajjhānasahagataṁ …pe… mettāsahagataṁ …pe… karuṇāsahagataṁ …pe… muditāsahagataṁ …pe… upekkhāsahagataṁ saddhindriyaṁ bhāveti … vīriyindriyaṁ bhāveti … satindriyaṁ bhāveti … samādhindriyaṁ bhāveti … paññindriyaṁ bhāveti … saddhābalaṁ bhāveti … vīriyabalaṁ bhāveti … satibalaṁ bhāveti … samādhibalaṁ bhāveti … paññābalaṁ bhāveti.
Together with the second absorption … the third absorption … the fourth absorption … love … compassion … rejoicing … They develop the faculty of faith together with equanimity … They develop the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom.

Ayaṁ vuccati, bhikkhave:
That mendicant is called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṁ raṭṭhapiṇḍaṁ bhuñjati’.
a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

Ko pana vādo ye naṁ bahulīkarontī”ti.
How much more so those who make much of it!”

(Aparaaccharāsaṅghātavaggo.)

575

“Yassa kassaci, bhikkhave, mahāsamuddo cetasā phuṭo antogadhā tassa kunnadiyo yā kāci samuddaṅgamā;
“Mendicants, anyone who brings into their mind the great ocean includes all of the streams that run into it.

evamevaṁ, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulīkatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā”ti.
In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.”

576–582

“Ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṁvegāya saṁvattati … mahato atthāya saṁvattati … mahato yogakkhemāya saṁvattati … satisampajaññāya saṁvattati … ñāṇadassanappaṭilābhāya saṁvattati … diṭṭhadhammasukhavihārāya saṁvattati … vijjāvimuttiphalasacchikiriyāya saṁvattati.
“One thing, mendicants, when developed and cultivated leads to great urgency … great benefit … great sanctuary … mindfulness and awareness … gaining knowledge and vision … blissful meditation in the present life … the realization of the fruit of knowledge and freedom.

Katamo ekadhammo?
What one thing?

Kāyagatā sati.
Mindfulness of the body.

Ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato mahato saṁvegāya saṁvattati … mahato atthāya saṁvattati … mahato yogakkhemāya saṁvattati … satisampajaññāya saṁvattati … ñāṇadassanappaṭilābhāya saṁvattati … diṭṭhadhammasukhavihārāya saṁvattati … vijjāvimuttiphalasacchikiriyāya saṁvattatī”ti.
This one thing, when developed and cultivated, leads to great urgency … great benefit … great sanctuary … mindfulness and awareness … gaining knowledge and vision … a happy abiding in the present life … the realization of the fruit of knowledge and freedom.”

“Ekadhamme, bhikkhave, bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṁ gacchanti.
“When one thing, mendicants, is developed and cultivated the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.

Katamasmiṁ ekadhamme?
What one thing?

Kāyagatāya satiyā.
Mindfulness of the body.

Imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṁ gacchantī”ti.
When this one thing is developed and cultivated, the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.”

“Ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyanti.
“When one thing, mendicants, is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.

Katamasmiṁ ekadhamme?
What one thing?

Kāyagatāya satiyā.
Mindfulness of the body.

Imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyantī”ti.
When this one thing is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.”

“Ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṁvattanti.
“When one thing, mendicants, is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.

Katamasmiṁ ekadhamme?
What one thing?

Kāyagatāya satiyā.
Mindfulness of the body.

Imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṁvattantī”ti.
When this one thing is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.”

“Ekadhamme, bhikkhave, bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātaṁ gacchanti, saṁyojanā pahīyanti.
“When one thing, mendicants, is developed and cultivated, ignorance is given up, knowledge arises, the conceit ‘I am’ is given up, the underlying tendencies are uprooted, and the fetters are given up.

Katamasmiṁ ekadhamme?
What one thing?

Kāyagatāya satiyā.
Mindfulness of the body.

Imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātaṁ gacchanti, saṁyojanā pahīyantī”ti.
When this one thing is developed and cultivated, ignorance is given up, knowledge arises, the conceit ‘I am’ is given up, the underlying tendencies are uprooted, and the fetters are given up.”

587–588

“Ekadhammo, bhikkhave, bhāvito bahulīkato paññāpabhedāya saṁvattati … anupādāparinibbānāya saṁvattati.
“One thing, mendicants, when developed and cultivated leads to demolition by wisdom … to extinguishment by not grasping.

Katamo ekadhammo?
What one thing?

Kāyagatā sati.
Mindfulness of the body.

Ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpabhedāya saṁvattati … anupādāparinibbānāya saṁvattatī”ti.
This one thing, mendicants, when developed and cultivated leads to demolition by wisdom … to extinguishment by not grasping.”

589–591

“Ekadhamme, bhikkhave, bhāvite bahulīkate anekadhātupaṭivedho hoti … nānādhātupaṭivedho hoti … anekadhātupaṭisambhidā hoti.
“When one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the analysis of many elements.

Katamasmiṁ ekadhamme?
What one thing?

Kāyagatāya satiyā.
Mindfulness of the body.

Imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate anekadhātupaṭivedho hoti … nānādhātupaṭivedho hoti … anekadhātupaṭisambhidā hotī”ti.
When this one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the analysis of many elements.”

592–595

**“Ekadhammo, bhikkhave, bhāvito bahulīkato
sotāpattiphalasacchikiriyāya saṁvattati …
sakadāgāmiphalasacchikiriyāya saṁvattati …
anāgāmiphalasacchikiriyāya saṁvattati …
arahattaphalasacchikiriyāya saṁvattati.**
“One thing, mendicants, when developed and cultivated leads to the realization of the fruit of stream-entry … once-return … non-return … perfection.

Katamo ekadhammo?
What one thing?

Kāyagatā sati.
Mindfulness of the body.

**Ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato
sotāpattiphalasacchikiriyāya saṁvattati …
sakadāgāmiphalasacchikiriyāya saṁvattati …
anāgāmiphalasacchikiriyāya saṁvattati …
arahattaphalasacchikiriyāya saṁvattatī”ti.**
This one thing, when developed and cultivated, leads to the realization of the fruit of stream-entry … once-return … non-return … perfection.”

596–615

“Ekadhammo, bhikkhave, bhāvito bahulīkato paññāpaṭilābhāya saṁvattati … paññāvuddhiyā saṁvattati … paññāvepullāya saṁvattati … mahāpaññatāya saṁvattati … puthupaññatāya saṁvattati … vipulapaññatāya saṁvattati … gambhīrapaññatāya saṁvattati … asāmantapaññatāya saṁvattati … bhūripaññatāya saṁvattati … paññābāhullāya saṁvattati … sīghapaññatāya saṁvattati … lahupaññatāya saṁvattati … hāsapaññatāya saṁvattati … javanapaññatāya saṁvattati … tikkhapaññatāya saṁvattati … nibbedhikapaññatāya saṁvattati.
“One thing, mendicants, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom.

Katamo ekadhammo?
What one thing?

Kāyagatā sati.
Mindfulness of the body.

Ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpaṭilābhāya saṁvattati … paññāvuddhiyā saṁvattati … paññāvepullāya saṁvattati … mahāpaññatāya saṁvattati … puthupaññatāya saṁvattati … vipulapaññatāya saṁvattati … gambhīrapaññatāya saṁvattati … asāmantapaññatāya saṁvattati … bhūripaññatāya saṁvattati … paññābāhullāya saṁvattati … sīghapaññatāya saṁvattati … lahupaññatāya saṁvattati … hāsapaññatāya saṁvattati … javanapaññatāya

saṁvattati … tikkhapaññatāya saṁvattati … nibbedhikapaññatāya saṁvattatī”ti.
This one thing, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom.”

(Kāyagatāsativaggo.)

616

“Amataṁ te, bhikkhave, na paribhuñjanti ye kāyagatāsatiṁ na paribhuñjanti.
“Mendicants, those who don’t enjoy mindfulness of the body don’t enjoy the deathless.

Amataṁ te, bhikkhave, paribhuñjanti ye kāyagatāsatiṁ paribhuñjantī”ti.
Those who enjoy mindfulness of the body enjoy the deathless.”

“Amataṁ tesaṁ, bhikkhave, aparibhuttaṁ yesaṁ kāyagatāsati aparibhuttā.
“Mendicants, those who haven’t enjoyed mindfulness of the body haven’t enjoyed the deathless.

Amataṁ tesaṁ, bhikkhave, paribhuttaṁ yesaṁ kāyagatāsati paribhuttā”ti.
Those who have enjoyed mindfulness of the body have enjoyed the deathless.”

“Amataṁ tesaṁ, bhikkhave, parihīnaṁ yesaṁ kāyagatāsati parihīnā.
“Mendicants, those who have lost mindfulness of the body have lost the deathless.

Amataṁ tesaṁ, bhikkhave, aparihīnaṁ yesaṁ kāyagatāsati aparihīnā”ti.
Those who haven’t lost mindfulness of the body haven’t lost the deathless.”

“Amataṁ tesaṁ, bhikkhave, viraddhaṁ yesaṁ kāyagatāsati viraddhā.
“Mendicants, those who have missed out on mindfulness of the body have missed out on the deathless.

Amataṁ tesaṁ, bhikkhave, āraddhaṁ yesaṁ kāyagatāsati āraddhā”ti.
Those who have undertaken mindfulness of the body have not missed out on the deathless.”

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“Amataṁ te, bhikkhave, pamādiṁsu ye kāyagatāsatiṁ pamādiṁsu.
“Mendicants, those who have neglected mindfulness of the body have neglected the deathless.

Amataṁ te, bhikkhave, na pamādiṁsu ye kāyagatāsatiṁ na pamādiṁsu”.
Those who have not neglected mindfulness of the body have not neglected the deathless.”

“Amataṁ tesaṁ, bhikkhave, pamuṭṭhaṁ yesaṁ kāyagatāsati pamuṭṭhā.
“Mendicants, those who have forgotten mindfulness of the body have forgotten the deathless.

Amataṁ tesaṁ, bhikkhave, appamuṭṭhaṁ yesaṁ kāyagatāsati appamuṭṭhā”ti.
Those who haven’t forgotten mindfulness of the body haven’t forgotten the deathless.”

“Amataṁ tesaṁ, bhikkhave, anāsevitaṁ yesaṁ kāyagatāsati anāsevitā.
“Mendicants, those who haven’t cultivated mindfulness of the body haven’t cultivated the deathless.

Amataṁ tesaṁ, bhikkhave, āsevitaṁ yesaṁ kāyagatāsati āsevitā”ti.
Those who have cultivated mindfulness of the body have cultivated the deathless.”

“Amataṁ tesaṁ, bhikkhave, abhāvitaṁ yesaṁ kāyagatāsati abhāvitā.
“Mendicants, those who haven’t developed mindfulness of the body haven’t developed the deathless.

Amataṁ tesaṁ, bhikkhave, bhāvitaṁ yesaṁ kāyagatāsati bhāvitā”ti.
Those who have developed mindfulness of the body have developed the deathless.”

“Amataṁ tesaṁ, bhikkhave, abahulīkataṁ yesaṁ kāyagatāsati abahulīkatā.
“Mendicants, those who haven’t practiced mindfulness of the body haven’t practiced the deathless.

Amataṁ tesaṁ, bhikkhave, bahulīkataṁ yesaṁ kāyagatāsati bahulīkatā”ti.
Those who have practiced mindfulness of the body have practiced the deathless.”

“Amataṁ tesaṁ, bhikkhave, anabhiññātaṁ yesaṁ kāyagatāsati anabhiññātā.
“Mendicants, those who haven’t had insight into mindfulness of the body haven’t had insight into the deathless.

Amataṁ tesaṁ, bhikkhave, abhiññātaṁ yesaṁ kāyagatāsati abhiññātā”ti.
Those who have had insight into mindfulness of the body have had insight into the deathless.”

“Amataṁ tesaṁ, bhikkhave, apariññātaṁ yesaṁ kāyagatāsati apariññātā.
“Mendicants, those who haven’t completely understood mindfulness of the body haven’t completely understood the deathless.

Amataṁ tesaṁ, bhikkhave, pariññātaṁ yesaṁ kāyagatāsati pariññātā”ti.
Those who have completely understood mindfulness of the body have completely understood the deathless.”

“Amataṁ tesaṁ, bhikkhave, asacchikataṁ yesaṁ kāyagatāsati asacchikatā.
“Mendicants, those who haven’t realized mindfulness of the body haven’t realized the deathless.

Amataṁ tesaṁ, bhikkhave, sacchikataṁ yesaṁ kāyagatāsati sacchikatā”ti.
Those who have realized mindfulness of the body have realized the deathless.”

(…)
The thousand discourses of the Ones are completed.

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

(Amatavaggo.)

Ekakanipātapāḷi niṭṭhitā.
The Book of the Ones is finished.

Numbered Discourses 2

1. Vajjasutta
1. Faults

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Dvemāni, bhikkhave, vajjāni.
"There are, mendicants, these two faults.

Katamāni dve?
What two?

Diṭṭhadhammikañca vajjaṁ samparāyikañca vajjaṁ.
The fault apparent in the present life, and the fault to do with lives to come.

Katamañca, bhikkhave, diṭṭhadhammikaṁ vajjaṁ?
What is the fault apparent in the present life?

Idha, bhikkhave, ekacco passati coraṁ āgucāriṁ rājāno gahetvā vividhā kammakāraṇā kārente;
It's when someone sees that kings have arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tāḷente, vettehipi tāḷente, addhadaṇḍakehipi tāḷente, hatthampi chindante, pādampi chindante, hatthapādampi chindante, kaṇṇampi chindante, nāsampi chindante, kaṇṇanāsampi chindante, bilaṅgathālikampi karonte, saṅkhamuṇḍikampi karonte, rāhumukhampi karonte, jotimālikampi karonte, hatthapajjotikampi karonte, erakavattikampi karonte, cīrakavāsikampi karonte, eṇeyyakampi karonte, baḷisamaṁsikampi karonte, kahāpaṇikampi karonte, khārāpatacchikampi karonte, palighaparivattikampi karonte, palālapīṭhakampi karonte, tattenapi telena osiñcante, sunakhehipi khādāpente, jīvantampi sūle uttāsente, asināpi sīsaṁ chindante.
whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Tassa evaṁ hoti:
It occurs to them:

'yathārūpānaṁ kho pāpakānaṁ kammānaṁ hetu coraṁ āgucāriṁ rājāno gahetvā vividhā kammakāraṇā kārenti;
'If I were to commit the kinds of bad deeds for which the kings arrested that bandit, that criminal,

kasāhipi tāḷenti, vettehipi tāḷenti, addhadaṇḍakehipi tāḷenti, hatthampi chindanti, pādampi chindanti, hatthapādampi

chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṁsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṁ chindanti.

Ahañceva kho pana evarūpaṁ pāpakammaṁ kareyyaṁ, mampi rājāno gahetvā evarūpā vividhā kammakāraṇā kāreyyuṁ;
the rulers would arrest me and subject me to the same punishments.

kasāhipi tāḷeyyuṁ …pe… asināpi sīsaṁ chindeyyun'ti.

So diṭṭhadhammikassa vajjassa bhīto na paresaṁ pābhataṁ vilumpanto carati.
Afraid of the fault apparent in the present life, they do not steal the belongings of others.

Idaṁ vuccati, bhikkhave, diṭṭhadhammikaṁ vajjaṁ.
This is called the fault apparent in the present life.

Katamañca, bhikkhave, samparāyikaṁ vajjaṁ?
What is the fault to do with lives to come?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It's when someone reflects:

'kāyaduccaritassa kho pana pāpako dukkho vipāko abhisamparāyaṁ, vacīduccaritassa pāpako dukkho vipāko abhisamparāyaṁ, manoduccaritassa pāpako dukkho vipāko abhisamparāyaṁ.
'Bad conduct of body, speech, or mind has a bad, painful result in the next life.

Ahañceva kho pana kāyena duccaritaṁ careyyaṁ, vācāya duccaritaṁ careyyaṁ, manasā duccaritaṁ careyyaṁ.
If I conduct myself badly,

Kiñca taṁ yāhaṁ na kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyan'ti.
then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?'

So samparāyikassa vajjassa bhīto kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, samparāyikaṁ vajjaṁ.
This is called the fault to do with lives to come.

Imāni kho, bhikkhave, dve vajjāni.
These are the two faults.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'diṭṭhadhammikassa vajjassa bhāyissāma, samparāyikassa vajjassa bhāyissāma, vajjabhīruno bhavissāma vajjabhayadassāvino'ti.
'We will fear the fault apparent in the present life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.'

Evañhi vo, bhikkhave, sikkhitabbaṁ.
That's how you should train.

Vajjabhīruno, bhikkhave, vajjabhayadassāvino etaṁ pāṭikaṅkhaṁ yaṁ parimuccissati sabbavajjehī"ti.

If you fear faults, seeing the danger in faults, you can expect to be freed from all faults.”

Paṭhamaṁ.

2. Padhānasutta

2. Endeavor

“Dvemāni, bhikkhave, padhānāni durabhisambhavāni lokasmiṁ.
“These two endeavors are challenging in the world.

Katamāni dve?
What two?

Yañca gihīnaṁ agāraṁ ajjhāvasataṁ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppadānatthaṁ padhānaṁ, yañca agārasmā anagāriyaṁ pabbajitānaṁ sabbūpadhipaṭinissaggatthaṁ padhānaṁ.
The endeavor of laypeople staying in a home to provide robes, alms-food, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments.

Imāni kho, bhikkhave, dve padhānāni durabhisambhavāni lokasmiṁ.
These are the two endeavors that are challenging in the world.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ padhānānaṁ yadidaṁ sabbūpadhipaṭinissaggatthaṁ padhānaṁ.
The better of these two endeavors is the effort to let go of all attachments.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘sabbūpadhipaṭinissaggatthaṁ padhānaṁ padahissāmā’ti.
‘We shall endeavor to let go of all attachments.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dutiyaṁ.

3. Tapanīyasutta

3. Mortifying

“Dveme, bhikkhave, dhammā tapanīyā.
“These two things, mendicants, are mortifying.

Katame dve?
What two?

Idha, bhikkhave, ekaccassa kāyaduccaritaṁ kataṁ hoti, akataṁ hoti kāyasucaritaṁ;
It’s when someone has done bad things and not done good things, by way of body, speech, and mind.

vacīduccaritaṁ kataṁ hoti, akataṁ hoti vacīsucaritaṁ;

manoduccaritaṁ kataṁ hoti, akataṁ hoti manosucaritaṁ.

So ‘kāyaduccaritaṁ me katan’ti tappati, ‘akataṁ me kāyasucaritan’ti tappati;
Thinking, ‘I’ve done bad things by way of body, speech, and mind’, they’re mortified. Thinking, ‘I haven’t done good things by way of body, speech, and mind’, they’re mortified.

‘vacīduccaritaṁ me katan’ti tappati, ‘akataṁ me vacīsucaritan’ti tappati;

‘manoduccaritaṁ me katan’ti tappati, ‘akataṁ me manosucaritan’ti tappati.

Ime kho, bhikkhave, dve dhammā tapanīyā”ti.
These are the two things that are mortifying.”

Tatiyaṁ.

4. Atapanīyasutta

4. Not Mortifying

“Dveme, bhikkhave, dhammā atapanīyā.
“These two things, mendicants, are not mortifying.

Katame dve?
What two?

Idha, bhikkhave, ekaccassa kāyasucaritaṁ kataṁ hoti, akataṁ hoti kāyaduccaritaṁ;
It’s when someone has done good things and not done bad things, by way of body, speech, and mind.

vacīsucaritaṁ kataṁ hoti, akataṁ hoti vacīduccaritaṁ;

manosucaritaṁ kataṁ hoti, akataṁ hoti manoduccaritaṁ.

So ‘kāyasucaritaṁ me katan’ti na tappati, ‘akataṁ me kāyaduccaritan’ti na tappati;
Thinking, ‘I’ve done good things by way of body, speech, and mind’, they’re not mortified. Thinking, ‘I haven’t done bad things by way of body, speech, and mind’, they’re not mortified.

‘vacīsucaritaṁ me katan’ti na tappati, ‘akataṁ me vacīduccaritan’ti na tappati;

‘manosucaritaṁ me katan’ti na tappati, ‘akataṁ me manoduccaritan’ti na tappati.

Ime kho, bhikkhave, dve dhammā atapanīyā”ti.
These are the two things that are not mortifying.”

Catutthaṁ.

5. Upaññātasutta

5. Learned for Myself

“Dvinnāhaṁ, bhikkhave, dhammānaṁ upaññāsiṁ—
“Mendicants, I have learned these two things for myself—

yā ca asantuṭṭhitā kusalesu dhammesu, yā ca appaṭivānitā padhānasmiṁ.
to never be content with skillful qualities, and to never stop trying.

Appaṭivānī sudāhaṁ, bhikkhave, padahāmi:
I never stopped trying, thinking:

‘kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṁsalohitaṁ, yaṁ taṁ purisathāmena purisavīriyena purisaparakkamena pattabbaṁ na taṁ apāpuṇitvā vīriyassa saṇṭhānaṁ bhavissatī’ti.
‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

Tassa mayhaṁ, bhikkhave, appamādādhigatā sambodhi, appamādādhigato anuttaro yogakkhemo.
It was by diligence that I achieved awakening, and by diligence that I achieved the supreme sanctuary.

Tumhe cepi, bhikkhave, appaṭivānaṁ padaheyyātha:
If you too never stop trying, thinking:

‘kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṁsalohitaṁ, yaṁ taṁ purisathāmena purisavīriyena purisaparakkamena pattabbaṁ na taṁ apāpuṇitvā vīriyassa saṇṭhānaṁ bhavissatī’ti, tumhepi, bhikkhave, nacirasseva—

‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissatha.
You will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘appaṭivānaṁ padahissāma.
‘We will never stop trying, thinking:

Kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṁsalohitaṁ, yaṁ taṁ purisathāmena purisavīriyena purisaparakkamena pattabbaṁ na taṁ apāpuṇitvā vīriyassa saṇṭhānaṁ bhavissatī’ti.
“Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.”’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Pañcamaṁ.

6. Saṁyojanasutta
6. Fetters

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Yā ca saṁyojaniyesu dhammesu assādānupassitā, yā ca saṁyojaniyesu dhammesu nibbidānupassitā.
Seeing things that are prone to being fettered as gratifying, and seeing things that are prone to being fettered as boring.

Saṁyojaniyesu, bhikkhave, dhammesu assādānupassī viharanto rāgaṁ na pajahati, dosaṁ na pajahati, mohaṁ na pajahati.
When you keep seeing things that are prone to being fettered as gratifying, you don’t give up greed, hate, and delusion.

Rāgaṁ appahāya, dosaṁ appahāya, mohaṁ appahāya na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
When these are not given up, you’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

Na parimuccati dukkhasmāti vadāmi.
You’re not freed from suffering, I say.

Saṁyojaniyesu, bhikkhave, dhammesu nibbidānupassī viharanto rāgaṁ pajahati, dosaṁ pajahati, mohaṁ pajahati.
When you keep seeing things that are prone to being fettered as boring, you give up greed, hate, and delusion.

Rāgaṁ pahāya, dosaṁ pahāya, mohaṁ pahāya, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

When these are given up, you’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

Parimuccati dukkhasmāti vadāmi.
You’re freed from suffering, I say.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

Chaṭṭhaṁ.

7. Kaṇhasutta

7. Dark

“Dveme, bhikkhave, dhammā kaṇhā.
“These two things, mendicants, are dark.

Katame dve?
What two?

Ahirikañca anottappañca.
Lack of conscience and prudence.

Ime kho, bhikkhave, dve dhammā kaṇhā”ti.
These are the two things that are dark.”

Sattamaṁ.

8. Sukkasutta

8. Bright

“Dveme, bhikkhave, dhammā sukkā.
“These two things, mendicants, are bright.

Katame dve?
What two?

Hirī ca ottappañca.
Conscience and prudence.

Ime kho, bhikkhave, dve dhammā sukkā”ti.
These are the two things that are bright.”

Aṭṭhamaṁ.

9. Cariyasutta

9. Conduct

“Dveme, bhikkhave, dhammā sukkā lokaṁ pālenti.
“These two bright things, mendicants, protect the world.

Katame dve?
What two?

Hirī ca ottappañca.
Conscience and prudence.

Ime kho, bhikkhave, dve sukkā dhammā lokaṁ na pāleyyuṁ, nayidha paññāyetha mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṁ dārāti vā.
If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people.

Sambhedaṁ loko agamissa, yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā.
The world would become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals.

Yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokaṁ pālenti tasmā paññāyati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṁ dārāti vā”ti.
But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of teachers and respected people.”

Navamaṁ.

10. Vassūpanāyikasutta

10. Entering the Rainy Season

“Dvemā, bhikkhave, vassūpanāyikā.
“There are, mendicants, these two entries to the rainy season.

Katamā dve?
What two?

Purimikā ca pacchimikā ca.
Earlier and later.

Imā kho, bhikkhave, dve vassūpanāyikā”ti.
These are the two entries to the rainy season.”

Dasamaṁ.

Kammakaraṇavaggo paṭhamo.

Tassuddānaṁ

Vajjā padhānā dve tapanīyā,
Upaññātena pañcamaṁ;
Saṁyojanañca kaṇhañca,
Sukkaṁ cariyā vassūpanāyikena vaggo.

11

“Dvemāni, bhikkhave, balāni.
“There are, mendicants, these two powers.

Katamāni dve?
What two?

Paṭisaṅkhānabalañca bhāvanābalañca.
The power of reflection and the power of development.

Katamañca, bhikkhave, paṭisaṅkhānabalaṁ?
And what, mendicants, is the power of reflection?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It’s when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, vacīduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, manoduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti.
‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’

So iti paṭisaṅkhāya kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, paṭisaṅkhānabalaṁ.
This is called the power of reflection.

Katamañca, bhikkhave, bhāvanābalaṁ.
And what, mendicants, is the power of development?

Tatra, bhikkhave, yamidaṁ bhāvanābalaṁ sekhānametaṁ balaṁ.
In this context, the power of development is the power of the trainees.

Sekhañhi so, bhikkhave, balaṁ āgamma rāgaṁ pajahati, dosaṁ pajahati, mohaṁ pajahati.
For when you rely on the power of a trainee, you give up greed, hate, and delusion.

Rāgaṁ pahāya, dosaṁ pahāya, mohaṁ pahāya yaṁ akusalaṁ na taṁ karoti, yaṁ pāpaṁ na taṁ sevati.
Then you don't do anything unskillful, or practice anything bad.

Idaṁ vuccati, bhikkhave, bhāvanābalaṁ.
This is called the power of development.

Imāni kho, bhikkhave, dve balānī"ti.
These are the two powers."

12

“Dvemāni, bhikkhave, balāni.
“There are, mendicants, these two powers.

Katamāni dve?
What two?

Paṭisaṅkhānabalañca bhāvanābalañca.
The power of reflection and the power of development.

Katamañca, bhikkhave, paṭisaṅkhānabalaṁ?
And what, mendicants, is the power of reflection?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It’s when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, vacīduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, manoduccaritassa pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti.
‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’

So iti paṭisaṅkhāya kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, paṭisaṅkhānabalaṁ.
This is called the power of reflection.

Katamañca, bhikkhave, bhāvanābalaṁ?
And what, mendicants, is the power of development?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vosaggapariṇāmiṁ, dhammavicayasambojjhaṅgaṁ bhāveti … vīriyasambojjhaṅgaṁ bhāveti … pītisambojjhaṅgaṁ bhāveti … passaddhisambojjhaṅgaṁ bhāveti … samādhisambojjhaṅgaṁ bhāveti … upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vosaggapariṇāmiṁ.
It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Idaṁ vuccati, bhikkhave, bhāvanābalaṁ.
This is called the power of development.

Imāni kho, bhikkhave, dve balānī"ti.
These are the two powers."

13

“Dvemāni, bhikkhave, balāni.
“There are, mendicants, these two powers.

Katamāni dve?
What two?

Paṭisaṅkhānabalañca bhāvanābalañca.
The power of reflection and the power of development.

Katamañca, bhikkhave, paṭisaṅkhānabalaṁ?
And what, mendicants, is the power of reflection?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It’s when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, vacīduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañca, manoduccaritassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti.
‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’

So iti paṭisaṅkhāya kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, paṭisaṅkhānabalaṁ.
This is called the power of reflection.

Katamañca, bhikkhave, bhāvanābalaṁ?
And what, mendicants, is the power of development?

Idha, bhikkhave, bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṁ vuccati, bhikkhave, bhāvanābalaṁ.
This is called the power of development.

Imāni kho, bhikkhave, dve balānī"ti.
These are the two powers."

14

“Dvemā, bhikkhave, tathāgatassa dhammadesanā.
“There are, mendicants, these two ways of teaching the Dhamma.

Katamā dve?
What two?

saṅkhittena ca vitthārena ca.
In brief and in detail.

Imā kho, bhikkhave, dve tathāgatassa dhammadesanā”ti.
These are two ways of teaching the Dhamma.”

“Yasmiṁ, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu na sādhukaṁ attanāva attānaṁ paccavekkhati tasmetaṁ, bhikkhave, adhikaraṇe pāṭikaṅkhaṁ:
“Mendicants, in a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue

‘dīghattāya kharattāya vāḷattāya saṁvattissati, bhikkhū ca na phāsuṁ viharissantī’ti.
will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably.

Yasmiñca kho, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu sādhukaṁ attanāva attānaṁ paccavekkhati tasmetaṁ, bhikkhave, adhikaraṇe pāṭikaṅkhaṁ:
But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully check themselves, you can expect that issue

‘na dīghattāya kharattāya vāḷattāya saṁvattissati, bhikkhū ca phāsuṁ viharissantī’ti.
won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.

Kathañca, bhikkhave, āpanno bhikkhu sādhukaṁ attanāva attānaṁ paccavekkhati?
And how, mendicants, does an offending mendicant carefully check themselves?

Idha, bhikkhave, āpanno bhikkhu iti paṭisañcikkhati:
An offending mendicant reflects:

‘ahaṁ kho akusalaṁ āpanno kañcideva desaṁ kāyena.
‘I have committed a certain unskillful offense with the body.

Maṁ so bhikkhu addasa akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena.
That mendicant saw me do this.

No ce ahaṁ akusalaṁ āpajjeyyaṁ kañcideva desaṁ kāyena, na maṁ so bhikkhu passeyya akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena.
If I hadn't committed that offense, they wouldn't have seen me.

Yasmā ca kho, ahaṁ akusalaṁ āpanno kañcideva desaṁ kāyena, tasmā maṁ so bhikkhu addasa akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena.
But since I did commit that offense, they did see me.

Disvā ca pana maṁ so bhikkhu akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena anattamano ahosi.
When they saw me, they were upset,

Anattamano samāno anattamanavacanaṁ maṁ so bhikkhu avaca.
and they voiced their unhappiness to me.

Anattamanavacanāhaṁ tena bhikkhunā vutto samāno anattamano ahosiṁ.
Then I also got upset,

Anattamano samāno paresaṁ ārocesiṁ.
so I told others.

Iti mameva tattha accayo accagamā suṅkadāyakaṁva bhaṇḍasmin'ti.
So the mistake is mine alone, like someone who owes customs duty on their goods.'

Evaṁ kho, bhikkhave, āpanno bhikkhu sādhukaṁ attanāva attānaṁ paccavekkhati.
That's how, mendicants, an offending mendicant carefully checks themselves.

Kathañca, bhikkhave, codako bhikkhu sādhukaṁ attanāva attānaṁ paccavekkhati?
And how, mendicants, does an accusing mendicant carefully check themselves?

Idha, bhikkhave, codako bhikkhu iti paṭisañcikkhati:
An accusing mendicant reflects:

‘ayaṁ kho bhikkhu akusalaṁ āpanno kañcideva desaṁ kāyena.
‘This mendicant has committed a certain unskillful offense with the body.

Ahaṁ imaṁ bhikkhuṁ addasaṁ akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena.
I saw them do that.

No ce ayaṁ bhikkhu akusalaṁ āpajjeyya kañcideva desaṁ kāyena, nāhaṁ imaṁ bhikkhuṁ passeyyaṁ akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena.
If they hadn’t committed that offense, I wouldn’t have seen them.

Yasmā ca kho, ayaṁ bhikkhu akusalaṁ āpanno kañcideva desaṁ kāyena, tasmā ahaṁ imaṁ bhikkhuṁ addasaṁ akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena.
But since they did commit that offense, I did see them.

Disvā ca panāhaṁ imaṁ bhikkhuṁ akusalaṁ āpajjamānaṁ kañcideva desaṁ kāyena anattamano ahosiṁ.
When I saw them, I was upset,

Anattamano samāno anattamanavacanāhaṁ imaṁ bhikkhuṁ avacaṁ.
and I voiced my unhappiness to them.

Anattamanavacanāyaṁ bhikkhu mayā vutto samāno anattamano ahosi.
Then they also got upset,

Anattamano samāno paresaṁ ārocesi.
so they told others.

Iti mameva tattha accayo accagamā suṅkadāyakaṁva bhaṇḍasmin’ti.
So the mistake is mine alone, like someone who owes customs duty on their goods.’

Evaṁ kho, bhikkhave, codako bhikkhu sādhukaṁ attanāva attānaṁ paccavekkhati.
That’s how, mendicants, an accusing mendicant carefully checks themselves.

Yasmiṁ, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu na sādhukaṁ attanāva attānaṁ paccavekkhati tasmetaṁ, bhikkhave, adhikaraṇe pāṭikaṅkhaṁ dīghattāya kharattāya vāḷattāya saṁvattissati, bhikkhū ca na phāsuṁ viharissantīti.
In a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably.

Yasmiñca kho, bhikkhave, adhikaraṇe āpanno ca bhikkhu codako ca bhikkhu sādhukaṁ attanāva attānaṁ paccavekkhati tasmetaṁ, bhikkhave, adhikaraṇe pāṭikaṅkhaṁ na dīghattāya kharattāya vāḷattāya saṁvattissati, bhikkhū ca phāsuṁ viharissantī”ti.
But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully checks themselves, you can expect that issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

16

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ko nu kho, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti?
“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“Adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti.
“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“Ko nu kho, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti?
“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“Dhammacariyāsamacariyāhetu kho, brāhmaṇa, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
“Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

17

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ko nu kho, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti?
“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“Katattā ca, brāhmaṇa, akatattā ca.
“What they’ve done and what they’ve not done.

Evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti.
That’s why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“Ko pana, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti?
“But what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are

reborn in a good place, a heavenly realm?”

“Katattā ca, brāhmaṇa, akatattā ca.
“What they’ve done and what they’ve not done.

Evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
That’s why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Na kho ahaṁ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ ājānāmi.
“I don’t understand the meaning of what Master Gotama has said in brief, without explaining the details.

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathā ahaṁ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ ājāneyyan”ti.
Master Gotama, please teach me this matter in detail so I can understand the meaning.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.
“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, brāhmaṇa, ekaccassa kāyaduccaritaṁ kataṁ hoti, akataṁ hoti kāyasucaritaṁ;
“Firstly, brahmin, someone has done bad things and not done good things by way of body, speech, and mind.

vacīduccaritaṁ kataṁ hoti, akataṁ hoti vacīsucaritaṁ;

manoduccaritaṁ kataṁ hoti, akataṁ hoti manosucaritaṁ.

Evaṁ kho, brāhmaṇa, katattā ca akatattā ca evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
So what they've done and what they've not done is why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Idha pana, brāhmaṇa, ekaccassa kāyasucaritaṁ kataṁ hoti, akataṁ hoti kāyaduccaritaṁ;
Furthermore, brahmin, someone has done good things and not done bad things by way of body, speech, and mind.

vacīsucaritaṁ kataṁ hoti, akataṁ hoti vacīduccaritaṁ;

manosucaritaṁ kataṁ hoti, akataṁ hoti manoduccaritaṁ.

Evaṁ kho, brāhmaṇa, katattā ca akatattā ca evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī"ti.
So what they've done and what they've not done is why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Abhikkantaṁ, bho gotama …pe… upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
"Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

18

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“ekaṁsenāhaṁ, ānanda, akaraṇīyaṁ vadāmi kāyaduccaritaṁ vacīduccaritaṁ manoduccaritan”ti.
“Ānanda, I absolutely say that you should not do bad things by way of body, speech, and mind.”

“Yamidaṁ, bhante, bhagavatā ekaṁsena akaraṇīyaṁ akkhātaṁ kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ tasmiṁ akaraṇīye kayiramāne ko ādīnavo pāṭikaṅkho”ti?
“But, sir, if someone does these things that should not be done, what drawbacks should they expect?”

“Yamidaṁ, ānanda, mayā ekaṁsena akaraṇīyaṁ akkhātaṁ kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ tasmiṁ akaraṇīye kayiramāne ayaṁ ādīnavo pāṭikaṅkho—
“They should expect these drawbacks.

attāpi attānaṁ upavadati,
They blame themselves.

anuvicca viññū garahanti,
After examination, sensible people criticize them.

pāpako kittisaddo abbhuggacchati,
They get a bad reputation.

sammūḷho kālaṁ karoti,
They feel lost when they die.

kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Yamidaṁ, ānanda, mayā ekaṁsena akaraṇīyaṁ akkhātaṁ kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ tasmiṁ akaraṇīye kayiramāne ayaṁ ādīnavo pāṭikaṅkho”ti.
These are the drawbacks they should expect.”

“Ekaṁsenāhaṁ, ānanda, karaṇīyaṁ vadāmi kāyasucaritaṁ vacīsucaritaṁ manosucaritan”ti.
“Ānanda, I absolutely say that you should do good things by way of body, speech, and mind.”

“Yamidaṁ, bhante, bhagavatā ekaṁsena karaṇīyaṁ akkhātaṁ kāyasucaritaṁ vacīsucaritaṁ manosucaritaṁ tasmiṁ karaṇīye kayiramāne ko ānisaṁso pāṭikaṅkho”ti?
“But, sir, if someone does these things that should be done, what benefits should they expect?”

“Yamidaṁ, ānanda, mayā ekaṁsena karaṇīyaṁ akkhātaṁ kāyasucaritaṁ vacīsucaritaṁ manosucaritaṁ tasmiṁ karaṇīye kayiramāne ayaṁ ānisaṁso pāṭikaṅkho—
“They should expect these benefits.

attāpi attānaṁ na upavadati,
They don’t blame themselves.

anuvicca viññū pasaṁsanti,
After examination, sensible people praise them.

kalyāṇo kittisaddo abbhuggacchati,
They get a good reputation.

asammūḷho kālaṁ karoti,
They don’t feel lost when they die.

kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
And when the body breaks up, after death, they are reborn in a good place, a heavenly realm.

Yamidaṁ, ānanda, mayā ekaṁsena karaṇīyaṁ akkhātaṁ kāyasucaritaṁ vacīsucaritaṁ manosucaritaṁ tasmiṁ karaṇīye kayiramāne ayaṁ ānisaṁso pāṭikaṅkho”ti.
These are the benefits they should expect.”

19

“Akusalaṁ, bhikkhave, pajahatha.
“Mendicants, give up the unskillful.

Sakkā, bhikkhave, akusalaṁ pajahituṁ.
It is possible to give up the unskillful.

No cedaṁ, bhikkhave, sakkā abhavissa akusalaṁ pajahituṁ, nāhaṁ evaṁ vadeyyaṁ:
If it wasn’t possible, I wouldn’t say:

‘akusalaṁ, bhikkhave, pajahathā’ti.
‘Give up the unskillful.’

Yasmā ca kho, bhikkhave, sakkā akusalaṁ pajahituṁ tasmāhaṁ evaṁ vadāmi:
But it is possible, and so I say:

‘akusalaṁ, bhikkhave, pajahathā’ti.
‘Give up the unskillful.’

Akusalañca hidaṁ, bhikkhave, pahīnaṁ ahitāya dukkhāya saṁvatteyya nāhaṁ evaṁ vadeyyaṁ:
And if giving up the unskillful led to harm and suffering, I would not say:

‘akusalaṁ, bhikkhave, pajahathā’ti.
‘Give up the unskillful.’

Yasmā ca kho, bhikkhave, akusalaṁ pahīnaṁ hitāya sukhāya saṁvattati tasmāhaṁ evaṁ vadāmi:
But giving up the unskillful leads to welfare and happiness, so I say:

‘akusalaṁ, bhikkhave, pajahathā’”ti.
‘Give up the unskillful.’

“Kusalaṁ, bhikkhave, bhāvetha.
Mendicants, develop the skillful.

Sakkā, bhikkhave, kusalaṁ bhāvetuṁ.
It is possible to develop the skillful.

No cedaṁ, bhikkhave, sakkā abhavissa kusalaṁ bhāvetuṁ, nāhaṁ evaṁ vadeyyaṁ:
If it wasn't possible, I wouldn't say:

'kusalaṁ, bhikkhave, bhāvethā'ti.
'Develop the skillful.'

Yasmā ca kho, bhikkhave, sakkā kusalaṁ bhāvetuṁ tasmāhaṁ evaṁ vadāmi:
But it is possible, and so I say:

'kusalaṁ, bhikkhave, bhāvethā'ti.
'Develop the skillful.'

Kusalañca hidaṁ, bhikkhave, bhāvitaṁ ahitāya dukkhāya saṁvatteyya, nāhaṁ evaṁ vadeyyaṁ:
If developing the skillful led to harm and suffering I wouldn't say:

'kusalaṁ, bhikkhave, bhāvethā'ti.
'Develop the skillful.'

Yasmā ca kho, bhikkhave, kusalaṁ bhāvitaṁ hitāya sukhāya saṁvattati tasmāhaṁ evaṁ vadāmi:
But developing the skillful leads to welfare and happiness, so I say:

'kusalaṁ, bhikkhave, bhāvethā'"ti.
'Develop the skillful.'"

20

“Dveme, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
“These two things, mendicants, lead to the decline and disappearance of the true teaching.

Katame dve?
What two?

Dunnikkhittañca padabyañjanaṁ attho ca dunnīto.
The words and phrases are misplaced, and the meaning is misinterpreted.

Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti.
When the words and phrases are misplaced, the meaning is misinterpreted.

Ime kho, bhikkhave, dve dhammā saddhammassa sammosāya antaradhānāya saṁvattantī”ti.
These two things lead to the decline and disappearance of the true teaching.

“Dveme, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattanti.
These two things lead to the continuation, persistence, and enduring of the true teaching.

Katame dve?
What two?

Sunikkhittañca padabyañjanaṁ attho ca sunīto.
The words and phrases are well organized, and the meaning is correctly interpreted.

Sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti.

When the words and phrases are well organized, the meaning is correctly interpreted.

Ime kho, bhikkhave, dve dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattantī”ti.
These two things lead to the continuation, persistence, and enduring of the true teaching.”

Adhikaraṇavaggo dutiyo.

21

“Dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

Katame dve?
What two?

Yo ca accayaṁ accayato na passati, yo ca accayaṁ desentassa yathādhammaṁ nappaṭiggaṇhāti.
One who doesn’t recognize when they’ve made a mistake. And one who doesn’t properly accept the confession of someone who’s made a mistake.

Ime kho, bhikkhave, dve bālāti.
These are the two fools.

Dveme, bhikkhave, paṇḍitā.
There are two who are astute.

Katame dve?
What two?

Yo ca accayaṁ accayato passati, yo ca accayaṁ desentassa yathādhammaṁ paṭiggaṇhāti.
One who recognizes when they’ve made a mistake. And one who properly accepts the confession of someone who’s made a mistake.

Ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

22

“Dveme, bhikkhave, tathāgataṁ abbhācikkhanti.
“Mendicants, these two misrepresent the Realized One.

Katame dve?
What two?

Duṭṭho vā dosantaro, saddho vā duggahitena.
One who is hateful and hides it, and one whose faith is mistaken.

Ime kho, bhikkhave, dve tathāgataṁ abbhācikkhantī”ti.
These two misrepresent the Realized One.”

23

“Dveme, bhikkhave, tathāgataṁ abbhācikkhanti.
“Mendicants, these two misrepresent the Realized One.

Katame dve?
What two?

Yo ca abhāsitaṁ alapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpeti, yo ca bhāsitaṁ lapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpeti.
One who explains what was not spoken by the Realized One as spoken by him. And one who explains what was spoken by the Realized One as not spoken by him.

Ime kho, bhikkhave, dve tathāgataṁ abbhācikkhantīti.
These two misrepresent the Realized One.

Dveme, bhikkhave, tathāgataṁ nābbhācikkhanti.
These two don’t misrepresent the Realized One.

Katame dve?
What two?

Yo ca abhāsitaṁ alapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpeti, yo ca bhāsitaṁ lapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpeti.
One who explains what was not spoken by the Realized One as not spoken by him. And one who explains what was spoken by the Realized One as spoken by him.

Ime kho, bhikkhave, dve tathāgataṁ nābbhācikkhantī”ti.
These two don’t misrepresent the Realized One.”

24

“Dveme, bhikkhave, tathāgataṁ abbhācikkhanti.
“Mendicants, these two misrepresent the Realized One.

Katame dve?
What two?

Yo ca neyyatthaṁ suttantaṁ nītattho suttantoti dīpeti, yo ca nītatthaṁ suttantaṁ neyyattho suttantoti dīpeti.
One who explains a discourse in need of interpretation as a discourse whose meaning is explicit. And one who explains a discourse whose meaning is explicit as a discourse in need of interpretation.

Ime kho, bhikkhave, dve tathāgataṁ abbhācikkhantī”ti.
These two misrepresent the Realized One.”

25

“Dveme, bhikkhave, tathāgataṁ nābbhācikkhanti.
“These two don’t misrepresent the Realized One.

Katame dve?
What two?

Yo ca neyyatthaṁ suttantaṁ neyyattho suttantoti dīpeti, yo ca nītatthaṁ suttantaṁ nītattho suttantoti dīpeti.
One who explains a discourse in need of interpretation as a discourse in need of interpretation. And one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit.

Ime kho, bhikkhave, dve tathāgataṁ nābbhācikkhantī”ti.
These two don’t misrepresent the Realized One.”

“Paṭicchannakammantassa, bhikkhave, dvinnaṁ gatīnaṁ aññatarā gati pāṭikaṅkhā—
“Mendicants, when you hide your misdeeds, you can expect one of two destinies:

nirayo vā tiracchānayoni vāti.
hell or the animal realm.

Appaṭicchannakammantassa, bhikkhave, dvinnaṁ gatīnaṁ aññatarā gati pāṭikaṅkhā—
When you don’t hide your misdeeds, you can expect one of two destinies:

devā vā manussā vā”ti.
as a god or a human.”

“Micchādiṭṭhikassa, bhikkhave, dvinnaṁ gatīnaṁ aññatarā gati pāṭikaṅkhā—
“Mendicants, when you have wrong view, you can expect one of two destinies:

nirayo vā tiracchānayoni vā”ti.
hell or the animal realm.”

“Sammādiṭṭhikassa, bhikkhave, dvinnaṁ gatīnaṁ aññatarā gati pāṭikaṅkhā—
“Mendicants, when you have right view, you can expect one of two destinies:

devā vā manussā vā”ti.
as a god or a human.”

29

“Dussīlassa, bhikkhave, dve paṭiggāhā—
“There are two places waiting to receive an unethical person:

nirayo vā tiracchānayoni vā.
hell and the animal realm.

Sīlavato, bhikkhave, dve paṭiggāhā—
There are two places waiting to receive an ethical person:

devā vā manussā vā”ti.
the realms of gods and humans.”

30

“Dvāhaṁ, bhikkhave, atthavase sampassamāno araññavanapatthāni pantāni senāsanāni paṭisevāmi.
“Mendicants, I see two reasons to frequent remote lodgings in the wilderness and the forest.

Katame dve?
What two?

Attano ca diṭṭhadhammasukhavihāraṁ sampassamāno, pacchimañca janataṁ anukampamāno.
Seeing a happy life for oneself in the present, and having compassion for future generations.

Ime kho ahaṁ, bhikkhave, dve atthavase sampassamāno araññavanapatthāni pantāni senāsanāni paṭisevāmī”ti.
I see two reasons to frequent remote lodgings in the wilderness and the forest.”

31

“Dve me, bhikkhave, dhammā vijjābhāgiyā.
“These two things play a part in realization.

Katame dve?
What two?

Samatho ca vipassanā ca.
Serenity and discernment.

Samatho, bhikkhave, bhāvito kamatthamanubhoti?
What is the benefit of developing serenity?

Cittaṁ bhāvīyati.
The mind is developed.

Cittaṁ bhāvitaṁ kamatthamanubhoti?
What is the benefit of developing the mind?

Yo rāgo so pahīyati.
Greed is given up.

Vipassanā, bhikkhave, bhāvitā kamatthamanubhoti?
What is the benefit of developing discernment?

Paññā bhāvīyati.
Wisdom is developed.

Paññā bhāvitā kamatthamanubhoti?
What is the benefit of developing wisdom?

Yā avijjā sā pahīyati.
Ignorance is given up.

**Rāgupakkiliṭṭhaṁ vā, bhikkhave, cittaṁ na vimuccati,
avijjupakkiliṭṭhā vā paññā na bhāvīyati.**

The mind contaminated by greed is not free; and wisdom contaminated by ignorance does not grow.

Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimuttī”ti.
In this way, freedom of heart comes from the fading away of greed, while freedom by wisdom comes from the fading away of ignorance.”

Bālavaggo tatiyo.

32

“Asappurisabhūmiñca vo, bhikkhave, desessāmi sappurisabhūmiñca.
“Mendicants, I will teach you the level of the bad person and the level of the good person.

Taṁ suṇātha, sādhukaṁ manasi karotha. bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamā ca, bhikkhave, asappurisabhūmi?
“What is the level of the bad person?

Asappuriso, bhikkhave, akataññū hoti akatavedī.
The bad person is ungrateful and thankless,

Asabbhi hetaṁ, bhikkhave, upaññātaṁ yadidaṁ akataññutā akataveditā.
for the wicked only know how to be ungrateful and thankless.

Kevalā esā, bhikkhave, asappurisabhūmi yadidaṁ akataññutā akataveditā. (…)
It is totally the level of a bad person to be ungrateful and thankless.

Sappuriso ca kho, bhikkhave, kataññū hoti katavedī.
The good person is grateful and thankful,

Sabbhi hetaṁ, bhikkhave, upaññātaṁ yadidaṁ kataññutā kataveditā.
for the virtuous only know how to be grateful and thankful.

Kevalā esā, bhikkhave, sappurisabhūmi yadidaṁ kataññutā kataveditā”ti.
It is totally the level of a good person to be grateful and thankful.”

“Dvinnāhaṁ, bhikkhave, na suppatikāraṁ vadāmi.
“Mendicants, I say that these two people cannot easily be repaid.

Katamesaṁ dvinnaṁ?
What two?

Mātu ca pitu ca.
Mother and father.

Ekena, bhikkhave, aṁsena mātaraṁ parihareyya, ekena aṁsena pitaraṁ parihareyya vassasatāyuko vassasatajīvī so ca nesaṁ ucchādanaparimaddananhāpanasambāhanena.
You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder, and your father on the other, and if you lived like this for a hundred years, and if you were to anoint, massage, bathe, and rub them;

Te ca tattheva muttakarīsaṁ cajeyyuṁ, na tveva, bhikkhave, mātāpitūnaṁ kataṁ vā hoti paṭikataṁ vā.
and even if they were to defecate and urinate right there.

Imissā ca, bhikkhave, mahāpathaviyā pahūtarattaratanāya mātāpitaro issarādhipacce rajje patiṭṭhāpeyya, na tveva, bhikkhave, mātāpitūnaṁ kataṁ vā hoti paṭikataṁ vā.
Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them.

Taṁ kissa hetu?
Why is that?

Bahukārā, bhikkhave, mātāpitaro puttānaṁ āpādakā posakā imassa lokassa dassetāro.

Parents are very helpful to their children, they raise them, nurture them, and show them the world.

Yo ca kho, bhikkhave, mātāpitaro assaddhe saddhāsampadāya samādapeti niveseti patiṭṭhāpeti, dussīle sīlasampadāya samādapeti niveseti patiṭṭhāpeti, maccharī cāgasampadāya samādapeti niveseti patiṭṭhāpeti, duppaññe paññāsampadāya samādapeti niveseti patiṭṭhāpeti, ettāvatā kho, bhikkhave, mātāpitūnaṁ katañca hoti paṭikatañcā”ti.
But you have done enough, more than enough, to repay them if you encourage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom.”

34

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi. Sammodanīyaṁ kathaṁ …pe… ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“kiṁvādī bhavaṁ gotamo kimakkhāyī”ti?
“What does Master Gotama teach? What does he explain?”

“Kiriyavādī cāhaṁ, brāhmaṇa, akiriyavādī cā”ti.
“Brahmin, I teach action and inaction.”

“Yathākathaṁ pana bhavaṁ gotamo kiriyavādī ca akiriyavādī cā”ti?
“But in what way does Master Gotama teach action and inaction?”

“Akiriyaṁ kho ahaṁ, brāhmaṇa, vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa, anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ akiriyaṁ vadāmi.
“I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things.

Kiriyañca kho ahaṁ, brāhmaṇa, vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa, anekavihitānaṁ kusalānaṁ dhammānaṁ kiriyaṁ vadāmi.
I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things.

Evaṁ kho ahaṁ, brāhmaṇa, kiriyavādī ca akiriyavādī cā”ti.
This is the kind of action and inaction that I teach.”

“Abhikkantaṁ, bho gotama …pe… upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
“Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

35

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho anāthapiṇḍiko gahapati bhagavantaṁ etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to the Buddha,

“kati nu kho, bhante, loke dakkhiṇeyyā, kattha ca dānaṁ dātabban”ti?
“How many kinds of people in the world are worthy of a religious donation? And where should a gift be given?”

“Dve kho, gahapati, loke dakkhiṇeyyā—
“Householder, there are two kinds of people in the world who are worthy of a religious donation:

sekho ca asekho ca.
the trainee and the master.

Ime kho, gahapati, dve loke dakkhiṇeyyā, ettha ca dānaṁ dātabban”ti.
These are two kinds of people in the world who are worthy of a religious donation, and that’s where you should give a gift.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sekho asekho ca imasmiṁ loke,
“In this world, the trainee and the master,

Āhuneyyā yajamānānaṁ honti;

are worthy of the offerings to the gods.

Te ujjubhūtā kāyena,
They are upright in body,

Vācāya uda cetasā;
speech, and mind.

Khettaṁ taṁ yajamānānaṁ,
This is the field for sponsors of sacrifice—

Ettha dinnaṁ mahapphalan”ti.
what’s given here is very fruitful.”

36

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā sāriputto sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
Now at that time Venerable Sāriputta was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
"Reverend," they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

"ajjhattasaṁyojanañca, āvuso, puggalaṁ desessāmi bahiddhāsaṁyojanañca.
"I will teach you about a person fettered internally and one fettered externally.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.
Listen and pay close attention, I will speak."

“Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Yes, reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Katamo cāvuso, ajjhattasaṁyojano puggalo?
“Who is a person fettered internally?

Idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It’s a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

So kāyassa bhedā paraṁ maraṇā aññataraṁ devanikāyaṁ upapajjati.
When their body breaks up, after death, they’re reborn in one of the orders of gods.

So tato cuto āgāmī hoti, āgantā itthattaṁ.
When they pass away from there, they’re a returner, who comes back to this state of existence.

Ayaṁ vuccati, āvuso, ajjhattasaṁyojano puggalo āgāmī hoti, āgantā itthattaṁ.
This is called a person who is fettered internally, a returner, who comes back to this state of existence.

Katamo cāvuso, bahiddhāsaṁyojano puggalo?
Who is a person fettered externally?

Idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

So aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
They enter and remain in a certain peaceful state of freed mind.

So kāyassa bhedā paraṁ maraṇā aññataraṁ devanikāyaṁ upapajjati.
When their body breaks up, after death, they're reborn in one of the orders of gods.

So tato cuto anāgāmī hoti, anāgantā itthattaṁ.
When they pass away from there, they're a non-returner, not coming back to this state of existence.

Ayaṁ vuccatāvuso, bahiddhāsaṁyojano puggalo anāgāmī hoti, anāgantā itthattaṁ.
This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.

Puna caparaṁ, āvuso, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
Furthermore, a mendicant is ethical … they keep the rules they've undertaken.

So kāmānaṁyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.
They simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures.

So bhavānaṁyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.
They simply practice for disillusionment, dispassion, and cessation regarding future lives.

So taṇhākkhayāya paṭipanno hoti.
They practice for the ending of craving.

So lobhakkhayāya paṭipanno hoti.
They practice for the ending of greed.

So kāyassa bhedā paraṁ maraṇā aññataraṁ devanikāyaṁ upapajjati.
When their body breaks up, after death, they are reborn in one of the orders of gods.

So tato cuto anāgāmī hoti, anāgantā itthattaṁ.
When they pass away from there, they are non-returners, not coming back to this state of existence.

Ayaṁ vuccatāvuso, bahiddhāsaṁyojano puggalo anāgāmī hoti, anāgantā itthattan”ti.
This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.”

Atha kho sambahulā samacittā devatā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho tā devatā bhagavantaṁ etadavocuṁ:
Then several peaceful-minded deities went up to the Buddha, bowed, stood to one side, and said to the Buddha,

“eso, bhante, āyasmā sāriputto pubbārāme migāramātupāsāde bhikkhūnaṁ ajjhattasaṁyojanañca puggalaṁ deseti bahiddhāsaṁyojanañca.
“Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra’s mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters.

Haṭṭhā, bhante, parisā.
The assembly is overjoyed!

Sādhu, bhante, bhagavā yenāyasmā sāriputto tenupasaṅkamatu anukampaṁ upādāyā”ti.
Sir, please go to Venerable Sāriputta out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho bhagavā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ—jetavane antarahito pubbārāme migāramātupāsāde āyasmato sāriputtassa sammukhe pāturahosi.
Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in the Eastern Monastery, the stilt longhouse of Migāra's mother, in front of Sāriputta.

Nisīdi bhagavā paññatte āsane.
He sat on the seat spread out.

Āyasmāpi kho sāriputto bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Sāriputta bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
The Buddha said to him:

"Idha, sāriputta, sambahulā samacittā devatā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, sāriputta, tā devatā maṁ etadavocuṁ:
"Just now, Sāriputta, several peaceful-minded deities came up to me, bowed, and stood to one side. Those deities said to me:

'eso, bhante, āyasmā sāriputto pubbārāme migāramātupāsāde bhikkhūnaṁ ajjhattasaṁyojanañca puggalaṁ deseti bahiddhāsaṁyojanañca.
'Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra's mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters.

Haṭṭhā, bhante, parisā.
The assembly is overjoyed!

Sādhu, bhante, bhagavā yena āyasmā sāriputto tenupasaṅkamatu anukampaṁ upādāyā'ti.

Sir, please go to Venerable Sāriputta out of compassion.'

Tā kho pana, sāriputta, devatā dasapi hutvā vīsampi hutvā tiṁsampi hutvā cattālīsampi hutvā paññāsampi hutvā saṭṭhipi hutvā āraggakoṭinitudanamattepi tiṭṭhanti, na ca aññamaññaṁ byābādhenti.
Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.

Siyā kho pana, sāriputta, evamassa:
Sāriputta, you might think:

'tattha nūna tāsaṁ devatānaṁ tathā cittaṁ bhāvitaṁ yena tā devatā dasapi hutvā vīsampi hutvā tiṁsampi hutvā cattālīsampi hutvā paññāsampi hutvā saṭṭhipi hutvā āraggakoṭinitudanamattepi tiṭṭhanti na ca aññamaññaṁ byābādhentī'ti.
'Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.'

Na kho panetaṁ, sāriputta, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Idheva kho, sāriputta, tāsaṁ devatānaṁ tathā cittaṁ bhāvitaṁ, yena tā devatā dasapi hutvā …pe… na ca aññamaññaṁ byābādhenti.
It was right here that those deities developed their minds.

Tasmātiha, sāriputta, evaṁ sikkhitabbaṁ:
So you should train like this:

'santindriyā bhavissāma santamānasā'ti.
'We shall have peaceful faculties and peaceful minds.'

Evañhi vo, sāriputta, sikkhitabbaṁ.
That's how you should train.

‘Santindriyānañhi vo, sāriputta, santamānasānaṁ santaṁyeva kāyakammaṁ bhavissati santaṁ vacīkammaṁ santaṁ manokammaṁ.
When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking:

Santaṁyeva upahāraṁ upaharissāma sabrahmacārīsū’ti.
‘We shall present the gift of peace to our spiritual companions.’

‘Evañhi vo, sāriputta, sikkhitabbaṁ.
That’s how you should train.

Anassuṁ kho, sāriputta, aññatitthiyā paribbājakā ye imaṁ dhammapariyāyaṁ nāssosun’”ti.
Those wanderers who follow other paths, Sāriputta, who have not heard this exposition of the teaching are lost.”

37

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā mahākaccāno varaṇāyaṁ viharati bhaddasāritīre.
At one time Venerable Mahākaccāna was staying at Varaṇā, on the bank of the Kaddama Lake.

Atha kho ārāmadaṇḍo brāhmaṇo yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṁ sammodi.
Then the brahmin Ārāmadaṇḍa went up to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho ārāmadaṇḍo brāhmaṇo āyasmantaṁ mahākaccānaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:

“ko nu kho, bho kaccāna, hetu ko paccayo yena khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatikāpi gahapatikehi vivadantī”ti?
“What is the cause, Master Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?”

“Kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosāna hetu kho, brāhmaṇa, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatikāpi gahapatikehi vivadantī”ti.
“It is because of their insistence on sensual desire, their shackles, avarice, and attachment, that aristocrats fight with aristocrats,

brahmins fight with brahmins, and householders fight with householders."

"Ko pana, bho kaccāna, hetu ko paccayo yena samaṇāpi samaṇehi vivadantī"ti?
"What is the cause, Master Kaccāna, what is the reason why ascetics fight with ascetics?"

"Diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānah etu kho, brāhmaṇa, samaṇāpi samaṇehi vivadantī"ti.
"It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics."

"Atthi pana, bho kaccāna, koci lokasmiṁ yo imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto"ti?
"Master Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?"

"Atthi, brāhmaṇa, lokasmiṁ yo imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto"ti.
"There is, brahmin."

"Ko pana so, bho kaccāna, lokasmiṁ yo imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto"ti?

“Who in the world has gone beyond the insistence on sensual desire and the insistence on views?”

“Atthi, brāhmaṇa, puratthimesu janapadesu sāvatthī nāma nagaraṁ.
“In the eastern lands there is a city called Sāvatthī.

Tattha so bhagavā etarahi viharati arahaṁ sammāsambuddho.
There the Blessed One is now staying, the perfected one, the fully awakened Buddha.

So hi, brāhmaṇa, bhagavā imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto”ti.
He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views.”

Evaṁ vutte, ārāmadaṇḍo brāhmaṇo uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇaṁ jāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena bhagavā tenañjaliṁ paṇāmetvā tikkhattuṁ udānaṁ udānesi:
When this was said, the brahmin Ārāmadaṇḍa got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.
“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Yo hi so bhagavā imañceva kāmarāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto, imañca diṭṭhirāgābhinivesavinibandhapaligedhapariyuṭṭhānajjhosānaṁ samatikkanto”ti.
He who has gone beyond the insistence on sensual desire and the insistence on views.

“Abhikkantaṁ, bho kaccāna, abhikkantaṁ, bho kaccāna.
Excellent, Master Kaccāna! Excellent!

Seyyathāpi, bho kaccāna, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya; andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā kaccānena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kaccāna has made the teaching clear in many ways.

Esāhaṁ, bho kaccāna, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ kaccāno dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

38

Ekaṁ samayaṁ āyasmā mahākaccāno madhurāyaṁ viharati gundāvane.
At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

Atha kho kandarāyano brāhmaṇo yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṁ …pe… ekamantaṁ nisinno kho kandarāyano brāhmaṇo āyasmantaṁ mahākaccānaṁ etadavoca:
Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him … He sat down to one side and said to Mahākaccāna:

"sutaṁ metaṁ, bho kaccāna, 'na samaṇo kaccāno brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetī'ti.
"I have heard, Master Kaccāna, that the ascetic Kaccāna doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho kaccāna, tatheva?
And this is indeed the case,

Na hi bhavaṁ kaccāno brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho kaccāna, na sampannamevā"ti.
This is not appropriate, Master Kaccāna."

“Atthi, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena vuddhabhūmi ca akkhātā daharabhūmi ca.
“There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Vuddho cepi, brāhmaṇa, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā, so ca kāme paribhuñjati kāmamajjhāvasati kāmapariḷāhena pariḍayhati kāmavitakkehi khajjati kāmapariyesanāya ussuko.
If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more,

Atha kho so bālo na therotveva saṅkhyaṁ gacchati.
they are reckoned as a child, not a senior.

Daharo cepi, brāhmaṇa, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā.
If a youth, young, black-haired, blessed with youth, in the prime of life,

So ca na kāme paribhuñjati na kāmamajjhāvasati, na kāmapariḷāhena pariḍayhati, na kāmavitakkehi khajjati, na kāmapariyesanāya ussuko.
does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more,

Atha kho so paṇḍito therotveva saṅkhyaṁ gacchatī”ti.
they are reckoned as astute, a senior.”

Evaṁ vutte, kandarāyano brāhmaṇo uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā daharānaṁ sataṁ bhikkhūnaṁ pāde sirasā vandati:

When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head at the feet of the young mendicants, saying,

“vuddhā bhavanto, vuddhabhūmiyaṁ ṭhitā.
“The masters are elders, at the stage of the elder;

Daharā mayaṁ, daharabhūmiyaṁ ṭhitā”ti.
we are youths, at the stage of youth.

“Abhikkantaṁ, bho kaccāna …pe… upāsakaṁ maṁ bhavaṁ kaccāno dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
Excellent, Master Kaccāna! … From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

“Yasmiṁ, bhikkhave, samaye corā balavanto honti, rājāno tasmiṁ samaye dubbalā honti.
“At a time when bandits are strong, kings are weak.

Tasmiṁ, bhikkhave, samaye rañño na phāsu hoti atiyātuṁ vā niyyātuṁ vā paccantime vā janapade anusaññātuṁ.
Then the king is not at ease when going out or coming back or when touring the provinces.

Brāhmaṇagahapatikānampi tasmiṁ samaye na phāsu hoti atiyātuṁ vā niyyātuṁ vā bāhirāni vā kammantāni paṭivekkhituṁ.
The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their business activities.

Evamevaṁ kho, bhikkhave, yasmiṁ samaye pāpabhikkhū balavanto honti, pesalā bhikkhū tasmiṁ samaye dubbalā honti.
In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak.

Tasmiṁ, bhikkhave, samaye pesalā bhikkhū tuṇhībhūtā tuṇhībhūtāva saṅghamajjhe saṅkasāyanti paccantime vā janapade acchanti.
Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands.

Tayidaṁ, bhikkhave, hoti bahujanāhitāya bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
This is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans.

Yasmiṁ, bhikkhave, samaye rājāno balavanto honti, corā tasmiṁ samaye dubbalā honti.
At a time when kings are strong, bandits are weak.

Tasmiṁ, bhikkhave, samaye rañño phāsu hoti atiyātuṁ vā niyyātuṁ vā paccantime vā janapade anusaññātuṁ.
Then the king is at ease when going out or coming back or when inspecting the provinces.

Brāhmaṇagahapatikānampi tasmiṁ samaye phāsu hoti atiyātuṁ vā niyyātuṁ vā bāhirāni vā kammantāni paṭivekkhituṁ.
The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their business activities.

Evamevaṁ kho, bhikkhave, yasmiṁ samaye pesalā bhikkhū balavanto honti, pāpabhikkhū tasmiṁ samaye dubbalā honti.
In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak.

Tasmiṁ, bhikkhave, samaye pāpabhikkhū tuṇhībhūtā tuṇhībhūtāva saṅghamajjhe saṅkasāyanti, yena vā pana tena pakkamanti.
Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other.

Tayidaṁ, bhikkhave, hoti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānan”ti.
This is for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“Dvinnāhaṁ, bhikkhave, micchāpaṭipattiṁ na vaṇṇemi, gihissa vā pabbajitassa vā.
“Mendicants, I don’t praise wrong practice for these two, for laypeople and renunciates.

Gihī vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṁ dhammaṁ kusalaṁ.
Because of wrong practice, neither laypeople nor renunciates succeed in completing the procedure of the skillful teaching.

Dvinnāhaṁ, bhikkhave, sammāpaṭipattiṁ vaṇṇemi, gihissa vā pabbajitassa vā.
I praise right practice for these two, for laypeople and renunciates.

Gihī vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṁ dhammaṁ kusalan”ti.
Because of right practice, both laypeople and renunciates succeed in completing the procedure of the skillful teaching.”

“Ye te, bhikkhave, bhikkhū duggahitehi suttantehi byañjanappatirūpakehi atthañca dhammañca paṭibāhanti te, bhikkhave, bhikkhū bahujanāhitāya paṭipannā bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans.

Bahuñca te, bhikkhave, bhikkhū apuññaṁ pasavanti, te cimaṁ saddhammaṁ antaradhāpenti.
They make much bad karma and make the true teaching disappear.

Ye te, bhikkhave, bhikkhū suggahitehi suttantehi byañjanappatirūpakehi atthañca dhammañca anulomenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants reinforce the meaning and the teaching. They act for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans.

Bahuñca te, bhikkhave, bhikkhū puññaṁ pasavanti, te cimaṁ saddhammaṁ ṭhapentī”ti.
They make much merit and make the true teaching continue.”

Samacittavaggo catuttho.

42

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Uttānā ca parisā gambhīrā ca parisā.
A shallow assembly and a deep assembly.

Katamā ca, bhikkhave, uttānā parisā?
And what is a shallow assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū uddhatā honti unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā.
An assembly where the mendicants are restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Ayaṁ vuccati, bhikkhave, uttānā parisā.
This is called a shallow assembly.

Katamā ca, bhikkhave, gambhīrā parisā?
And what is a deep assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū anuddhatā honti anunnaḷā acapalā amukharā avikiṇṇavācā upaṭṭhitassatī sampajānā samāhitā ekaggacittā saṁvutindriyā.
An assembly where the mendicants are not restless, insolent, fickle, gossipy, or loose-tongued, but have established mindfulness,

situational awareness, immersion, unified minds, and restrained faculties.

Ayaṁ vuccati, bhikkhave, gambhīrā parisā.
This is called a deep assembly.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ gambhīrā parisā”ti.
The better of these two assemblies is the deep assembly.”

43

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Vaggā ca parisā samaggā ca parisā.
A divided assembly and a harmonious assembly.

Katamā ca, bhikkhave, vaggā parisā?
And what is a divided assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti.
An assembly where the mendicants argue, quarrel, and fight, continually wounding each other with barbed words.

Ayaṁ vuccati, bhikkhave, vaggā parisā.
This is called a divided assembly.

Katamā ca, bhikkhave, samaggā parisā?
And what is a harmonious assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti.
An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Ayaṁ vuccati, bhikkhave, samaggā parisā.
This is called a harmonious assembly.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ samaggā parisā”ti.
The better of these two assemblies is the harmonious assembly.”

44

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Anaggavatī ca parisā aggavatī ca parisā.
An assembly of the worst and an assembly of the best.

Katamā ca, bhikkhave, anaggavatī parisā?
And what is an assembly of the worst?

Idha, bhikkhave, yassaṁ parisāyaṁ therā bhikkhū bāhulikā honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
An assembly where the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
Those who come after follow their example.

Sāpi hoti bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Ayaṁ vuccati, bhikkhave, anaggavatī parisā.
This is called an assembly of the worst.

Katamā ca, bhikkhave, aggavatī parisā?
And what is an assembly of the best?

Idha, bhikkhave, yassaṁ parisāyaṁ therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
Those who come after follow their example.

Sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Ayaṁ vuccati, bhikkhave, aggavatī parisā.
This is called an assembly of the best.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ aggavatī parisā”ti.
The better of these two assemblies is the assembly of the best.”

45

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Anariyā ca parisā ariyā ca parisā.
An ignoble assembly and a noble assembly.

Katamā ca, bhikkhave, anariyā parisā?
And what is an ignoble assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti.
An assembly where the mendicants don’t truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Ayaṁ vuccati, bhikkhave, anariyā parisā.
This is called an ignoble assembly.

Katamā ca, bhikkhave, ariyā parisā?
And what is a noble assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū ‘idaṁ dukkhan’ti yathābhūtaṁ pajānanti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānanti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānanti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānanti.
An assembly where the mendicants truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of

suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Ayaṁ vuccati, bhikkhave, ariyā parisā.
This is called a noble assembly.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ ariyā parisā”ti.
The better of these two assemblies is the noble assembly.”

46

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Parisākasaṭo ca parisāmaṇḍo ca.
An assembly of the dregs and an assembly of the cream.

Katamo ca, bhikkhave, parisākasaṭo?
And what is an assembly of the dregs?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū chandāgatiṁ gacchanti, dosāgatiṁ gacchanti, mohāgatiṁ gacchanti, bhayāgatiṁ gacchanti.
An assembly where the mendicants make decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Ayaṁ vuccati, bhikkhave, parisākasaṭo.
This is called an assembly of the dregs.

Katamo ca, bhikkhave, parisāmaṇḍo?
And what is an assembly of the cream?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū na chandāgatiṁ gacchanti, na dosāgatiṁ gacchanti, na mohāgatiṁ gacchanti, na bhayāgatiṁ gacchanti.
An assembly where the mendicants make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

Ayaṁ vuccati, bhikkhave, parisāmaṇḍo.
This is called an assembly of the cream.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ parisāmaṇḍo”ti.
The better of these two assemblies is the assembly of the cream.”

47

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Okkācitavinītā parisā nopaṭipucchāvinītā, paṭipucchāvinītā parisā nookkācitavinītā.
An assembly educated in fancy talk, not in questioning, and an assembly educated in questioning, not in fancy talk.

Katamā ca, bhikkhave, okkācitavinītā parisā nopaṭipucchāvinītā?
And what is an assembly educated in fancy talk, not in questioning?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṁyuttā tesu bhaññamānesu na sussūsanti na sotaṁ odahanti na aññā cittaṁ upaṭṭhapenti na ca te dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññanti.
It is an assembly where, when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do not want to listen. They don’t pay attention or apply their minds to understand them, nor do they think those teachings are worth learning and memorizing.

Ye pana te suttantā kavitā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā tesu bhaññamānesu sussūsanti sotaṁ odahanti aññā cittaṁ upaṭṭhapenti, te dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññanti, te ca taṁ dhammaṁ pariyāpuṇitvā na ceva aññamaññaṁ paṭipucchanti na ca paṭivicaranti:
But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do want to listen. They pay attention and apply their minds to understand them, and they think those

teachings are worth learning and memorizing. But when they've learned those teachings they don't question or examine each other, saying:

'idaṁ kathaṁ, imassa ko attho'ti?
'Why does it say this? What does that mean?'

Te avivaṭañceva na vivaranti, anuttānīkatañca na uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ na paṭivinodenti.
So they don't clarify what is unclear, or reveal what is obscure, or dispel doubt regarding the many doubtful matters.

Ayaṁ vuccati, bhikkhave, okkācitavinītā parisā no paṭipucchāvinītā.
This is called an assembly educated in fancy talk, not in questioning.

Katamā ca, bhikkhave, paṭipucchāvinītā parisā nookkācitavinītā?
And what is an assembly educated in questioning, not in fancy talk?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū ye te suttantā kavitā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā tesu bhaññamānesu na sussūsanti na sotaṁ odahanti na aññā cittaṁ upaṭṭhapenti, na ca te dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññanti.
It is an assembly where, when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do not want to listen. They don't pay attention or apply their minds to understand them, nor do they think those teachings are worth learning and memorizing.

Ye pana te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṁyuttā tesu bhaññamānesu sussūsanti sotaṁ odahanti aññā cittaṁ upaṭṭhapenti, te ca dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññanti.

But when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do want to listen. They pay attention and apply their minds to understand them, and they think those teachings are worth learning and memorizing.

Te taṁ dhammaṁ pariyāpuṇitvā aññamaññaṁ paṭipucchanti paṭivicaranti:
And when they've learned those teachings they question and examine each other, saying:

'idaṁ kathaṁ, imassa ko attho'ti?
'Why does it say this? What does that mean?'

Te avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
So they clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Ayaṁ vuccati, bhikkhave, paṭipucchāvinītā parisā nookkācitavinītā.
This is called an assembly educated in questioning, not in fancy talk.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ paṭipucchāvinītā parisā nookkācitavinītā"ti.
The better of these two assemblies is the assembly educated in questioning, not in fancy talk."

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Āmisagaru parisā no saddhammagaru, saddhammagaru parisā no āmisagaru.
An assembly that values material things, not the true teaching, and an assembly that values the true teaching, not material things.

Katamā ca, bhikkhave, āmisagaru parisā no saddhammagaru?
And what is an assembly that values material things, not the true teaching?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū gihīnaṁ odātavasanānaṁ sammukhā aññamaññassa vaṇṇaṁ bhāsanti:
It is an assembly where the mendicants praise each other in front of the white-clothed laypeople, saying:

‘asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhī, asuko diṭṭhippatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammo’ti.
‘The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a personal witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of the teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.’

Te tena lābhaṁ labhanti.
In this way they get material things.

Te taṁ lābhaṁ labhitvā gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti.

And when they get these things, they use them tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Ayaṁ vuccati, bhikkhave, āmisagaru parisā no saddhammagaru.
This is called an assembly that values material things, not the true teaching.

Katamā ca, bhikkhave, saddhammagaru parisā noāmisagaru?
And what is an assembly that values the true teaching, not material things?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū gihīnaṁ odātavasanānaṁ sammukhā aññamaññassa vaṇṇaṁ na bhāsanti:
It is an assembly where the mendicants don't praise each other in front of the white-clothed laypeople, saying:

'asuko bhikkhu ubhatobhāgavimutto, asuko paññāvimutto, asuko kāyasakkhī, asuko diṭṭhippatto, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussīlo pāpadhammo'ti.
'The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a personal witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of the teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.'

Te tena lābhaṁ labhanti.
In this way they get material things.

Te taṁ lābhaṁ labhitvā agathitā amucchitā anajjhosannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti.
And when they get these things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Ayaṁ vuccati, bhikkhave, saddhammagaru parisā noāmisagaru.
This is called an assembly that values the true teaching, not material things.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ saddhammagaru parisā noāmisagarū”ti.
The better of these two assemblies is the assembly that values the true teaching, not material things.”

49

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Visamā ca parisā samā ca parisā.
An unjust assembly and a just assembly.

Katamā ca, bhikkhave, visamā parisā?
And what is an unjust assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni na dippanti, avinayakammāni dippanti vinayakammāni na dippanti.
An assembly where legal acts against the teaching proceed, while legal acts in line with the teaching don’t proceed. Legal acts against the training proceed, while legal acts in line with the training don’t proceed. Legal acts against the teaching are explained, while legal acts in line with the teaching aren’t explained. Legal acts against the training are explained, while legal acts in line with the training aren’t explained.

Ayaṁ vuccati, bhikkhave, visamā parisā. (…)
This is called an unjust assembly.

Katamā ca, bhikkhave, samā parisā?
And what is a just assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni pavattanti avinayakammāni nappavattanti, dhammakammāni

dippanti adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti.
An assembly where legal acts in line with the teaching proceed, while legal acts against the teaching don't proceed. Legal acts in line with the training proceed, while legal acts against the training don't proceed. Legal acts in line with the teaching are explained, while legal acts against the teaching aren't explained. Legal acts in line with the training are explained, while legal acts against the training aren't explained.

Ayaṁ vuccati, bhikkhave, samā parisā. (…)
This is called a just assembly.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ samā parisā"ti.
The better of these two assemblies is the just assembly."

50

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Adhammikā ca parisā dhammikā ca parisā …pe… imā kho, bhikkhave, dve parisā.
An unprincipled assembly and a principled assembly …

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ dhammikā parisā”ti.
The better of these two assemblies is the principled assembly.”

51

“Dvemā, bhikkhave, parisā.
“There are, mendicants, these two assemblies.

Katamā dve?
What two?

Adhammavādinī ca parisā dhammavādinī ca parisā.
An assembly with unprincipled speech, and an assembly with principled speech.

Katamā ca, bhikkhave, adhammavādinī parisā?
And what is an assembly with unprincipled speech?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū adhikaraṇaṁ ādiyanti dhammikaṁ vā adhammikaṁ vā.
It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not.

Te taṁ adhikaraṇaṁ ādiyitvā na ceva aññamaññaṁ saññāpenti na ca saññattiṁ upagacchanti, na ca nijjhāpenti na ca nijjhattiṁ upagacchanti.
But they don’t persuade each other or allow themselves to be persuaded, nor do they convince each other or allow themselves to be convinced.

Te asaññattibalā anijjhattibalā appaṭinissaggamantino tameva adhikaraṇaṁ thāmasā parāmāsā abhinivissa voharanti:
Unable to persuade or convince each other, they can’t let go of their opinions. They obstinately stick to that disciplinary issue, insisting that:

‘idameva saccaṁ moghamaññan’ti.
‘This is the only truth, other ideas are silly.’

Ayaṁ vuccati, bhikkhave, adhammavādinī parisā.
This is called an assembly with unprincipled speech.

Katamā ca, bhikkhave, dhammavādinī parisā?
And what is an assembly with principled speech?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū adhikaraṇaṁ ādiyanti dhammikaṁ vā adhammikaṁ vā.
It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not.

Te taṁ adhikaraṇaṁ ādiyitvā aññamaññaṁ saññāpenti ceva saññattiñca upagacchanti, nijjhāpenti ceva nijjhattiñca upagacchanti.
Then they persuade each other or allow themselves to be persuaded, and they convince each other or allow themselves to be convinced.

Te saññattibalā nijjhattibalā paṭinissaggamantino, na tameva adhikaraṇaṁ thāmasā parāmāsā abhinivissa voharanti:
Since they are able to persuade and convince each other, they let go of their opinions. They don't obstinately stick to that disciplinary issue or insist that:

'idameva saccaṁ moghamaññan'ti.
'This is the only truth, other ideas are silly.'

Ayaṁ vuccati, bhikkhave, dhammavādinī parisā.
This is called an assembly with principled speech.

Imā kho, bhikkhave, dve parisā.
These are the two assemblies.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ parisānaṁ yadidaṁ dhammavādinī parisā"ti.
The better of these two assemblies is the assembly with principled speech."

Parisavaggo pañcamo.

Tassuddānaṁ

Uttānā vaggā aggavatī,

Ariyā kasaṭo ca pañcamo;

Okkācitaāmisañceva,

Visamā adhammādhammiyena cāti.

Paṭhamo paṇṇāsako samatto.

52

“Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
“Two people, mendicants, arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katame dve?
What two?

Tathāgato ca arahaṁ sammāsambuddho, rājā ca cakkavattī.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānan”ti.
These two people arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

53

“Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.
“Two people, mendicants, arise in the world who are incredible human beings.

Katame dve?
What two?

Tathāgato ca arahaṁ sammāsambuddho, rājā ca cakkavattī.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā”ti.
These are the two people who arise in the world who are incredible human beings.”

“Dvinnaṁ, bhikkhave, puggalānaṁ kālakiriyā bahuno janassa anutappā hoti.
“There are two people, mendicants, whose death is regretted by many people.

Katamesaṁ dvinnaṁ?
What two?

Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

Imesaṁ kho, bhikkhave, dvinnaṁ puggalānaṁ kālakiriyā bahuno janassa anutappā hotī”ti.
These are the two people, mendicants, whose death is regretted by many people.”

55

“Dveme, bhikkhave, thūpārahā.
“Mendicants, these two are worthy of a monument.

Katame dve?
What two?

Tathāgato ca arahaṁ sammāsambuddho, rājā ca cakkavattī.
The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch.

Ime kho, bhikkhave, dve thūpārahā”ti.
These are the two who are worthy of a monument.”

56

“Dveme, bhikkhave, buddhā.
“Mendicants, there are two kinds of Buddhas.

Katame dve?
What two?

Tathāgato ca arahaṁ sammāsambuddho, paccekabuddho ca.
The Realized One, the perfected one, the fully awakened Buddha; and the Buddha awakened for themselves.

Ime kho, bhikkhave, dve buddhā”ti.
These are the two kinds of Buddhas.”

“Dveme, bhikkhave, asaniyā phalantiyā na santasanti.
“These two, mendicants, are not startled by a crack of thunder.

Katame dve?
What two?

Bhikkhu ca khīṇāsavo, hatthājānīyo ca.
A mendicant who has ended defilements; and a thoroughbred elephant.

Ime kho, bhikkhave, dve asaniyā phalantiyā na santasantī”ti.
These are the two who are not startled by a crack of thunder.”

“Dveme, bhikkhave, asaniyā phalantiyā na santasanti.
“These two, mendicants, are not startled by a crack of thunder.

Katame dve?
What two?

Bhikkhu ca khīṇāsavo, assājānīyo ca.
A mendicant who has ended defilements; and a thoroughbred horse.

Ime kho, bhikkhave, dve asaniyā phalantiyā na santasantī”ti.
These are the two who are not startled by a crack of thunder.”

“Dveme, bhikkhave, asaniyā phalantiyā na santasanti.
“These two, mendicants, are not startled by a crack of thunder.

Katame dve?
What two?

Bhikkhu ca khīṇāsavo, sīho ca migarājā.
A mendicant who has ended defilements; and a lion, king of beasts.

Ime kho, bhikkhave, dve asaniyā phalantiyā na santasantī”ti.
These are the two who are not startled by a crack of thunder.”

60

“Dveme, bhikkhave, atthavase sampassamānā kiṁpurisā mānusiṁ vācaṁ na bhāsanti.
“Fauns see two reasons not to use human speech.

Katame dve?
What two?

Mā ca musā bhaṇimhā, mā ca paraṁ abhūtena abbhācikkhimhāti.
Thinking: ‘May we not lie, and may we not misrepresent others with falsehoods.’

Ime kho, bhikkhave, dve atthavase sampassamānā kiṁpurisā mānusiṁ vācaṁ na bhāsantī”ti.
Fauns see two reasons not to use human speech.”

“Dvinnaṁ dhammānaṁ, bhikkhave, atitto appaṭivāno mātugāmo kālaṁ karoti.
“Mendicants, females die without getting enough of two things.

Katamesaṁ dvinnaṁ?
What two?

Methunasamāpattiyā ca vijāyanassa ca.
Sexual intercourse and giving birth.

Imesaṁ kho, bhikkhave, dvinnaṁ dhammānaṁ atitto appaṭivāno mātugāmo kālaṁ karotī”ti.
Females die without getting enough of these two things.”

“Asantasannivāsañca vo, bhikkhave, desessāmi santasannivāsañca.
“Mendicants, I will teach you about living with bad people and living with good people.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Kathañca, bhikkhave, asantasannivāso hoti, kathañca asanto sannivasanti?
“What is it like living with bad people? How do bad people live together?

Idha, bhikkhave, therassa bhikkhuno evaṁ hoti:
It’s when a senior mendicant thinks:

‘theropi maṁ na vadeyya, majjhimopi maṁ na vadeyya, navopi maṁ na vadeyya;
‘No mendicant, whether senior, middle, or junior, should admonish me;

therampāhaṁ na vadeyyaṁ, majjhimampāhaṁ na vadeyyaṁ, navampāhaṁ na vadeyyaṁ.
and I shouldn’t admonish any mendicant, whether senior, middle, or junior.

Thero cepi maṁ vadeyya ahitānukampī maṁ vadeyya no hitānukampī, noti naṁ vadeyyaṁ viheṭheyyaṁ passampissa

nappaṭikareyyaṁ.
If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

Majjhimo cepi maṁ vadeyya …pe… navo cepi maṁ vadeyya, ahitānukampī maṁ vadeyya no hitānukampī, noti naṁ vadeyyaṁ viheṭheyyaṁ passampissa nappaṭikareyyaṁ'.

Majjhimassapi bhikkhuno evaṁ hoti …pe… navassapi bhikkhuno evaṁ hoti:
And a middle or a junior mendicant also thinks:

'theropi maṁ na vadeyya, majjhimopi maṁ na vadeyya, navopi maṁ na vadeyya;
'No mendicant, whether senior, middle, or junior, should admonish me;

therampāhaṁ na vadeyyaṁ, majjhimampāhaṁ na vadeyyaṁ, navampāhaṁ na vadeyyaṁ.
and I shouldn't admonish any mendicant, whether senior, middle, or junior.

Thero cepi maṁ vadeyya ahitānukampī maṁ vadeyya no hitānukampī noti naṁ vadeyyaṁ viheṭheyyaṁ passampissa nappaṭikareyyaṁ.
If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

Majjhimo cepi maṁ vadeyya … navo cepi maṁ vadeyya ahitānukampī maṁ vadeyya no hitānukampī, noti naṁ vadeyyaṁ viheṭheyyaṁ passampissa nappaṭikareyyaṁ'.

Evaṁ kho, bhikkhave, asantasannivāso hoti, evañca asanto sannivasanti.

That’s what it’s like living with bad people; that’s how bad people live together.

Kathañca, bhikkhave, santasannivāso hoti, kathañca santo sannivasanti?
What is it like living with good people? How do good people live together?

Idha, bhikkhave, therassa bhikkhuno evaṁ hoti:
It’s when a senior mendicant thinks:

‘theropi maṁ vadeyya, majjhimopi maṁ vadeyya, navopi maṁ vadeyya;
‘Any mendicant, whether senior, middle, or junior, should admonish me;

therampāhaṁ vadeyyaṁ, majjhimampāhaṁ vadeyyaṁ, navampāhaṁ vadeyyaṁ.
and I should admonish any mendicant, whether senior, middle, or junior.

Thero cepi maṁ vadeyya hitānukampī maṁ vadeyya no ahitānukampī, sādhūti naṁ vadeyyaṁ na naṁ viheṭheyyaṁ passampissa paṭikareyyaṁ.
If a mendicant—whether senior, middle, or junior—were to admonish me, they’d be sympathetic, so I wouldn’t bother them, but say “Thank you!” And I’d deal with it when I saw what I did wrong.’

Majjhimo cepi maṁ vadeyya …pe… navo cepi maṁ vadeyya hitānukampī maṁ vadeyya no ahitānukampī, sādhūti naṁ vadeyyaṁ na naṁ viheṭheyyaṁ passampissa paṭikareyyaṁ’.

Majjhimassapi bhikkhuno evaṁ hoti …pe… navassapi bhikkhuno evaṁ hoti:
And a middle or a junior mendicant also thinks:

‘theropi maṁ vadeyya, majjhimopi maṁ vadeyya, navopi maṁ vadeyya;

‘Any mendicant, whether senior, middle, or junior, may admonish me;

therampāhaṁ vadeyyaṁ, majjhimampāhaṁ vadeyyaṁ, navampāhaṁ vadeyyaṁ.
and I’ll admonish any mendicant, whether senior, middle, or junior.

Thero cepi maṁ vadeyya hitānukampī maṁ vadeyya no ahitānukampī, sādhūti naṁ vadeyyaṁ na naṁ viheṭheyyaṁ passampissa paṭikareyyaṁ.
If a mendicant—whether senior, middle, or junior—were to admonish me, they’d be sympathetic, so I wouldn’t bother them, but say “Thank you!” And I’d deal with it when I saw what I did wrong.’

Majjhimo cepi maṁ vadeyya …pe… navo cepi maṁ vadeyya hitānukampī maṁ vadeyya no ahitānukampī, sādhūti naṁ vadeyyaṁ na naṁ viheṭheyyaṁ passampissa paṭikareyyaṁ’.

Evaṁ kho, bhikkhave, santasannivāso hoti, evañca santo sannivasantī”ti.
That’s what it’s like living with good people; that’s how good people live together.”

“Yasmiṁ, bhikkhave, adhikaraṇe ubhato vacīsaṁsāro diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi ajjhattaṁ avūpasantaṁ hoti, tasmetaṁ, bhikkhave, adhikaraṇe pāṭikaṅkhaṁ:
“In a disciplinary issue, when the tale-bearing on both sides—with contempt for each other’s views, resentful, bitter, and exasperated—is not settled internally, you can expect that this disciplinary issue will be

‘dīghattāya kharattāya vāḷattāya saṁvattissati, bhikkhū ca na phāsuṁ viharissanti’.
long, fractious, and troublesome, and the mendicants won’t live comfortably.

Yasmiñca kho, bhikkhave, adhikaraṇe ubhato vacīsaṁsāro diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi ajjhattaṁ suvūpasantaṁ hoti, tasmetaṁ, bhikkhave, adhikaraṇe pāṭikaṅkhaṁ:
In a disciplinary issue, when the tale-bearing on both sides—with contempt for each other’s views, resentful, bitter, and exasperated—is well settled internally, you can expect that this disciplinary issue

‘na dīghattāya kharattāya vāḷattāya saṁvattissati, bhikkhū ca phāsuṁ viharissantī’”ti.
won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

Puggalavaggo paṭhamo.

64

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Gihisukhañca pabbajitasukhañca.
The happiness of laypeople, and the happiness of renunciates.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ pabbajitasukhan”ti.
The better of these two kinds of happiness is the happiness of renunciates.”

65

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Kāmasukhañca nekkhammasukhañca.
Sensual happiness and the happiness of renunciation.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ nekkhammasukhan”ti.
The better of these two kinds of happiness is the happiness of renunciation.”

66

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Upadhisukhañca nirupadhisukhañca.
The happiness of attachments, and the happiness of no attachments.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ nirupadhisukhan”ti.
The better of these two kinds of happiness is the happiness of no attachments.”

67

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Sāsavasukhañca anāsavasukhañca.
Defiled happiness and undefiled happiness.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ anāsavasukhan”ti.
The better of these two kinds of happiness is the happiness of no defilements.”

68

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Sāmisañca sukhaṁ nirāmisañca sukhaṁ.
Material happiness and spiritual happiness.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ nirāmisaṁ sukhan”ti.
The better of these two kinds of happiness is spiritual happiness.”

69

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Ariyasukhañca anariyasukhañca.
Noble happiness and ignoble happiness.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ ariyasukhan”ti.
The better of these two kinds of happiness is noble happiness.”

70

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Kāyikañca sukhaṁ cetasikañca sukhaṁ.
Physical happiness and mental happiness.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ cetasikaṁ sukhan”ti.
The better of these two kinds of happiness is mental happiness.”

71

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Sappītikañca sukhaṁ nippītikañca sukhaṁ.
Happiness with rapture and happiness free of rapture.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ nippītikaṁ sukhan”ti.
The better of these two kinds of happiness is happiness free of rapture.”

72

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Sātasukhañca upekkhāsukhañca.
The happiness of pleasure and the happiness of equanimity.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ upekkhāsukhan”ti.
The better of these two kinds of happiness is the happiness of equanimity.”

73

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Samādhisukhañca asamādhisukhañca.
The happiness of immersion and the happiness without immersion.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ samādhisukhan”ti.
The better of these two kinds of happiness is the happiness of immersion.”

74

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Sappītikārammaṇañca sukhaṁ nippītikārammaṇañca sukhaṁ.
Happiness that relies on rapture and happiness that relies on freedom from rapture.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ nippītikārammaṇaṁ sukhan”ti.
The better of these two kinds of happiness is happiness that relies on freedom from rapture.”

75

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Sātārammaṇañca sukhaṁ upekkhārammaṇañca sukhaṁ.
Happiness that relies on pleasure and happiness that relies on equanimity.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ upekkhārammaṇaṁ sukhan”ti.
The better of these two kinds of happiness is happiness that relies on equanimity.”

“Dvemāni, bhikkhave, sukhāni.
“There are, mendicants, these two kinds of happiness.

Katamāni dve?
What two?

Rūpārammaṇañca sukhaṁ arūpārammaṇañca sukhaṁ.
Happiness that relies on form and happiness that relies on the formless.

Imāni kho, bhikkhave, dve sukhāni.
These are the two kinds of happiness.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sukhānaṁ yadidaṁ arūpārammaṇaṁ sukhan”ti.
The better of these two kinds of happiness is happiness that relies on the formless.”

Sukhavaggo dutiyo.

77

“Sanimittā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no animittā.
“Bad, unskillful qualities, mendicants, arise with a foundation, not without a foundation.

Tasseva nimittassa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that foundation, those bad, unskillful qualities do not occur.”

“Sanidānā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no anidānā.
“Bad, unskillful qualities, mendicants, arise with a source, not without a source.

Tasseva nidānassa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that source, those bad, unskillful qualities do not occur.”

“Sahetukā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no ahetukā.
“Bad, unskillful qualities, mendicants, arise with a cause, not without a cause.

Tasseva hetussa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that cause, those bad, unskillful qualities do not occur.”

“Sasaṅkhārā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaṅkhārā.
“Bad, unskillful qualities, mendicants, arise with conditions, not without conditions.

Tesaṁyeva saṅkhārānaṁ pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up those conditions, those bad, unskillful qualities do not occur.”

“Sappaccayā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no appaccayā.
“Bad, unskillful qualities, mendicants, arise with a reason, not without a reason.

Tasseva paccayassa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that reason, those bad, unskillful qualities do not occur.”

“Sarūpā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no arūpā.
“Bad, unskillful qualities, mendicants, arise with form, not without form.

Tasseva rūpassa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that form, those bad, unskillful qualities do not occur.”

“Savedanā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no avedanā.
“Bad, unskillful qualities, mendicants, arise with feeling, not without feeling.

Tassāyeva vedanāya pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that feeling, those bad, unskillful qualities do not occur.”

“Sasaññā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaññā.
“Bad, unskillful qualities, mendicants, arise with perception, not without perception.

Tassāyeva saññāya pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that perception, those bad, unskillful qualities do not occur.”

“Saviññāṇā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no aviññāṇā.
“Bad, unskillful qualities, mendicants, arise with consciousness, not without consciousness.

Tasseva viññāṇassa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that consciousness, those bad, unskillful qualities do not occur.”

“Saṅkhatārammaṇā, bhikkhave, uppajjanti pāpakā akusalā dhammā, no asaṅkhatārammaṇā.
“Bad, unskillful qualities, mendicants, arise with a conditioned basis, not without a conditioned basis.

Tasseva saṅkhatassa pahānā evaṁ te pāpakā akusalā dhammā na hontī”ti.
By giving up that conditioned basis, those bad, unskillful qualities do not occur.”

Sanimittavaggo tatiyo.

87

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Cetovimutti ca paññāvimutti ca.
Freedom of heart and freedom by wisdom.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

88

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Paggāho ca avikkhepo ca.
Exertion, and not being distracted.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

89

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Nāmañca rūpañca.
Name and form.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

90

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Vijjā ca vimutti ca.
Knowledge and freedom.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

91

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Bhavadiṭṭhi ca vibhavadiṭṭhi ca.
Views favoring continued existence and views favoring ending existence.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

92

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Ahirikañca anottappañca.
Lack of conscience and prudence.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

93

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Hirī ca ottappañca.
Conscience and prudence.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

94

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Dovacassatā ca pāpamittatā ca.
Being hard to admonish and having bad friends.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

95

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Sovacassatā ca kalyāṇamittatā ca.
Being easy to admonish and having good friends.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

96

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Dhātukusalatā ca manasikārakusalatā ca.
Skill in the elements and skill in attention.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

“Dveme, bhikkhave, dhammā.
“There are, mendicants, these two things.

Katame dve?
What two?

Āpattikusalatā ca āpattivuṭṭhānakusalatā ca.
Skill in offenses and skill in rehabilitation from offenses.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

Dhammavaggo catuttho.

98

“Dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

Katame dve?
What two?

Yo ca anāgataṁ bhāraṁ vahati, yo ca āgataṁ bhāraṁ na vahati.
One who takes responsibility for what has not come to pass, and one who doesn’t take responsibility for what has come to pass.

Ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

99

“Dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

Katame dve?
What two?

Yo ca anāgataṁ bhāraṁ na vahati, yo ca āgataṁ bhāraṁ vahati.
One who doesn’t take responsibility for what has not come to pass, and one who does take responsibility for what has come to pass.

Ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

100

“Dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

Katame dve?
What two?

Yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī.
One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable.

Ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

101

“Dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

Katame dve?
What two?

Yo ca akappiye akappiyasaññī, yo ca kappiye kappiyasaññī.
One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable.

Ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

102

“Dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

Katame dve?
What two?

Yo ca anāpattiyā āpattisaññī, yo ca āpattiyā anāpattisaññī.
One who perceives a non-offense as an offense, and one who perceives an offense as a non-offense.

Ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

“Dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

Katame dve?
What two?

Yo ca anāpattiyā anāpattisaññī, yo ca āpattiyā āpattisaññī.
One who perceives a non-offense as a non-offense, and one who perceives an offense as an offense.

Ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

104

“Dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

Katame dve?
What two?

Yo ca adhamme dhammasaññī, yo ca dhamme adhammasaññī.
One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching.

Ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

105

“Dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

Katame dve?
What two?

Yo ca dhamme dhammasaññī, yo ca adhamme adhammasaññī.
One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching.

Ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

106

“Dveme, bhikkhave, bālā.
“Mendicants, there are two fools.

Katame dve?
What two?

Yo ca avinaye vinayasaññī, yo ca vinaye avinayasaññī.
One who perceives what is not the training as the training, and one who perceives what is the training as not the training.

Ime kho, bhikkhave, dve bālā”ti.
These are the two fools.”

107

“Dveme, bhikkhave, paṇḍitā.
“There are two who are astute.

Katame dve?
What two?

Yo ca avinaye avinayasaññī, yo ca vinaye vinayasaññī.
One who perceives what is not the training as not the training, and one who perceives what is the training as the training.

Ime kho, bhikkhave, dve paṇḍitā”ti.
These are the two who are astute.”

108

“Dvinnaṁ, bhikkhave, āsavā vaḍḍhanti.
“For these two, defilements grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca na kukkuccāyitabbaṁ kukkuccāyati, yo ca kukkuccāyitabbaṁ na kukkuccāyati.
One who is remorseful over something they shouldn’t be, and one who isn’t remorseful over something they should be.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā vaḍḍhantī”ti.
These are the two whose defilements grow.”

109

“Dvinnaṁ, bhikkhave, āsavā na vaḍḍhanti.
“For these two, defilements don’t grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca na kukkuccāyitabbaṁ na kukkuccāyati, yo ca kukkuccāyitabbaṁ kukkuccāyati.
One who isn’t remorseful over something they shouldn’t be, and one who is remorseful over something they should be.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā na vaḍḍhantī”ti.
These are the two whose defilements don’t grow.”

“Dvinnaṁ, bhikkhave, āsavā vaḍḍhanti.
“For these two, defilements grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca akappiye kappiyasaññī, yo ca kappiye akappiyasaññī.
One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā vaḍḍhantī”ti.
These are the two whose defilements grow.”

111

“Dvinnaṁ, bhikkhave, āsavā na vaḍḍhanti.
“For these two, defilements don’t grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca akappiye akappiyasaññī, yo ca kappiye kappiyasaññī.
One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā na vaḍḍhantī”ti.
These are the two whose defilements don’t grow.”

“Dvinnaṁ, bhikkhave, āsavā vaḍḍhanti.
“For these two, defilements grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca āpattiyā anāpattisaññī, yo ca anāpattiyā āpattisaññī.
One who perceives an offense as a non-offense, and one who perceives a non-offense as an offense.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā vaḍḍhantī”ti.
These are the two whose defilements grow.”

“Dvinnaṁ, bhikkhave, āsavā na vaḍḍhanti.
“For these two, defilements don’t grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca āpattiyā āpattisaññī, yo ca anāpattiyā anāpattisaññī.
One who perceives an offense as an offense, and one who perceives a non-offense as a non-offense.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā na vaḍḍhantī”ti.
These are the two whose defilements don’t grow.”

114

“Dvinnaṁ, bhikkhave, āsavā vaḍḍhanti.
“For these two, defilements grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca adhamme dhammasaññī, yo ca dhamme adhammasaññī.
One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā vaḍḍhantī”ti.
These are the two whose defilements grow.”

115

“Dvinnaṁ, bhikkhave, āsavā na vaḍḍhanti.
“For these two, defilements don’t grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca dhamme dhammasaññī, yo ca adhamme adhammasaññī.
One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā na vaḍḍhantī”ti.
These are the two whose defilements don’t grow.”

116

“Dvinnaṁ, bhikkhave, āsavā vaḍḍhanti.
“For these two, defilements grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca avinaye vinayasaññī, yo ca vinaye avinayasaññī.
One who perceives what is not the training as the training, and one who perceives what is the training as not the training.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā vaḍḍhantī”ti.
These are the two whose defilements grow.”

“Dvinnaṁ, bhikkhave, āsavā na vaḍḍhanti.
“For these two, defilements don’t grow.

Katamesaṁ dvinnaṁ?
What two?

Yo ca avinaye avinayasaññī, yo ca vinaye vinayasaññī.
One who perceives what is not the training as not the training, and one who perceives what is the training as the training.

Imesaṁ kho, bhikkhave, dvinnaṁ āsavā na vaḍḍhantī”ti.
These are the two whose defilements don’t grow.”

Bālavaggo pañcamo.

Dutiyo paṇṇāsako samatto.

11. Āsāduppajahavagga
11. Hopes That Are Hard to Give Up

118

“Dvemā, bhikkhave, āsā duppajahā.
“These two hopes are hard to give up.

Katamā dve?
What two?

Lābhāsā ca jīvitāsā ca.
The hope for wealth and the hope for long life.

Imā kho, bhikkhave, dve āsā duppajahā”ti.
These are two hopes that are hard to give up.”

119

“Dveme, bhikkhave, puggalā dullabhā lokasmiṁ.
“These two people are rare in the world.

Katame dve?
What two?

Yo ca pubbakārī, yo ca katañ̃ñū katavedī.
One who takes the initiative, and one who is grateful and thankful.

Ime kho, bhikkhave, dve puggalā dullabhā lokasmin”ti.
These are the two people who are rare in the world.”

120

“Dveme, bhikkhave, puggalā dullabhā lokasmiṁ.
“These two people are rare in the world.

Katame dve?
What two?

Titto ca tappetā ca.
One who is satisfied, and one who satisfies others.

Ime kho, bhikkhave, dve puggalā dullabhā lokasmin”ti.
These are the two people who are rare in the world.”

121

“Dveme, bhikkhave, puggalā duttappayā.
“These two people are hard to satisfy in the world.

Katame dve?
What two?

Yo ca laddhaṁ laddhaṁ nikkhipati, yo ca laddhaṁ laddhaṁ vissajjeti.
One who continually hoards wealth, and one who continually wastes wealth.

Ime kho, bhikkhave, dve puggalā duttappayā”ti.
These are the two people who are hard to satisfy in the world.”

122

“Dveme, bhikkhave, puggalā sutappayā.
“These two people are easy to satisfy in the world.

Katame dve?
What two?

Yo ca laddhaṁ laddhaṁ na nikkhipati, yo ca laddhaṁ laddhaṁ na vissajjeti.
One who does not continually hoard wealth, and one who does not continually waste wealth.

Ime kho, bhikkhave, dve puggalā sutappayā”ti.
These are the two people who are easy to satisfy in the world.”

123

“Dveme, bhikkhave, paccayā rāgassa uppādāya.
“There are two conditions for the arising of greed.

Katame dve?
What two?

Subhanimittañca ayoniso ca manasikāro.
The feature of beauty and improper attention.

Ime kho, bhikkhave, dve paccayā rāgassa uppādāyā”ti.
These are the two conditions for the arising of greed.”

“Dveme, bhikkhave, paccayā dosassa uppādāya.
“There are two conditions for the arising of hate.

Katame dve?
What two?

Paṭighanimittañca ayoniso ca manasikāro.
The feature of harshness and improper attention.

Ime kho, bhikkhave, dve paccayā dosassa uppādāyā”ti.
These are the two conditions for the arising of hate.”

125

“Dveme, bhikkhave, paccayā micchādiṭṭhiyā uppādāya.
“There are two conditions for the arising of wrong view.

Katame dve?
What two?

Parato ca ghoso ayoniso ca manasikāro.
The words of another and improper attention.

Ime kho, bhikkhave, dve paccayā micchādiṭṭhiyā uppādāyā”ti.
These are the two conditions for the arising of wrong view.”

126

“Dveme, bhikkhave, paccayā sammādiṭṭhiyā uppādāya.
“There are two conditions for the arising of right view.

Katame dve?
What two?

Parato ca ghoso, yoniso ca manasikāro.
The words of another and proper attention.

Ime kho, bhikkhave, dve paccayā sammādiṭṭhiyā uppādāyā”ti.
These are the two conditions for the arising of right view.”

“Dvemā, bhikkhave, āpattiyo.
“There are these two offenses.

Katamā dve?
What two?

Lahukā ca āpatti, garukā ca āpatti.
A light offense and a serious offense.

Imā kho, bhikkhave, dve āpattiyo”ti.
These are the two offenses.”

“Dvemā, bhikkhave, āpattiyo.
“There are these two offenses.

Katamā dve?
What two?

Duṭṭhullā ca āpatti, aduṭṭhullā ca āpatti.
An offense with corrupt intention and an offense without corrupt intention.

Imā kho, bhikkhave, dve āpattiyo”ti.
These are the two offenses.”

“Dvemā, bhikkhave, āpattiyo.
“There are these two offenses.

Katamā dve?
What two?

Sāvasesā ca āpatti, anavasesā ca āpatti.
An offense requiring rehabilitation and an offense not requiring rehabilitation.

Imā kho, bhikkhave, dve āpattiyo”ti.
These are the two offenses.”

Āsāduppajahavaggo paṭhamo.

130

“Saddho, bhikkhave, bhikkhu evaṁ sammā āyācamāno āyāceyya:
“A faithful monk would rightly aspire:

‘tādiso homi yādisā sāriputtamoggallānā’ti.
‘May I be like Sāriputta and Moggallāna!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvakānaṁ bhikkhūnaṁ yadidaṁ sāriputtamoggallānā”ti.
These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.”

“Saddhā, bhikkhave, bhikkhunī evaṁ sammā āyācamānā āyāceyya:
“A faithful nun would rightly aspire:

‘tādisī homi yādisī khemā ca bhikkhunī uppalavaṇṇā cā’ti.
‘May I be like the nuns Khemā and Uppalavaṇṇā!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvikānaṁ bhikkhunīnaṁ yadidaṁ khemā ca bhikkhunī uppalavaṇṇā cā”ti.
These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.”

“Saddho, bhikkhave, upāsako evaṁ sammā āyācamāno āyāceyya:
“A faithful layman would rightly aspire:

‘tādiso homi yādiso citto ca gahapati hatthako ca āḷavako’ti.
‘May I be like the householder Citta and Hatthaka of Aḷavī!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvakānaṁ upāsakānaṁ yadidaṁ citto ca gahapati hatthako ca āḷavako”ti.
These are a standard and a measure for my male lay followers, that is, the householder Citta and Hatthaka of Aḷavī.”

“Saddhā, bhikkhave, upāsikā evaṁ sammā āyācamānā āyāceyya:
“A faithful laywoman would rightly aspire:

‘tādisī homi yādisī khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’ti.
‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvikānaṁ upāsikānaṁ yadidaṁ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā”ti.
These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

134

“Dvīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi dvīhi?
What two?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, they praise those deserving of criticism

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati.
and they criticize those deserving of praise.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavatīti.
When a foolish, incompetent bad person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Dvīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person has two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamehi dvīhi?
What two?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, they criticize those deserving of criticism

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati.
and they praise those deserving of praise.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person has these two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

135

“Dvīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi dvīhi?
What two?

Ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṁ upadaṁseti,
Without examining or scrutinizing, they arouse faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṁ upadaṁseti.
and they don’t arouse faith in things that are inspiring.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavatīti.
When a foolish, incompetent bad person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Dvīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person has two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamehi dvīhi?
What two?

Anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṁ upadaṁseti,
After examining or scrutinizing, they don’t arouse faith in things that are dubious,

anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṁ upadaṁseti.
and they do arouse faith in things that are inspiring.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person has these two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

“Dvīsu, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamesu dvīsu?
What two?

Mātari ca pitari ca.
Mother and father.

Imesu kho, bhikkhave, dvīsu micchāpaṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavatīti.
When a foolish, incompetent bad person acts wrongly toward these two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Dvīsu, bhikkhave, sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person acts rightly toward two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamesu dvīsu?
What two?

Mātari ca pitari ca.

Mother and father.

Imesu kho, bhikkhave, dvīsu sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person acts rightly toward these two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

137

“Dvīsu, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamesu dvīsu?
What two?

Tathāgate ca tathāgatasāvake ca.
The Realized One and a disciple of the Realized One.

Imesu kho, bhikkhave, micchāpaṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavatīti.
When a foolish, incompetent bad person acts wrongly toward these people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Dvīsu, bhikkhave, sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person acts rightly toward two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamesu dvīsu?
What two?

Tathāgate ca tathāgatasāvake ca.

The Realized One and a disciple of the Realized One.

Imesu kho, bhikkhave, dvīsu sammāpaṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person acts rightly toward these two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

138

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Sacittavodānañca na ca kiñci loke upādiyati.
Cleaning your own mind, and not grasping at anything in the world.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

139

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Kodho ca upanāho ca.
Anger and hostility.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Kodhavinayo ca upanāhavinayo ca.
Dispelling anger and dispelling hostility.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

Āyācanavaggo dutiyo.

141

“Dvemāni, bhikkhave, dānāni.
“There are these two gifts.

Katamāni dve?
What two?

Āmisadānañca dhammadānañca.
A gift of material things and a gift of the teaching.

Imāni kho, bhikkhave, dve dānāni.
These are the two gifts.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ dānānaṁ yadidaṁ dhammadānan”ti.
The better of these two gifts is the gift of the teaching.”

142

“Dveme, bhikkhave, yāgā.
“There are these two offerings.

Katame dve?
What two?

Āmisayāgo ca dhammayāgo ca.
An offering of material things and an offering of the teaching.

Ime kho, bhikkhave, dve yāgā.
These are the two offerings.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ yāgānaṁ yadidaṁ dhammayāgo”ti.
The better of these two offerings is an offering of the teaching.”

143

“Dveme, bhikkhave, cāgā.
“There are these two acts of generosity.

Katame dve?
What two?

Āmisacāgo ca dhammacāgo ca.
Generosity with material things and generosity with the teaching.

Ime kho, bhikkhave, dve cāgā.
These are the two acts of generosity.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ cāgānaṁ yadidaṁ dhammacāgo”ti.
The better of these two acts of generosity is generosity with the teaching.”

144

“Dveme, bhikkhave, pariccāgā.
“There are these two kinds of charity.

Katame dve?
What two?

Āmisapariccāgo ca dhammapariccāgo ca.
Charity in material things and charity in the teaching.

Ime kho, bhikkhave, dve pariccāgā.
These are the two kinds of charity.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ pariccāgānaṁ yadidaṁ dhammapariccāgo”ti.
The better of these two kinds of charity is a charity in the teaching.”

145

“Dveme, bhikkhave, bhogā.
“There are these two riches.

Katame dve?
What two?

Āmisabhogo ca dhammabhogo ca.
Riches in material things and riches in the teaching.

Ime kho, bhikkhave, dve bhogā.
These are the two riches.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ bhogānaṁ yadidaṁ dhammabhogo”ti.
The better of these two riches is riches in the teaching.”

“Dveme, bhikkhave, sambhogā.
“There are these two kinds of enjoyment.

Katame dve?
What two?

Āmisasambhogo ca dhammasambhogo ca.
Enjoyment of material things and enjoyment of the teaching.

Ime kho, bhikkhave, dve sambhogā.
These are the two kinds of enjoyment.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sambhogānaṁ yadidaṁ dhammasambhogo”ti.
The better of these two kinds of enjoyment is the enjoyment of the teaching.”

“Dveme, bhikkhave, saṁvibhāgā.
“There are these two kinds of sharing.

Katame dve?
What two?

Āmisasaṁvibhāgo ca dhammasaṁvibhāgo ca.
Sharing material things and sharing the teaching.

Ime kho, bhikkhave, dve saṁvibhāgā.
These are the two kinds of sharing.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ saṁvibhāgānaṁ yadidaṁ dhammasaṁvibhāgo”ti.
The better of these two kinds of sharing is sharing the teaching.”

“Dveme, bhikkhave, saṅgahā.
“There are these two kinds of inclusion.

Katame dve?
What two?

Āmisasaṅgaho ca dhammasaṅgaho ca.
Inclusion in material things and inclusion in the teaching.

Ime kho, bhikkhave, dve saṅgahā.
These are the two kinds of inclusion.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ saṅgahānaṁ yadidaṁ dhammasaṅgaho”ti.
The better of these two kinds of inclusion is inclusion in the teaching.”

“Dveme, bhikkhave, anuggahā.
“There are these two kinds of support.

Katame dve?
What two?

Āmisānuggaho ca dhammānuggaho ca.
Support in material things and support in the teaching.

Ime kho, bhikkhave, dve anuggahā.
These are the two kinds of support.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ anuggahānaṁ yadidaṁ dhammānuggaho”ti.
The better of these two kinds of support is support in the teaching.”

“Dvemā, bhikkhave, anukampā.
“There are these two kinds of sympathy.

Katamā dve?
What two?

Āmisānukampā ca dhammānukampā ca.
Sympathy in material things and sympathy in the teaching.

Imā kho, bhikkhave, dve anukampā.
These are the two kinds of sympathy.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ anukampānaṁ yadidaṁ dhammānukampā”ti.
The better of these two kinds of sympathy is sympathy in the teaching.”

Dānavaggo tatiyo.

151

“Dveme, bhikkhave, santhārā.
“There are these two kinds of welcome.

Katame dve?
What two?

Āmisasanthāro ca dhammasanthāro ca.
Welcome in material things and welcome in the teaching.

Ime kho, bhikkhave, dve santhārā.
These are the two kinds of welcome.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ santhārānaṁ yadidaṁ dhammasanthāro”ti.
The better of these two kinds of welcome is the welcome in the teaching.”

“Dveme, bhikkhave, paṭisanthārā.
“There are these two kinds of hospitality.

Katame dve?
What two?

Āmisapaṭisanthāro ca dhammapaṭisanthāro ca.
Hospitality in material things and hospitality in the teaching.

Ime kho, bhikkhave, dve paṭisanthārā.
These are the two kinds of hospitality.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ paṭisanthārānaṁ yadidaṁ dhammapaṭisanthāro”ti.
The better of these two kinds of hospitality is hospitality in the teaching.”

153

“Dvemā, bhikkhave, esanā.
“There are these two quests.

Katamā dve?
What two?

Āmisesanā ca dhammesanā ca.
The quest for material things and the quest for the teaching.

Imā kho, bhikkhave, dve esanā.
These are the two quests.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ esanānaṁ yadidaṁ dhammesanā”ti.
The better of these two quests is the quest for the teaching.”

154

“Dvemā, bhikkhave, pariyesanā.
“There are these two searches.

Katamā dve?
What two?

Āmisapariyesanā ca dhammapariyesanā ca.
The search for material things and the search for the teaching.

Imā kho, bhikkhave, dve pariyesanā.
These are the two searches.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ pariyesanānaṁ yadidaṁ dhammapariyesanā”ti.
The better of these two searches is the search for the teaching.”

155

“Dvemā, bhikkhave, pariyeṭṭhiyo.
“There are these two kinds of seeking.

Katamā dve?
What two?

Āmisapariyeṭṭhi ca dhammapariyeṭṭhi ca.
Seeking for material things and seeking for the teaching.

Imā kho, bhikkhave, dve pariyeṭṭhiyo.
These are the two kinds of seeking.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ pariyeṭṭhīnaṁ yadidaṁ dhammapariyeṭṭhī”ti.
The better of these two kinds of seeking is seeking for the teaching.”

156

“Dvemā, bhikkhave, pūjā.
“There are these two kinds of worship.

Katamā dve?
What two?

Āmisapūjā ca dhammapūjā ca.
Worship of material things and worship of the teaching.

Imā kho, bhikkhave, dve pūjā.
These are the two kinds of worship.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ pūjānaṁ yadidaṁ dhammapūjā”ti.
The better of these two kinds of worship is worship of the teaching.”

“Dvemāni, bhikkhave, ātitheyyāni.
“There are these two ways of serving guests.

Katamāni dve?
What two?

Āmisātitheyyañca dhammātitheyyañca.
Serving guests with material things and serving guests with the teaching.

Imāni kho, bhikkhave, dve ātitheyyāni.
These are the two ways of serving guests.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ ātitheyyānaṁ yadidaṁ dhammātitheyyan”ti.
The better of these two ways of serving guests is to serve them with the teaching.”

158

“Dvemā, bhikkhave, iddhiyo.
“There are, mendicants, these two successes.

Katamā dve?
What two?

Āmisiddhi ca dhammiddhi ca.
Success in material things and success in the teaching.

Imā kho, bhikkhave, dve iddhiyo.
These are the two successes.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ iddhīnaṁ yadidaṁ dhammiddhī”ti.
The better of these two successes is success in the teaching.”

159

“Dvemā, bhikkhave, vuddhiyo.
“There are, mendicants, these two kinds of growth.

Katamā dve?
What two?

Āmisavuddhi ca dhammavuddhi ca.
Growth in material things and growth in the teaching.

Imā kho, bhikkhave, dve vuddhiyo.
These are the two kinds of growth.

Etadaggaṁ, bhikkhave, imāsaṁ dvinnaṁ vuddhīnaṁ yadidaṁ dhammavuddhī”ti.
The better of these two kinds of growth is growth in the teaching.”

160

“Dvemāni, bhikkhave, ratanāni.
“There are these two treasures.

Katamāni dve?
What two?

Āmisaratanañca dhammaratanañca.
The treasure of material things and the treasure of the teaching.

Imāni kho, bhikkhave, dve ratanāni.
These are the two treasures.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ ratanānaṁ yadidaṁ dhammaratanan”ti.
The better of these two treasures is the treasure of the teaching.”

161

“Dveme, bhikkhave, sannicayā.
“There are these two kinds of accumulation.

Katame dve?
What two?

Āmisasannicayo ca dhammasannicayo ca.
Accumulation of material things and accumulation of the teaching.

Ime kho, bhikkhave, dve sannicayā.
These are the two kinds of accumulation.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ sannicayānaṁ yadidaṁ dhammasannicayo”ti.
The better of these two kinds of accumulation is the accumulation of the teaching.”

“Dvemāni, bhikkhave, vepullāni.
“There are, mendicants, these two kinds of increase.

Katamāni dve?
What two?

Āmisavepullañca dhammavepullañca.
Increase in material things and increase in the teaching.

Imāni kho, bhikkhave, dve vepullāni.
These are the two kinds of increase.

Etadaggaṁ, bhikkhave, imesaṁ dvinnaṁ vepullānaṁ yadidaṁ dhammavepullan”ti.
The better of these two kinds of increase is increase in the teaching.”

Santhāravaggo catuttho.

163

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca.
Skill in meditative attainments and skill in emerging from those attainments.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

164

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Ajjavañca maddavañca.
Integrity and gentleness.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

165

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Khanti ca soraccañca.
Patience and gentleness.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

166

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Sākhalyañca paṭisanthāro ca.
Friendliness and hospitality.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

167

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Avihiṁsā ca soceyyañca.
Harmlessness and purity.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

168

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Indriyesu aguttadvāratā ca bhojane amattaññutā ca.
Not guarding the sense doors and eating too much.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

169

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Indriyesu guttadvāratā ca bhojane mattaññutā ca.
Guarding the sense doors and moderation in eating.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

170

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Paṭisaṅkhānabalañca bhāvanābalañca.
The power of reflection and the power of development.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

171

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Satibalañca samādhibalañca.
The power of mindfulness and the power of immersion.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

172

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Samatho ca vipassanā ca.
Serenity and discernment.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

173

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Sīlavipatti ca diṭṭhivipatti ca.
Failure in ethical conduct and failure in view.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

174

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Sīlasampadā ca diṭṭhisampadā ca.
Accomplishment in ethical conduct and accomplishment in view.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Sīlavisuddhi ca diṭṭhivisuddhi ca.
Purification of ethics and purification of view.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Diṭṭhivisuddhi ca yathādiṭṭhissa ca padhānaṁ.
Purification of view and making an effort in line with that view.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

177

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Asantuṭṭhitā ca kusalesu dhammesu, appaṭivānitā ca padhānasmiṁ.
To never be content with skillful qualities, and to never stop trying.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

178

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Muṭṭhassaccañca asampajaññañca.
Lack of mindfulness and lack of situational awareness.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Sati ca sampajaññañca.
Mindfulness and situational awareness.

Ime kho, bhikkhave, dve dhammā”ti.
These are the two things.”

Samāpattivaggo pañcamo.

Tatiyo paṇṇāsako samatto.

180

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Kodho ca upanāho ca … makkho ca paḷāso ca … issā ca macchariyañca … māyā ca sāṭheyyañca … ahirikañca anottappañca.
Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

181–185

“Dveme, bhikkhave, dhammā.
“There are these two things.

Katame dve?
What two?

Akkodho ca anupanāho ca … amakkho ca apaḷāso ca … anissā ca amacchariyañca … amāyā ca asāṭheyyañca … hirī ca ottappañca.
Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence.

Ime kho, bhikkhave, dve dhammā”.
These are the two things.”

186–190

“Dvīhi, bhikkhave, dhammehi samannāgato dukkhaṁ viharati.
“Anyone who has two things lives in suffering.

Katamehi dvīhi?
What two?

Kodhena ca upanāhena ca … makkhena ca paḷāsena ca … issāya ca macchariyena ca … māyāya ca sāṭheyyena ca … ahirikena ca anottappena ca.
Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato dukkhaṁ viharati”.
Anyone who has these two things lives in suffering.”

191–195

“Dvīhi, bhikkhave, dhammehi samannāgato sukhaṁ viharati.
“Anyone who has these two things lives happily.

Katamehi dvīhi?
What two?

Akkodhena ca anupanāhena ca … amakkhena ca apaḷāsena ca … anissāya ca amacchariyena ca … amāyāya ca asāṭheyyena ca … hiriyā ca ottappena ca.
Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato sukhaṁ viharati”.
Anyone who has these two things lives happily.”

196–200

“Dveme, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
“These two things lead to the decline of a mendicant trainee.

Katame dve?
What two?

Kodho ca upanāho ca … makkho ca paḷāso ca … issā ca macchariyañca … māyā ca sāṭheyyañca … ahirikañca anottappañca.
Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence.

Ime kho, bhikkhave, dve dhammā sekhassa bhikkhuno parihānāya saṁvattanti”.
These two things lead to the decline of a mendicant trainee.”

201–205

“Dveme, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṁvattanti.
“These two things don’t lead to the decline of a mendicant trainee.

Katame dve?
What two?

Akkodho ca anupanāho ca … amakkho ca apaḷāso ca … anissā ca amacchariyañca … amāyā ca asāṭheyyañca … hirī ca ottappañca.
Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence.

Ime kho, bhikkhave, dve dhammā sekhassa bhikkhuno aparihānāya saṁvattanti”.
These two things don’t lead to the decline of a mendicant trainee.”

206–210

“Dvīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Anyone who has two things is cast down to hell.

Katamehi dvīhi?
What two?

Kodhena ca upanāhena ca … makkhena ca paḷāsena ca … issāya ca macchariyena ca … māyāya ca sāṭheyyena ca … ahirikena ca anottappena ca.
Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye”.
Anyone who has these two things is cast down to hell.”

211–215

“Dvīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
“Anyone who has two things is raised up to heaven.

Katamehi dvīhi?
What two?

Akkodhena ca anupanāhena ca … amakkhena ca apaḷāsena ca … anissāya ca amacchariyena ca … amāyāya ca asāṭheyyena ca … hiriyā ca ottappena ca.
Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”.
Anyone who has these two things is raised up to heaven.”

216–220

“Dvīhi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
“When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Katamehi dvīhi?
What two?

Kodhena ca upanāhena ca … makkhena ca paḷāsena ca … issāya ca macchariyena ca … māyāya ca sāṭheyyena ca … ahirikena ca anottappena ca.
Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato idhekacco kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati”.
When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

221–229

“Dvīhi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
“When they have two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.

Katamehi dvīhi?
What two?

Akkodhena ca anupanāhena ca … amakkhena ca apaḷāsena ca … anissāya ca amacchariyena ca … māyāya ca asāṭheyyena ca … hiriyā ca ottappena ca.
Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato idhekacco kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati”.
When they have these two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.

Kodhapeyyālaṁ niṭṭhitaṁ.

230–279

“Dveme, bhikkhave, dhammā akusalā … dveme, bhikkhave, dhammā kusalā … dveme, bhikkhave, dhammā sāvajjā … dveme, bhikkhave, dhammā anavajjā … dveme, bhikkhave, dhammā dukkhudrayā … dveme, bhikkhave, dhammā sukhudrayā … dveme, bhikkhave, dhammā dukkhavipākā … dveme, bhikkhave, dhammā sukhavipākā … dveme, bhikkhave, dhammā sabyābajjhā … dveme, bhikkhave, dhammā abyābajjhā.
“These two things are unskillful … are skillful … are blameworthy … are blameless … have suffering as outcome … have happiness as outcome … result in suffering … result in happiness … are hurtful … are not hurtful.

Katame dve?
What two?

Akkodho ca anupanāho ca … amakkho ca apaḷāso ca … anissā ca amacchariyañca … amāyā ca asāṭheyyañca … hirī ca ottappañca.
Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence.

Ime kho, bhikkhave, dve dhammā abyābajjhā”ti. (1–50.)
These are the two things that are not hurtful.”

Akusalapeyyālaṁ niṭṭhitaṁ.

280

“Dveme, bhikkhave, atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattaṁ.
“For two reasons the Realized One laid down training rules for his disciples.

Katame dve?
What two?

Saṅghasuṭṭhutāya saṅghaphāsutāya … dummaṅkūnaṁ puggalānaṁ niggahāya, pesalānaṁ bhikkhūnaṁ phāsuvihārāya … diṭṭhadhammikānaṁ āsavānaṁ saṁvarāya, samparāyikānaṁ āsavānaṁ paṭighātāya … diṭṭhadhammikānaṁ verānaṁ saṁvarāya, samparāyikānaṁ verānaṁ paṭighātāya … diṭṭhadhammikānaṁ vajjānaṁ saṁvarāya, samparāyikānaṁ vajjānaṁ paṭighātāya … diṭṭhadhammikānaṁ bhayānaṁ saṁvarāya, samparāyikānaṁ bhayānaṁ paṭighātāya … diṭṭhadhammikānaṁ akusalānaṁ dhammānaṁ saṁvarāya, samparāyikānaṁ akusalānaṁ dhammānaṁ paṭighātāya … gihīnaṁ anukampāya, pāpicchānaṁ bhikkhūnaṁ pakkhupacchedāya … appasannānaṁ pasādāya, pasannānaṁ bhiyyobhāvāya … saddhammaṭṭhitiyā vinayānuggahāya.
For the well-being and comfort of the Saṅgha … For keeping difficult persons in check and for the comfort of good-hearted mendicants … For restraining defilements that affect the present life and protecting against defilements that affect lives to come … For restraining threats to the present life and protecting against threats to lives to come … For restraining faults that affect the present life and protecting against faults that affect lives to come … For restraining

hazards that affect the present life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with wicked desires … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training.

Ime kho, bhikkhave, dve atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattan”ti.
These are the two reasons why the Realized One laid down training rules for his disciples.”

281–309

“Dveme, bhikkhave, atthavase paṭicca tathāgatena sāvakānaṁ pātimokkhaṁ paññattaṁ …pe… pātimokkhuddeso paññatto … pātimokkhaṭṭhapanaṁ paññattaṁ … pavāraṇā paññattā … pavāraṇaṭṭhapanaṁ paññattaṁ … tajjanīyakammaṁ paññattaṁ … niyassakammaṁ paññattaṁ … pabbājanīyakammaṁ paññattaṁ … paṭisāraṇīyakammaṁ paññattaṁ … ukkhepanīyakammaṁ paññattaṁ … parivāsadānaṁ paññattaṁ … mūlāyapaṭikassanaṁ paññattaṁ … mānattadānaṁ paññattaṁ … abbhānaṁ paññattaṁ … osāraṇīyaṁ paññattaṁ … nissāraṇīyaṁ paññattaṁ … upasampadā paññattā … ñattikammaṁ paññattaṁ … ñattidutiyakammaṁ paññattaṁ … ñatticatutthakammaṁ paññattaṁ … apaññatte paññattaṁ … paññatte anupaññattaṁ … sammukhāvinayo paññatto … sativinayo paññatto … amūḷhavinayo paññatto … paṭiññātakaraṇaṁ paññattaṁ … yebhuyyasikā paññattā … tassapāpiyasikā paññattā … tiṇavatthārako paññatto.
“For two reasons the Realized One laid down for his disciples the monastic code … the recitation of the monastic code … the suspension of the recitation of the monastic code … the invitation to admonish … the setting aside of the invitation to admonish … the disciplinary act of censure … placing under dependence … banishment … reconciliation … debarment … probation … being sent back to the beginning … penance … reinstatement … restoration … removal … ordination … an act with a motion … an act with a motion and one announcement … an act with a motion and three announcements … laying down what was not previously laid down … amending what was laid down … the settling of a disciplinary matter in the presence of those concerned … the settling of a disciplinary matter by accurate recollection … the settling of a disciplinary matter due to recovery from madness … the settling of a disciplinary matter due to the acknowledgement of the offense … the settling of a disciplinary matter by the decision of a majority … the

settling of a disciplinary matter by a verdict of aggravated misconduct … the settling of a disciplinary matter by covering over with grass.

Katame dve?
What two?

Saṅghasuṭṭhutāya, saṅghaphāsutāya … dummaṅkūnaṁ puggalānaṁ niggahāya, pesalānaṁ bhikkhūnaṁ phāsuvihārāya … diṭṭhadhammikānaṁ āsavānaṁ saṁvarāya, samparāyikānaṁ āsavānaṁ paṭighātāya … diṭṭhadhammikānaṁ verānaṁ saṁvarāya, samparāyikānaṁ verānaṁ paṭighātāya … diṭṭhadhammikānaṁ vajjānaṁ saṁvarāya, samparāyikānaṁ vajjānaṁ paṭighātāya … diṭṭhadhammikānaṁ bhayānaṁ saṁvarāya, samparāyikānaṁ bhayānaṁ paṭighātāya … diṭṭhadhammikānaṁ akusalānaṁ dhammānaṁ saṁvarāya, samparāyikānaṁ akusalānaṁ dhammānaṁ paṭighātāya … gihīnaṁ anukampāya, pāpicchānaṁ bhikkhūnaṁ pakkhupacchedāya … appasannānaṁ pasādāya, pasannānaṁ bhiyyobhāvāya … saddhammaṭṭhitiyā, vinayānuggahāya.
For the well-being and comfort of the Saṅgha … For keeping difficult persons in check and for the comfort of good-hearted mendicants … For restraining defilements that affect the present life and protecting against defilements that affect lives to come … For restraining threats to the present life and protecting against threats to lives to come … For restraining faults that affect the present life and protecting against faults that affect lives to come … For restraining hazards that affect the present life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with wicked desires … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training.

Ime kho, bhikkhave, dve atthavase paṭicca tathāgatena sāvakānaṁ tiṇavatthārako paññatto”ti. (11–300.)
These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples.”

Vinayapeyyālaṁ niṭṭhitaṁ.

310–321

“Rāgassa, bhikkhave, abhiññāya dve dhammā bhāvetabbā.
“For insight into greed, two things should be developed.

Katame dve?
What two?

Samatho ca vipassanā ca.
Serenity and discernment.

Rāgassa, bhikkhave, abhiññāya ime dve dhammā bhāvetabbā”ti. (1)
For insight into greed, these two things should be developed.”

“Rāgassa, bhikkhave, pariññāya … parikkhayāya … pahānāya … khayāya … vayāya … virāgāya … nirodhāya … cāgāya … paṭinissaggāya dve dhammā bhāvetabbā …pe… (2–10.)
“For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, two things should be developed.”

322–479

“Dosassa …pe… mohassa … kodhassa … upanāhassa … makkhassa … paḷāsassa … issāya … macchariyassa … māyāya … sāṭheyyassa … thambhassa … sārambhassa … mānassa … atimānassa … madassa … pamādassa … abhiññāya … pariññāya … parikkhayāya … pahānāya … khayāya … vayāya … virāgāya … nirodhāya … cāgāya … paṭinissaggāya dve dhammā bhāvetabbā.
“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … two things should be developed.

Katame dve?
What two?

Samatho ca vipassanā ca.
Serenity and discernment.

Pamādassa, bhikkhave, paṭinissaggāya ime dve dhammā bhāvetabbā”ti.
For the letting go of negligence, these two things should be developed.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Rāgapeyyālaṁ niṭṭhitaṁ.

Dukanipātapāḷi niṭṭhitā.
The Book of the Twos is finished.

Numbered Discourses 3

1. Bhayasutta
1. Perils

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato.
"Whatever dangers there are, all come from the foolish, not from the astute.

Ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.
Whatever perils there are, all come from the foolish, not from the astute.

Ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.
Whatever hazards there are, all come from the foolish, not from the astute.

Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto kūṭāgārānipi ḍahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapānāni;
It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered.

evamevaṁ kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato.
In the same way, whatever dangers there are, all come from the foolish, not from the astute.

Ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.
Whatever perils there are, all come from the foolish, not from the astute.

Ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.
Whatever hazards there are, all come from the foolish, not from the astute.

Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo paṇḍito.
So, the fool is dangerous, but the astute person is safe.

Saupaddavo bālo, anupaddavo paṇḍito.
The fool is perilous, but the astute person is not.

Saupasaggo bālo, anupasaggo paṇḍito.
The fool is hazardous, but the astute person is not.

Natthi, bhikkhave, paṇḍitato bhayaṁ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo.
There's no danger, peril, or hazard that comes from the astute.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattissāmā’ti.
‘We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Paṭhamaṁ.

2. Lakkhaṇasutta
2. Characteristics

“Kammalakkhaṇo, bhikkhave, bālo, kammalakkhaṇo paṇḍito, apadānasobhanī paññāti.
“A fool is characterized by their deeds; an astute person is characterized by their deeds. And wisdom is evident in its outcome.

Tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.
A fool is known by three things.

Katamehi tīhi?
What three?

Kāyaduccaritena, vacīduccaritena, manoduccaritena.
Bad conduct by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.
These are the three things by which a fool is known.

Tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.
An astute person is known by three things.

Katamehi tīhi?
What three?

Kāyasucaritena, vacīsucaritena, manosucaritena.
Good conduct by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.

These are the three things by which an astute person is known.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattissāmā’ti.
‘We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dutiyaṁ.

3. Cintīsutta
3. Thinking

“Tīṇimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni.
“There are these three characteristics, signs, and manifestations of a fool.

Katamāni tīṇi?
What three?

Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī ca.
A fool thinks poorly, speaks poorly, and acts poorly.

No cedaṁ, bhikkhave, bālo duccintitacintī ca abhavissa dubbhāsitabhāsī ca dukkaṭakammakārī ca, kena naṁ paṇḍitā jāneyyuṁ:
If a fool didn’t think poorly, speak poorly, and act poorly, then how would the astute know of them:

‘bālo ayaṁ bhavaṁ asappuriso’ti?
‘This fellow is a fool, a bad person’?

Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī ca tasmā naṁ paṇḍitā jānanti:
But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them:

‘bālo ayaṁ bhavaṁ asappuriso’ti.
‘This fellow is a fool, a bad person’.

Imāni kho, bhikkhave, tīṇi bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni.
These are the three characteristics, signs, and manifestations of a fool.

Tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni.
There are these three characteristics, signs, and manifestations of an astute person.

Katamāni tīṇi?
What three?

Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitabhāsī ca sukatakammakārī ca.
An astute person thinks well, speaks well, and acts well.

No cedaṁ, bhikkhave, paṇḍito sucintitacintī ca abhavissa subhāsitabhāsī ca sukatakammakārī ca, kena naṁ paṇḍitā jāneyyuṁ:
If an astute person didn't think well, speak well, and act well, then how would the astute know of them:

'paṇḍito ayaṁ bhavaṁ sappuriso'ti?
'This fellow is astute, a good person'?

Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitabhāsī ca sukatakammakārī ca tasmā naṁ paṇḍitā jānanti:
But since an astute person does think well, speak well, and act well, then the astute do know of them:

'paṇḍito ayaṁ bhavaṁ sappuriso'ti.
'This fellow is astute, a good person'.

Imāni kho, bhikkhave, tīṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni.
These are the three characteristics, signs, and manifestations of an astute person.

Tasmātiha …pe….
So you should train …”

Tatiyaṁ.

4. Accayasutta
4. Mistakes

“Tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.
“A fool is known by three things.

Katamehi tīhi?
What three?

Accayaṁ accayato na passati, accayaṁ accayato disvā yathādhammaṁ nappaṭikaroti, parassa kho pana accayaṁ desentassa yathādhammaṁ nappaṭiggaṇhāti.
They don’t recognize when they’ve made a mistake. When they do recognize it they don’t deal with it properly. And when someone else confesses a mistake to them, they don’t accept it properly.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.
These are the three things by which a fool is known.

Tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.
An astute person is known by three things.

Katamehi tīhi?
What three?

Accayaṁ accayato passati, accayaṁ accayato disvā yathādhammaṁ paṭikaroti, parassa kho pana accayaṁ desentassa yathādhammaṁ paṭiggaṇhāti.
They recognize when they’ve made a mistake. When they recognize it they deal with it properly. And when someone else confesses a mistake to them, they accept it properly.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.
These are the three things by which an astute person is known.

Tasmātiha …pe….
So you should train …”

Catutthaṁ.

5. Ayonisosutta
5. Improper

“Tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.
“A fool is known by three things.

Katamehi tīhi?
What three?

Ayoniso pañhaṁ kattā hoti, ayoniso pañhaṁ vissajjetā hoti, parassa kho pana yoniso pañhaṁ vissajjitaṁ parimaṇḍalehi padabyañjanehi siliṭṭhehi upagatehi nābbhanumoditā hoti.
They ask a question improperly. They answer a question improperly. And when someone else answers a question properly—with well-rounded, coherent, and relevant words and phrases—they disagree with it.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.
These are the three things by which a fool is known.

Tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.
An astute person is known by three things.

Katamehi tīhi?
What three?

Yoniso pañhaṁ kattā hoti, yoniso pañhaṁ vissajjetā hoti, parassa kho pana yoniso pañhaṁ vissajjitaṁ parimaṇḍalehi padabyañjanehi siliṭṭhehi upagatehi abbhanumoditā hoti.
They ask a question properly. They answer a question properly. And when someone else answers a question properly—with well-

rounded, coherent, and relevant words and phrases—they agree with it.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.
These are the three things by which an astute person is known.

Tasmātiha …pe….
So you should train …”

Pañcamaṁ.

6. Akusalasutta
6. Unskillful

“Tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.
“A fool is known by three things.

Katamehi tīhi?
What three?

Akusalena kāyakammena, akusalena vacīkammena, akusalena manokammena.
Unskillful deeds by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.
These are the three things by which a fool is known.

Tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.
An astute person is known by three things.

Katamehi tīhi?
What three?

Kusalena kāyakammena, kusalena vacīkammena, kusalena manokammena.
Skillful deeds by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.
These are the three things by which an astute person is known.

Tasmātiha …pe….

So you should train …”

Chaṭṭhaṁ.

7. Sāvajjasutta
7. Blameworthy

“Tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.
“A fool is known by three things.

Katamehi tīhi?
What three?

Sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena …pe… anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena …pe….
Blameworthy deeds by way of body, speech, and mind. … An astute person is known by blameless deeds by way of body, speech, and mind. …”

Sattamaṁ.

8. Sabyābajjhasutta
8. Hurtful

“Tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.
“A fool is known by three things.

Katamehi tīhi?
What three?

Sabyābajjhena kāyakammena, sabyābajjhena vacīkammena, sabyābajjhena manokammena …pe… abyābajjhena kāyakammena, abyābajjhena vacīkammena, abyābajjhena manokammena.
Hurtful deeds by way of body, speech, and mind. … An astute person is known by kind deeds by way of body, speech, and mind.

Imehi, kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.
These are the three things by which an astute person is known.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattissāmā’ti.
‘We will reject the three qualities by which a fool is known, and we will undertake and follow the three qualities by which an astute person is known.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Aṭṭhamaṁ.

9. Khatasutta
9. Broken

“Tīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi tīhi?
What three?

Kāyaduccaritena, vacīduccaritena, manoduccaritena.
Bad conduct by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
When a foolish, incompetent bad person has these three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Tīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person has three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamehi tīhi?
What three?

Kāyasucaritena, vacīsucaritena, manosucaritena.
Good conduct by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person has these three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

Navamaṁ.

10. Malasutta
10. Stains

“Tīhi, bhikkhave, dhammehi samannāgato tayo male appahāya yathābhataṁ nikkhitto evaṁ niraye.
“Anyone who has three qualities, and has not given up three stains, is cast down to hell.

Katamehi tīhi?
What three?

Dussīlo ca hoti, dussīlyamalañcassa appahīnaṁ hoti;
They’re unethical, and haven’t given up the stain of immorality.

issukī ca hoti, issāmalañcassa appahīnaṁ hoti;
They’re jealous, and haven’t given up the stain of jealousy.

maccharī ca hoti, maccheramalañcassa appahīnaṁ hoti.
They’re stingy, and haven’t given up the stain of stinginess.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato ime tayo male appahāya yathābhataṁ nikkhitto evaṁ niraye.
Anyone who has these three qualities, and has not given up these three stains, is cast down to hell.

Tīhi, bhikkhave, dhammehi samannāgato tayo male pahāya yathābhataṁ nikkhitto evaṁ sagge.
Anyone who has three qualities, and has given up three stains, is raised up to heaven.

Katamehi tīhi?
What three?

Sīlavā ca hoti, dussīlyamalañcassa pahīnaṁ hoti;
They're ethical, and have given up the stain of immorality.

anissukī ca hoti, issāmalañcassa pahīnaṁ hoti;
They're not jealous, and have given up the stain of jealousy.

amaccharī ca hoti, maccheramalañcassa pahīnaṁ hoti.
They're not stingy, and have given up the stain of stinginess.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato ime tayo male pahāya yathābhataṁ nikkhitto evaṁ sagge"ti.
Anyone who has these three qualities, and has given up these three stains, is raised up to heaven."

Dasamaṁ.

Bālavaggo paṭhamo.

Tassuddānaṁ

Bhayaṁ lakkhaṇacintī ca,
accayañca ayoniso;
Akusalañca sāvajjaṁ,
sabyābajjhakhataṁ malanti.

11. Ñātasutta
11. Well-known

“Tīhi, bhikkhave, dhammehi samannāgato ñāto bhikkhu bahujanaahitāya paṭipanno hoti bahujanadukkhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, a well-known mendicant who has three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Katamehi tīhi?
What three?

Ananulomike kāyakamme samādapeti, ananulomike vacīkamme samādapeti, ananulomikesu dhammesu samādapeti.
They encourage deeds of body and speech, as well as principles, that don’t reinforce good qualities.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato ñāto bhikkhu bahujanaahitāya paṭipanno hoti bahujanadukkhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
A well-known mendicant who has these three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Tīhi, bhikkhave, dhammehi samannāgato ñāto bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
A well-known mendicant who has three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katamehi tīhi?
What three?

Anulomike kāyakamme samādapeti, anulomike vacīkamme samādapeti, anulomikesu dhammesu samādapeti.
They encourage deeds of body and speech, as well as principles, that reinforce good qualities.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato ñāto bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānan”ti.
A well-known mendicant who has these three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

Paṭhamaṁ.

12. Sāraṇīyasutta
12. Commemoration

“Tīṇimāni, bhikkhave, rañño khattiyassa muddhāvasittassa yāvajīvaṁ sāraṇīyāni bhavanti.
“An anointed king should commemorate three places as long as he lives.

Katamāni tīṇi?
What three?

Yasmiṁ, bhikkhave, padese rājā khattiyo muddhāvasitto jāto hoti.
The place he was born.

Idaṁ, bhikkhave, paṭhamaṁ rañño khattiyassa muddhāvasittassa yāvajīvaṁ sāraṇīyaṁ hoti.
This is the first place.

Puna caparaṁ, bhikkhave, yasmiṁ padese rājā khattiyo muddhāvasitto hoti.
The place he was anointed as king.

Idaṁ, bhikkhave, dutiyaṁ rañño khattiyassa muddhāvasittassa yāvajīvaṁ sāraṇīyaṁ hoti.
This is the second place.

Puna caparaṁ, bhikkhave, yasmiṁ padese rājā khattiyo muddhāvasitto saṅgāmaṁ abhivijinitvā vijitasaṅgāmo tameva saṅgāmasīsaṁ ajjhāvasati.
The place where he won victory in battle, establishing himself as foremost in battle.

Idaṁ, bhikkhave, tatiyaṁ rañño khattiyassa muddhāvasittassa yāvajīvaṁ sāraṇīyaṁ hoti.
This is the third place.

Imāni kho, bhikkhave, tīṇi rañño khattiyassa muddhāvasittassa yāvajīvaṁ sāraṇīyāni bhavanti.
These are the three places an anointed king should commemorate as long as he lives.

Evamevaṁ kho, bhikkhave, tīṇimāni bhikkhussa yāvajīvaṁ sāraṇīyāni bhavanti.
In the same way, a mendicant should commemorate three places as long as they live.

Katamāni tīṇi?
What three?

Yasmiṁ, bhikkhave, padese bhikkhu kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito hoti.
The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Idaṁ, bhikkhave, paṭhamaṁ bhikkhussa yāvajīvaṁ sāraṇīyaṁ hoti.
This is the first place.

Puna caparaṁ, bhikkhave, yasmiṁ padese bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
The place where the mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Idaṁ, bhikkhave, dutiyaṁ bhikkhussa yāvajīvaṁ sāraṇīyaṁ hoti.
This is the second place.

Puna caparaṁ, bhikkhave, yasmiṁ padese bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
The place where the mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Idaṁ, bhikkhave, tatiyaṁ bhikkhussa yāvajīvaṁ sāraṇīyaṁ hoti.
This is the third place.

Imāni kho, bhikkhave, tīṇi bhikkhussa yāvajīvaṁ sāraṇīyāni bhavantī”ti.
These are the three places a mendicant should commemorate as long as they live.”

Dutiyaṁ.

13. Āsaṁsasutta
13. Hopes

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three kinds of people are found in the world.

Katame tayo?
What three?

Nirāso, āsaṁso, vigatāso.
The hopeless, the hopeful, and the one who has done away with hope.

Katamo ca, bhikkhave puggalo nirāso?
And what, mendicants, is a hopeless person?

Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.
It’s when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they’re ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting.

So suṇāti:
They hear this:

‘itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto’ti.
‘They say the aristocrats have anointed the aristocrat named so-and-so as king.’

Tassa na evaṁ hoti:
It never occurs to them:

‘kudāssu nāma mampi khattiyā khattiyābhisekena abhisiñcissantī’ti.
‘Oh, when will the aristocrats anoint me too as king?’

Ayaṁ vuccati, bhikkhave, puggalo nirāso.
This is called a hopeless person.

Katamo ca, bhikkhave, puggalo āsaṁso?
And what, mendicants, is a hopeful person?

Idha, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto hoti ābhiseko anabhisitto acalappatto.
It’s when some person is the eldest son of an anointed king. He has not yet been anointed, but is eligible, and has been confirmed in the succession.

So suṇāti:
He hears this:

‘itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto’ti.
‘They say that the aristocrats have anointed the aristocrat named so-and-so as king.’

Tassa evaṁ hoti:
It occurs to him:

‘kudāssu nāma mampi khattiyā khattiyābhisekena abhisiñcissantī’ti.

‘Oh, when will the aristocrats anoint me too as king?’

Ayaṁ vuccati, bhikkhave, puggalo āsaṁso.
This is called a hopeful person.

Katamo ca, bhikkhave, puggalo vigatāso?
And what, mendicants, is a person who has done away with hope?

Idha, bhikkhave, rājā hoti khattiyo muddhāvasitto.
It’s when a king has been anointed.

So suṇāti:
He hears this:

‘itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto’ti.
‘They say that the aristocrats have anointed the aristocrat named so-and-so as king.’

Tassa na evaṁ hoti:
It never occurs to him:

‘kudāssu nāma mampi khattiyā khattiyābhisekena abhisiñcissantī’ti.
‘Oh, when will the aristocrats anoint me too as king?’

Taṁ kissa hetu?
Why is that?

Yā hissa, bhikkhave, pubbe anabhisittassa abhisekāsā sā paṭippassaddhā.
Because the former hope he had to be anointed has now died down.

Ayaṁ vuccati, bhikkhave, puggalo vigatāso.
This is called a person who has done away with hope.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three kinds of people found in the world.

Evamevaṁ kho, bhikkhave, tayo puggalā santo saṁvijjamānā bhikkhūsu.
In the same way, these three kinds of people are found among the mendicants.

Katame tayo?
What three?

Nirāso, āsaṁso, vigatāso.
The hopeless, the hopeful, and the one who has done away with hope.

Katamo ca, bhikkhave, puggalo nirāso?
And what, mendicants, is a hopeless person?

Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto.
It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

So suṇāti:
They hear this:

'itthannāmo kira bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī'ti.
'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Tassa na evaṁ hoti:
It never occurs to them:

'kudāssu nāma ahampi āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā

sacchikatvā upasampajja viharissāmī'ti.
'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

Ayaṁ vuccati, bhikkhave, puggalo nirāso.
This is called a hopeless person.

Katamo ca, bhikkhave, puggalo āsaṁso?
And what, mendicants, is a hopeful person?

Idha, bhikkhave, bhikkhu sīlavā hoti kalyāṇadhammo.
It's when a mendicant is ethical, of good character.

So suṇāti:
They hear this:

'itthannāmo kira bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī'ti.
'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Tassa evaṁ hoti:
It occurs to them:

'kudāssu nāma ahampi āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissāmī'ti.
'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

Ayaṁ vuccati, bhikkhave, puggalo āsaṁso.
This is called a hopeful person.

Katamo ca, bhikkhave, puggalo vigatāso?

And what, mendicants, is a person who has done away with hope?

Idha, bhikkhave, bhikkhu arahaṁ hoti khīṇāsavo.
It's when a mendicant is a perfected one, who has ended all defilements.

So suṇāti:
They hear this:

'itthannāmo kira bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī'ti.
'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Tassa na evaṁ hoti:
It never occurs to them:

'kudāssu nāma ahampi āsavānaṁ khayā …pe… sacchikatvā upasampajja viharissāmī'ti.
'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

Taṁ kissa hetu?
Why is that?

Yā hissa, bhikkhave, pubbe avimuttassa vimuttāsā sā paṭippassaddhā.
Because the former hope they had to be freed has now died down.

Ayaṁ vuccati, bhikkhave, puggalo vigatāso.
This is called a person who has done away with hope.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā bhikkhūsū"ti.
These are the three people found among the mendicants."

Tatiyaṁ.

Aṅguttara Nikāya 3
Numbered Discourses 3

2. Rathakāravagga
2. The Chariot-maker

14. Cakkavattisutta
14. The Wheel-turning Monarch

“Yopi so, bhikkhave, rājā cakkavattī dhammiko dhammarājā sopi na arājakaṁ cakkaṁ vattetī”ti.
“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha:

“ko pana, bhante, rañño cakkavattissa dhammikassa dhammarañño rājā”ti?
“But who is the king of the wheel-turning monarch, the just and principled king?”

“Dhammo, bhikkhū”ti bhagavā avoca:
“It is principle, monk,” said the Buddha.

“idha, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati antojanasmiṁ.
“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

Puna caparaṁ, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati khattiyesu, anuyantesu, balakāyasmiṁ, brāhmaṇagahapatikesu, negamajānapadesu, samaṇabrāhmaṇesu, migapakkhīsu.
He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

Sa kho so bhikkhu rājā cakkavattī dhammiko dhammarājā dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā antojanasmiṁ, dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā khattiyesu …pe… anuyantesu, balakāyasmiṁ, brāhmaṇagahapatikesu, negamajānapadesu, samaṇabrāhmaṇesu, migapakkhīsu, dhammeneva cakkaṁ vatteti.
When he has done this, he wields power only in a principled manner.

Taṁ hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

Evamevaṁ kho, bhikkhu, tathāgato arahaṁ sammāsambuddho dhammiko dhammarājā dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati kāyakammasmiṁ:
In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security regarding bodily actions, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

‘evarūpaṁ kāyakammaṁ sevitabbaṁ, evarūpaṁ kāyakammaṁ na sevitabban’ti.
‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.’

Puna caparaṁ, bhikkhu, tathāgato arahaṁ sammāsambuddho dhammiko dhammarājā dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati vacīkammasmiṁ:
Furthermore, a Realized One … provides just protection and security regarding verbal actions, saying:

‘evarūpaṁ vacīkammaṁ sevitabbaṁ, evarūpaṁ vacīkammaṁ na sevitabban’ti …pe… manokammasmiṁ:
‘This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.’ … And regarding mental actions:

‘evarūpaṁ manokammaṁ sevitabbaṁ, evarūpaṁ manokammaṁ na sevitabban’ti.
‘This kind of mental action should be cultivated. This kind of mental action should not be cultivated.’

Sa kho so, bhikkhu, tathāgato arahaṁ sammāsambuddho dhammiko dhammarājā dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā kāyakammasmiṁ, dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā vacīkammasmiṁ, dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā manokammasmiṁ, dhammeneva anuttaraṁ dhammacakkaṁ pavatteti.
And when a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security regarding actions of body, speech, and mind, he rolls forth the supreme Wheel of Dhamma.

Taṁ hoti cakkaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Catutthaṁ.

15. Sacetanasutta
15. About Pacetana

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Bhūtapubbaṁ, bhikkhave, rājā ahosi sacetano nāma.
“Once upon a time there was a king named Pacetana.

Atha kho, bhikkhave, rājā sacetano rathakāraṁ āmantesi:
Then King Pacetana addressed his chariot-maker,

‘ito me, samma rathakāra, channaṁ māsānaṁ accayena saṅgāmo bhavissati.
‘In six months’ time, my good chariot-maker, there will be a battle.

Sakkhissasi me, samma rathakāra, navaṁ cakkayugaṁ kātun’ti?
Are you able to make me a new pair of wheels?’

‘Sakkomi, devā’ti kho, bhikkhave, rathakāro rañño sacetanassa paccassosi.
‘I can, Your Majesty,’ replied the chariot-maker.

Atha kho, bhikkhave, rathakāro chahi māsehi chārattūnehi ekaṁ cakkaṁ niṭṭhāpesi.
Then, when it was six days less than six months later, the chariot-maker had finished one wheel.

Atha kho, bhikkhave, rājā sacetano rathakāraṁ āmantesi:
Then King Pacetana addressed his chariot-maker,

‘ito me, samma rathakāra, channaṁ divasānaṁ accayena saṅgāmo bhavissati, niṭṭhitaṁ navaṁ cakkayugan’ti?
‘In six days’ time there will be a battle. Is my new pair of wheels finished?’

‘Imehi kho, deva, chahi māsehi chārattūnehi ekaṁ cakkaṁ niṭṭhitan’ti.
‘Now that it is six days less than six months, Your Majesty, I have finished one wheel.’

‘Sakkhissasi pana me, samma rathakāra, imehi chahi divasehi dutiyaṁ cakkaṁ niṭṭhāpetun’ti?
‘Are you able to finish the second wheel in these six days?’

‘Sakkomi, devā’ti kho, bhikkhave, rathakāro chahi divasehi dutiyaṁ cakkaṁ niṭṭhāpetvā navaṁ cakkayugaṁ ādāya yena rājā sacetano tenupasaṅkami; upasaṅkamitvā rājānaṁ sacetanaṁ etadavoca:
Saying, ‘I can, Your Majesty,’ the chariot-maker finished the second wheel in six days. Taking the pair of wheels he went up to King Pacetana, and said this to the king,

‘idaṁ te, deva, navaṁ cakkayugaṁ niṭṭhitan’ti.
‘Your Majesty, these are your two new wheels, finished.’

‘Yañca te idaṁ, samma rathakāra, cakkaṁ chahi māsehi niṭṭhitaṁ chārattūnehi yañca te idaṁ cakkaṁ chahi divasehi niṭṭhitaṁ, imesaṁ kiṁ nānākaraṇaṁ?
‘But, my good chariot-maker, what is the difference between the wheel that was finished in six days less than six months, and the wheel finished in just six days?

Nesāhaṁ kiñci nānākaraṇaṁ passāmī’ti.
Because I can’t see any difference between them.’

‘Atthesaṁ, deva, nānākaraṇaṁ.
‘But, Your Majesty, there is a difference.

Passatu devo nānākaraṇan’ti.
See now what it is.’

Atha kho, bhikkhave, rathakāro yaṁ taṁ cakkaṁ chahi divasehi niṭṭhitaṁ taṁ pavattesi.
Then the chariot-maker rolled forth the wheel that had been finished in six days.

Taṁ pavattitaṁ samānaṁ yāvatikā abhisaṅkhārassa gati tāvatikaṁ gantvā ciṅgulāyitvā bhūmiyaṁ papati.
It rolled as far as the original impetus took it, then wobbled and fell down.

Yaṁ pana taṁ cakkaṁ chahi māsehi niṭṭhitaṁ chārattūnehi taṁ pavattesi.
Then he rolled forth the wheel that had been finished in six days less than six months.

Taṁ pavattitaṁ samānaṁ yāvatikā abhisaṅkhārassa gati tāvatikaṁ gantvā akkhāhataṁ maññe aṭṭhāsi.
It rolled as far as the original impetus took it, then stood still as if fixed to an axle.

‘Ko nu kho, samma rathakāra, hetu ko paccayo yamidaṁ cakkaṁ chahi divasehi niṭṭhitaṁ taṁ pavattitaṁ samānaṁ

yāvatikā abhisaṅkhārassa gati tāvatikaṁ gantvā ciṅgulāyitvā bhūmiyaṁ papati?
‘But what is the cause, my good chariot-maker, what is the reason why the wheel that was finished in six days wobbled and fell,

Ko pana, samma rathakāra, hetu ko paccayo yamidaṁ cakkaṁ chahi māsehi niṭṭhitaṁ chārattūnehi taṁ pavattitaṁ samānaṁ yāvatikā abhisaṅkhārassa gati tāvatikaṁ gantvā akkhāhataṁ maññe aṭṭhāsī’ti?
while the one that was finished in six days less than six months stood still as if fixed to an axle?’

‘Yamidaṁ, deva, cakkaṁ chahi divasehi niṭṭhitaṁ tassa nemipi savaṅkā sadosā sakasāvā, arāpi savaṅkā sadosā sakasāvā, nābhipi savaṅkā sadosā sakasāvā.
‘The wheel that was finished in six days, Your Majesty, is crooked, flawed, and defective in rim, spoke, and hub.

Taṁ nemiyāpi savaṅkattā sadosattā sakasāvattā, arānampi savaṅkattā sadosattā sakasāvattā, nābhiyāpi savaṅkattā sadosattā sakasāvattā pavattitaṁ samānaṁ yāvatikā abhisaṅkhārassa gati tāvatikaṁ gantvā ciṅgulāyitvā bhūmiyaṁ papati.
That’s why it wobbled and fell.

Yaṁ pana taṁ, deva, cakkaṁ chahi māsehi niṭṭhitaṁ chārattūnehi tassa nemipi avaṅkā adosā akasāvā, arāpi avaṅkā adosā akasāvā, nābhipi avaṅkā adosā akasāvā.
The wheel that was finished in six days less than six months, Your Majesty, is not crooked, flawed, and defective in rim, spoke, and hub.

Taṁ nemiyāpi avaṅkattā adosattā akasāvattā, arānampi avaṅkattā adosattā akasāvattā, nābhiyāpi avaṅkattā adosattā akasāvattā pavattitaṁ samānaṁ yāvatikā abhisaṅkhārassa gati tāvatikaṁ gantvā akkhāhataṁ maññe aṭṭhāsī’ti.
That’s why it stood still as if fixed to an axle.’

Siyā kho pana, bhikkhave, tumhākaṁ evamassa:
Now, mendicants, you might think:

‘aññho nūna tena samayena so rathakāro ahosī’ti.
‘Surely that chariot-maker must have been someone else at that time?’

Na kho panetaṁ, bhikkhave, evaṁ daṭṭhabbaṁ.
But you should not see it like that.

Ahaṁ tena samayena so rathakāro ahosiṁ.
I myself was the chariot-maker at that time.

Tadāhaṁ, bhikkhave, kusalo dāruvaṅkānaṁ dārudosānaṁ dārukasāvānaṁ.
Then I was skilled in the crooks, flaws, and defects of wood.

Etarahi kho panāhaṁ, bhikkhave, arahaṁ sammāsambuddho kusalo kāyavaṅkānaṁ kāyadosānaṁ kāyakasāvānaṁ, kusalo vacīvaṅkānaṁ vacīdosānaṁ vacīkasāvānaṁ, kusalo manovaṅkānaṁ manodosānaṁ manokasāvānaṁ.
Now that I am a perfected one, a fully awakened Buddha, I am skilled in the crooks, flaws, and defects of actions by body, speech, and mind.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā kāyavaṅko appahīno kāyadoso kāyakasāvo, vacīvaṅko appahīno vacīdoso vacīkasāvo, manovaṅko appahīno manodoso manokasāvo, evaṁ papatitā te, bhikkhave, imasmā dhammavinayā, seyyathāpi taṁ cakkaṁ chahi divasehi niṭṭhitaṁ.
Whatever monk or nun has not given up the crooks, flaws, and defects of body, speech, and mind has fallen from the teaching and training, just like the wheel that was finished in six days.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā kāyavaṅko pahīno kāyadoso kāyakasāvo, vacīvaṅko pahīno vacīdoso vacīkasāvo, manovaṅko pahīno manodoso

manokasāvo, evaṁ patiṭṭhitā te, bhikkhave, imasmiṁ dhammavinaye, seyyathāpi taṁ cakkaṁ chahi māsehi niṭṭhitaṁ chārattūnehi.
Whatever monk or nun has given up the crooks, flaws, and defects of body, speech, and mind is established in the teaching and training, just like the wheel that was finished in six days less than six months.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘kāyavaṅkaṁ pajahissāma kāyadosaṁ kāyakasāvaṁ, vacīvaṅkaṁ pajahissāma vacīdosaṁ vacīkasāvaṁ, manovaṅkaṁ pajahissāma manodosaṁ manokasāvan’ti.
‘We will give up the crooks, flaws, and defects of body, speech, and mind.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Pañcamaṁ.

16. Apaṇṇakasutta
16. Guaranteed

“Tīhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakapaṭipadaṁ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṁ khayāya.
“Mendicants, when a mendicant has three things their practice is guaranteed, and they have laid the groundwork for ending the defilements.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṁ anuyutto hoti.
It’s when a mendicant guards the sense doors, eats in moderation, and is dedicated to wakefulness.

Kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?
And how does a mendicant guard the sense doors?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evaṁ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.
That's how a mendicant guards the sense doors.

Kathañca, bhikkhave, bhikkhu bhojane mattaññū hoti?
And how does a mendicant eat in moderation?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṁ āhāreti:
It's when a mendicant reflects properly on the food that they eat:

'neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi,

navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti.
‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Evaṁ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.
That’s how a mendicant eats in moderation.

Kathañca, bhikkhave, bhikkhu jāgariyaṁ anuyutto hoti?
And how is a mendicant dedicated to wakefulness?

Idha, bhikkhave, bhikkhu divasaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti, rattiyā paṭhamaṁ yāmaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti, rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyaṁ kappeti pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā, rattiyā pacchimaṁ yāmaṁ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṁ kho, bhikkhave, bhikkhu jāgariyaṁ anuyutto hoti.
This is how a mendicant is dedicated to wakefulness.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu apaṇṇakapaṭipadaṁ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṁ khayāyā”ti.

When a mendicant has these three things their practice is guaranteed, and they have laid the groundwork for ending the defilements.”

Chaṭṭhaṁ.

17. Attabyābādhasutta
17. Hurting Yourself

“Tayome, bhikkhave, dhammā attabyābādhāyapi saṁvattanti, parabyābādhāyapi saṁvattanti, ubhayabyābādhāyapi saṁvattanti.
“These three things, mendicants, lead to hurting yourself, hurting others, and hurting both.

Katame tayo?
What three?

Kāyaduccaritaṁ, vacīduccaritaṁ, manoduccaritaṁ.
Bad conduct by way of body, speech, and mind.

Ime kho, bhikkhave, tayo dhammā attabyābādhāyapi saṁvattanti, parabyābādhāyapi saṁvattanti, ubhayabyābādhāyapi saṁvattanti.
These are three things that lead to hurting yourself, hurting others, and hurting both.

Tayome, bhikkhave, dhammā nevattabyābādhāyapi saṁvattanti, na parabyābādhāyapi saṁvattanti, na ubhayabyābādhāyapi saṁvattanti.
These three things, mendicants, don’t lead to hurting yourself, hurting others, or hurting both.

Katame tayo?
What three?

Kāyasucaritaṁ, vacīsucaritaṁ, manosucaritaṁ.
Good conduct by way of body, speech, and mind.

Ime kho, bhikkhave, tayo dhammā nevattabyābādhāyapi saṁvattanti, na parabyābādhāyapi saṁvattanti, na ubhayabyābādhāyapi saṁvattantī”ti.
These are three things that don’t lead to hurting yourself, hurting others, or hurting both.”

Sattamaṁ.

18. Devalokasutta
18. The Realm of the Gods

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow another path were to ask you:

‘devalokūpapattiyā, āvuso, samaṇe gotame brahmacariyaṁ vussathā’ti?
‘Reverend, do you live the spiritual life with the ascetic Gotama so that you can be reborn in the realm of the gods?’

Nanu tumhe, bhikkhave, evaṁ puṭṭhā aṭṭīyeyyātha harāyeyyātha jiguccheyyāthā”ti?
Being questioned like this, wouldn’t you be horrified, repelled, and disgusted?”

“Evaṁ, bhante”.
“Yes, sir.”

“Iti kira tumhe, bhikkhave, dibbena āyunā aṭṭīyatha harāyatha jigucchatha, dibbena vaṇṇena dibbena sukhena dibbena yasena dibbenādhipateyyena aṭṭīyatha harāyatha jigucchatha;
“So it seems that you are horrified, repelled, and disgusted by divine lifespan, beauty, happiness, fame, and sovereignty.

pageva kho pana, bhikkhave, tumhehi kāyaduccaritena aṭṭīyitabbaṁ harāyitabbaṁ jigucchitabbaṁ, vacīduccaritena … manoduccaritena aṭṭīyitabbaṁ harāyitabbaṁ jigucchitabban”ti.
How much more then should you be horrified, embarrassed, and disgusted by bad conduct by way of body, speech, and mind.”

Aṭṭhamaṁ.

19. Paṭhamapāpaṇikasutta
19. A Shopkeeper (1st)

“Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko abhabbo anadhigataṁ vā bhogaṁ adhigantuṁ, adhigataṁ vā bhogaṁ phātiṁ kātuṁ.
“Mendicants, a shopkeeper who has three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired.

Katamehi tīhi?
What three?

Idha, bhikkhave, pāpaṇiko pubbaṇhasamayaṁ na sakkaccaṁ kammantaṁ adhiṭṭhāti, majjhanhikasamayaṁ na sakkaccaṁ kammantaṁ adhiṭṭhāti, sāyanhasamayaṁ na sakkaccaṁ kammantaṁ adhiṭṭhāti.
It’s when a shopkeeper doesn’t carefully apply themselves to their work in the morning, at midday, and in the afternoon.

Imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāpaṇiko abhabbo anadhigataṁ vā bhogaṁ adhigantuṁ, adhigataṁ vā bhogaṁ phātiṁ kātuṁ.
A shopkeeper who has these three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired.

Evamevaṁ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātuṁ.
In the same way, a mendicant who has three factors is unable to acquire more skillful qualities or to increase the skillful qualities

they've already acquired.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu pubbaṇhasamayaṁ na sakkaccaṁ samādhinimittaṁ adhiṭṭhāti, majjhanhikasamayaṁ na sakkaccaṁ samādhinimittaṁ adhiṭṭhāti, sāyanhasamayaṁ na sakkaccaṁ samādhinimittaṁ adhiṭṭhāti.
It's when a mendicant doesn't carefully apply themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātuṁ.
A mendicant who has these three factors is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired.

Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṁ vā bhogaṁ adhigantuṁ, adhigataṁ vā bhogaṁ phātiṁ kātuṁ.
A shopkeeper who has three factors is able to acquire more wealth or to increase the wealth they've already acquired.

Katamehi tīhi?
What three?

Idha, bhikkhave, pāpaṇiko pubbaṇhasamayaṁ sakkaccaṁ kammantaṁ adhiṭṭhāti, majjhanhikasamayaṁ …pe… sāyanhasamayaṁ sakkaccaṁ kammantaṁ adhiṭṭhāti.
It's when a shopkeeper carefully applies themselves to their work in the morning, at midday, and in the afternoon.

Imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṁ vā bhogaṁ adhigantuṁ, adhigataṁ vā bhogaṁ phātiṁ kātuṁ.

A shopkeeper who has these three factors is able to acquire more wealth or to increase the wealth they've already acquired.

Evamevaṁ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātuṁ.
In the same way, a mendicant who has three factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu pubbaṇhasamayaṁ sakkaccaṁ samādhinimittaṁ adhiṭṭhāti, majjhanhikasamayaṁ …pe… sāyanhasamayaṁ sakkaccaṁ samādhinimittaṁ adhiṭṭhāti.
It's when a mendicant carefully applies themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātun"ti.
A mendicant who has these three factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired."

Navamaṁ.

20. Dutiyapāpaṇikasutta
20. A Shopkeeper (2nd)

“Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko nacirasseva mahattaṁ vepullattaṁ pāpuṇāti bhogesu.
“Mendicants, a shopkeeper who has three factors soon acquires great and abundant wealth.

Katamehi tīhi?
What three?

Idha, bhikkhave, pāpaṇiko cakkhumā ca hoti vidhuro ca nissayasampanno ca.
It’s when a shopkeeper sees clearly, is responsible, and has supporters.

Kathañca, bhikkhave, pāpaṇiko cakkhumā hoti?
And how does a shopkeeper see clearly?

Idha, bhikkhave, pāpaṇiko paṇiyaṁ jānāti:
It’s when a shopkeeper knows of a product:

‘idaṁ paṇiyaṁ evaṁ kītaṁ, evaṁ vikkayamānaṁ, ettakaṁ mūlaṁ bhavissati, ettako udayo’ti.
‘This product is bought at this price and is selling at this price. With this much investment, it’ll bring this much profit.’

Evaṁ kho, bhikkhave, pāpaṇiko cakkhumā hoti.
That’s how a shopkeeper sees clearly.

Kathañca, bhikkhave, pāpaṇiko vidhuro hoti?
And how is a shopkeeper responsible?

Idha, bhikkhave, pāpaṇiko kusalo hoti paṇiyaṁ ketuñca vikketuñca.
It's when a shopkeeper is skilled in buying and selling products.

Evaṁ kho, bhikkhave, pāpaṇiko vidhuro hoti.
That's how a shopkeeper is responsible.

Kathañca, bhikkhave, pāpaṇiko nissayasampanno hoti?
And how does a shopkeeper have supporters?

Idha, bhikkhave, pāpaṇikaṁ ye te gahapatī vā gahapatiputtā vā aḍḍhā mahaddhanā mahābhogā te evaṁ jānanti:
It's when rich, affluent, and wealthy householders or householders' children know of him:

'ayaṁ kho bhavaṁ pāpaṇiko cakkhumā vidhuro ca paṭibalo puttadārañca posetuṁ, amhākañca kālena kālaṁ anuppadātun'ti.
'This good shopkeeper keeps an eye out and is responsible. They are capable of providing for their wives and children, and paying us back from time to time.'

Te naṁ bhogehi nipatanti:
They deposit money with the shopkeeper, saying:

'ito, samma pāpaṇika, bhoge karitvā puttadārañca posehi, amhākañca kālena kālaṁ anuppadehī'ti.
'With this, friend shopkeeper, earn money to raise your wives and children, and pay us back from time to time.'

Evaṁ kho, bhikkhave, pāpaṇiko nissayasampanno hoti.
That's how a shopkeeper has supporters.

Imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāpaṇiko nacirasseva mahattaṁ vepullattaṁ pāpuṇāti bhogesu.
A shopkeeper who has these three factors soon acquires great and abundant wealth.

Evamevaṁ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu nacirasseva mahattaṁ vepullattaṁ pāpuṇāti kusalesu dhammesu.
In the same way, a mendicant who has three factors soon acquires great and abundant skillful qualities.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu cakkhumā ca hoti vidhuro ca nissayasampanno ca.
It's when a mendicant sees clearly, is responsible, and has supporters.

Kathañca, bhikkhave, bhikkhu cakkhumā hoti?
And how does a mendicant see clearly?

Idha, bhikkhave, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti, 'ayaṁ dukkhasamudayo'ti yathābhūtaṁ pajānāti, 'ayaṁ dukkhanirodho'ti yathābhūtaṁ pajānāti, 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, bhikkhu cakkhumā hoti.
That's how a mendicant sees clearly.

Kathañca, bhikkhave, bhikkhu vidhuro hoti?
And how is a mendicant responsible?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong,

staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Evaṁ kho, bhikkhave, bhikkhu vidhuro hoti.
That's how a mendicant is responsible.

Kathañca, bhikkhave, bhikkhu nissayasampanno hoti?
And how does a mendicant have supporters?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:

'idaṁ, bhante, kathaṁ, imassa ko attho'ti?
'Why, sir, does it say this? What does that mean?'

Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evaṁ kho, bhikkhave, bhikkhu nissayasampanno hoti.
That's how a mendicant has supporters.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu nacirasseva mahattaṁ vepullattaṁ pāpuṇāti kusalesu dhammesū"ti.
A mendicant who has these three factors soon acquires great and abundant skillful qualities."

Dasamaṁ.

Paṭhamabhāṇavāro niṭṭhito.

Rathakāravaggo dutiyo.
The first recitation section is finished.

Tassuddānaṁ

Ñāto sāraṇīyo bhikkhu,
cakkavattī sacetano;
Apaṇṇakattā devo ca,
duve pāpaṇikena cāti.

21. Samiddhasutta
21. With Saviṭṭha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ca samiddho āyasmā ca mahākoṭṭhiko yenāyasmā sāriputto tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodiṁsu.
Then Venerable Saviṭṭha and Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnaṁ kho āyasmantaṁ samiddhaṁ āyasmā sāriputto etadavoca:
When the greetings and polite conversation were over, they sat down to one side and Venerable Sāriputta said to Venerable Saviṭṭha,

"Tayome, āvuso samiddha, puggalā santo saṁvijjamānā lokasmiṁ.
"Reverend Saviṭṭha, these three people are found in the world.

Katame tayo?
What three?

Kāyasakkhī, diṭṭhippatto, saddhāvimutto.

The personal witness, the one attained to view, and the one freed by faith.

Ime kho, āvuso, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three people found in the world.

Imesaṁ, āvuso, tiṇṇaṁ puggalānaṁ katamo te puggalo khamati abhikkantataro ca paṇītataro cā”ti?
Of these three people, who do you believe to be the finest?”

“Tayome, āvuso sāriputta, puggalā santo saṁvijjamānā lokasmiṁ.
“Reverend Sāriputta, these three people are found in the world.

Katame tayo?
What three?

Kāyasakkhī, diṭṭhippatto, saddhāvimutto.
The personal witness, the one attained to view, and the one freed by faith.

Ime kho, āvuso, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three people found in the world.

Imesaṁ, āvuso, tiṇṇaṁ puggalānaṁ yvāyaṁ puggalo saddhāvimutto, ayaṁ me puggalo khamati imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
Of these three people, I believe the person freed by faith to be finest.

Taṁ kissa hetu?
Why is that?

Imassa, āvuso, puggalassa saddhindriyaṁ adhimattan”ti.
Because this person’s faculty of faith is outstanding.”

Atha kho āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
Then Sāriputta said to Mahākoṭṭhita,

“tayome, āvuso koṭṭhika, puggalā santo saṁvijjamānā lokasmiṁ.
“Reverend Koṭṭhika, these three people are found in the world.

Katame tayo?
What three?

Kāyasakkhī, diṭṭhippatto, saddhāvimutto.
The personal witness, the one attained to view, and the one freed by faith.

Ime kho, āvuso, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three people found in the world.

Imesaṁ, āvuso, tiṇṇaṁ puggalānaṁ katamo te puggalo khamati abhikkantataro ca paṇītataro cā”ti?
Of these three people, who do you believe to be the finest?”

“Tayome, āvuso sāriputta, puggalā santo saṁvijjamānā lokasmiṁ.
“Reverend Sāriputta, these three people are found in the world.

Katame tayo?
What three?

Kāyasakkhī, diṭṭhippatto, saddhāvimutto.
The personal witness, the one attained to view, and the one freed by faith.

Ime kho, āvuso, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three people found in the world.

Imesaṁ, āvuso, tiṇṇaṁ puggalānaṁ yvāyaṁ puggalo kāyasakkhī, ayaṁ me puggalo khamati imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
Of these three people, I believe the personal witness to be finest.

Taṁ kissa hetu?
Why is that?

Imassa, āvuso, puggalassa samādhindriyaṁ adhimattan”ti.

Because this person's faculty of immersion is outstanding."

Atha kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
Then Mahākoṭṭhita said to Sāriputta,

"tayome, āvuso sāriputta, puggalā santo saṁvijjamānā lokasmiṁ.
"Reverend Sāriputta, these three people are found in the world.

Katame tayo?
What three?

Kāyasakkhī, diṭṭhippatto, saddhāvimutto.
The personal witness, the one attained to view, and the one freed by faith.

Ime kho, āvuso, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three people found in the world.

Imesaṁ, āvuso, tiṇṇaṁ puggalānaṁ katamo te puggalo khamati abhikkantataro ca paṇītataro cā"ti?
Of these three people, who do you believe to be the finest?"

"Tayome, āvuso koṭṭhika, puggalā santo saṁvijjamānā lokasmiṁ.
"Reverend Koṭṭhika, these three people are found in the world.

Katame tayo?
What three?

Kāyasakkhī, diṭṭhippatto, saddhāvimutto.
The personal witness, the one attained to view, and the one freed by faith.

Ime kho, āvuso, tayo puggalā santo saṁvijjamānā lokasmiṁ.
These are the three people found in the world.

Imesaṁ, āvuso, tiṇṇaṁ puggalānaṁ yvāyaṁ puggalo diṭṭhippatto, ayaṁ me puggalo khamati imesaṁ tiṇṇaṁ

puggalānaṁ abhikkantataro ca paṇītataro ca.
Of these three people, I believe the person attained to view to be finest.

Taṁ kissa hetu?
Why is that?

Imassa, āvuso, puggalassa paññindriyaṁ adhimattan”ti.
Because this person’s faculty of wisdom is outstanding.”

Atha kho āyasmā sāriputto āyasmantañca samiddhaṁ āyasmantañca mahākoṭṭhikaṁ etadavoca:
Then Sāriputta said to Saviṭṭha and Mahākoṭṭhita,

“byākataṁ kho, āvuso, amhehi sabbeheva yathāsakaṁ paṭibhānaṁ.
“Each of us has spoken from the heart.

Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṁ ārocessāma.
Come, reverends, let’s go to the Buddha, and tell him about this.

Yathā no bhagavā byākarissati tathā naṁ dhāressāmā”ti.
As he answers, so we’ll remember it.”

“Evamāvuso”ti kho āyasmā ca samiddho āyasmā ca mahākoṭṭhiko āyasmato sāriputtassa paccassosuṁ.
“Yes, reverend,” they replied.

Atha kho āyasmā ca sāriputto āyasmā ca samiddho āyasmā ca mahākoṭṭhiko yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then Sāriputta, Saviṭṭha, and Mahākoṭṭhita went up to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinno kho āyasmā sāriputto yāvatako ahosi āyasmatā ca samiddhena āyasmatā ca mahākoṭṭhikena saddhiṁ kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.

Then Sāriputta told the Buddha of all they had discussed.

“Na khvettha, sāriputta, sukaraṁ ekaṁsena byākātuṁ:
“In this matter, Sāriputta, it’s not easy to definitively declare that

‘ayaṁ imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro cā’ti.
one of these three people is finest.

Ṭhānañhetaṁ, sāriputta, vijjati yvāyaṁ puggalo saddhāvimutto svāssa arahattāya paṭipanno, yvāyaṁ puggalo kāyasakkhī svāssa sakadāgāmī vā anāgāmī vā, yo cāyaṁ puggalo diṭṭhippatto sopassa sakadāgāmī vā anāgāmī vā.
In some cases, a person who is freed by faith is practicing for perfection, while the personal witness and the one attained to view are once-returners or non-returners.

Na khvettha, sāriputta, sukaraṁ ekaṁsena byākātuṁ:
In this matter, it’s not easy to definitively declare that

‘ayaṁ imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro cā’ti.
one of these three people is finest.

Ṭhānañhetaṁ, sāriputta, vijjati yvāyaṁ puggalo kāyasakkhī svāssa arahattāya paṭipanno, yvāyaṁ puggalo saddhāvimutto svāssa sakadāgāmī vā anāgāmī vā, yo cāyaṁ puggalo diṭṭhippatto sopassa sakadāgāmī vā anāgāmī vā.
In some cases, a personal witness is practicing for perfection, while the one freed by faith and the one attained to view are once-returners or non-returners.

Na khvettha, sāriputta, sukaraṁ ekaṁsena byākātuṁ:
In this matter, it’s not easy to definitively declare that

‘ayaṁ imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro cā’ti.
one of these three people is finest.

Ṭhānañhetaṁ, sāriputta, vijjati yvāyaṁ puggalo diṭṭhippatto svāssa arahattāya paṭipanno, yvāyaṁ puggalo saddhāvimutto svāssa sakadāgāmī vā anāgāmī vā, yo cāyaṁ puggalo kāyasakkhī sopassa sakadāgāmī vā anāgāmī vā.
In some cases, one attained to view is practicing for perfection, while the one freed by faith and the personal witness are once-returners or non-returners.

Na khvettha, sāriputta, sukaraṁ ekaṁsena byākātuṁ:
In this matter, it's not easy to definitively declare that

'ayaṁ imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro cā'"ti.
one of these three people is finest."

Paṭhamaṁ.

22. Gilānasutta
22. Patients

“Tayome, bhikkhave, gilānā santo saṁvijjamānā lokasmiṁ.
“These three patients are found in the world.

Katame tayo?
What three?

Idha, bhikkhave, ekacco gilāno labhanto vā sappāyāni bhojanāni alabhanto vā sappāyāni bhojanāni, labhanto vā sappāyāni bhesajjāni alabhanto vā sappāyāni bhesajjāni, labhanto vā patirūpaṁ upaṭṭhākaṁ alabhanto vā patirūpaṁ upaṭṭhākaṁ neva vuṭṭhāti tamhā ābādhā.
In some cases a patient won’t recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

Idha pana, bhikkhave, ekacco gilāno labhanto vā sappāyāni bhojanāni alabhanto vā sappāyāni bhojanāni, labhanto vā sappāyāni bhesajjāni alabhanto vā sappāyāni bhesajjāni, labhanto vā patirūpaṁ upaṭṭhākaṁ alabhanto vā patirūpaṁ upaṭṭhākaṁ vuṭṭhāti tamhā ābādhā.
In some cases a patient will recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

Idha pana, bhikkhave, ekacco gilāno labhantova sappāyāni bhojanāni no alabhanto, labhantova sappāyāni bhesajjāni no

alabhanto, labhantova patirūpaṁ upaṭṭhākaṁ no alabhanto vuṭṭhāti tamhā ābādhā.
In some cases a patient can recover from an illness, but only if they get suitable food and medicines, and a capable carer, and not if they don't get these things.

Tatra, bhikkhave, yvāyaṁ gilāno labhantova sappāyāni bhojanāni no alabhanto, labhantova sappāyāni bhesajjāni no alabhanto, labhantova patirūpaṁ upaṭṭhākaṁ no alabhanto vuṭṭhāti tamhā ābādhā, imaṁ kho, bhikkhave, gilānaṁ paṭicca gilānabhattaṁ anuññātaṁ gilānabhesajjaṁ anuññātaṁ gilānupaṭṭhāko anuññāto.
Now, it's for the sake of the last patient—who will recover only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed.

Imañca pana, bhikkhave, gilānaṁ paṭicca aññepi gilānā upaṭṭhātabbā.
But also, for the sake of this patient, the other patients should be looked after.

Ime kho, bhikkhave, tayo gilānā santo saṁvijjamānā lokasmiṁ.
These are the three kinds of patients found in the world.

Evamevaṁ kho, bhikkhave, tayome gilānūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these three people similar to patients are found in the world.

Katame tayo?
What three?

Idha, bhikkhave, ekacco puggalo labhanto vā tathāgataṁ dassanāya alabhanto vā tathāgataṁ dassanāya, labhanto vā tathāgatappaveditaṁ dhammavinayaṁ savanāya alabhanto vā tathāgatappaveditaṁ dhammavinayaṁ savanāya neva okkamati niyāmaṁ kusalesu dhammesu sammattaṁ.

Some people don’t enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

Idha, pana, bhikkhave, ekacco puggalo labhanto vā tathāgataṁ dassanāya alabhanto vā tathāgataṁ dassanāya, labhanto vā tathāgatappaveditaṁ dhammavinayaṁ savanāya alabhanto vā tathāgatappaveditaṁ dhammavinayaṁ savanāya okkamati niyāmaṁ kusalesu dhammesu sammattaṁ.
Some people do enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

Idha pana, bhikkhave, ekacco puggalo labhantova tathāgataṁ dassanāya no alabhanto, labhantova tathāgatappaveditaṁ dhammavinayaṁ savanāya no alabhanto okkamati niyāmaṁ kusalesu dhammesu sammattaṁ.
Some people can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims, and not when they don’t get those things.

Tatra, bhikkhave, yvāyaṁ puggalo labhantova tathāgataṁ dassanāya no alabhanto, labhantova tathāgatappaveditaṁ dhammavinayaṁ savanāya no alabhanto okkamati niyāmaṁ kusalesu dhammesu sammattaṁ, imaṁ kho, bhikkhave, puggalaṁ paṭicca dhammadesanā anuññātā.
Now, it’s for the sake of this last person that teaching the Dhamma is prescribed, that is, the one who can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims.

Imañca pana, bhikkhave, puggalaṁ paṭicca aññesampi dhammo desetabbo.

But also, for the sake of this person, the other people should be taught Dhamma.

Ime kho, bhikkhave, tayo gilānūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These are the three people similar to patients found in the world.”

Dutiyaṁ.

23. Saṅkhārasutta
23. Choices

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three people are found in the world.

Katame tayo?
What three?

Idha, bhikkhave, ekacco puggalo sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti.
Firstly, a certain person makes hurtful choices by way of body, speech, and mind.

So sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhaṁ lokaṁ upapajjati.
Having made these choices, they’re reborn in a hurtful world,

Tamenaṁ sabyābajjhaṁ lokaṁ upapannaṁ samānaṁ sabyābajjhā phassā phusanti.
where hurtful contacts touch them.

So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṁ vedanaṁ vedayati ekantadukkhaṁ, seyyathāpi sattā nerayikā.
Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.

Idha pana, bhikkhave, ekacco puggalo abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ vacīsaṅkhāraṁ

abhisaṅkharoti, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti.
Furthermore, another person makes pleasing choices by way of body, speech, and mind.

So abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā abyābajjhaṁ lokaṁ upapajjati.
Having made these choices, they are reborn in a pleasing world,

Tamenaṁ abyābajjhaṁ lokaṁ upapannaṁ samānaṁ abyābajjhā phassā phusanti.
where pleasing contacts touch them.

So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṁ vedanaṁ vedayati ekantasukhaṁ, seyyathāpi devā subhakiṇhā.
Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Idha pana, bhikkhave, ekacco puggalo sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharoti.
Furthermore, another person makes both hurtful and pleasing choices by way of body, speech, and mind.

So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṁ upapajjati.
Having made these choices, they are reborn in a world that is both hurtful and pleasing,

Tamenaṁ sabyābajjhampi abyābajjhampi lokaṁ upapannaṁ samānaṁ sabyābajjhāpi abyābajjhāpi phassā phusanti.
where hurtful and pleasing contacts touch them.

So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṁ vedayati

vokiṇṇasukhadukkhaṁ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain —like humans, some gods, and some beings in the underworld.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmin”ti.
These are the three people found in the world.”

Tatiyaṁ.

24. Bahukārasutta
24. Very Helpful

“Tayome, bhikkhave, puggalā puggalassa bahukārā.
“Mendicants, these three people are very helpful to another.

Katame tayo?
What three?

Yaṁ, bhikkhave, puggalaṁ āgamma puggalo buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti;
The person who has enabled you to go for refuge to the Buddha, the teaching, and the Saṅgha.

ayaṁ, bhikkhave, puggalo imassa puggalassa bahukāro.
This person is very helpful to another.

Puna caparaṁ, bhikkhave, yaṁ puggalaṁ āgamma puggalo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti;
Furthermore, the person who has enabled you to truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

ayaṁ, bhikkhave, puggalo imassa puggalassa bahukāro.
This person is very helpful to another.

Puna caparaṁ, bhikkhave, yaṁ puggalaṁ āgamma puggalo āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
Furthermore, the person who has enabled you to realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with your own insight due to the ending of defilements.

ayaṁ, bhikkhave, puggalo imassa puggalassa bahukāro.
This person is very helpful to another.

Ime kho, bhikkhave, tayo puggalā puggalassa bahukārā.
These are the three people who are very helpful to another person.

Imehi ca pana, bhikkhave, tīhi puggalehi imassa puggalassa natthaññho puggalo bahukāroti vadāmi.
And I say that there is no-one more helpful to another than these three people.

Imesaṁ pana, bhikkhave, tiṇṇaṁ puggalānaṁ iminā puggalena na suppatikāraṁ vadāmi, yadidaṁ abhivādanapaccuṭṭhānaañjalikammasāmīcikammacīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppadānenā”ti.
And I also say that it’s not easy to repay these three people by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.”

Catutthaṁ.

25. Vajirūpamasutta
25. Like Diamond

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three people are found in the world.

Katame tayo?
What three?

Arukūpamacitto puggalo, vijjūpamacitto puggalo, vajirūpamacitto puggalo.
A person with a mind like an open sore, a person with a mind like lightning, and a person with a mind like diamond.

Katamo ca, bhikkhave, arukūpamacitto puggalo?
And who has a mind like an open sore?

Idha, bhikkhave, ekacco puggalo kodhano hoti upāyāsabahulo
It’s someone who is irritable and bad-tempered.

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.
Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

Seyyathāpi, bhikkhave, duṭṭhāruko kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya āsavaṁ deti;
They’re like a festering sore, which, when you hit it with a stick or a stone, discharges even more.

evamevaṁ kho, bhikkhave, idhekacco puggalo kodhano hoti upāyāsabahulo

In the same way, someone is irritable and bad-tempered.

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.
Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

Ayaṁ vuccati, bhikkhave, arukūpamacitto puggalo.
This is called a person with a mind like an open sore.

Katamo ca, bhikkhave, vijjūpamacitto puggalo?
And who has a mind like lightning?

Idha, bhikkhave, ekacco puggalo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s someone who truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Seyyathāpi, bhikkhave, cakkhumā puriso rattandhakāratimisāyaṁ vijjantarikāya rūpāni passeyya;
They’re like a person with keen eyes in the dark of the night, who sees by a flash of lightning.

evamevaṁ kho, bhikkhave, idhekacco puggalo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
In the same way, someone truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Ayaṁ vuccati, bhikkhave, vijjūpamacitto puggalo.
This is called a person with a mind like lightning.

Katamo ca, bhikkhave, vajirūpamacitto puggalo?
And who has a mind like diamond?

Idha, bhikkhave, ekacco puggalo āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's someone who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Seyyathāpi, bhikkhave, vajirassa natthi kiñci abhejjaṁ maṇi vā pāsāṇo vā;
It's like a diamond, which can't be cut by anything at all, not even a gem or a stone.

evamevaṁ kho, bhikkhave, idhekacco puggalo āsavānaṁ khayā …pe… upasampajja viharati.
In the same way, someone realizes the undefiled freedom of heart and freedom by wisdom in this very life. …

Ayaṁ vuccati, bhikkhave, vajirūpamacitto puggalo.
This is called a person with a mind like diamond.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmin"ti.
These are the three people found in the world."

Pañcamaṁ.

26. Sevitabbasutta
26. Associates

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three people are found in the world.

Katame tayo?
What three?

Atthi, bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupāsitabbo.
There is a person you shouldn’t associate with, accompany, or attend.

Atthi, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitabbo.
There is a person you should associate with, accompany, and attend.

Atthi, bhikkhave, puggalo sakkatvā garuṁ katvā sevitabbo bhajitabbo payirupāsitabbo.
There is a person you should associate with, accompany, and attend with honor and respect.

Katamo ca, bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupāsitabbo?
Who is the person you shouldn’t associate with, accompany, or attend?

Idha, bhikkhave, ekacco puggalo hīno hoti sīlena samādhinā paññāya.
It’s someone who is inferior in terms of ethics, immersion, and wisdom.

Evarūpo, bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupāsitabbo aññatra anuddayā aññatra anukampā.
You shouldn't associate with, accompany, or attend such a person, except out of kindness and compassion.

Katamo ca, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitabbo?
Who is the person you should associate with, accompany, and attend?

Idha, bhikkhave, ekacco puggalo sadiso hoti sīlena samādhinā paññāya.
It's someone who is similar in terms of ethics, immersion, and wisdom.

Evarūpo, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitabbo.
You should associate with, accompany, and attend such a person.

Taṁ kissa hetu?
Why is that?

Sīlasāmaññagatānaṁ sataṁ sīlakathā ca no bhavissati, sā ca no pavattinī bhavissati, sā ca no phāsu bhavissati.
Thinking, 'Since our ethical conduct is similar, we can discuss ethics, the conversation will flow, and we'll both be at ease.

Samādhisāmaññagatānaṁ sataṁ samādhikathā ca no bhavissati, sā ca no pavattinī bhavissati, sā ca no phāsu bhavissati.
Since our immersion is similar, we can discuss immersion, the conversation will flow, and we'll both be at ease.

Paññāsāmaññagatānaṁ sataṁ paññākathā ca no bhavissati, sā ca no pavattinī bhavissati, sā ca no phāsu bhavissatīti.
Since our wisdom is similar, we can discuss wisdom, the conversation will flow, and we'll both be at ease.'

Tasmā evarūpo puggalo sevitabbo bhajitabbo payirupāsitabbo.

That’s why you should associate with, accompany, and attend such a person.

Katamo ca, bhikkhave, puggalo sakkatvā garuṁ katvā sevitabbo bhajitabbo payirupāsitabbo?
Who is the person you should associate with, accompany, and attend with honor and respect?

Idha, bhikkhave, ekacco puggalo adhiko hoti sīlena samādhinā paññāya.
It’s someone who is superior in terms of ethics, immersion, and wisdom.

Evarūpo, bhikkhave, puggalo sakkatvā garuṁ katvā sevitabbo bhajitabbo payirupāsitabbo.
You should associate with, accompany, and attend such a person with honor and respect.

Taṁ kissa hetu?
Why is that?

Iti aparipūraṁ vā sīlakkhandhaṁ paripūressāmi, paripūraṁ vā sīlakkhandhaṁ tattha tattha paññāya anuggahessāmi;
Thinking, ‘I’ll fulfill the entire spectrum of ethical conduct I haven’t yet fulfilled, or support with wisdom in every situation the ethical conduct I’ve already fulfilled.

aparipūraṁ vā samādhikkhandhaṁ paripūressāmi, paripūraṁ vā samādhikkhandhaṁ tattha tattha paññāya anuggahessāmi;
I’ll fulfill the entire spectrum of immersion I haven’t yet fulfilled, or support with wisdom in every situation the immersion I’ve already fulfilled.

aparipūraṁ vā paññākkhandhaṁ paripūressāmi, paripūraṁ vā paññākkhandhaṁ tattha tattha paññāya anuggahessāmīti.
I’ll fulfill the entire spectrum of wisdom I haven’t yet fulfilled, or support with wisdom in every situation the wisdom I’ve already fulfilled.’

Tasmā evarūpo puggalo sakkatvā garuṁ katvā sevitabbo bhajitabbo payirupāsitabbo.
That's why you should associate with, accompany, and attend this person with honor and respect.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasminti.
These are the three people found in the world.

Nihīyati puriso nihīnasevī,
A man who associates with an inferior goes downhill,

Na ca hāyetha kadāci tulyasevī;
but associating with an equal, you'll never decline;

Seṭṭhamupanamaṁ udeti khippaṁ,
following the best, you'll quickly rise up,

Tasmā attano uttariṁ bhajethā"ti.
so you should keep company with people better than you."

Chaṭṭhaṁ.

27. Jigucchitabbasutta
27. Offensive

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three people are found in the world.

Katame tayo?
What three?

Atthi, bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo.
There is a person who you should be disgusted by, and you shouldn’t associate with, accompany, or attend them.

Atthi, bhikkhave, puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo.
There is a person you should regard with equanimity, and you shouldn’t associate with, accompany, or attend them.

Atthi, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitabbo.
There is a person you should associate with, accompany, and attend.

Katamo ca, bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo?
Who is the person you should be disgusted by, and not associate with, accompany, or attend?

Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto, assamaṇo samaṇapaṭiñño, abrahmacārī brahmacāripaṭiñño, antopūti avassuto kasambujāto.

It’s a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

Evarūpo, bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo.
You should be disgusted by such a person, and you shouldn’t associate with, accompany, or attend them.

Taṁ kissa hetu?
Why is that?

Kiñcāpi, bhikkhave, evarūpassa puggalassa na diṭṭhānugatiṁ āpajjati, atha kho naṁ pāpako kittisaddo abbhuggacchati:
Even if you don’t follow the example of such a person, you still get a bad reputation:

‘pāpamitto purisapuggalo pāpasahāyo pāpasampavaṅko’ti.
‘That individual has bad friends, companions, and associates.’

Seyyathāpi, bhikkhave, ahi gūthagato kiñcāpi na daṁsati, atha kho naṁ makkheti;
They’re like a snake that’s been living in a pile of dung. Even if it doesn’t bite, it’ll still rub off on you.

evamevaṁ kho, bhikkhave, kiñcāpi evarūpassa puggalassa na diṭṭhānugatiṁ āpajjati, atha kho naṁ pāpako kittisaddo abbhuggacchati:
In the same way, even if you don’t follow the example of such a person, you still get a bad reputation:

‘pāpamitto purisapuggalo pāpasahāyo pāpasampavaṅko’ti.
‘That individual has bad friends, companions, and associates.’

Tasmā evarūpo puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitabbo.
That’s why you should be disgusted by such a person, and you shouldn’t associate with, accompany, or attend them.

Katamo ca, bhikkhave, puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo?
Who is the person you should regard with equanimity, and not associate with, accompany, or attend?

Idha, bhikkhave, ekacco puggalo kodhano hoti upāyāsabahulo,
It's a person who is irritable and bad-tempered.

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukaroti.
Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

Seyyathāpi, bhikkhave, duṭṭhāruko kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya āsavaṁ deti;
They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more.

evamevaṁ kho, bhikkhave …pe…
In the same way, someone is irritable and bad-tempered.

seyyathāpi, bhikkhave, tindukālātaṁ kaṭṭhena vā kaṭhalāya vā ghaṭṭitaṁ bhiyyoso mattāya cicciṭāyati ciṭiciṭāyati;
They're like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more.

evamevaṁ kho, bhikkhave …pe…
In the same way, someone is irritable and bad-tempered.

seyyathāpi, bhikkhave, gūthakūpo kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya duggandho hoti;
They're like a sewer, which, when you stir it with a stick or a stone, stinks even more.

evamevaṁ kho, bhikkhave, idhekacco puggalo kodhano hoti upāyāsabahulo,
In the same way, someone is irritable and bad-tempered.

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukaroti.

Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

Evarūpo, bhikkhave, puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo.
You should regard such a person with equanimity, and you shouldn't associate with, accompany, or attend them.

Taṁ kissa hetu?
Why is that?

Akkoseyyapi maṁ paribhāseyyapi maṁ anatthampi maṁ kareyyāti.
Thinking, 'They might abuse or insult me, or do me harm.'

Tasmā evarūpo puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsitabbo.
That's why you should regard such a person with equanimity, and you shouldn't associate with, accompany, or attend them.

Katamo ca, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitabbo?
Who is the person you should associate with, accompany, and attend?

Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo.
It's someone who is ethical, of good character.

Evarūpo, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitabbo.
You should associate with, accompany, and attend such a person.

Taṁ kissa hetu?
Why is that?

Kiñcāpi, bhikkhave, evarūpassa puggalassa na diṭṭhānugatiṁ āpajjati, atha kho naṁ kalyāṇo kittisaddo abbhuggacchati:
Even if you don't follow the example of such a person, you still get a good reputation:

‘kalyāṇamitto purisapuggalo kalyāṇasahāyo kalyāṇasampavaṅko’ti.
‘That individual has good friends, companions, and associates.’

Tasmā evarūpo puggalo sevitabbo bhajitabbo payirupāsitabbo.
That’s why you should associate with, accompany, and attend such a person.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasminti.
These are the three people found in the world.

Nihīyati puriso nihīnasevī,
A man who associates with an inferior goes downhill,

Na ca hāyetha kadāci tulyasevī;
but associating with an equal, you’ll never decline;

Seṭṭhamupanamaṁ udeti khippaṁ,
following the best, you’ll quickly rise up,

Tasmā attano uttariṁ bhajethā”ti.
so you should keep company with people better than you.”

Sattamaṁ.

28. Gūthabhāṇīsutta
28. Speech like Dung

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three kinds of people are found in the world.

Katame tayo?
What three?

Gūthabhāṇī, pupphabhāṇī, madhubhāṇī.
One with speech like dung, one with speech like flowers, and one with speech like honey.

Katamo ca, bhikkhave, puggalo gūthabhāṇī?
And who has speech like dung?

Idha, bhikkhave, ekacco puggalo sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṁ jānāsi taṁ vadehī’ti. So ajānaṁ vā āha: ‘jānāmī’ti, jānaṁ vā āha: ‘na jānāmī’ti, apassaṁ vā āha: ‘passāmī’ti, passaṁ vā āha: ‘na passāmī’ti; iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti.
It’s someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Ayaṁ vuccati, bhikkhave, puggalo gūthabhāṇī.
This is called a person with speech like dung.

Katamo ca, bhikkhave, puggalo pupphabhāṇī?
And who has speech like flowers?

Idha, bhikkhave, ekacco puggalo sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: 'ehambho purisa, yaṁ pajānāsi taṁ vadehī'ti, so ajānaṁ vā āha: 'na jānāmī'ti, jānaṁ vā āha: 'jānāmī'ti, apassaṁ vā āha: 'na passāmī'ti, passaṁ vā āha: 'passāmī'ti; iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti.
It's someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Ayaṁ vuccati, bhikkhave, puggalo pupphabhāṇī.
This is called a person with speech like flowers.

Katamo ca, bhikkhave, puggalo madhubhāṇī?
And who has speech like honey?

Idha, bhikkhave, ekacco puggalo pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti;
It's someone who gives up harsh speech.

yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā hoti.
They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Ayaṁ vuccati, bhikkhave, puggalo madhubhāṇī.
This is called a person with speech like honey.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmin"ti.
These are the three people found in the world."

Aṭṭhamaṁ.

29. Andhasutta
29. Blind

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three kinds of people are found in the world.

Katame tayo?
What three?

Andho, ekacakkhu, dvicakkhu.
The blind, the one-eyed, and the two-eyed.

Katamo ca, bhikkhave, puggalo andho?
Who is the blind person?

Idha, bhikkhave, ekaccassa puggalassa tathārūpaṁ cakkhu na hoti yathārūpena cakkhunā anadhigataṁ vā bhogaṁ adhigaccheyya adhigataṁ vā bhogaṁ phātiṁ kareyya;
It’s someone who doesn’t have the kind of vision that’s needed to acquire more wealth or to increase the wealth they’ve already acquired.

tathārūpampissa cakkhu na hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya, sāvajjānavajje dhamme jāneyya, hīnappaṇīte dhamme jāneyya, kaṇhasukkasappaṭibhāge dhamme jāneyya.
Nor do they have the kind of vision that’s needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Ayaṁ vuccati, bhikkhave, puggalo andho.
This is called a blind person.

Katamo ca, bhikkhave, puggalo ekacakkhu?
Who is the person with one eye?

Idha, bhikkhave, ekaccassa puggalassa tathārūpaṁ cakkhu hoti yathārūpena cakkhunā anadhigataṁ vā bhogaṁ adhigaccheyya adhigataṁ vā bhogaṁ phātiṁ kareyya;
It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired.

tathārūpaṁ panassa cakkhu na hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya, sāvajjānavajje dhamme jāneyya, hīnappaṇīte dhamme jāneyya, kaṇhasukkasappaṭibhāge dhamme jāneyya.
But they don't have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Ayaṁ vuccati, bhikkhave, puggalo ekacakkhu.
This is called a one-eyed person.

Katamo ca, bhikkhave, puggalo dvicakkhu?
Who is the person with two eyes?

Idha, bhikkhave, ekaccassa puggalassa tathārūpaṁ cakkhu hoti yathārūpena cakkhunā anadhigataṁ vā bhogaṁ adhigaccheyya, adhigataṁ vā bhogaṁ phātiṁ kareyya;
It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired.

tathārūpampissa cakkhu hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya;
And they have the kind of vision that's needed to know the difference between skillful and unskillful, blameworthy and blameless, inferior and superior, or qualities on the side of dark and bright.

sāvajjānavajje dhamme jāneyya, hīnappaṇīte dhamme jāneyya, kaṇhasukkasappaṭibhāge dhamme jāneyya.

Ayaṁ vuccati, bhikkhave, puggalo dvicakkhu.
This is called a two-eyed person.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasminti.
These are the three people found in the world.

Na ceva bhogā tathārūpā,
Neither suitable wealth,

na ca puññāni kubbati;
nor merit do they make.

Ubhayattha kaliggāho,
They lose on both counts,

andhassa hatacakkhuno.
those who are blind, with ruined eyes.

Athāparāyaṁ akkhāto,
And now the one-eyed

Ekacakkhu ca puggalo;
person is explained.

Dhammādhammena saṭhoso,
By methods good and bad,

Bhogāni pariyesati.
that devious person seeks wealth.

Theyyena kūṭakammena,
Both by fraudulent, thieving deeds,

musāvādena cūbhayaṁ;
and also by lies,

Kusalo hoti saṅghātuṁ,
the young man’s skilled at piling up money,

kāmabhogī ca mānavo;
and enjoying sensual pleasures.

Ito so nirayaṁ gantvā,
From here they go to hell—

ekacakkhu vihaññati.
the one-eyed person is ruined.

Dvicakkhu pana akkhāto,
And now the two-eyed is explained,

seṭṭho purisapuggalo;
the best individual.

Dhammaladdhehi bhogehi,
Their wealth is earned legitimately,

uṭṭhānādhigataṁ dhanaṁ.
money acquired by their own hard work.

Dadāti seṭṭhasaṅkappo,
They give with best of intentions,

abyaggamānaso naro;
that peaceful-hearted person.

Upeti bhaddakaṁ ṭhānaṁ,
They go to a good place,

yattha gantvā na socati.
where there is no sorrow.

Andhañca ekacakkhuñca,
The blind and the one-eyed,

ārakā parivajjaye;
you should avoid from afar.

Dvicakkhuṁ pana sevetha,
But you should keep the two-eyed close,

seṭṭhaṁ purisapuggalan”ti.
the best individual.”

Navamaṁ.

30. Avakujjasutta
30. Upside-down

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These three kinds of people are found in the world.

Katame tayo?
What three?

Avakujjapañño puggalo, ucchaṅgapañño puggalo, puthupañño puggalo.
One with upside-down wisdom, one with wisdom on their lap, and one with wide wisdom.

Katamo ca, bhikkhave, avakujjapañño puggalo?
And who is the person with upside-down wisdom?

Idha, bhikkhave, ekacco puggalo ārāmaṁ gantā hoti abhikkhaṇaṁ bhikkhūnaṁ santike dhammassavanāya.
It’s someone who often goes to the monastery to hear the teaching in the presence of the mendicants.

Tassa bhikkhū dhammaṁ desenti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsenti.
The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure.

So tasmiṁ āsane nisinno tassā kathāya neva ādiṁ manasi karoti, na majjhaṁ manasi karoti, na pariyosānaṁ manasi karoti;

But even while sitting there, that person doesn't pay attention to the beginning, middle, or end of the discussion.

vuṭṭhitopi tamhā āsanā tassā kathāya neva ādiṁ manasi karoti, na majjhaṁ manasi karoti, na pariyosānaṁ manasi karoti.
And when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion.

Seyyathāpi, bhikkhave, kumbho nikujjo tatra udakaṁ āsittaṁ vivaṭṭati, no saṇṭhāti;
It's like when a pot full of water is tipped over, so the water drains out and doesn't stay.

evamevaṁ kho, bhikkhave, idhekacco puggalo ārāmaṁ gantā hoti abhikkhaṇaṁ bhikkhūnaṁ santike dhammassavanāya.
In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants.

Tassa bhikkhū dhammaṁ desenti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsenti.
The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

So tasmiṁ āsane nisinno tassā kathāya neva ādiṁ manasi karoti, na majjhaṁ manasi karoti, na pariyosānaṁ manasi karoti;
But even while sitting there, that person doesn't pay attention to the discussion in the beginning, middle, or end.

vuṭṭhitopi tamhā āsanā tassā kathāya neva ādiṁ manasi karoti, na majjhaṁ manasi karoti, na pariyosānaṁ manasi karoti.
And when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion.

Ayaṁ vuccati, bhikkhave, avakujjapañño puggalo.
This is called a person with upside-down wisdom.

Katamo ca, bhikkhave, ucchaṅgapañño puggalo?
And who is the person with wisdom on their lap?

Idha, bhikkhave, ekacco puggalo ārāmaṁ gantā hoti abhikkhaṇaṁ bhikkhūnaṁ santike dhammassavanāya.
It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants.

Tassa bhikkhū dhammaṁ desenti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsenti.
The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

So tasmiṁ āsane nisinno tassā kathāya ādimpi manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti;
While sitting there, that person pays attention to the discussion in the beginning, middle, and end.

vuṭṭhito ca kho tamhā āsanā tassā kathāya neva ādiṁ manasi karoti, na majjhaṁ manasi karoti, na pariyosānaṁ manasi karoti.
But when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion.

Seyyathāpi, bhikkhave, purisassa ucchaṅge nānākhajjakāni ākiṇṇāni—
It's like a person who has different kinds of food crammed on their lap—

tilā taṇḍulā modakā badarā.
such as sesame, rice, sweets, or jujube—

So tamhā āsanā vuṭṭhahanto satisammosā pakireyya.
so that if they get up from the seat without mindfulness, everything gets scattered.

Evamevaṁ kho, bhikkhave, idhekacco puggalo ārāmaṁ gantā hoti abhikkhaṇaṁ bhikkhūnaṁ santike dhammassavanāya.
In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants.

Tassa bhikkhū dhammaṁ desenti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsenti.
The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

So tasmiṁ āsane nisinno tassā kathāya ādimpi manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti;
While sitting there, that person pays attention to the discussion in the beginning, middle, and end.

vuṭṭhito ca kho tamhā āsanā tassā kathāya neva ādiṁ manasi karoti, na majjhaṁ manasi karoti, na pariyosānaṁ manasi karoti.
But when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion.

Ayaṁ vuccati, bhikkhave, ucchaṅgapañño puggalo.
This is called a person with wisdom on their lap.

Katamo ca, bhikkhave, puthupañño puggalo?
And who is the person with wide wisdom?

Idha, bhikkhave, ekacco puggalo ārāmaṁ gantā hoti abhikkhaṇaṁ bhikkhūnaṁ santike dhammassavanāya.
It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants.

Tassa bhikkhū dhammaṁ desenti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsenti.

The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

So tasmiṁ āsane nisinno tassā kathāya ādimpi manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti;
While sitting there, that person pays attention to the discussion in the beginning, middle, and end.

vuṭṭhitopi tamhā āsanā tassā kathāya ādimpi manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti.
And when they get up from their seat, they continue to pay attention to the beginning, middle, or end of the discussion.

Seyyathāpi, bhikkhave, kumbho ukkujjo tatra udakaṁ āsittaṁ saṇṭhāti no vivaṭṭati;
It's like when a pot full of water is set straight, so the water stays and doesn't drain out.

evamevaṁ kho, bhikkhave, idhekacco puggalo ārāmaṁ gantā hoti abhikkhaṇaṁ bhikkhūnaṁ santike dhammassavanāya.
In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants.

Tassa bhikkhū dhammaṁ desenti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsenti.
The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

So tasmiṁ āsane nisinno tassā kathāya ādimpi manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti;
While sitting there, that person pays attention to the discussion in the beginning, middle, and end.

vuṭṭhitopi tamhā āsanā tassā kathāya ādimpi manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti.

And when they get up from their seat, they continue to pay attention to the beginning, middle, or end of the discussion.

Ayaṁ vuccati, bhikkhave, puthupañño puggalo.
This is called a person with wide wisdom.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasminti.
These are the three kinds of people found in the world.

Avakujjapañño puriso,
A person with upside-down wisdom,

dummedho avicakkhaṇo;
is stupid and cannot see,

Abhikkhaṇampi ce hoti,
and even if they frequently

gantā bhikkhūna santike.
go into the mendicants' presence,

Ādiṁ kathāya majjhañca,
such a person can't learn

pariyosānañca tādiso;
the beginning, middle, or end

Uggahetuṁ na sakkoti,
of the discussion,

paññā hissa na vijjati.
for their wisdom is lacking.

Ucchaṅgapañño puriso,
The person with wisdom on their lap

seyyo etena vuccati;
is better than that, it's said;

Abhikkhaṇampi ce hoti,
but even if they frequently

gantā bhikkhūna santike.
go into the mendicants' presence,

Ādiṁ kathāya majjhañca,
such a person can only learn

pariyosānañca tādiso;
the beginning, middle, and end

Nisinno āsane tasmiṁ,
while sitting in that seat;

uggahetvāna byañjanaṁ;
but they've only grasped the phrasing,

Vuṭṭhito nappajānāti,
for when they get up their understanding fails,

gahitaṁ hissa mussati.
and what they've learned is lost.

Puthupañño ca puriso,
The person with wide wisdom

seyyo etehi vuccati;
is better than that, it's said;

Abhikkhaṇampi ce hoti,
and if they, too, frequently

gantā bhikkhūna santike.
go into the mendicants' presence,

Ādiṁ kathāya majjhañca,
such a person can learn

pariyosānañca tādiso;
the beginning, middle, and end

Nisinno āsane tasmiṁ,
while sitting in that seat;

uggahetvāna byañjanaṁ.
and when they've grasped the phrasing,

Dhāreti seṭṭhasaṅkappo,
they remember it with the best of intentions.

Abyaggamānaso naro;
That peaceful-hearted person,

Dhammānudhammappaṭipanno,
practicing in line with the teaching,

Dukkhassantakaro siyā"ti.
would make an end of suffering."

Dasamaṁ.

Puggalavaggo tatiyo.

Tassuddānaṁ

Samiddha gilāna saṅkhārā,

bahukārā vajirena ca;

Sevi jiguccha gūthabhāṇī,

andho ca avakujjatāti.

31. Sabrahmakasutta
31. With Brahmā

“Sabrahmakāni, bhikkhave, tāni kulāni yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā.

Sapubbācariyakāni, bhikkhave, tāni kulāni yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
A family where the children honor their parents in their home is said to live with the first teachers.

Sāhuneyyāni, bhikkhave, tāni kulāni yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
A family where the children honor their parents in their home is said to live with those worthy of offerings to the gods.

‘Brahmā’ti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘Brahmā’ is a term for your parents.

‘Pubbācariyā’ti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘First teachers’ is a term for your parents.

‘Āhuneyyā’ti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘Worthy of offerings to the gods’ is a term for your parents.

Taṁ kissa hetu?
Why is that?

Bahukārā, bhikkhave, mātāpitaro puttānaṁ, āpādakā posakā, imassa lokassa dassetāroti.
Parents are very helpful to their children, they raise them, nurture them, and show them the world.

Brahmāti mātāpitaro,
Parents are said to be ‘Brahmā’

pubbācariyāti vuccare;
and ‘first teachers’, it’s said.

Āhuneyyā ca puttānaṁ,
They’re worthy of offerings to the gods from their children,

pajāya anukampakā.
for they love their offspring.

Tasmā hi ne namasseyya,
Therefore an astute person

sakkareyya ca paṇḍito;
would revere them and honor them

Annena atha pānena,
with food and drink,

vatthena sayanena ca;
clothes and bedding,

Ucchādanena nhāpanena,
anointing and bathing,

pādānaṁ dhovanena ca.
and by washing their feet.

Tāya naṁ pāricariyāya,
Because they look after

mātāpitūsu paṇḍitā;
their parents like this,

Idheva naṁ pasaṁsanti,
in this life they’re praised by the astute,

pecca sagge pamodatī”ti.
and they depart to rejoice in heaven.”

Paṭhamaṁ.

32. Ānandasutta
32. With Ānanda

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nassu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nassu;
“Could it be, sir, that a mendicant might gain a state of immersion such that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli;

yañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṁ paññāvimuttiṁ upasampajja vihareyyā”ti?
and that they’d live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more?”

“Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nassu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nassu;

“It could be, Ānanda, that a mendicant gains a state of immersion such that they have no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli;

yañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṁ paññāvimuttiṁ upasampajja vihareyyā”ti.
and that they’d live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.”

“Yathā kathaṁ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nassu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nassu;
“But how could this be, sir?”

yañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṁ paññāvimuttiṁ upasampajja vihareyyā”ti?

“Idhānanda, bhikkhuno evaṁ hoti:
“Ānanda, it’s when a mendicant thinks:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nassu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nassu;

That's how, Ānanda, a mendicant might gain a state of immersion such that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli;

yañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṁ paññāvimuttiṁ upasampajja vihareyyāti.
and that they'd live having achieved the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.

Idañca pana metaṁ, ānanda, sandhāya bhāsitaṁ pārāyane puṇṇakapañhe:
And Ānanda, this is what I was referring to in 'The Way to the Beyond', in 'The Questions of Puṇṇaka' when I said:

> **'Saṅkhāya lokasmiṁ paroparāni,**
> 'Having surveyed the world high and low,
>
> **Yassiñjitaṁ natthi kuhiñci loke;**
> they're not shaken by anything in the world.
>
> **Santo vidhūmo anīgho nirāso,**
> Peaceful, unclouded, untroubled, with no need for hope—
>
> **Atāri so jātijaranti brūmī'"ti.**
> they've crossed over birth and old age, I declare.'"

Dutiyaṁ.

33. Sāriputtasutta
33. With Sāriputta

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saṅkhittenapi kho ahaṁ, sāriputta, dhammaṁ deseyyaṁ;
“Maybe I’ll teach Dhamma in brief,

vitthārenapi kho ahaṁ, sāriputta, dhammaṁ deseyyaṁ;
maybe in detail,

saṅkhittavitthārenapi kho ahaṁ, sāriputta, dhammaṁ deseyyaṁ;
maybe both in brief and in detail.

aññātāro ca dullabhā”ti.
But it’s hard to find anyone who understands.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā saṅkhittenapi dhammaṁ deseyya, vitthārenapi dhammaṁ deseyya, saṅkhittavitthārenapi dhammaṁ deseyya.
Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail.

Bhavissanti dhammassa aññātāro”ti.
There will be those who understand the teaching!”

“Tasmātiha, sāriputta, evaṁ sikkhitabbaṁ:
“So, Sāriputta, you should train like this:

‘imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā na bhavissanti, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na bhavissanti, yañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharissāmā’ti.
‘There’ll be no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and we’ll live having achieved the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.’

Evañhi kho, sāriputta, sikkhitabbaṁ.
That’s how you should train.

Yato ca kho, sāriputta, bhikkhuno imasmiñca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā na honti, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na honti, yañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṁ paññāvimuttiṁ upasampajja viharati;
When a mendicant has no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and they live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more—

ayaṁ vuccati, sāriputta:
they’re called

‘bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassa’.

a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

Idañca pana metaṁ, sāriputta, sandhāya bhāsitaṁ pārāyane udayapañhe:
And Sāriputta, this is what I was referring to in ‘The Way to the Beyond’, in ‘The Questions of Udaya’ when I said:

‘Pahānaṁ kāmasaññānaṁ,
‘The abandoning of both

domanassāna cūbhayaṁ;
sensual perceptions and aversion;

Thinassa ca panūdanaṁ,
the dispelling of dullness,

kukkuccānaṁ nivāraṇaṁ.
and the cessation of remorse.

Upekkhāsatisaṁsuddhaṁ,
Pure equanimity and mindfulness,

dhammatakkapurejavaṁ;
preceded by investigation of principles—

Aññāvimokkhaṁ pabrūmi,
this, I declare, is liberation by enlightenment,

avijjāya pabhedanan’”ti.
with the smashing of ignorance.’”

Tatiyaṁ.

34. Nidānasutta
34. Sources

“Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
“Mendicants, there are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Lobho nidānaṁ kammānaṁ samudayāya, doso nidānaṁ kammānaṁ samudayāya, moho nidānaṁ kammānaṁ samudayāya.
Greed, hate, and delusion are sources that give rise to deeds.

Yaṁ, bhikkhave, lobhapakataṁ kammaṁ lobhajaṁ lobhanidānaṁ lobhasamudayaṁ, yatthassa attabhāvo nibbattati tattha taṁ kammaṁ vipaccati.
Any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new life-form is born.

Yattha taṁ kammaṁ vipaccati tattha tassa kammassa vipākaṁ paṭisaṁvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.
And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Yaṁ, bhikkhave, dosapakataṁ kammaṁ dosajaṁ dosanidānaṁ dosasamudayaṁ, yatthassa attabhāvo nibbattati tattha taṁ kammaṁ vipaccati.
Any deed that emerges from hate—born, sourced, and originated from hate—ripens where that new life-form is born.

Yattha taṁ kammaṁ vipaccati tattha tassa kammassa vipākaṁ paṭisaṁvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.
And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Yaṁ, bhikkhave, mohapakataṁ kammaṁ mohajaṁ mohanidānaṁ mohasamudayaṁ, yatthassa attabhāvo nibbattati tattha taṁ kammaṁ vipaccati.
Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new life-form is born.

Yattha taṁ kammaṁ vipaccati tattha tassa kammassa vipākaṁ paṭisaṁvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.
And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Seyyathāpi, bhikkhave, bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni sukhette suparikammakatāya bhūmiyā nikkhittāni.
Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They're sown in a well-prepared, productive field,

Devo ca sammādhāraṁ anuppaveccheyya.
and the heavens provide plenty of rain.

Evassu tāni, bhikkhave, bījāni vuddhiṁ viruḷhiṁ vepullaṁ āpajjeyyuṁ.
Then those seeds would grow, increase, and mature.

Evamevaṁ kho, bhikkhave, yaṁ lobhapakataṁ kammaṁ lobhajaṁ lobhanidānaṁ lobhasamudayaṁ, yatthassa attabhāvo nibbattati tattha taṁ kammaṁ vipaccati.
In the same way, any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new life-form is born.

Yattha taṁ kammaṁ vipaccati tattha tassa kammassa vipākaṁ paṭisaṁvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.
And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Yaṁ dosapakataṁ kammaṁ …pe…
Any deed that emerges from hate …

yaṁ mohapakataṁ kammaṁ mohajaṁ mohanidānaṁ mohasamudayaṁ, yatthassa attabhāvo nibbattati tattha taṁ kammaṁ vipaccati.
Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new life-form is born.

Yattha taṁ kammaṁ vipaccati tattha tassa kammassa vipākaṁ paṭisaṁvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.
And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāya.
These are three sources that give rise to deeds.

Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
Mendicants, there are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Alobho nidānaṁ kammānaṁ samudayāya, adoso nidānaṁ kammānaṁ samudayāya, amoho nidānaṁ kammānaṁ samudayāya.
Contentment, love, and understanding are sources that give rise to deeds.

Yaṁ, bhikkhave, alobhapakataṁ kammaṁ alobhajaṁ alobhanidānaṁ alobhasamudayaṁ, lobhe vigate evaṁ taṁ

kammaṁ pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Any deed that emerges from contentment—born, sourced, and originated from contentment—is given up when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Yaṁ, bhikkhave, adosapakataṁ kammaṁ adosajaṁ adosanidānaṁ adosasamudayaṁ, dose vigate evaṁ taṁ kammaṁ pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Any deed that emerges from love—born, sourced, and originated from love—is abandoned when hate is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Yaṁ, bhikkhave, amohapakataṁ kammaṁ amohajaṁ amohanidānaṁ amohasamudayaṁ, mohe vigate evaṁ taṁ kammaṁ pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Seyyathāpi, bhikkhave, bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni.
Suppose some seeds were intact, unspoiled, not damaged by wind and sun, fertile, and well-kept.

Tāni puriso agginā ḍaheyya.
But someone would burn them with fire,

Agginā ḍahitvā masiṁ kareyya.
reduce them to ashes,

Masiṁ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.
and sweep away the ashes in a strong wind, or float them away down a swift stream.

Evassu tāni, bhikkhave, bījāni ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammāni.
Then those seeds would be cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evamevaṁ kho, bhikkhave, yaṁ alobhapakataṁ kammaṁ alobhajaṁ alobhanidānaṁ alobhasamudayaṁ, lobhe vigate evaṁ taṁ kammaṁ pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
In the same way, any deed that emerges from contentment—born, sourced, and originated from contentment—is abandoned when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Yaṁ adosapakataṁ kammaṁ …pe…
Any deed that emerges from love …

yaṁ amohapakataṁ kammaṁ amohajaṁ amohanidānaṁ amohasamudayaṁ, mohe vigate evaṁ taṁ kammaṁ pahīnaṁ hoti …pe…
Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with.

āyatiṁ anuppādadhammaṁ.
It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāyāti.
These are three sources that give rise to deeds.

Lobhajaṁ dosajañceva,
When an ignorant person acts

mohajañcāpaviddasu;
out of greed, hate, or delusion,

Yaṁ tena pakataṁ kammaṁ,
any deeds they have performed

appaṁ vā yadi vā bahuṁ;
—whether a little or a lot—

Idheva taṁ vedaniyaṁ,
are to be experienced right here,

vatthu aññaṁ na vijjati.
not in any other place.

Tasmā lobhañca dosañca,
So a wise person,

mohajañcāpi viddasu;
a mendicant arousing knowledge

Vijjaṁ uppādayaṁ bhikkhu,
of the outcome of greed, hate, and delusion,

sabbā duggatiyo jahe”ti.
would abandon all bad destinies.”

Catutthaṁ.

35. Hatthakasutta
35. With Hatthaka

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā āḷaviyaṁ viharati gomagge siṁsapāvane paṇṇasanthare.
At one time the Buddha was staying near Āḷavī, on a mat of leaves by a cow-path in a grove of Indian Rosewood.

Atha kho hatthako āḷavako jaṅghāvihāraṁ anucaṅkamamāno anuvicaramāno addasa bhagavantaṁ gomagge siṁsapāvane paṇṇasanthare nisinnaṁ.
Then as Hatthaka of Āḷavī was going for a walk he saw the Buddha sitting on that mat of leaves.

Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho hatthako āḷavako bhagavantaṁ etadavoca:
He went up to the Buddha, bowed, sat down to one side, and said,

“kacci, bhante bhagavā, sukhamasayitthā”ti?
“Sir, I trust the Buddha slept well?”

“Evaṁ, kumāra, sukhamasayitthaṁ.
“Yes, prince, I slept well.

Ye ca pana loke sukhaṁ senti, ahaṁ tesaṁ aññataro”ti.
I am one of those who sleep at ease in the world.”

“Sītā, bhante, hemantikā ratti, antaraṭṭhako himapātasamayo, kharā gokaṇṭakahatā bhūmi, tanuko paṇṇasantharo, viraḷāni rukkhassa pattāni, sītāni kāsāyāni vatthāni, sīto ca verambho vāto vāyati.
“The winter nights are cold, sir, and it’s the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows’ hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the ocher robes are cold, and cold blows the north wind.

Atha ca pana bhagavā evamāha:
And yet the Buddha says,

‘evaṁ, kumāra, sukhamasayitthaṁ.
‘Yes, prince, I slept well.

Ye ca pana loke sukhaṁ senti, ahaṁ tesaṁ aññataro’”ti.
I am one of those who sleep at ease in the world.’”

“Tena hi, kumāra, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
“Well then, prince, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, kumāra, idhassa gahapatissa vā gahapatiputtassa vā kūṭāgāraṁ ullittāvalittaṁ nivātaṁ phusitaggaḷaṁ pihitavātapānaṁ.
What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered.

Tatrassa pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sauttaracchado ubhato lohitakūpadhāno;
His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide. It has a canopy above and red pillows at both ends.

telappadīpo cettha jhāyeyya;
An oil lamp is burning there,

catasso ca pajāpatiyo manāpāmanāpena paccupaṭṭhitā assu.
while his four wives attend to him in all manner of agreeable ways.

Taṁ kiṁ maññasi, kumāra, sukhaṁ vā so sayeyya no vā?
What do you think, prince, would he sleep at ease, or not?

Kathaṁ vā te ettha hotī”ti?
Or how do you see this?”

“Sukhaṁ so, bhante, sayeyya.
“He would sleep at ease, sir.

Ye ca pana loke sukhaṁ senti, so tesaṁ aññataro”ti.
Of those who sleep at ease in the world, he would be one.”

“Taṁ kiṁ maññasi, kumāra,
“What do you think, prince?

api nu tassa gahapatissa vā gahapatiputtassa vā uppajjeyyuṁ rāgajā pariḷāhā kāyikā vā cetasikā vā yehi so rāgajehi pariḷāhehi pariḍayhamāno dukkhaṁ sayeyyā”ti?
Is it not possible that a fever born of greed—physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

“Evaṁ, bhante”ti.
“Yes, sir.”

“Yehi kho so, kumāra, gahapati vā gahapatiputto vā rāgajehi pariḷāhehi pariḍayhamāno dukkhaṁ sayeyya, so rāgo tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
“The greed that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future.

Tasmāhaṁ sukhamasayitthaṁ.
That's why I sleep at ease.

Taṁ kiṁ maññasi, kumāra,
What do you think, prince?

api nu tassa gahapatissa vā gahapatiputtassa vā uppajjeyyuṁ dosajā pariḷāhā …pe…
Is it not possible that a fever born of hate …

mohajā pariḷāhā kāyikā vā cetasikā vā yehi so mohajehi pariḷāhehi pariḍayhamāno dukkhaṁ sayeyyā"ti?
or a fever born of delusion—physical or mental—might arise in that householder or householder's son, burning him so he sleeps badly?"

"Evaṁ, bhante"ti.
"Yes, sir."

"Ye hi kho so, kumāra, gahapati vā gahapatiputto vā mohajehi pariḷāhehi pariḍayhamāno dukkhaṁ sayeyya, so moho tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
"The delusion that burns that householder or householder's son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future.

Tasmāhaṁ sukhamasayitthanti.
That's why I sleep at ease.

Sabbadā ve sukhaṁ seti,
A brahmin who is fully extinguished

brāhmaṇo parinibbuto;
always sleeps at ease.

Yo na limpati kāmesu,

Sensual pleasures slide off them,

sītibhūto nirūpadhi.
they're cooled, free of attachments.

Sabbā āsattiyo chetvā,
Since they've cut off all clinging,

vineyya hadaye daraṁ;
and removed the stress from the heart,

Upasanto sukhaṁ seti,
the peaceful sleep at ease,

santiṁ pappuyya cetaso"ti.
abiding in peace of mind."

Pañcamaṁ.

36. Devadūtasutta
36. Messengers of the Gods

“Tīṇimāni, bhikkhave, devadūtāni.
“There are, mendicants, these three messengers of the gods.

Katamāni tīṇi?
What three?

Idha, bhikkhave, ekacco kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
Firstly, someone does bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Tamenaṁ, bhikkhave, nirayapālā nānābāhāsu gahetvā yamassa rañño dassenti:
Then the wardens of hell take them by the arms and present them to King Yama, saying:

‘ayaṁ, deva, puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule jeṭṭhāpacāyī.
‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family.

Imassa devo daṇḍaṁ paṇetū’ti.
May Your Majesty punish them!’

Tamenaṁ, bhikkhave, yamo rājā paṭhamaṁ devadūtaṁ samanuyuñjati samanugāhati samanubhāsati:
Then King Yama pursues, presses, and grills them about the first messenger of the gods:

‘ambho, purisa, na tvaṁ addasa manussesu paṭhamaṁ devadūtaṁ pātubhūtan’ti?
‘Mister, did you not see the first messenger of the gods that appeared among human beings?’

So evamāha:
They say,

‘nāddasaṁ, bhante’ti.
‘I saw nothing, sir.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

‘ambho purisa, na tvaṁ addasa manussesu itthiṁ vā purisaṁ vā āsītikaṁ vā nāvutikaṁ vā vassasatikaṁ vā jātiyā jiṇṇaṁ gopānasivaṅkaṁ bhoggaṁ daṇḍaparāyaṇaṁ pavedhamānaṁ gacchantaṁ āturaṁ gatayobbanaṁ khaṇḍadantaṁ palitakesaṁ vilūnaṁ khallitasiraṁ valitaṁ tilakāhatagattan’ti?
‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

So evamāha:
They say,

‘addasaṁ, bhante’ti.
‘I saw that, sir.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho, purisa, tassa te viññussa sato mahallakassa na etadahosi—
‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi jarādhammo jaraṁ anatīto, handāhaṁ kalyāṇaṁ karomi, kāyena vācāya manasā’ti?
“I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

So evamāha:
They say,

‘nāsakkhissaṁ, bhante. Pamādassaṁ, bhante’ti.
‘I couldn’t, sir. I was negligent.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

‘ambho, purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.
‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṁ, ambho purisa, tathā karissanti yathā taṁ pamattaṁ.
Indeed, they’ll definitely punish you to fit your negligence.

Taṁ kho pana te etaṁ pāpakammaṁ neva mātarā kataṁ, na pitarā kataṁ, na bhātarā kataṁ, na bhaginiyā kataṁ, na mittāmaccehi kataṁ, na ñātisālohitehi kataṁ, na devatāhi kataṁ, na samaṇabrāhmaṇehi kataṁ;
That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins.

atha kho tayāvetaṁ pāpakammaṁ kataṁ, tvaññevetassa vipākaṁ paṭisaṁvedissasī’ti. (1)

That bad deed was done by you alone, and you alone will experience the result.'

Tamenaṁ, bhikkhave, yamo rājā paṭhamaṁ devadūtaṁ samanuyuñjitvā samanugāhitvā samanubhāsitvā, dutiyaṁ devadūtaṁ samanuyuñjati samanugāhati samanubhāsati:
Then King Yama grills them about the second messenger of the gods:

'ambho purisa, na tvaṁ addasa manussesu dutiyaṁ devadūtaṁ pātubhūtan'ti?
'Mister, did you not see the second messenger of the gods that appeared among human beings?'

So evamāha:
They say,

'nāddasaṁ, bhante'ti.
'I saw nothing, sir.'

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

'ambho purisa, na tvaṁ addasa manussesu itthiṁ vā purisaṁ vā ābādhikaṁ dukkhitaṁ bāḷhagilānaṁ, sake muttakarīse palipannaṁ semānaṁ, aññehi vuṭṭhāpiyamānaṁ, aññehi saṁvesiyamānan'ti?
'Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?'

So evamāha:
They say,

'addasaṁ, bhante'ti.
'I saw that, sir.'

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi:
‘Mister, did it not occur to you—being sensible and mature—

“ahampi khomhi byādhidhammo byādhiṁ anatīto, handāhaṁ kalyāṇaṁ karomi kāyena vācāya manasā”’ti?
“I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’

So evamāha:
They say,

‘nāsakkhissaṁ, bhante. Pamādassaṁ, bhante’ti.
‘I couldn’t, sir. I was negligent.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.
‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṁ, ambho purisa, tathā karissanti yathā taṁ pamattaṁ.
Well, they’ll definitely punish you to fit your negligence.

Taṁ kho pana te etaṁ pāpakammaṁ neva mātarā kataṁ, na pitarā kataṁ, na bhātarā kataṁ, na bhaginiyā kataṁ, na mittāmaccehi kataṁ, na ñātisālohitehi kataṁ, na devatāhi kataṁ, na samaṇabrāhmaṇehi kataṁ;
That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins.

atha kho tayāvetaṁ pāpakammaṁ kataṁ. Tvaññevetassa vipākaṁ paṭisaṁvedissasī’ti. (2)
That bad deed was done by you alone, and you alone will experience the result.’

Tamenaṁ, bhikkhave, yamo rājā dutiyaṁ devadūtaṁ samanuyuñjitvā samanugāhitvā samanubhāsitvā, tatiyaṁ devadūtaṁ samanuyuñjati samanugāhati samanubhāsati:
Then King Yama grills them about the third messenger of the gods:

‘ambho purisa, na tvaṁ addasa manussesu tatiyaṁ devadūtaṁ pātubhūtan’ti?
‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

So evamāha:
They say,

‘nāddasaṁ, bhante’ti.
‘I saw nothing, sir.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

‘ambho purisa, na tvaṁ addasa manussesu itthiṁ vā purisaṁ vā ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakaṁ vinīlakaṁ vipubbakajātan’ti?
‘Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

So evamāha:
They say,

‘addasaṁ, bhante’ti.
‘I saw that, sir.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—
‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi maraṇadhammo maraṇaṁ anatīto, handāhaṁ kalyāṇaṁ karomi kāyena vācāya manasā’ti?
“I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

So evamāha:
They say,

‘nāsakkhissaṁ, bhante. Pamādassaṁ, bhante’ti.
‘I couldn’t, sir. I was negligent.’

Tamenaṁ, bhikkhave, yamo rājā evamāha:
Then King Yama says,

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.
‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṁ, ambho purisa, tathā karissanti yathā taṁ pamattaṁ.
Well, they’ll definitely punish you to fit your negligence.

Taṁ kho pana te etaṁ pāpakammaṁ neva mātarā kataṁ, na pitarā kataṁ, na bhātarā kataṁ, na bhaginiyā kataṁ, na mittāmaccehi kataṁ, na ñātisālohitehi kataṁ, na devatāhi kataṁ, na samaṇabrāhmaṇehi kataṁ;
That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins.

atha kho tayāvetaṁ pāpakammaṁ kataṁ. Tvaññevetassa vipākaṁ paṭisaṁvedissasī’”ti. (3)

That bad deed was done by you alone, and you alone will experience the result.’

Tamenaṁ, bhikkhave, yamo rājā tatiyaṁ devadūtaṁ samanuyuñjitvā samanugāhitvā samanubhāsitvā tuṇhī hoti.
Then, after grilling them about the third messenger of the gods, King Yama falls silent.

Tamenaṁ, bhikkhave, nirayapālā pañcavidhabandhanaṁ nāma kāraṇaṁ karonti.
Then the wardens of hell punish them with the five-fold crucifixion.

Tattaṁ ayokhilaṁ hatthe gamenti. Tattaṁ ayokhilaṁ dutiyasmiṁ hatthe gamenti. Tattaṁ ayokhilaṁ pāde gamenti. Tattaṁ ayokhilaṁ dutiyasmiṁ pāde gamenti. Tattaṁ ayokhilaṁ majjhe urasmiṁ gamenti.
They drive red-hot stakes through the hands and feet, and another in the middle of the chest.

So tattha dukkhā tibbā kharā kaṭukā vedanā vediyati, na ca tāva kālaṁ karoti yāva na taṁ pāpakammaṁ byantīhoti.
And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Tamenaṁ, bhikkhave, nirayapālā saṁvesetvā kudhārīhi tacchanti.
Then the wardens of hell throw them down and hack them with axes. …

So tattha dukkhā tibbā kharā kaṭukā vedanā vediyati, na ca tāva kālaṁ karoti yāva na taṁ pāpakammaṁ byantīhoti.

Tamenaṁ, bhikkhave, nirayapālā uddhampādaṁ adhosiraṁ gahetvā vāsīhi tacchanti …pe…
They hang them upside-down and hack them with hatchets. …

tamenaṁ, bhikkhave, nirayapālā rathe yojetvā ādittāya bhūmiyā sampajjalitāya sajotibhūtāya sārentipi paccāsārentipi …pe…
They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

tamenaṁ, bhikkhave, nirayapālā mahantaṁ aṅgārapabbataṁ ādittaṁ sampajjalitaṁ sajotibhūtaṁ āropentipi oropentipi … pe…
They make them climb up and down a huge mountain of burning coals, blazing and glowing. …

tamenaṁ, bhikkhave, nirayapālā uddhampādaṁ adhosiraṁ gahetvā tattāya lohakumbhiyā pakkhipanti, ādittāya sampajjalitāya sajotibhūtāya. (…)
Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing.

So tattha pheṇuddehakaṁ paccamāno sakimpi uddhaṁ gacchati, sakimpi adho gacchati, sakimpi tiriyaṁ gacchati.
There they're seared in boiling scum, and they're swept up and down and round and round.

So tattha dukkhā tibbā kharā kaṭukā vedanā vediyati, na ca tāva kālaṁ karoti yāva na taṁ pāpakammaṁ byantīhoti.
And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenaṁ, bhikkhave, nirayapālā mahāniraye pakkhipanti.
Then the wardens of hell toss them into the Great Hell.

So kho pana, bhikkhave, mahānirayo—
Now, about that Great Hell:

> **Catukkaṇṇo catudvāro,**
> 'Four are its corners, four its doors,
>
> **vibhatto bhāgaso mito;**

divided into measured parts.

Ayopākārapariyanto,
Surrounded by an iron wall,

ayasā paṭikujjito.
of iron is its roof.

Tassa ayomayā bhūmi,
The ground is even made of iron,

Jalitā tejasā yutā;
it burns with fierce fire.

Samantā yojanasataṁ,
The heat forever radiates

Pharitvā tiṭṭhati sabbadāti.
a hundred leagues around.'

Bhūtapubbaṁ, bhikkhave, yamassa rañño etadahosi:
Once upon a time, King Yama thought,

'ye kira, bho, loke pāpakāni kammāni karonti te evarūpā vividhā kammakāraṇā karīyanti.
'Those who do such bad deeds in the world receive these many different punishments.

Aho vatāhaṁ manussattaṁ labheyyaṁ, tathāgato ca loke uppajjeyya arahaṁ sammāsambuddho, tañcāhaṁ bhagavantaṁ payirupāseyyaṁ.
Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha!

So ca me bhagavā dhammaṁ deseyya, tassa cāhaṁ bhagavato dhammaṁ ājāneyyan'ti.
Then the Buddha can teach me Dhamma, so that I may understand his teaching.'

Taṁ kho panāhaṁ, bhikkhave, na aññassa samaṇassa vā brāhmaṇassa vā sutvā evaṁ vadāmi, api ca kho, bhikkhave, yadeva me sāmaṁ ñātaṁ sāmaṁ diṭṭhaṁ sāmaṁ viditaṁ tadevāhaṁ vadāmīti.
Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.

Coditā devadūtehi,
Those people who are negligent,

ye pamajjanti māṇavā;
when warned by the gods' messengers:

Te dīgharattaṁ socanti,
a long time they sorrow,

hīnakāyūpagā narā.
when they go to that wretched place.

Ye ca kho devadūtehi,
But those good and peaceful people,

santo sappurisā idha;
when warned by the god's messengers,

Coditā nappamajjanti,
never neglect

ariyadhamme kudācanaṁ.
the teaching of the noble ones.

Upādāne bhayaṁ disvā,
Seeing the peril in grasping,

jātimaraṇasambhave;
the origin of birth and death,

Anupādā vimuccanti,

they’re freed by not grasping,

jātimaraṇasaṅkhaye.
with the ending of birth and death.

Te appamattā sukhino,
Happy, they’ve come to a safe place,

diṭṭhadhammābhinibbutā;
extinguished in this very life.

Sabbaverabhayātītā,
They’ve gone beyond all threats and perils,

sabbadukkhaṁ upaccagun”ti.
and risen above all suffering.”

Chaṭṭhaṁ.

37. Catumahārājasutta
37. The Four Great Kings (1st)

“Aṭṭhamiyaṁ, bhikkhave, pakkhassa catunnaṁ mahārājānaṁ amaccā pārisajjā imaṁ lokaṁ anuvicaranti:
“On the eighth day of the fortnight, mendicants, the ministers and counselors of the Four Great Kings wander about the world, thinking:

‘kacci bahū manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karontī’ti.
‘Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing the sabbath, staying awake, and making merit.’

Cātuddasiṁ, bhikkhave, pakkhassa catunnaṁ mahārājānaṁ puttā imaṁ lokaṁ anuvicaranti:
And on the fourteenth day of the fortnight, the sons of the Four Great Kings wander about the world, thinking:

‘kacci bahū manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karontī’ti.
‘Hopefully most humans are paying due respect to their parents … and making merit.’

Tadahu, bhikkhave, uposathe pannarase cattāro mahārājāno sāmaññeva imaṁ lokaṁ anuvicaranti:
And on the fifteenth day sabbath, the Four Great Kings themselves wander about the world, thinking:

‘kacci bahū manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karontī’ti.
‘Hopefully most humans are paying due respect to their parents … and making merit.’

Sace, bhikkhave, appakā honti manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karonti.
If only a few humans are paying due respect to their parents … and making merit,

Tamenaṁ, bhikkhave, cattāro mahārājāno devānaṁ tāvatiṁsānaṁ sudhammāya sabhāya sannisinnānaṁ sannipatitānaṁ ārocenti:
then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice:

‘appakā kho, mārisā, manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karontī’ti.
‘Only a few humans are paying due respect to their parents … and making merit.’

Tena kho, bhikkhave, devā tāvatiṁsā anattamanā honti:
Then the gods of the Thirty-Three are disappointed, thinking,

‘dibbā vata, bho, kāyā parihāyissanti, paripūrissanti asurakāyā’ti.
‘The heavenly hosts will dwindle, while the demon hosts will swell!’

Sace pana, bhikkhave, bahū honti manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karonti.
But if many humans are paying due respect to their parents … and making merit,

Tamenaṁ, bhikkhave, cattāro mahārājāno devānaṁ tāvatiṁsānaṁ sudhammāya sabhāya sannisinnānaṁ sannipatitānaṁ ārocenti:
then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice:

‘bahū kho, mārisā, manussā manussesu matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino uposathaṁ upavasanti paṭijāgaronti puññāni karontī’ti.
‘Many humans are paying due respect to their parents … and making merit.’

Tena, bhikkhave, devā tāvatiṁsā attamanā honti:
Then the gods of the Thirty-Three are pleased, thinking,

‘dibbā vata bho kāyā paripūrissanti, parihāyissanti asurakāyā’ti.
‘The heavenly hosts will swell, while the demon hosts will dwindle!’

Bhūtapubbaṁ, bhikkhave, sakko devānamindo deve tāvatiṁse anunayamāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Once upon a time, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Cātuddasiṁ pañcadasiṁ,
‘Whoever wants to be like me

yā ca pakkhassa aṭṭhamī;
would observe the sabbath

Pāṭihāriyapakkhañca,
complete in all eight factors,

aṭṭhaṅgasusamāgataṁ;
on the fourteenth and the fifteenth days,

Uposathaṁ upavaseyya,
and the eighth day of the fortnight,

yopissa mādiso naro’ti.
as well as on the fortnightly special displays.’

Sā kho panesā, bhikkhave, sakkena devānamindena gāthā duggītā na sugītā dubbhāsitā na subhāsitā.
But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken.

Taṁ kissa hetu?
Why is that?

Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho.
Sakka, lord of gods, is not free of greed, hate, and delusion.

Yo ca kho so, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā brahmacariyo katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, tassa kho etaṁ, bhikkhave, bhikkhuno kallaṁ vacanāya:
But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is appropriate to say:

‘Cātuddasiṁ pañcadasiṁ,
‘Whoever wants to be like me

yā ca pakkhassa aṭṭhamī;
would observe the sabbath,

Pāṭihāriyapakkhañca,
complete in all eight factors,

aṭṭhaṅgasusamāgataṁ;
on the fourteenth and the fifteenth days,

Uposathaṁ upavaseyya,
and the eighth day of the fortnight,

yopissa mādiso naro’ti.

as well as on the fortnightly special displays.’

Taṁ kissa hetu?
Why is that?

So hi, bhikkhave, bhikkhu vītarāgo vītadoso vītamoho”ti.
Because that mendicant is free of greed, hate, and delusion.”

Sattamaṁ.

38. Dutiyacatumahārājasutta
38. The Four Great Kings (2nd)

“Bhūtapubbaṁ, bhikkhave, sakko devānamindo deve tāvatiṁse anunayamāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Cātuddasiṁ pañcadasiṁ,
‘Whoever wants to be like me

yā ca pakkhassa aṭṭhamī;
would observe the sabbath

Pāṭihāriyapakkhañca,
complete in all eight factors,

aṭṭhaṅgasusamāgataṁ;
on the fourteenth and the fifteenth days,

Uposathaṁ upavaseyya,
and the eighth day of the fortnight,

yopissa mādiso naro’ti.
as well as on the fortnightly special displays.’

Sā kho panesā, bhikkhave, sakkena devānamindena gāthā duggītā na sugītā dubbhāsitā na subhāsitā.
But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken.

Taṁ kissa hetu?
Why is that?

Sakko hi, bhikkhave, devānamindo aparimutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, aparimutto dukkhasmāti vadāmi.
Because Sakka, lord of gods, is not exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is not exempt from suffering, I say.

Yo ca kho so, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, tassa kho etaṁ, bhikkhave, bhikkhuno kallaṁ vacanāya:
But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is appropriate to say:

‘Cātuddasiṁ pañcadasiṁ,
‘Whoever wants to be like me

yā ca pakkhassa aṭṭhamī;
would observe the sabbath,

Pāṭihāriyapakkhañca,
complete in all eight factors,

aṭṭhaṅgasusamāgataṁ;
on the fourteenth and the fifteenth days,

Uposathaṁ upavaseyya,
and the eighth day of the fortnight,

yopissa mādiso naro’ti.
as well as on the fortnightly special displays.’

Taṁ kissa hetu?
Why is that?

So hi, bhikkhave, bhikkhu parimutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimutto dukkhasmāti vadāmī”ti.
Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say.”

Aṭṭhamaṁ.

39. Sukhumālasutta
39. A Delicate Lifestyle

“Sukhumālo ahaṁ, bhikkhave, paramasukhumālo accantasukhumālo.
“My lifestyle was delicate, mendicants, most delicate, extremely delicate.

Mama sudaṁ, bhikkhave, pitu nivesane pokkharaṇiyo kāritā honti.
In my father’s house, lotus ponds were made just for me.

Ekattha sudaṁ, bhikkhave, uppalaṁ vappati, ekattha padumaṁ, ekattha puṇḍarīkaṁ, yāvadeva mamatthāya.
In some, blue water lilies blossomed, while in others, there were pink or white lotuses, just for my benefit.

Na kho panassāhaṁ, bhikkhave, akāsikaṁ candanaṁ dhāremi. Kāsikaṁ, bhikkhave, su me taṁ veṭhanaṁ hoti, kāsikā kañcukā, kāsikaṁ nivāsanaṁ, kāsiko uttarāsaṅgo.
I only used sandalwood from Kāsī, and my turbans, jackets, sarongs, and upper robes also came from Kāsī.

Rattindivaṁ kho pana me su taṁ, bhikkhave, setacchattaṁ dhārīyati:
And a white parasol was held over me night and day, with the thought:

‘mā naṁ phusi sītaṁ vā uṇhaṁ vā tiṇaṁ vā rajo vā ussāvo vā’ti.
‘Don’t let cold, heat, grass, dust, or damp bother him.’

Tassa mayhaṁ, bhikkhave, tayo pāsādā ahesuṁ—eko hemantiko, eko gimhiko, eko vassiko.
I had three stilt longhouses—one for the winter, one for the summer, and one for the rainy season.

So kho ahaṁ, bhikkhave, vassike pāsāde vassike cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṁ orohāmi.
I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

Yathā kho pana, bhikkhave, aññesaṁ nivesane dāsakammakaraporisassa kaṇājakaṁ bhojanaṁ dīyati bilaṅgadutiyaṁ, evamevassu me, bhikkhave, pitu nivesane dāsakammakaraporisassa sālimaṁsodano dīyati.
While the bondservants, workers, and staff in other houses are given rough gruel with pickles to eat, in my father's house they eat fine rice with meat.

Tassa mayhaṁ, bhikkhave, evarūpāya iddhiyā samannāgatassa evarūpena ca sukhumālena etadahosi:
Amid such prosperity and such a delicate lifestyle, I thought:

'assutavā kho puthujjano attanā jarādhammo samāno jaraṁ anatīto paraṁ jiṇṇaṁ disvā aṭṭīyati harāyati jigucchati attānaṁyeva atisitvā, ahampi khomhi jarādhammo jaraṁ anatīto.
'When an uneducated ordinary person—who is liable to grow old, not being exempt from old age—sees someone else who is old, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation.

Ahañceva kho pana jarādhammo samāno jaraṁ anatīto paraṁ jiṇṇaṁ disvā aṭṭīyeyyaṁ harāyeyyaṁ jiguccheyyaṁ na metaṁ assa patirūpan'ti.

But since I, too, am liable to grow old, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is old.'

Tassa mayhaṁ, bhikkhave, iti paṭisañcikkhato yo yobbane yobbanamado so sabbaso pahīyi.
Reflecting like this, I entirely gave up the vanity of youth.

Assutavā kho puthujjano attanā byādhidhammo samāno byādhiṁ anatīto paraṁ byādhitaṁ disvā aṭṭīyati harāyati jigucchati attānaṁyeva atisitvā:
'When an uneducated ordinary person—who is liable to get sick, not being exempt from sickness—sees someone else who is sick, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation.

'ahampi khomhi byādhidhammo byādhiṁ anatīto, ahañceva kho pana byādhidhammo samāno byādhiṁ anatīto paraṁ byādhikaṁ disvā aṭṭīyeyyaṁ harāyeyyaṁ jiguccheyyaṁ, na metaṁ assa patirūpan'ti.
But since I, too, am liable to get sick, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is sick.'

Tassa mayhaṁ, bhikkhave, iti paṭisañcikkhato yo ārogye ārogyamado so sabbaso pahīyi.
Reflecting like this, I entirely gave up the vanity of health.

Assutavā kho puthujjano attanā maraṇadhammo samāno maraṇaṁ anatīto paraṁ mataṁ disvā aṭṭīyati harāyati jigucchati attānaṁyeva atisitvā:
'When an uneducated ordinary person—who is liable to die, not being exempt from death—sees someone else who is dead, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation.

‘ahampi khomhi maraṇadhammo, maraṇaṁ anatīto, ahaṁ ceva kho pana maraṇadhammo samāno maraṇaṁ anatīto paraṁ mataṁ disvā aṭṭīyeyyaṁ harāyeyyaṁ jiguccheyyaṁ, na metaṁ assa patirūpan’ti.
But since I, too, am liable to die, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is dead.’

Tassa mayhaṁ, bhikkhave, iti paṭisañcikkhato yo jīvite jīvitamado so sabbaso pahīyīti.
Reflecting like this, I entirely gave up the vanity of life.

Tayome, bhikkhave, madā.
There are these three vanities.

Katame tayo?
What three?

Yobbanamado, ārogyamado, jīvitamado.
The vanity of youth, of health, and of life.

Yobbanamadamatto vā, bhikkhave, assutavā puthujjano kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
Intoxicated with the vanity of youth, an uneducated ordinary person does bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Ārogyamadamatto vā, bhikkhave, assutavā puthujjano …pe…
Intoxicated with the vanity of health …

jīvitamadamatto vā, bhikkhave, assutavā puthujjano kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
Intoxicated with the vanity of life, an uneducated ordinary person does bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yobbanamadamatto vā, bhikkhave, bhikkhu sikkhaṁ paccakkhāya hīnāyāvattati.
Intoxicated with the vanity of youth, health, or life, a mendicant rejects the training and returns to a lesser life.

Ārogyamadamatto vā, bhikkhave, bhikkhu …pe…

jīvitamadamatto vā, bhikkhave, bhikkhu sikkhaṁ paccakkhāya hīnāyāvattatīti.

Byādhidhammā jarādhammā,
For others, sickness is natural,

atho maraṇadhammino;
and so are old age and death.

Yathādhammā tathāsantā,
Though this is how their nature is,

jigucchanti puthujjanā.
ordinary people feel disgusted.

Ahañce taṁ jiguccheyyaṁ,
If I were to be disgusted

evaṁdhammesu pāṇisu;
with creatures whose nature is such,

Na metaṁ patirūpassa,
it would not be appropriate for me,

mama evaṁ vihārino.
since my life is just the same.

Sohaṁ evaṁ viharanto,
Living in such a way,

ñatvā dhammaṁ nirūpadhiṁ;
I understood the reality without attachments.

Ārogye yobbanasmiñca,
I mastered all vanities—

jīvitasmiñca ye madā.
of health, of youth,

Sabbe made abhibhosmi,
and even of life—

Nekkhamme daṭṭhu khemataṁ;
seeing safety in renunciation.

Tassa me ahu ussāho,
Zeal sprang up in me

Nibbānaṁ abhipassato.
as I looked to extinguishment.

Nāhaṁ bhabbo etarahi,
Now I’m unable

Kāmāni paṭisevituṁ;
to indulge in sensual pleasures;

Anivatti bhavissāmi,
there’s no turning back,

Brahmacariyaparāyaṇo”ti.
until the spiritual life is complete.”

Navamaṁ.

40. Ādhipateyyasutta
40. In Charge

“Tīṇimāni, bhikkhave, ādhipateyyāni.
“There are, mendicants, these three things to put in charge.

Katamāni tīṇi?
What three?

Attādhipateyyaṁ, lokādhipateyyaṁ, dhammādhipateyyaṁ.
Putting oneself, the world, or the teaching in charge.

Katamañca, bhikkhave, attādhipateyyaṁ?
And what, mendicants, is putting oneself in charge?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘na kho panāhaṁ cīvarahetu agārasmā anagāriyaṁ pabbajito.
‘I didn’t go forth from the lay life to homelessness for the sake of a robe,

Na piṇḍapātahetu, na senāsanahetu, na itibhavābhavahetu agārasmā anagāriyaṁ pabbajito.
alms-food, lodgings, or rebirth in this or that state.

Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto.
But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering.

Appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti.
And I thought, “Hopefully I can find an end to this entire mass of suffering.”

Ahañceva kho pana yādisake kāme ohāya agārasmā anagāriyaṁ pabbajito tādisake vā kāme pariyeseyyaṁ tato vā pāpiṭṭhatare, na metaṁ patirūpan’ti.
But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.’

So iti paṭisañcikkhati:
Then they reflect:

‘āraddhaṁ kho pana me vīriyaṁ bhavissati asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggan’ti.
‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’

So attānaṁyeva adhipatiṁ karitvā akusalaṁ pajahati, kusalaṁ bhāveti, sāvajjaṁ pajahati, anavajjaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure.

Idaṁ vuccati, bhikkhave, attādhipateyyaṁ.
This is called putting oneself in charge.

Katamañca, bhikkhave, lokādhipateyyaṁ?
And what, mendicants, is putting the world in charge?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘na kho panāhaṁ cīvarahetu agārasmā anagāriyaṁ pabbajito.
‘I didn’t go forth from the lay life to homelessness for the sake of a robe,

Na piṇḍapātahetu, na senāsanahetu, na itibhavābhavahetu agārasmā anagāriyaṁ pabbajito.
alms-food, lodgings, or rebirth in this or that state.

Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto.
But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering.

Appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.
And I thought, “Hopefully I can find an end to this entire mass of suffering.”

Ahañceva kho pana evaṁ pabbajito samāno kāmavitakkaṁ vā vitakkeyyaṁ, byāpādavitakkaṁ vā vitakkeyyaṁ, vihiṁsāvitakkaṁ vā vitakkeyyaṁ, mahā kho panāyaṁ lokasannivāso.
And now, since I’ve now gone forth, I might have sensual, malicious, or cruel thoughts. But the population of the world is large,

Mahantasmiṁ kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno.
and there are ascetics and brahmins who have psychic power—they’re clairvoyant, and can read the minds of others.

Te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṁ pajānanti.
They see far without being seen, even by those close; and they understand the minds of others.

Tepi maṁ evaṁ jāneyyuṁ:
They would know me:

‘passatha, bho, imaṁ kulaputtaṁ saddhā agārasmā anagāriyaṁ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti.
“Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.”

devatāpi kho santi iddhimantiniyo dibbacakkhukā paracittaviduniyo.
And there are deities, too, who have psychic power—they’re clairvoyant, and can read the minds of others.

Tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṁ jānanti.
They see far without being seen, even by those close; and they understand the minds of others.

Tāpi maṁ evaṁ jāneyyuṁ:
They would know me:

‘passatha, bho, imaṁ kulaputtaṁ saddhā agārasmā anagāriyaṁ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti.
“Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.”’

So iti paṭisañcikkhati:
Then they reflect:

‘āraddhaṁ kho pana me vīriyaṁ bhavissati asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggan’ti.
‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’

So lokaṁyeva adhipatiṁ karitvā akusalaṁ pajahati, kusalaṁ bhāveti, sāvajjaṁ pajahati, anavajjaṁ bhāveti, suddhaṁ

attānaṁ pariharati.
Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure.

Idaṁ vuccati, bhikkhave, lokādhipateyyaṁ.
This is called putting the world in charge.

Katamañca, bhikkhave, dhammādhipateyyaṁ?
And what, mendicants, is putting the teaching in charge?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'na kho panāhaṁ cīvarahetu agārasmā anagāriyaṁ pabbajito.
'I didn't go forth from the lay life to homelessness for the sake of a robe,

Na piṇḍapātahetu, na senāsanahetu, na itibhavābhavahetu agārasmā anagāriyaṁ pabbajito.
alms-food, lodgings, or rebirth in this or that state.

Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto.
But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering.

Appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti.
And I thought, "Hopefully I can find an end to this entire mass of suffering."

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhīti.
The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that

sensible people can know it for themselves.

Santi kho pana me sabrahmacārī jānaṁ passaṁ viharanti.
I have spiritual companions who live knowing and seeing.

Ahañceva kho pana evaṁ svākkhāte dhammavinaye pabbajito samāno kusīto vihareyyaṁ pamatto, na metaṁ assa patirūpan'ti.
Now that I've gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.'

So iti paṭisañcikkhati:
Then they reflect:

'āraddhaṁ kho pana me vīriyaṁ bhavissati asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggan'ti.
'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.'

So dhammaṁyeva adhipatiṁ karitvā akusalaṁ pajahati, kusalaṁ bhāveti, sāvajjaṁ pajahati, anavajjaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure.

Idaṁ vuccati, bhikkhave, dhammādhipateyyaṁ.
This is called putting the teaching in charge.

Imāni kho, bhikkhave, tīṇi ādhipateyyānīti.
These are the three things to put in charge.

Natthi loke raho nāma,
There's no privacy in the world,

pāpakammaṁ pakubbato;
for someone who does bad deeds.

Attā te purisa jānāti,
You'll know for yourself,

saccaṁ vā yadi vā musā.
whether you've lied or told the truth.

Kalyāṇaṁ vata bho sakkhi,
When you witness your good self,

attānaṁ atimaññasi;
you despise it;

Yo santaṁ attani pāpaṁ,
while you disguise

attānaṁ parigūhasi.
your bad self inside yourself.

Passanti devā ca tathāgatā ca,
The gods and the Realized One see

Lokasmiṁ bālaṁ visamaṁ carantaṁ;
the fool who lives unjustly in the world.

Tasmā hi attādhipateyyako ca,
So with yourself in charge, live mindfully;

Lokādhipo ca nipako ca jhāyī;
with the world in charge, be alert and practice absorption;

Dhammādhipo ca anudhammacārī,
with the teaching in charge, live in line with that teaching:

Na hīyati saccaparakkamo muni.
a sage who tries for the truth doesn't deteriorate.

Pasayha māraṁ abhibhuyya antakaṁ,
Māra's destroyed; the terminator's overcome:

Yo ca phusī jātikkhayaṁ padhānavā;
one who strives reaches the end of rebirth.

So tādiso lokavidū sumedho,
One such, clever, knowing the world—

Sabbesu dhammesu atammayo munī”ti.
that sage identifies with nothing at all.”

Dasamaṁ.

Devadūtavaggo catuttho.

Tassuddānaṁ

Brahma ānanda sāriputto,

Nidānaṁ hatthakena ca;

Dūtā duve ca rājāno,

Sukhumālādhipateyyena cāti.

41. Sammukhībhāvasutta
41. Present

“Tiṇṇaṁ, bhikkhave, sammukhībhāvā saddho kulaputto bahuṁ puññaṁ pasavati.
“Mendicants, when three things are present, a faithful gentleman makes much merit.

Katamesaṁ tiṇṇaṁ?
What three?

Saddhāya, bhikkhave, sammukhībhāvā saddho kulaputto bahuṁ puññaṁ pasavati.
When faith is present,

Deyyadhammassa, bhikkhave, sammukhībhāvā saddho kulaputto bahuṁ puññaṁ pasavati.
when a gift to give is present,

Dakkhiṇeyyānaṁ, bhikkhave, sammukhībhāvā saddho kulaputto bahuṁ puññaṁ pasavati.
and when those worthy of a religious donation are present.

Imesaṁ kho, bhikkhave, tiṇṇaṁ sammukhībhāvā saddho kulaputto bahuṁ puññaṁ pasavatī”ti.
When these three things are present, a faithful gentleman makes much merit.”

Paṭhamaṁ.

42. Tiṭhānasutta
42. Three Grounds

“Tīhi, bhikkhave, ṭhānehi saddho pasanno veditabbo.
“There are three grounds, mendicants, by which a person with faith and confidence can be known.

Katamehi tīhi?
What three?

Sīlavantānaṁ dassanakāmo hoti, saddhammaṁ sotukāmo hoti, vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato.
They like to see ethical people. They like to hear the true teaching. And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Imehi kho, bhikkhave, tīhi ṭhānehi saddho pasanno veditabbo.
These are the three grounds by which a person with faith and confidence can be known.

Dassanakāmo sīlavataṁ,
They like to see ethical people;

saddhammaṁ sotumicchati;
they want to hear the true teaching;

Vinaye maccheramalaṁ,
they’ve driven out the stain of stinginess:

sa ve saddhoti vuccatī”ti.
that’s who’s called a person of faith.”

Dutiyaṁ.

43. Atthavasasutta
43. Good Reasons

“Tayo, bhikkhave, atthavase sampassamānena alameva paresaṁ dhammaṁ desetuṁ.
“Mendicants, taking three reasons into consideration provides quite enough motivation to teach Dhamma to another.

Katame tayo?
What three?

Yo dhammaṁ deseti so atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
When the teacher understands the meaning and the teaching.

Yo dhammaṁ suṇāti so atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
When the audience understands the meaning and the teaching.

Yo ceva dhammaṁ deseti yo ca dhammaṁ suṇāti ubho atthappaṭisaṁvedino ca honti dhammappaṭisaṁvedino ca.
When both the teacher and the audience understand the meaning and the teaching.

Ime kho, bhikkhave, tayo atthavase sampassamānena alameva paresaṁ dhammaṁ desetun”ti.
Taking these three reasons into consideration provides quite enough motivation to teach Dhamma to another.”

Tatiyaṁ.

44. Kathāpavattisutta
44. When Conversation Flows

“Tīhi, bhikkhave, ṭhānehi kathā pavattinī hoti.
“In three situations, mendicants, conversation flows.

Katamehi tīhi?
What three?

Yo dhammaṁ deseti so atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
When the teacher understands the meaning and the teaching.

Yo dhammaṁ suṇāti so atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
When the audience understands the meaning and the teaching.

Yo ceva dhammaṁ deseti yo ca dhammaṁ suṇāti ubho atthappaṭisaṁvedino ca honti dhammappaṭisaṁvedino ca.
When both the teacher and the audience understand the meaning and the teaching.

Imehi kho, bhikkhave, tīhi ṭhānehi kathā pavattinī hotī”ti.
These are the three situations in which conversation flows.”

Catutthaṁ.

45. Paṇḍitasutta
45. Wise

“Tīṇimāni, bhikkhave, paṇḍitapaññattāni sappurisapaññattāni.
“Mendicants, these three things are recommended by wise and good people.

Katamāni tīṇi?
What three?

Dānaṁ, bhikkhave, paṇḍitapaññattaṁ sappurisapaññattaṁ.
Giving,

Pabbajjā, bhikkhave, paṇḍitapaññattā sappurisapaññattā.
going forth,

Mātāpitūnaṁ, bhikkhave, upaṭṭhānaṁ paṇḍitapaññattaṁ sappurisapaññattaṁ.
and taking care of your mother and father.

Imāni kho, bhikkhave, tīṇi paṇḍitapaññattāni sappurisapaññattānīti.
These are the three things recommended by wise and good people.

Sabbhi dānaṁ upaññattaṁ,
The virtuous recommend giving,

ahiṁsā saṁyamo damo;
harmlessness, restraint, and taming;

Mātāpitu upaṭṭhānaṁ,
looking after your mother and father,

santānaṁ brahmacārinaṁ.

and peaceful spiritual practitioners.

Sataṁ etāni ṭhānāni,
These are the things recommended by the good,

yāni sevetha paṇḍito;
which the astute should cultivate.

Ariyo dassanasampanno,
A noble one, having vision,

sa lokaṁ bhajate sivan”ti.
will enjoy a world of grace.”

Pañcamaṁ.

46. Sīlavantasutta
46. Ethical

“Yaṁ, bhikkhave, sīlavanto pabbajitā gāmaṁ vā nigamaṁ vā upanissāya viharanti.
“Mendicants, when ethical renunciates are supported by a town or village,

Tattha manussā tīhi ṭhānehi bahuṁ puññaṁ pasavanti.
the people there make much merit in three ways.

Katamehi tīhi?
What three?

Kāyena, vācāya, manasā.
By way of body, speech, and mind.

Yaṁ, bhikkhave, sīlavanto pabbajitā gāmaṁ vā nigamaṁ vā upanissāya viharanti.
When ethical renunciates are supported by a town or village,

Tattha manussā imehi tīhi ṭhānehi bahuṁ puññaṁ pasavantī”ti.
the people there make much merit in these three ways.”

Chaṭṭhaṁ.

47. Saṅkhatalakkhaṇasutta
47. Characteristics of the Conditioned

“Tīṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇāni.
“Mendicants, conditioned phenomena have these three characteristics.

Katamāni tīṇi?
What three?

Uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
Arising is evident, vanishing is evident, and change while persisting is evident.

Imāni kho, bhikkhave, tīṇi saṅkhatassa saṅkhatalakkhaṇānī”ti.
These are the three characteristics of conditioned phenomena.”

Sattamaṁ.

Asaṅkhatalakkhaṇasutta
Characteristics of the Unconditioned

“Tīṇimāni, bhikkhave, asaṅkhatassa asaṅkhatalakkhaṇāni.
“Unconditioned phenomena have these three characteristics.

Katamāni tīṇi?
What three?

Na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṁ paññāyati.

No arising is evident, no vanishing is evident, and no change while persisting is evident.

Imāni kho, bhikkhave, tīṇi asaṅkhatassa asaṅkhatalakkhaṇānī”ti.
These are the three characteristics of unconditioned phenomena.”

Aṭṭhamaṁ.

48. Pabbatarājasutta
48. The King of Mountains

“Himavantaṁ, bhikkhave, pabbatarājaṁ nissāya mahāsālā tīhi vaḍḍhīhi vaḍḍhanti.
“Mendicants, great sal trees grow in three ways supported by the Himalayas, the king of mountains.

Katamāhi tīhi?
What three?

Sākhāpattapalāsena vaḍḍhanti, tacapapaṭikāya vaḍḍhanti, pheggusārena vaḍḍhanti.
The branches, leaves, and foliage; the bark and shoots; and the softwood and heartwood.

Himavantaṁ, bhikkhave, pabbatarājaṁ nissāya mahāsālā imāhi tīhi vaḍḍhīhi vaḍḍhanti.
Great sal trees grow in these three ways supported by the Himalayas, the king of mountains.

Evamevaṁ kho, bhikkhave, saddhaṁ kulapatiṁ nissāya anto jano tīhi vaḍḍhīhi vaḍḍhati.
In the same way, a family grows in three ways supported by a family head with faith.

Katamāhi tīhi?
What three?

Saddhāya vaḍḍhati, sīlena vaḍḍhati, paññāya vaḍḍhati.
Faith, ethics, and wisdom.

Saddhaṁ, bhikkhave, kulapatiṁ nissāya anto jano imāhi tīhi vaḍḍhīhi vaḍḍhatīti.
A family grows in these three ways supported by a family head with faith.

Yathāpi pabbato selo,
Supported by the mountain crags

araññasmiṁ brahāvane;
in the wilds, the formidable forest,

Taṁ rukkhā upanissāya,
the tree grows

vaḍḍhante te vanappatī.
to become lord of the forest.

Tatheva sīlasampannaṁ,
So too, when the family head

saddhaṁ kulapatiṁ idha;
is ethical and faithful,

Upanissāya vaḍḍhanti,
supported by them, they grow:

puttadārā ca bandhavā;
children, partners, and kin,

Amaccā ñātisaṅghā ca,
colleagues, relatives,

ye cassa anujīvino.
and those dependent for their livelihood.

Tyāssa sīlavato sīlaṁ,
Seeing the ethical conduct of the virtuous,

cāgaṁ sucaritāni ca;
the generosity and good deeds,

Passamānānukubbanti,
those who see clearly

attamatthaṁ vicakkhaṇā.
do likewise.

Idha dhammaṁ caritvāna,
Having practiced the teaching here,

maggaṁ sugatigāminaṁ;
the path that goes to a good place,

Nandino devalokasmiṁ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

Navamaṁ.

49. Ātappakaraṇīyasutta
49. Keen

“Tīhi, bhikkhave, ṭhānehi ātappaṁ karaṇīyaṁ.
“In three situations, mendicants, you should be keen.

Katamehi tīhi?
What three?

Anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya ātappaṁ karaṇīyaṁ, anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya ātappaṁ karaṇīyaṁ, uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsanāya ātappaṁ karaṇīyaṁ.
You should be keen to prevent bad, unskillful qualities from arising. You should be keen to give rise to skillful qualities. And you should be keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening.

Imehi tīhi, bhikkhave, ṭhānehi ātappaṁ karaṇīyaṁ.
In these three situations, you should be keen.

Yato kho, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya ātappaṁ karoti, anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya ātappaṁ karoti, uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsanāya ātappaṁ karoti.
It’s a mendicant who is keen to prevent bad, unskillful qualities from arising. They’re keen to give rise to skillful qualities. And they’re keen

to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening.

Ayaṁ vuccati, bhikkhave, bhikkhu ātāpī nipako sato sammā dukkhassa antakiriyāyā”ti.
This is called a mendicant who is keen, alert, and mindful so as to rightly make an end of suffering.”

Dasamaṁ.

50. Mahācorasutta
50. A Master Thief

“Tīhi, bhikkhave, aṅgehi samannāgato mahācoro sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati.
“Mendicants, a master thief with three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

Katamehi tīhi?
What three?

Idha, bhikkhave, mahācoro visamanissito ca hoti, gahananissito ca hoti, balavanissito ca hoti.
A master thief relies on uneven ground, on thick cover, and on powerful individuals.

Kathañca, bhikkhave, mahācoro visamanissito hoti?
And how does a master thief rely on uneven ground?

Idha, bhikkhave, mahācoro nadīviduggaṁ vā nissito hoti pabbatavisamaṁ vā.
It’s when a master thief relies on inaccessible riverlands or rugged mountains.

Evaṁ kho, bhikkhave, mahācoro visamanissito hoti.
That’s how a master thief relies on uneven ground.

Kathañca, bhikkhave, mahācoro gahananissito hoti?
And how does a master thief rely on thick cover?

Idha, bhikkhave, mahācoro tiṇagahanaṁ vā nissito hoti, rukkhagahanaṁ vā rodhaṁ vā mahāvanasaṇḍaṁ vā.
It's when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood.

Evaṁ kho, bhikkhave, mahācoro gahananissito hoti.
That's how a master thief relies on thick cover.

Kathañca, bhikkhave, mahācoro balavanissito hoti?
And how does a master thief rely on powerful individuals?

Idha, bhikkhave, mahācoro rājānaṁ vā rājamahāmattānaṁ vā nissito hoti.
It's when a master thief relies on rulers or their ministers.

Tassa evaṁ hoti:
They think:

'sace maṁ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇissantī'ti.
'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.'

Sace naṁ koci kiñci āha, tyāssa rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇanti.
And that's exactly what happens.

Evaṁ kho, bhikkhave, mahācoro balavanissito hoti.
That's how a master thief relies on powerful individuals.

Ime kho, bhikkhave, tīhi aṅgehi samannāgato mahācoro sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati.
A master thief with these three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

Evamevaṁ kho, bhikkhave, tīhi aṅgehi samannāgato pāpabhikkhu khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca

hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi tīhi?
What three?

Idha, bhikkhave, pāpabhikkhu visamanissito ca hoti gahananissito ca balavanissito ca.
A bad mendicant relies on uneven ground, on thick cover, and on powerful individuals.

Kathañca, bhikkhave, pāpabhikkhu visamanissito hoti?
And how does a bad mendicant rely on uneven ground?

Idha, bhikkhave, pāpabhikkhu visamena kāyakammena samannāgato hoti, visamena vacīkammena samannāgato hoti, visamena manokammena samannāgato hoti.
It's when a bad mendicant has unethical conduct by way of body, speech, and mind.

Evaṁ kho, bhikkhave, pāpabhikkhu visamanissito hoti.
That's how a bad mendicant relies on uneven ground.

Kathañca, bhikkhave, pāpabhikkhu gahananissito hoti?
And how does a bad mendicant rely on thick cover?

Idha, bhikkhave, pāpabhikkhu micchādiṭṭhiko hoti, antaggāhikāya diṭṭhiyā samannāgato hoti.
It's when a bad mendicant has wrong view, he's attached to an extremist view.

Evaṁ kho, bhikkhave, pāpabhikkhu gahananissito hoti.
That's how a bad mendicant relies on thick cover.

Kathañca, bhikkhave, pāpabhikkhu balavanissito hoti?

And how does a bad mendicant rely on powerful individuals?

Idha, bhikkhave, pāpabhikkhu rājānaṁ vā rājamahāmattānaṁ vā nissito hoti.
It's when a bad mendicant relies on rulers or their ministers.

Tassa evaṁ hoti:
They think:

'sace maṁ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇissantī'ti.
'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.'

Sace naṁ koci kiñci āha, tyāssa rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇanti.
And that's exactly what happens.

Evaṁ kho, bhikkhave, pāpabhikkhu balavanissito hoti.
That's how a bad mendicant relies on powerful individuals.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato pāpabhikkhu khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavatī"ti.
When a bad mendicant has these three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma."

Ekādasamaṁ.

Cūḷavaggo pañcamo.

Tassuddānaṁ

Sammukhī ṭhānatthavasaṁ,
pavatti paṇḍita sīlavaṁ;

Saṅkhataṁ pabbatātappaṁ,
mahācorenekādasāti.

Paṭhamo paṇṇāsako samatto.

51. Paṭhamadvebrāhmaṇasutta
51. Two Brahmins (1st)

Atha kho dve brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā vīsavassasatikā jātiyā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te brāhmaṇā bhagavantaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side, and said to the Buddha:

“mayamassu, bho gotama, brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā vīsavassasatikā jātiyā;
“We brahmins, Master Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old.

te camhā akatakalyāṇā akatakusalā akatabhīruttāṇā.
And we haven’t done what is good and skillful, nor have we made a shelter from fear.

Ovadatu no bhavaṁ gotamo, anusāsatu no bhavaṁ gotamo yaṁ amhākaṁ assa dīgharattaṁ hitāya sukhāyā”ti.

Advise us, Master Gotama, instruct us! It will be for our lasting welfare and happiness."

"Taggha tumhe, brāhmaṇā, jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā vīsavassasatikā jātiyā;
"Indeed, brahmins, you're old, elderly and senior.

te cattha akatakalyāṇā akatakusalā akatabhīruttāṇā.
And you haven't done what is good and skillful, nor have you made a shelter from fear.

Upanīyati kho ayaṁ, brāhmaṇā, loko jarāya byādhinā maraṇena.
This world is led on by old age, sickness, and death.

Evaṁ upanīyamāne kho, brāhmaṇā, loke jarāya byādhinā maraṇena, yo idha kāyena saṁyamo vācāya saṁyamo manasā saṁyamo, taṁ tassa petassa tāṇañca leṇañca dīpañca saraṇañca parāyaṇañcāti.
But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.

Upanīyati jīvitamappamāyu,
This life, so very short, is led onward.

Jarūpanītassa na santi tāṇā;
There's no shelter for someone who's been led on by old age.

Etaṁ bhayaṁ maraṇe pekkhamāno,
Seeing this peril in death,

Puññāni kayirātha sukhāvahāni.
you should do good deeds that bring happiness.

Yodha kāyena saṁyamo,
The restraint practiced here—

Vācāya uda cetasā;
of body, speech, and mind—

Taṁ tassa petassa sukhāya hoti,
leads the departed to happiness,

Yaṁ jīvamāno pakaroti puññan”ti.
as the good deeds done while living.”

Paṭhamaṁ.

52. Dutiyadvebrāhmaṇasutta
52. Two Brahmins (2nd)

Atha kho dve brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā vīsavassasatikā jātiyā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te brāhmaṇā bhagavantaṁ etadavocuṁ:
Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, being a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“mayamassu, bho gotama, brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā vīsavassasatikā jātiyā;
“We brahmins, Master Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old.

te camhā akatakalyāṇā akatakusalā akatabhīruttāṇā.
And we haven’t done what is good and skillful, nor have we made a shelter from fear.

Ovadatu no bhavaṁ gotamo, anusāsatu no bhavaṁ gotamo yaṁ amhākaṁ assa dīgharattaṁ hitāya sukhāyā”ti.
Advise us, Master Gotama, instruct us! It will be for our lasting welfare and happiness.”

“Taggha tumhe, brāhmaṇā, jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā vīsavassasatikā jātiyā;
“Indeed, brahmins, you’re old, elderly and senior.

te cattha akatakalyāṇā akatakusalā akatabhīruttāṇā.
And you haven't done what is good and skillful, nor have you made a shelter from fear.

Āditto kho ayaṁ, brāhmaṇā, loko jarāya byādhinā maraṇena.
This world is burning with old age, sickness, and death.

Evaṁ āditte kho, brāhmaṇā, loke jarāya byādhinā maraṇena, yo idha kāyena saṁyamo vācāya saṁyamo manasā saṁyamo, taṁ tassa petassa tāṇañca leṇañca dīpañca saraṇañca parāyaṇañcāti.
But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.

Ādittasmiṁ agārasmiṁ,
When your house is on fire,

yaṁ nīharati bhājanaṁ;
you rescue the pot

Taṁ tassa hoti atthāya,
that's useful,

no ca yaṁ tattha ḍayhati.
not the one that's burnt.

Evaṁ āditto kho loko,
And as the world is on fire

jarāya maraṇena ca;
with old age and death,

Nīharetheva dānena,
you should rescue by giving,

dinnaṁ hoti sunīhataṁ.
for what's given is rescued.

Yodha kāyena saṁyamo,

The restraint practiced here—

Vācāya uda cetasā;
of body, speech, and mind—

Taṁ tassa petassa sukhāya hoti,
leads the departed to happiness,

Yaṁ jīvamāno pakaroti puññan”ti.
as the good deeds done while living.”

Dutiyaṁ.

53. Aññatarabrāhmaṇasutta
53. A Certain Brahmin

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi …pe… ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
Then a brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“‘sandiṭṭhiko dhammo sandiṭṭhiko dhammo’ti, bho gotama, vuccati.
“Master Gotama, they speak of ‘a teaching visible in this very life’.

Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti?
In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
“A greedy person, overcome and overwhelmed by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Ratto kho …pe… kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.

Rāge pahīne neva kāyena duccaritaṁ carati, na vācāya duccaritaṁ carati, na manasā duccaritaṁ carati.

Ratto kho …pe… attatthampi yathābhūtaṁ nappajānāti, paratthampi yathābhūtaṁ nappajānāti, ubhayatthampi yathābhūtaṁ nappajānāti.

Rāge pahīne attatthampi yathābhūtaṁ pajānāti, paratthampi yathābhūtaṁ pajānāti, ubhayatthampi yathābhūtaṁ pajānāti.

Evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti …pe….
This is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Dose pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
When hate has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti …pe….
This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can

know it for themselves.

Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Evaṁ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī"ti.
This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
"Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Tatiyaṁ.

54. Paribbājakasutta
54. A Wanderer

Atha kho aññataro brāhmaṇaparibbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho so brāhmaṇaparibbājako bhagavantaṁ etadavoca:
Then a brahmin wanderer went up to the Buddha … Seated to one side he said to the Buddha:

“‘sandiṭṭhiko dhammo sandiṭṭhiko dhammo’ti, bho gotama, vuccati.
“Master Gotama, they speak of ‘a teaching visible in this very life’.

Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti?
In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.

When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
A greedy person does bad things by way of body, speech, and mind.

Rāge pahīne neva kāyena duccaritaṁ carati, na vācāya duccaritaṁ carati, na manasā duccaritaṁ carati.
When greed has been given up, they don't do bad things by way of body, speech, and mind.

Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attatthampi yathābhūtaṁ nappajānāti, paratthampi yathābhūtaṁ nappajānāti, ubhayatthampi yathābhūtaṁ nappajānāti.
A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both.

Rāge pahīne attatthampi yathābhūtaṁ pajānāti, paratthampi yathābhūtaṁ pajānāti, ubhayatthampi yathābhūtaṁ pajānāti.
When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both.

Evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti …pe….
This is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Duṭṭho kho, brāhmaṇa, dosena …pe…
A hateful person …

mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto, kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
A deluded person does bad things by way of body, speech, and mind.

Mohe pahīne neva kāyena duccaritaṁ carati, na vācāya duccaritaṁ carati, na manasā duccaritaṁ carati.
When delusion has been given up, they don't do bad things by way of body, speech, and mind.

Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto attatthampi yathābhūtaṁ nappajānāti, paratthampi yathābhūtaṁ nappajānāti, ubhayatthampi yathābhūtaṁ nappajānāti.
A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both.

Mohe pahīne attatthampi yathābhūtaṁ pajānāti, paratthampi yathābhūtaṁ pajānāti, ubhayatthampi yathābhūtaṁ pajānāti.
When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both.

Evaṁ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī"ti.
This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can

know it for themselves.”

“Abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Catutthaṁ.

55. Nibbutasutta
55. Extinguished

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
Then the brahmin Jāṇussoṇi went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“‘sandiṭṭhikaṁ nibbānaṁ sandiṭṭhikaṁ nibbānan’ti, bho gotama, vuccati.
“Master Gotama, they say that ‘extinguishment is visible in this very life’.

Kittāvatā nu kho, bho gotama, sandiṭṭhikaṁ nibbānaṁ hoti akālikaṁ ehipassikaṁ opaneyyikaṁ paccattaṁ veditabbaṁ viññūhī”ti?
In what way is extinguishment visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Evampi kho, brāhmaṇa, sandiṭṭhikaṁ nibbānaṁ hoti.
This is how extinguishment is visible in this very life.

Duṭṭho kho, brāhmaṇa …pe…
A hateful person …

mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

Mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Evampi kho, brāhmaṇa, sandiṭṭhikaṁ nibbānaṁ hoti.
This, too, is how extinguishment is visible in this very life.

Yato kho ayaṁ, brāhmaṇa, anavasesaṁ rāgakkhayaṁ paṭisaṁvedeti, anavasesaṁ dosakkhayaṁ paṭisaṁvedeti, anavasesaṁ mohakkhayaṁ paṭisaṁvedeti;
When you experience the ending of greed, hate, and delusion without anything left over,

evaṁ kho, brāhmaṇa, sandiṭṭhikaṁ nibbānaṁ hoti akālikaṁ ehipassikaṁ opaneyyikaṁ paccattaṁ veditabbaṁ viññūhī”ti.
that’s how extinguishment is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Pañcamaṁ.

Aṅguttara Nikāya 3
Numbered Discourses 3

6. Brāhmaṇavagga
6. Brahmins

56. Palokasutta

56. Falling Apart

Atha kho aññataro brāhmaṇamahāsālo yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so brāhmaṇamahāsālo bhagavantaṁ etadavoca:
Then a well-to-do Brahmin went up to the Buddha, and seated to one side he said to him:

“sutaṁ metaṁ, bho gotama, pubbakānaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“Master Gotama, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘pubbe sudaṁ ayaṁ loko avīci mañño phuṭo ahosi manussehi, kukkuṭasaṁpātikā gāmanigamarājadhāniyo’ti.
‘In the old days this world was as crowded as hell, just full of people. The villages, towns and capital cities were no more than a chicken’s flight apart.’

Ko nu kho, bho gotama, hetu ko paccayo yenetarahi manussānaṁ khayo hoti, tanuttaṁ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā honti, janapadāpi ajanapadā hontī”ti?
What is the cause, sir, what is the reason why these days human numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?”

“Etarahi, brāhmaṇa, manussā adhammarāgarattā visamalobhābhibhūtā micchādhammaparetā.
“These days, brahmin, humans just love illicit desire. They’re overcome by immoral greed, and mired in wrong thoughts.

Te adhammarāgarattā visamalobhābhibhūtā micchādhammaparetā tiṇhāni satthāni gahetvā aññamaññaṁ jīvitā voropenti, tena bahū manussā kālaṁ karonti.
Taking up sharp knives, they murder each other. And so many people perish.

Ayampi kho, brāhmaṇa, hetu ayaṁ paccayo yenetarahi manussānaṁ khayo hoti, tanuttaṁ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā honti, janapadāpi ajanapadā honti.
This is the cause, this is the reason why these days human numbers have dwindled.

Puna caparaṁ, brāhmaṇa, etarahi manussā adhammarāgarattā visamalobhābhibhūtā micchādhammaparetā.
Furthermore, because these days humans just love illicit desire …

Tesaṁ adhammarāgarattānaṁ visamalobhābhibhūtānaṁ micchādhammaparetānaṁ devo na sammādhāraṁ anuppavecchati.
the heavens don’t provide enough rain,

Tena dubbhikkhaṁ hoti dussassaṁ setaṭṭhikaṁ salākāvuttaṁ.
so there’s famine, a bad harvest, with blighted crops that turn to straw.

Tena bahū manussā kālaṁ karonti.
And so many people perish.

Ayampi kho, brāhmaṇa, hetu ayaṁ paccayo yenetarahi manussānaṁ khayo hoti, tanuttaṁ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā honti, janapadāpi ajanapadā honti.
This is the cause, this is the reason why these days human numbers have dwindled.

Puna caparaṁ, brāhmaṇa, etarahi manussā adhammarāgarattā visamalobhābhibhūtā micchādhammaparetā.

Furthermore, because these days humans just love illicit desire …

Tesaṁ adhammarāgarattānaṁ visamalobhābhibhūtānaṁ micchādhammaparetānaṁ yakkhā vāḷe amanusse ossajjanti, tena bahū manussā kālaṁ karonti.
native spirits let vicious monsters loose. And so many people perish.

Ayampi kho, brāhmaṇa, hetu ayaṁ paccayo yenetarahi manussānaṁ khayo hoti, tanuttaṁ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā honti, janapadāpi ajanapadā hontī”ti.
This is the cause, this is the reason why these days human numbers have dwindled.”

“Abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Chaṭṭhaṁ.

57. Vacchagottasutta
57. With Vacchagotta

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“sutaṁ metaṁ, bho gotama, samaṇo gotamo evamāha:
“I have heard, Master Gotama, that the ascetic Gotama says this:

‘mayhameva dānaṁ dātabbaṁ, nāññesaṁ dānaṁ dātabbaṁ;
‘Gifts should only be given to me, not to others.

mayhameva sāvakānaṁ dānaṁ dātabbaṁ, nāññesaṁ sāvakānaṁ dānaṁ dātabbaṁ;
Gifts should only be given to my disciples, not to the disciples of others.

mayhameva dinnaṁ mahapphalaṁ, nāññesaṁ dinnaṁ mahapphalaṁ;
Only what is given to me is very fruitful, not what is given to others.

mayhameva sāvakānaṁ dinnaṁ mahapphalaṁ, nāññesaṁ sāvakānaṁ dinnaṁ mahapphalan’ti.
Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’

Ye te, bho gotama, evamāhaṁsu ‘samaṇo gotamo evamāha:

“mayhameva dānaṁ dātabbaṁ, nāññesaṁ dānaṁ dātabbaṁ.

Mayhameva sāvakānaṁ dānaṁ dātabbaṁ, nāññesaṁ sāvakānaṁ dānaṁ dātabbaṁ.

Mayhameva dinnaṁ mahapphalaṁ, nāññesaṁ dinnaṁ mahapphalaṁ.

Mayhameva sāvakānaṁ dinnaṁ mahapphalaṁ, nāññesaṁ sāvakānaṁ dinnaṁ mahapphalan”’ti.

Kacci te bhoto gotamassa vuttavādino na ca bhavantaṁ gotamaṁ abhūtena abbhācikkhanti, dhammassa cānudhammaṁ byākaronti, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgacchati?
I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

Anabbhakkhātukāmā hi mayaṁ bhavantaṁ gotaman”ti.
For we don’t want to misrepresent Master Gotama.”

“Ye te, vaccha, evamāhaṁsu:
“Vaccha, those who say this

‘samaṇo gotamo evamāha:

“mayhameva dānaṁ dātabbaṁ …pe…

nāññesaṁ sāvakānaṁ dinnaṁ mahapphalan”’ti

na me te vuttavādino. Abbhācikkhanti ca pana maṁ asatā abhūtena.
do not repeat what I have said. They misrepresent me with what is false and untrue.

Yo kho, vaccha, paraṁ dānaṁ dadantaṁ vāreti so tiṇṇaṁ antarāyakaro hoti, tiṇṇaṁ pāripanthiko.
Anyone who prevents another from giving makes an obstacle and a barrier for three people.

Katamesaṁ tiṇṇaṁ?
What three?

Dāyakassa puññantarāyakaro hoti, paṭiggāhakānaṁ lābhantarāyakaro hoti, pubbeva kho panassa attā khato ca hoti upahato ca.
The giver is obstructed from making merit. The receiver is obstructed from getting what is offered. And they've already broken and damaged themselves.

Yo kho, vaccha, paraṁ dānaṁ dadantaṁ vāreti so imesaṁ tiṇṇaṁ antarāyakaro hoti, tiṇṇaṁ pāripanthiko.
Anyone who prevents another from giving makes an obstacle and a barrier for these three people.

Ahaṁ kho pana, vaccha, evaṁ vadāmi:
Vaccha, this is what I say:

'ye hi te candanikāya vā oligalle vā pāṇā, tatrapi yo thālidhovanaṁ vā sarāvadhovanaṁ vā chaḍḍeti:
'You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking,

"ye tattha pāṇā te tena yāpentū"'ti, tato nidānampāhaṁ, vaccha, puññassa āgamaṁ vadāmi.
"May any creatures here be nourished!"'

Ko pana vādo manussabhūte.
How much more then for human beings!

Api cāhaṁ, vaccha, sīlavato dinnaṁ mahapphalaṁ vadāmi, no tathā dussīlassa, so ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato.

However, I also say that a gift to an ethical person is more fruitful than one to an unethical person. They've given up five factors, and possess five factors.

Katamāni pañcaṅgāni pahīnāni honti?
What are the five factors they've given up?

Kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Imāni pañcaṅgāni vippahīnāni honti.
These are the five factors they've given up.

Katamehi pañcahi aṅgehi samannāgato hoti?
What are the five factors they possess?

Asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti;
The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

imehi pañcahi aṅgehi samannāgato hoti.
These are the five factors they possess.

Iti pañcaṅgavippahīne pañcaṅgasamannāgate dinnaṁ mahapphalanti vadāmīti.
I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.

Iti kaṇhāsu setāsu,
Cows may be black or white,

rohiṇīsu harīsu vā;
red or tawny,

Kammāsāsu sarūpāsu,
mottled or uniform,

gosu pārevatāsu vā.
or pigeon-colored.

Yāsu kāsuci etāsu,
But when one is born among them,

danto jāyati puṅgavo;
the bull that's tamed

Dhorayho balasampanno,
—a behemoth, powerful,

kalyāṇajavanikkamo;
well-paced in pulling forward—

Tameva bhāre yuñjanti,
they yoke the load just to him,

nāssa vaṇṇaṁ parikkhare.
regardless of his color.

Evamevaṁ manussesu,
So it is for humans,

yasmiṁ kasmiñci jātiye;
wherever they may be born

Khattiye brāhmaṇe vesse,
—among aristocrats, brahmins, merchants,

sudde caṇḍālapukkuse.
workers, or outcastes and scavengers—

Yāsu kāsuci etāsu,
one is born among them,

danto jāyati subbato;
tamed, true to their vows.

Dhammaṭṭho sīlasampanno,
Firm in principle, accomplished in ethical conduct,

saccavādī hirīmano.
truthful, conscientious,

Pahīnajātimaraṇo,
they've given up birth and death.

brahmacariyassa kevalī;
Complete in the spiritual journey,

Pannabhāro visaṁyutto,
with burden put down, detached,

katakicco anāsavo.
they've completed the task and are free of defilements.

Pāragū sabbadhammānaṁ,
Gone beyond all things,

anupādāya nibbuto;
they're extinguished by not grasping.

Tasmiṁyeva viraje khette,
In that flawless field,

vipulā hoti dakkhiṇā.
a religious donation is abundant.

Bālā ca avijānantā,
Fools who don't understand

dummedhā assutāvino;
—stupid, uneducated—

Bahiddhā denti dānāni,

give their gifts to those outside,

na hi sante upāsare.
and don’t attend the peaceful ones.

Ye ca sante upāsanti,
But those who do attend the peaceful ones

sappaññe dhīrasammate;
—wise, esteemed as sages—

Saddhā ca nesaṁ sugate,
and whose faith in the Holy One

mūlajātā patiṭṭhitā.
has roots planted deep,

Devalokañca te yanti,
they go to the realm of the gods,

kule vā idha jāyare;
or are born here in a good family.

Anupubbena nibbānaṁ,
Gradually those astute ones

adhigacchanti paṇḍitā”ti.
reach extinguishment.”

Sattamaṁ.

58. Tikaṇṇasutta
58. With Tikaṇṇa

Atha kho tikaṇṇo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ …pe…
Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him.

ekamantaṁ nisinno kho tikaṇṇo brāhmaṇo bhagavato sammukhā tevijjānaṁ sudaṁ brāhmaṇānaṁ vaṇṇaṁ bhāsati:
Seated to one side, in front of the Buddha, Tikaṇṇa praised the brahmins who were proficient in the three Vedas,

“evampi tevijjā brāhmaṇā, itipi tevijjā brāhmaṇā”ti.
“Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!”

“Yathā kathaṁ pana, brāhmaṇa, brāhmaṇā brāhmaṇaṁ tevijjaṁ paññāpentī”ti?
“But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?”

“Idha, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena, ajjhāyako, mantadharo, tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayoti.
“Master Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal

generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

Evaṁ kho, bho gotama, brāhmaṇā brāhmaṇaṁ tevijjaṁ paññāpentī”ti.
That’s how the brahmins describe a brahmin who is master of the three Vedic knowledges.”

“Aññathā kho, brāhmaṇa, brāhmaṇā brāhmaṇaṁ tevijjaṁ paññāpenti, aññathā ca pana ariyassa vinaye tevijjo hotī”ti.
“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.”

“Yathā kathaṁ pana, bho gotama, ariyassa vinaye tevijjo hoti?
“But Master Gotama, how is one a master of the three knowledges in the training of the noble one?

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathā ariyassa vinaye tevijjo hotī”ti.
Master Gotama, please teach me this.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho tikaṇṇo brāhmaṇo bhagavato paccassosi.
“Yes sir,” Tikaṇṇa replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
With the giving up of pleasure and pain, and the ending of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo pañ̃āsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ. Tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Ayamassa paṭhamā vijjā adhigatā hoti;
This is the first knowledge that they attain.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is

diligent, keen, and resolute.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā …pe… manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death,

they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Ayamassa dutiyā vijjā adhigatā hoti;
This is the second knowledge that they attain.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti, 'ayaṁ dukkhasamudayo'ti yathābhūtaṁ pajānāti, 'ayaṁ dukkhanirodho'ti yathābhūtaṁ pajānāti, 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti;
They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

'ime āsavā'ti yathābhūtaṁ pajānāti, 'ayaṁ āsavasamudayo'ti yathābhūtaṁ pajānāti, 'ayaṁ āsavanirodho'ti yathābhūtaṁ pajānāti, 'ayaṁ āsavanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati;
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Ayamassa tatiyā vijjā adhigatā hoti;
This is the third knowledge that they attain.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṁ appamattassa ātāpino pahitattassa viharatoti.
Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

Anuccāvacasīlassa,
For someone whose ethical conduct doesn't waver,

nipakassa ca jhāyino;
who is alert, practicing absorption;

Cittaṁ yassa vasībhūtaṁ,
whose mind is mastered,

ekaggaṁ susamāhitaṁ.
unified, serene.

Taṁ ve tamonudaṁ dhīraṁ,
That wise one dispels the darkness,

tevijjaṁ maccuhāyinaṁ;

master of the three knowledges, destroyer of death.

Hitaṁ devamanussānaṁ,
For the welfare of gods and humans,

āhu sabbappahāyinaṁ.
he has given up everything, they say.

Tīhi vijjāhi sampannaṁ,
Accomplished in the three knowledges,

asammūḷhavihārinaṁ;
living without confusion,

Buddhaṁ antimadehinaṁ,
bearing the final body,

taṁ namassanti gotamaṁ.
they revere the awakened Gotama.

Pubbenivāsaṁ yo vedī,
Who knows their past lives,

saggāpāyañca passati;
and sees heaven and places of loss,

Atho jātikkhayaṁ patto,
and has attained the ending of rebirth,

abhiññāvosito muni.
that sage has perfect insight.

Etāhi tīhi vijjāhi,
It's because of these three knowledges

tevijjo hoti brāhmaṇo;
that a brahmin is a master of the three knowledges.

Tamahaṁ vadāmi tevijjaṁ,
That's who I call a three-knowledge master,

nāññaṁ lapitalāpananti.
and not some mere reciter.

Evaṁ kho, brāhmaṇa, ariyassa vinaye tevijjo hotī”ti.
This, brahmin, is a master of the three knowledges in the training of the noble one.”

“Aññathā, bho gotama, brāhmaṇānaṁ tevijjo, aññathā ca pana ariyassa vinaye tevijjo hoti.
“Master Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.

Imassa ca pana, bho gotama, ariyassa vinaye tevijjassa brāhmaṇānaṁ tevijjo kalaṁ nāgghati soḷasiṁ.
And, Master Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the noble one.

Abhikkantaṁ, bho gotama …pe…
Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṁ.

Aṅguttara Nikāya 3
Numbered Discourses 3

6. Brāhmaṇavagga
6. Brahmins

59. Jāṇussoṇisutta
59. With Jāṇussoṇi

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ …pe… ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“yassassu, bho gotama, yañño vā saddhaṁ vā thālipāko vā deyyadhammaṁ vā, tevijjesu brāhmaṇesu dānaṁ dadeyyā”ti.
“Master Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges.”

“Yathā kathaṁ pana, brāhmaṇa, brāhmaṇā tevijjaṁ paññapentī”ti?
“But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?”

“Idha kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ajjhāyako mantadharo, tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayoti.
“Master Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, irrefutable and

impeccable in questions of ancestry back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

Evaṁ kho, bho gotama, brāhmaṇā tevijjaṁ paññapentī”ti.
That’s how the brahmins describe a brahmin who is proficient in the three Vedic knowledges.”

“Aññathā kho, brāhmaṇa, brāhmaṇā brāhmaṇaṁ tevijjaṁ paññapenti, aññathā ca pana ariyassa vinaye tevijjo hotī”ti.
“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.”

“Yathā kathaṁ pana, bho gotama, ariyassa vinaye tevijjo hoti?
“But Master Gotama, how is one a master of the three knowledges in the training of the noble one?

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathā ariyassa vinaye tevijjo hotī”ti.
Master Gotama, please teach me this.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.
“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha pana, brāhmaṇa, bhikkhu vivicceva kāmehi …pe…

“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures …

catutthaṁ jhānaṁ upasampajja viharati.
enters and remains in the fourth absorption.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, with features and details.

Ayamassa paṭhamā vijjā adhigatā hoti;
This is the first knowledge that they attain.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti.

With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.

Ayamassa dutiyā vijjā adhigatā hoti;
This is the second knowledge that they attain.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti;
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati;
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayamassa tatiyā vijjā adhigatā hoti;
This is the third knowledge that they attain.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṁ appamattassa ātāpino pahitattassa viharatoti.
Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

Yo sīlabbatasampanno,
One who is perfect in precepts and observances,

pahitatto samāhito;
resolute and serene,

Cittaṁ yassa vasībhūtaṁ,
whose mind is mastered,

ekaggaṁ susamāhitaṁ.
unified, serene;

Pubbenivāsaṁ yo vedī,
who knows their past lives,

saggāpāyañca passati;
and sees heaven and places of loss,

Atho jātikkhayaṁ patto,
and has attained the end of rebirth,

abhiññāvosito muni.
that sage has perfect insight.

Etāhi tīhi vijjāhi,
Because of these three knowledges

tevijjo hoti brāhmaṇo;
a brahmin is a master of the three knowledges.

Tamahaṁ vadāmi tevijjaṁ,
That's who I call a three-knowledge master,

nāññaṁ lapitalāpananti.
and not some mere reciter.

Evaṁ kho, brāhmaṇa, ariyassa vinaye tevijjo hotī"ti.
This, brahmin, is a master of the three knowledges in the training of the noble one."

"Aññathā, bho gotama, brāhmaṇānaṁ tevijjo, aññathā ca pana ariyassa vinaye tevijjo hoti.
"Master Gotama, the master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.

Imassa ca, bho gotama, ariyassa vinaye tevijjassa brāhmaṇānaṁ tevijjo kalaṁ nāgghati soḷasiṁ.
And, Master Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the noble one.

Abhikkantaṁ, bho gotama …pe…
Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Navamaṁ.

60. Saṅgāravasutta
60. With Saṅgārava

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“mayamassu, bho gotama, brāhmaṇā nāma.
“Master Gotama, we who are called brahmins

Yaññaṁ yajāmapi yajāpemapi.
make sacrifices and encourage others to make sacrifices.

Tatra, bho gotama, yo ceva yajati yo ca yajāpeti sabbe te anekasārīrikaṁ puññappaṭipadaṁ paṭipannā honti, yadidaṁ yaññādhikaraṇaṁ.
Now, Master Gotama, both of these people—the one who sacrifices and the one who encourages others to sacrifice—are doing good for many people on account of that sacrifice.

Yo panāyaṁ, bho gotama, yassa vā tassa vā kulā agārasmā anagāriyaṁ pabbajito ekamattānaṁ dameti, ekamattānaṁ sameti, ekamattānaṁ parinibbāpeti, evamassāyaṁ ekasārīrikaṁ puññappaṭipadaṁ paṭipanno hoti, yadidaṁ pabbajjādhikaraṇan”ti.

But, Master Gotama, when someone has gone forth from the lay life to homelessness, they tame, calm, and extinguish themselves alone. That being so, they are doing good for just one person on account of that going forth."

"Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
"Well then, brahmin, I'll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, brāhmaṇa,
What do you think, brahmin?

idha tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
A Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So evamāha:
He says,

'ethāyaṁ maggo ayaṁ paṭipadā yathāpaṭipanno ahaṁ anuttaraṁ brahmacariyogadhaṁ sayaṁ abhiññā sacchikatvā pavedemi;
'Come, this is the path, this is the practice. Practicing like this, I realized the supreme culmination of the spiritual life with my own insight, and I make it known.

etha, tumhepi tathā paṭipajjatha, yathāpaṭipannā tumhepi anuttaraṁ brahmacariyogadhaṁ sayaṁ abhiññā sacchikatvā upasampajja viharissathā'ti.
Please, all of you, practice like this, and you too will realize the supreme culmination of the spiritual life, and will live having realized it with your own insight.'

Iti ayañceva satthā dhammaṁ deseti, pare ca tathatthāya paṭipajjanti, tāni kho pana honti anekānipi satāni anekānipi sahassāni anekānipi satasahassāni.
So the teacher teaches Dhamma, and others practice accordingly, in their hundreds and thousands, and hundreds of thousands.

Taṁ kiṁ maññasi, brāhmaṇa,
What do you think, brahmin?

iccāyaṁ evaṁ sante ekasārīrikā vā puññappaṭipadā hoti anekasārīrikā vā, yadidaṁ pabbajjādhikaraṇan”ti?
This being so, are they doing good for just one person or for many people on account of going forth?”

“Iccāyampi, bho gotama, evaṁ sante anekasārīrikā puññappaṭipadā hoti, yadidaṁ pabbajjādhikaraṇan”ti.
“This being so, Master Gotama, they are doing good for many people on account of going forth.”

Evaṁ vutte, āyasmā ānando saṅgāravaṁ brāhmaṇaṁ etadavoca:
When he said this, Venerable Ānanda said to Saṅgārava,

“imāsaṁ te, brāhmaṇa, dvinnaṁ paṭipadānaṁ katamā paṭipadā khamati appatthatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṁsatarā cā”ti?
“Brahmin, which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

Evaṁ vutte, saṅgāravo brāhmaṇo āyasmantaṁ ānandaṁ etadavoca:
Saṅgārava said to Ānanda,

“seyyathāpi bhavaṁ gotamo bhavaṁ cānando.
“Those such as the masters Gotama and Ānanda

Ete me pujjā, ete me pāsaṁsā”ti.

are honored and praised by me!”

Dutiyampi kho āyasmā ānando saṅgāravaṁ brāhmaṇaṁ etadavoca:
For a second time, Ānanda said to Saṅgārava,

“na kho tyāhaṁ, brāhmaṇa, evaṁ pucchāmi:
“Brahmin, I didn’t ask you

‘ke vā te pujjā ke vā te pāsaṁsā’ti?
who you honor and praise.

Evaṁ kho tyāhaṁ, brāhmaṇa, pucchāmi:
I asked you

‘imāsaṁ te, brāhmaṇa, dvinnaṁ paṭipadānaṁ katamā paṭipadā khamati appatthatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṁsatarā cā’”ti?
which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

Dutiyampi kho saṅgāravo brāhmaṇo āyasmantaṁ ānandaṁ etadavoca:
For a second time Saṅgārava said to Ānanda,

“seyyathāpi bhavaṁ gotamo bhavaṁ cānando.
“Those such as the masters Gotama and Ānanda

Ete me pujjā, ete me pāsaṁsā”ti.
are honored and praised by me!”

Tatiyampi kho āyasmā ānando saṅgāravaṁ brāhmaṇaṁ etadavoca:
For a third time, Ānanda said to Saṅgārava,

“na kho tyāhaṁ, brāhmaṇa, evaṁ pucchāmi:
“Brahmin, I didn’t ask you

‘ke vā te pujjā ke vā te pāsaṁsā’ti?

who you honor and praise.

Evaṁ kho tyāhaṁ, brāhmaṇa, pucchāmi:
I asked you

‘imāsaṁ te, brāhmaṇa, dvinnaṁ paṭipadānaṁ katamā paṭipadā khamati appatthatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṁsatarā cā’”ti?
which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

Tatiyampi kho saṅgāravo brāhmaṇo āyasmantaṁ ānandaṁ etadavoca:
For a third time Saṅgārava said to Ānanda,

“seyyathāpi bhavaṁ gotamo bhavaṁ cānando.
“Those such as the masters Gotama and Ānanda

Ete me pujjā, ete me pāsaṁsā”ti.
are honored and praised by me!”

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“yāva tatiyampi kho saṅgāravo brāhmaṇo ānandena sahadhammikaṁ pañhaṁ puṭṭho saṁsādeti no vissajjeti.
“Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering.

Yannūnāhaṁ parimoceyyan”ti.
Why don’t I give him a way out?”

Atha kho bhagavā saṅgāravaṁ brāhmaṇaṁ etadavoca:
So the Buddha said to Saṅgārava,

“kā nvajja, brāhmaṇa, rājantepure rājapurisānaṁ sannisinnānaṁ sannipatitānaṁ antarākathā udapādī”ti?
“Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”

“Ayaṁ khvajja, bho gotama, rājantepure rājapurisānaṁ sannisinnānaṁ sannipatitānaṁ antarākathā udapādi:
“Master Gotama, this came up:

‘pubbe sudaṁ appatarā ceva bhikkhū ahesuṁ bahutarā ca uttari manussadhammā iddhipāṭihāriyaṁ dassesuṁ;
‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power;

etarahi pana bahutarā ceva bhikkhū appatarā ca uttari manussadhammā iddhipāṭihāriyaṁ dassentī’ti.
while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic power.’

Ayaṁ khvajja, bho gotama, rājantepure rājapurisānaṁ sannisinnānaṁ sannipatitānaṁ antarākathā udapādī”ti.
This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”

“Tīṇi kho imāni, brāhmaṇa, pāṭihāriyāni.
“Brahmin, there are three kinds of demonstration.

Katamāni tīṇi?
What three?

Iddhipāṭihāriyaṁ, ādesanāpāṭihāriyaṁ, anusāsanīpāṭihāriyaṁ.
A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

Katamañca, brāhmaṇa, iddhipāṭihāriyaṁ?
And what is the demonstration of psychic power?

Idha, brāhmaṇa, ekacco anekavihitaṁ iddhividhaṁ paccanubhoti: ‘ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṁ; ākāsepi

pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokāpi kāyena vasaṁ vatteti'.
It's when someone wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Idaṁ vuccati, brāhmaṇa, iddhipāṭihāriyaṁ.
This is called the demonstration of psychic power.

Katamañca, brāhmaṇa, ādesanāpāṭihāriyaṁ?
And what is the demonstration of revealing?

Idha, brāhmaṇa, ekacco nimittena ādisati:
In one case, someone reveals by means of a sign:

'evampi te mano, itthampi te mano, itipi te cittan'ti.
'This is what you're thinking, such is your thought, and thus is your state of mind.'

So bahuñcepi ādisati tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati, api ca kho manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati:
In another case, someone reveals after hearing it from humans or non-humans or deities:

'evampi te mano, itthampi te mano, itipi te cittan'ti.

‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati napi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati:
In another case, someone reveals by hearing the sound of thought spreading as someone thinks and considers:

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati, napi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati, napi vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati, api ca kho avitakkaṁ avicāraṁ samādhiṁ samāpannassa cetasā ceto paricca pajānāti:
In another case, someone comprehends the mind of a person who has attained the immersion that’s free of placing the mind and keeping it connected. They understand:

‘yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amuṁ nāma vitakkaṁ vitakkessatī’ti.
‘Judging by the way this person’s intentions are directed, immediately after this mind state, they’ll think this thought.’

So bahuñcepi ādisati tatheva taṁ hoti, no aññathā.

And even if they reveal this many times, it turns out exactly so, not otherwise.

Idaṁ vuccati, brāhmaṇa, ādesanāpāṭihāriyaṁ.
This is called the demonstration of revealing.

Katamañca, brāhmaṇa, anusāsanīpāṭihāriyaṁ?
And what is a demonstration of instruction?

Idha, brāhmaṇa, ekacco evamanusāsati:
It's when someone instructs others like this:

'evaṁ vitakketha, mā evaṁ vitakkayittha; evaṁ manasi karotha, mā evaṁ manasākattha; idaṁ pajahatha, idaṁ upasampajja viharathā'ti.
'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'

Idaṁ vuccati, brāhmaṇa, anusāsanīpāṭihāriyaṁ.
This is called a demonstration of instruction.

Imāni kho, brāhmaṇa, tīṇi pāṭihāriyāni.
These are the three kinds of demonstration.

Imesaṁ te, brāhmaṇa, tiṇṇaṁ pāṭihāriyānaṁ katamaṁ pāṭihāriyaṁ khamati abhikkantatarañca paṇītatarañcā"ti?
Of these three kinds of demonstration, which do you consider to be the finest?"

"Tatra, bho gotama, yadidaṁ pāṭihāriyaṁ idhekacco anekavihitaṁ iddhividhaṁ paccanubhoti …pe…
"Regarding this, Master Gotama, a demonstration of psychic power

yāva brāhmalokāpi kāyena vasaṁ vatteti,

idaṁ, bho gotama, pāṭihāriyaṁ yova naṁ karoti sova naṁ paṭisaṁvedeti, yova naṁ karoti tasseva taṁ hoti.
is experienced only by the one who performs it, occurring only to them.

Idaṁ me, bho gotama, pāṭihāriyaṁ māyāsahadhammarūpaṁ viya khāyati.
This seems to me like a magic trick.

Yampidaṁ, bho gotama, pāṭihāriyaṁ idhekacco nimittena ādisati:
And the demonstration where someone reveals something by means of a sign,

‘evampi te mano, itthampi te mano, itipi te cittan’ti, so bahuñcepi ādisati tatheva taṁ hoti, no aññathā.

Idha pana, bho gotama, ekacco na heva kho nimittena ādisati, api ca kho manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati …pe…
or after hearing it from humans, non-humans, or deities,

napi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati …pe…
or by hearing the sound of thought spreading as someone thinks and considers,

napi vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati, api ca kho avitakkaṁ avicāraṁ samādhiṁ samāpannassa cetasā ceto paricca pajānāti:
or by comprehending the mind of another person,

‘yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amhaṁ nāma vitakkaṁ vitakkessatī’ti, so bahuñcepi ādisati tatheva taṁ hoti, no aññathā.

Idampi, bho gotama, pāṭihāriyaṁ yova naṁ karoti sova naṁ paṭisaṁvedeti, yova naṁ karoti tasseva taṁ hoti.
is also experienced only by the one who performs it, occurring only to them.

Idampi me, bho gotama, pāṭihāriyaṁ māyāsahadhammarūpaṁ viya khāyati.

This also seems to me like a magic trick.

Yañca kho idaṁ, bho gotama, pāṭihāriyaṁ idhekacco evaṁ anusāsati:
But as to the demonstration where someone instructs others:

‘evaṁ vitakketha, mā evaṁ vitakkayittha; evaṁ manasi karotha, mā evaṁ manasākattha; idaṁ pajahatha, idaṁ upasampajja viharathā’ti.
‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’

Idameva, bho gotama, pāṭihāriyaṁ khamati imesaṁ tiṇṇaṁ pāṭihāriyānaṁ abhikkantatarañca paṇītatarañca.
I prefer this demonstration, Master Gotama. It’s the finest of the three kinds of demonstration.

Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
It’s incredible, Master Gotama, it’s amazing,

Yāvasubhāsitamidaṁ bhotā gotamena imehi ca mayaṁ tīhi pāṭihāriyehi samannāgataṁ bhavantaṁ gotamaṁ dhārema.
how well this was said by Master Gotama. We regard Master Gotama as someone who possesses these three kinds of demonstration.

Bhavañhi gotamo anekavihitaṁ iddhividhaṁ paccanubhoti … pe… yāva brahmalokāpi kāyena vasaṁ vatteti,
For Master Gotama wields the many kinds of psychic power … controlling the body as far as the Brahmā realm.

bhavañhi gotamo avitakkaṁ avicāraṁ samādhiṁ samāpannassa cetasā ceto paricca pajānāti:
And Master Gotama comprehends the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. He understands:

‘yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amuṁ nāma vitakkaṁ vitakkessatī’ti.

‘Judging by the way this person’s intentions are directed, immediately after this mind state they’ll think this thought.’

Bhavañhi gotamo evamanusāsati:
And Master Gotama instructs others like this:

‘evaṁ vitakketha, mā evaṁ vitakkayittha; evaṁ manasi karotha, mā evaṁ manasākattha; idaṁ pajahatha, idaṁ upasampajja viharathā’”ti.
‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’”

“Addhā kho tyāhaṁ, brāhmaṇa, āsajja upanīya vācā bhāsitā;
“Your words are clearly invasive and intrusive, brahmin.

api ca tyāhaṁ byākarissāmi.
Nevertheless, I will answer you.

Ahañhi, brāhmaṇa, anekavihitaṁ iddhividhaṁ paccanubhomi … pe… yāva brahmalokāpi kāyena vasaṁ vattemi.
For I do wield the many kinds of psychic power … controlling the body as far as the Brahmā realm.

Ahañhi, brāhmaṇa, avitakkaṁ avicāraṁ samādhiṁ samāpannassa cetasā ceto paricca pajānāmi:
And I do comprehend the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. I understand:

‘yathā imassa bhoto manosaṅkhārā paṇihitā, imassa cittassa anantarā amuṁ nāma vitakkaṁ vitakkessatī’ti.
‘Judging by the way this person’s intentions are directed, immediately after this mind state they’ll think this thought.’

Ahañhi, brāhmaṇa, evamanusāsāmi:
And I do instruct others like this:

‘evaṁ vitakketha, mā evaṁ vitakkayittha; evaṁ manasi karotha, mā evaṁ manasākattha; idaṁ pajahatha, idaṁ upasampajja viharathā’”ti.

‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’”

“Atthi pana, bho gotama, aññho ekabhikkhupi yo imehi tīhi pāṭihāriyehi samannāgato, aññatra bhotā gotamenā”ti?
“But Master Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from Master Gotama?”

“Na kho, brāhmaṇa, ekaṁyeva sataṁ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova, ye bhikkhū imehi tīhi pāṭihāriyehi samannāgatā”ti.
“There’s not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that.”

“Kahaṁ pana, bho gotama, etarahi te bhikkhū viharantī”ti?
“But where are these mendicants now staying?”

“Imasmiṁyeva kho, brāhmaṇa, bhikkhusaṅghe”ti.
“Right here, brahmin, in this Saṅgha of mendicants.”

“Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi, dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dasamaṁ.

Brāhmaṇavaggo paṭhamo.

Tassuddānaṁ

Dve brāhmaṇā caññataro,
paribbājakena nibbutaṁ;
Palokavaccho tikaṇṇo,
soṇi saṅgāravena cāti.

61. Titthāyatanasutta
61. Sectarian Tenets

“Tīṇimāni, bhikkhave, titthāyatanāni yāni paṇḍitehi samanuyuñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti.
“Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction.

Katamāni tīṇi?
What three?

Santi, bhikkhave, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ pubbekatahetū’ti.
‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.’

Santi, bhikkhave, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ

issaranimmānahetū’ti.
‘Everything this individual experiences—pleasurable, painful, or neutral—is because of the Lord God’s creation.’

Santi, bhikkhave, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ ahetuappaccayā’ti.
‘Everything this individual experiences—pleasurable, painful, or neutral—has no cause or reason.’

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I went up to the ascetics and brahmins whose view is that

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ pubbekatahetū’ti, tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
everything that is experienced is because of past deeds, and I said to them:

‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:
‘Is it really true that this is the venerables’ view?’

“yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ pubbekatahetū”’ti?

Te ca me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.
And they answered, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I said to them:

‘tenahāyasmanto pāṇātipātino bhavissanti pubbekatahetu, adinnādāyino bhavissanti pubbekatahetu, abrahmacārino bhavissanti pubbekatahetu, musāvādino bhavissanti pubbekatahetu, pisuṇavācā bhavissanti pubbekatahetu, pharusavācā bhavissanti pubbekatahetu, samphappalāpino bhavissanti pubbekatahetu, abhijjhāluno bhavissanti pubbekatahetu, byāpannacittā bhavissanti pubbekatahetu, micchādiṭṭhikā bhavissanti pubbekatahetu’.
‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.’

Pubbekataṁ kho pana, bhikkhave, sārato paccāgacchataṁ na hoti chando vā vāyāmo vā idaṁ vā karaṇīyaṁ idaṁ vā akaraṇīyanti.
Those who believe that past deeds are the most important thing have no enthusiasm or effort, no idea that there are things that should and should not be done.

Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṁ anārakkhānaṁ viharataṁ na hoti paccattaṁ sahadhammiko samaṇavādo.
Since they don’t acknowledge as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics.

Ayaṁ kho me, bhikkhave, tesu samaṇabrāhmaṇesu evaṁvādīsu evaṁdiṭṭhīsu paṭhamo sahadhammiko niggaho hoti. (1)
This is my first legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I went up to the ascetics and brahmins whose view is that

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ issaranimmānahetū’ti, tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
everything that is experienced is because of the Lord God’s creation, and I said to them:

‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino—
‘Is it really true that this is the venerables’ view?’

yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ issaranimmānahetū’ti?

Te ca me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.
And they answered, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I said to them:

‘tenahāyasmanto pāṇātipātino bhavissanti issaranimmānahetu, adinnādāyino bhavissanti issaranimmānahetu, abrahmacārino bhavissanti issaranimmānahetu, musāvādino bhavissanti issaranimmānahetu, pisuṇavācā bhavissanti issaranimmānahetu, pharusavācā bhavissanti issaranimmānahetu, samphappalāpino bhavissanti issaranimmānahetu, abhijjhāluno bhavissanti issaranimmānahetu, byāpannacittā bhavissanti issaranimmānahetu, micchādiṭṭhikā bhavissanti issaranimmānahetu’.
‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of the Lord God’s creation.’

Issaranimmānaṁ kho pana, bhikkhave, sārato paccāgacchataṁ na hoti chando vā vāyāmo vā idaṁ vā karaṇīyaṁ idaṁ vā akaraṇīyanti.

Those who believe that the Lord God's creative power is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done.

Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṁ anārakkhānaṁ viharataṁ na hoti paccattaṁ sahadhammiko samaṇavādo.
Since they don't acknowledge as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics.

Ayaṁ kho me, bhikkhave, tesu samaṇabrāhmaṇesu evaṁvādīsu evaṁdiṭṭhīsu dutiyo sahadhammiko niggaho hoti. (2)
This is my second legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I went up to the ascetics and brahmins whose view is that

'yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ ahetuappaccayā'ti, tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
everything that is experienced has no cause or reason, and I said to them:

'saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino—
'Is it really true that this is the venerables' view?'

yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ ahetuappaccayā'ti?

Te ca me evaṁ puṭṭhā 'āmā'ti paṭijānanti.
And they answered, 'Yes'.

Tyāhaṁ evaṁ vadāmi:
I said to them:

‘tenahāyasmanto pāṇātipātino bhavissanti ahetuappaccayā … pe… micchādiṭṭhikā bhavissanti ahetuappaccayā’”.
‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all without cause or reason.’

Ahetuappaccayaṁ kho pana, bhikkhave, sārato paccāgacchataṁ na hoti chando vā vāyāmo vā idaṁ vā karaṇīyaṁ idaṁ vā akaraṇīyanti.
Those who believe that the absence of cause or reason is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done.

Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṁ anārakkhānaṁ viharataṁ na hoti paccattaṁ sahadhammiko samaṇavādo.
Since they don’t acknowledge as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics.

Ayaṁ kho me, bhikkhave, tesu samaṇabrāhmaṇesu evaṁvādīsu evaṁdiṭṭhīsu tatiyo sahadhammiko niggaho hoti. (3)
This is my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Imāni kho, bhikkhave, tīṇi titthāyatanāni yāni paṇḍitehi samanuyuñjiyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti.
These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.

Ayaṁ kho pana, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.

But the Dhamma that I've taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins.

Katamo ca, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi?
What is the Dhamma that I've taught?

Imā cha dhātuyoti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.
'These are the six elements': this is the Dhamma I've taught …

Imāni cha phassāyatanānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.
'These are the six fields of contact': this is the Dhamma I've taught …

Ime aṭṭhārasa manopavicārāti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.
'These are the eighteen mental preoccupations': this is the Dhamma I've taught …

Imāni cattāri ariyasaccānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.
'These are the four noble truths': this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.

Imā cha dhātuyoti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

‘“These are the six elements”: this is the Dhamma I’ve taught …’

Iti kho panetaṁ vuttaṁ.
That’s what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Chayimā, bhikkhave, dhātuyo—
There are these six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
the elements of earth, water, fire, air, space, and consciousness.

Imā cha dhātuyoti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
‘“These are the six elements”: this is the Dhamma I’ve taught …’

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Imāni cha phassāyatanānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
‘“These are the six fields of contact”: this is the Dhamma I’ve taught …’

Iti kho panetaṁ vuttaṁ.
That’s what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Chayimāni, bhikkhave, phassāyatanāni—
There are these six fields of contact:

cakkhu phassāyatanaṁ, sotaṁ phassāyatanaṁ, ghānaṁ phassāyatanaṁ, jivhā phassāyatanaṁ, kāyo phassāyatanaṁ, mano phassāyatanaṁ.
eye, ear, nose, tongue, body, and mind contact.

Imāni cha phassāyatanānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
‘“These are the six fields of contact”: this is the Dhamma I’ve taught …’

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Ime aṭṭhārasa manopavicārāti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
‘“These are the eighteen mental preoccupations”: this is the Dhamma I’ve taught …’

Iti kho panetaṁ vuttaṁ.
This is what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Cakkhunā rūpaṁ disvā somanassaṭṭhāniyaṁ rūpaṁ upavicarati domanassaṭṭhāniyaṁ rūpaṁ upavicarati upekkhāṭṭhāniyaṁ rūpaṁ upavicarati,
Seeing a sight with the eye, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity.

sotena saddaṁ sutvā …
Hearing a sound with the ear …

ghānena gandhaṁ ghāyitvā …

Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with the body …

manasā dhammaṁ viññāya somanassaṭṭhāniyaṁ dhammaṁ upavicarati domanassaṭṭhāniyaṁ dhammaṁ upavicarati upekkhāṭṭhāniyaṁ dhammaṁ upavicarati.
Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.

Ime aṭṭhārasa manopavicārāti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
'"These are the eighteen mental preoccupations": this is the Dhamma I've taught …'

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That's what I said, and this is why I said it.

Imāni cattāri ariyasaccānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
'"These are the four noble truths": this is the Dhamma I've taught …'

Iti kho panetaṁ vuttaṁ.
That's what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Channaṁ, bhikkhave, dhātūnaṁ upādāya gabbhassāvakkanti hoti;

Supported by the six elements, an embryo is conceived.

okkantiyā sati nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā.
When it is conceived, there are name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling.

Vediyamānassa kho panāhaṁ, bhikkhave, idaṁ dukkhanti paññapemi, ayaṁ dukkhasamudayoti paññapemi, ayaṁ dukkhanirodhoti paññapemi, ayaṁ dukkhanirodhagāminī paṭipadāti paññapemi.
It's for one who feels that I declare: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Katamañca, bhikkhave, dukkhaṁ ariyasaccaṁ?
And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, (…) maraṇampi dukkhaṁ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṁ na labhati tampi dukkhaṁ. Saṅkhittena pañcupādānakkhandhā dukkhā.
Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Idaṁ vuccati, bhikkhave, dukkhaṁ ariyasaccaṁ.
This is called the noble truth of suffering.

Katamañca, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ?
And what is the noble truth of the origin of suffering?

Avijjāpaccayā saṅkhārā,
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ,
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṁ,
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṁ,
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,
The six sense fields are conditions for contact.

phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā taṇhā,
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ,
Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ
sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Idaṁ vuccati, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ.
This is called the noble truth of the origin of suffering.

Katamañca, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ?
And what is the noble truth of the cessation of suffering?

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho,
When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho,
When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho,
When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,
When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ
sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Idaṁ vuccati, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ.
This is called the noble truth of the cessation of suffering.

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ?
And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
This is called the noble truth of the practice that leads to the cessation of suffering.

‘Imāni cattāri ariyasaccānī’ti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.
‘“These are the four noble truths”: this is the Dhamma I’ve taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.’

Iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Paṭhamaṁ.

62. Bhayasutta
62. Perils

“Tīṇimāni, bhikkhave, amātāputtikāni bhayānīti assutavā puthujjano bhāsati.
“Mendicants, an uneducated ordinary person speaks of three perils that tear mothers and children apart.

Katamāni tīṇi?
What three?

Hoti so, bhikkhave, samayo yaṁ mahāaggiḍāho vuṭṭhāti.
There comes a time when a great fire flares up,

Mahāaggiḍāhe kho pana, bhikkhave, vuṭṭhite tena gāmāpi ḍayhanti nigamāpi ḍayhanti nagarāpi ḍayhanti.
and it burns villages, towns, and cities.

Gāmesupi ḍayhamānesu nigamesupi ḍayhamānesu nagaresupi ḍayhamānesu tattha mātāpi puttaṁ nappaṭilabhati, puttopi mātaraṁ nappaṭilabhati.
When this happens, a mother can’t find her child, and a child can’t find their mother.

Idaṁ, bhikkhave, paṭhamaṁ amātāputtikaṁ bhayanti assutavā puthujjano bhāsati.
This is the first peril that tears mothers and children apart.

Puna caparaṁ, bhikkhave, hoti so samayo yaṁ mahāmegho vuṭṭhāti.
Furthermore, there comes a time when a great storm gathers,

Mahāmeghe kho pana, bhikkhave, vuṭṭhite mahāudakavāhako sañjāyati.
and it unleashes a mighty flood

Mahāudakavāhake kho pana, bhikkhave, sañjāyante tena gāmāpi vuyhanti nigamāpi vuyhanti nagarāpi vuyhanti.
that sweeps away villages, towns, and cities.

Gāmesupi vuyhamānesu nigamesupi vuyhamānesu nagaresupi vuyhamānesu tattha mātāpi puttaṁ nappaṭilabhati, puttopi mātaraṁ nappaṭilabhati.
When this happens, a mother can't find her child, and a child can't find their mother.

Idaṁ, bhikkhave, dutiyaṁ amātāputtikaṁ bhayanti assutavā puthujjano bhāsati.
This is the second peril that tears mothers and children apart.

Puna caparaṁ, bhikkhave, hoti so samayo yaṁ bhayaṁ hoti aṭavisaṅkopo, cakkasamāruḷhā jānapadā pariyāyanti.
Furthermore, there comes a time of peril from wild savages, and the countryfolk mount their vehicles and flee everywhere.

Bhaye kho pana, bhikkhave, sati aṭavisaṅkope cakkasamāruḷhesu jānapadesu pariyāyantesu tattha mātāpi puttaṁ nappaṭilabhati, puttopi mātaraṁ nappaṭilabhati.
When this happens, a mother can't find her child, and a child can't find their mother.

Idaṁ, bhikkhave, tatiyaṁ amātāputtikaṁ bhayanti assutavā puthujjano bhāsati.
This is the third peril that tears mothers and children apart.

Imāni kho, bhikkhave, tīṇi amātāputtikāni bhayānīti assutavā puthujjano bhāsati.
These are the three perils an uneducated ordinary person speaks of that tear mothers and children apart.

Tāni kho panimāni, bhikkhave, tīṇi samātāputtikāniyeva bhayāni amātāputtikāni bhayānīti assutavā puthujjano bhāsati.
Mendicants, an uneducated ordinary person speaks of three perils that don't tear mothers and children apart.

Katamāni tīṇi?
What three?

Hoti so, bhikkhave, samayo yaṁ mahāaggiḍāho vuṭṭhāti.
There comes a time when a great fire flares up,

Mahāaggiḍāhe kho pana, bhikkhave, vuṭṭhite tena gāmāpi ḍayhanti nigamāpi ḍayhanti nagarāpi ḍayhanti.
and it burns villages, towns, and cities.

Gāmesupi ḍayhamānesu nigamesupi ḍayhamānesu nagaresupi ḍayhamānesu hoti so samayo yaṁ kadāci karahaci mātāpi puttaṁ paṭilabhati, puttopi mātaraṁ paṭilabhati.
When this happens, sometimes a mother can find her child, and a child can find their mother.

Idaṁ, bhikkhave, paṭhamaṁ samātāputtikaṁyeva bhayaṁ amātāputtikaṁ bhayanti assutavā puthujjano bhāsati.
This is the first peril that doesn't tear mothers and children apart.

Puna caparaṁ, bhikkhave, hoti so samayo yaṁ mahāmegho vuṭṭhāti.
Furthermore, there comes a time when a great storm gathers,

Mahāmeghe kho pana, bhikkhave, vuṭṭhite mahāudakavāhako sañjāyati.
and it unleashes a mighty flood

Mahāudakavāhake kho pana, bhikkhave, sañjāte tena gāmāpi vuyhanti nigamāpi vuyhanti nagarāpi vuyhanti.
that sweeps away villages, towns, and cities.

Gāmesupi vuyhamānesu nigamesupi vuyhamānesu nagaresupi vuyhamānesu hoti so samayo yaṁ kadāci karahaci mātāpi

puttaṁ paṭilabhati, puttopi mātaraṁ paṭilabhati.
When this happens, sometimes a mother can find her child, and a child can find their mother.

Idaṁ, bhikkhave, dutiyaṁ samātāputtikaṁyeva bhayaṁ amātāputtikaṁ bhayanti assutavā puthujjano bhāsati.
This is the second peril that doesn't tear mothers and children apart.

Puna caparaṁ, bhikkhave, hoti so samayo yaṁ bhayaṁ hoti aṭavisaṅkopo, cakkasamāruḷhā jānapadā pariyāyanti.
Furthermore, there comes a time of peril from wild savages, and the countryfolk mount their vehicles and flee everywhere.

Bhaye kho pana, bhikkhave, sati aṭavisaṅkope cakkasamāruḷhesu jānapadesu pariyāyantesu hoti so samayo yaṁ kadāci karahaci mātāpi puttaṁ paṭilabhati, puttopi mātaraṁ paṭilabhati.
When this happens, sometimes a mother can find her child, and a child can find their mother.

Idaṁ, bhikkhave, tatiyaṁ samātāputtikaṁyeva bhayaṁ amātāputtikaṁ bhayanti assutavā puthujjano bhāsati.
This is the third peril that doesn't tear mothers and children apart.

Imāni kho, bhikkhave, tīṇi samātāputtikāniyeva bhayāni amātāputtikāni bhayānīti assutavā puthujjano bhāsati.
These are the three perils an uneducated ordinary person speaks of that don't tear mothers and children apart.

Tīṇimāni, bhikkhave, amātāputtikāni bhayāni.
There are three perils that tear mothers and children apart.

Katamāni tīṇi?
What three?

Jarābhayaṁ, byādhibhayaṁ, maraṇabhayanti.
The perils of old age, sickness, and death.

Na, bhikkhave, mātā puttaṁ jīramānaṁ evaṁ labhati:
When a child is growing old, a mother doesn't get her wish:

'ahaṁ jīrāmi, mā me putto jīrī'ti;
'Let me grow old, may my child not grow old!'

putto vā pana mātaraṁ jīramānaṁ na evaṁ labhati:
When a mother is growing old, a child doesn't get their wish:

'ahaṁ jīrāmi, mā me mātā jīrī'ti.
'Let me grow old, may my mother not grow old!'

Na, bhikkhave, mātā puttaṁ byādhiyamānaṁ evaṁ labhati:
When a child is sick, a mother doesn't get her wish:

'ahaṁ byādhiyāmi, mā me putto byādhiyī'ti;
'Let me be sick, may my child not be sick!'

putto vā pana mātaraṁ byādhiyamānaṁ na evaṁ labhati:
When a mother is sick, a child doesn't get their wish:

'ahaṁ byādhiyāmi, mā me mātā byādhiyī'ti.
'Let me be sick, may my mother not be sick!'

Na, bhikkhave, mātā puttaṁ mīyamānaṁ evaṁ labhati:
When a child is dying, a mother doesn't get her wish:

'ahaṁ mīyāmi, mā me putto mīyī'ti;
'Let me die, may my child not die!'

putto vā pana mātaraṁ mīyamānaṁ na evaṁ labhati:
When a mother is dying, a child doesn't get their wish:

'ahaṁ mīyāmi, mā me mātā mīyī'ti.
'Let me die, may my mother not die!'

Imāni kho, bhikkhave, tīṇi amātāputtikāni bhayānīti.
These are the three perils that tear mothers and children apart.

Atthi, bhikkhave, maggo atthi paṭipadā imesañca tiṇṇaṁ samātāputtikānaṁ bhayānaṁ imesañca tiṇṇaṁ

amātāputtikānaṁ bhayānaṁ pahānāya samatikkamāya saṁvattati.
There is a path and a practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart.

Katamo ca, bhikkhave, maggo katamā ca paṭipadā imesañca tiṇṇaṁ samātāputtikānaṁ bhayānaṁ imesañca tiṇṇaṁ amātāputtikānaṁ bhayānaṁ pahānāya samatikkamāya saṁvattati?
What is that path and practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, bhikkhave, maggo ayaṁ paṭipadā imesañca tiṇṇaṁ samātāputtikānaṁ bhayānaṁ imesañca tiṇṇaṁ amātāputtikānaṁ bhayānaṁ pahānāya samatikkamāya saṁvattatī"ti.
This is the path, this is the practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart."

Dutiyaṁ.

63. Venāgapurasutta
63. At Venāgapura

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena venāgapuraṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura.

Assosuṁ kho venāgapurikā brāhmaṇagahapatikā:
The brahmins and householders of Venāgapura heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito venāgapuraṁ anuppatto.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho venāgapurikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu, appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu, appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu, appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu, appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho venāgapuriko vacchagotto brāhmaṇo bhagavantaṁ etadavoca:
Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha:

"Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
"It's incredible, Master Gotama, it's amazing,

Yāvañcidaṁ bhoto gotamassa vippasannāni indriyāni, parisuddho chavivaṇṇo pariyodāto.
how your faculties are so very clear, and the complexion of your skin is pure and bright.

Seyyathāpi, bho gotama, sāradaṁ badarapaṇḍuṁ parisuddhaṁ hoti pariyodātaṁ;
It's like a golden brown jujube in the autumn,

evamevaṁ bhoto gotamassa vippasannāni indriyāni parisuddho chavivaṇṇo pariyodāto.

Seyyathāpi, bho gotama, tālapakkaṁ sampati bandhanā pamuttaṁ parisuddhaṁ hoti pariyodātaṁ;
or a palm fruit freshly plucked from the stalk,

evamevaṁ bhoto gotamassa vippasannāni indriyāni parisuddho chavivaṇṇo pariyodāto.

Seyyathāpi, bho gotama, nekkhaṁ jambonadaṁ dakkhakammāraputtasuparikammakataṁ ukkāmukhe sukusalasampahaṭṭhaṁ paṇḍukambale nikkhittaṁ bhāsate ca tapate ca virocati ca;
or a pendant of river gold, fashioned by a deft smith, well wrought in the forge, and placed on a cream rug where it shines and glows and radiates.

evamevaṁ bhoto gotamassa vippasannāni indriyāni parisuddho chavivaṇṇo pariyodāto.
In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright.

Yāni tāni, bho gotama, uccāsayanamahāsayanāni, seyyathidaṁ —
Surely Master Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as:

āsandi pallaṅko gonako cittako paṭikā paṭalikā tūlikā vikatikā uddalomī ekantalomī kaṭṭissaṁ koseyyaṁ kuttakaṁ

hatthattharaṁ assattharaṁ rathattharaṁ ajinappaveṇī kadalimigapavarapaccattharaṇaṁ sauttaracchadaṁ ubhatolohitakūpadhānaṁ, evarūpānaṁ nūna bhavaṁ gotamo uccāsayanamahāsayanānaṁ nikāmalābhī akicchalābhī akasiralābhī”ti.
sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.”

“Yāni kho pana tāni, brāhmaṇa, uccāsayanamahāsayanāni, seyyathidaṁ—
“Brahmin, these various kinds of high and luxurious bedding

āsandi pallaṅko gonako cittako paṭikā paṭalikā tūlikā vikatikā uddalomī ekantalomī kaṭṭissaṁ koseyyaṁ kuttakaṁ hatthattharaṁ assattharaṁ rathattharaṁ ajinappaveṇī kadalimigapavarapaccattharaṇaṁ sauttaracchadaṁ ubhatolohitakūpadhānaṁ.

Dullabhāni tāni pabbajitānaṁ laddhā ca pana na kappanti.
are hard for renunciates to find. And even if they do get them, they’re not allowed.

Tīṇi kho, imāni, brāhmaṇa, uccāsayanamahāsayanāni, yesāhaṁ etarahi nikāmalābhī akicchalābhī akasiralābhī.
There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty.

Katamāni tīṇi?
What three?

Dibbaṁ uccāsayanamahāsayanaṁ, brahmaṁ uccāsayanamahāsayanaṁ, ariyaṁ uccāsayanamahāsayanaṁ.

The high and luxurious beds of the gods, of Brahmā, and of the noble ones.

Imāni kho, brāhmaṇa, tīṇi uccāsayanamahāsayanāni, yesāhaṁ etarahi nikāmalābhī akicchalābhī akasiralābhī”ti.
These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty.”

“Katamaṁ pana taṁ, bho gotama, dibbaṁ uccāsayanamahāsayanaṁ, yassa bhavaṁ gotamo etarahi nikāmalābhī akicchalābhī akasiralābhī”ti?
“But what, Master Gotama, is the high and luxurious bed of the gods?”

“Idhāhaṁ, brāhmaṇa, yaṁ gāmaṁ vā nigamaṁ vā upanissāya viharāmi, so pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisāmi.
“Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms.

So pacchābhattaṁ piṇḍapātapaṭikkanto vanantaññeva pavisāmi.
After the meal, on my return from alms-round, I enter a wood.

So yadeva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṁ saṅgharitvā nisīdāmi pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi;
Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the

rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi;
As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṁvedemi, yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja viharāmi;
And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharāmi.
With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So ce ahaṁ, brāhmaṇa, evaṁbhūto caṅkamāmi, dibbo me eso tasmiṁ samaye caṅkamo hoti.
When I'm practicing like this, if I walk, at that time I walk like the gods.

So ce ahaṁ, brāhmaṇa, evaṁbhūto tiṭṭhāmi, dibbaṁ me etaṁ tasmiṁ samaye ṭhānaṁ hoti.
When I'm practicing like this, if I stand, at that time I stand like the gods.

So ce ahaṁ, brāhmaṇa, evaṁbhūto nisīdāmi, dibbaṁ me etaṁ tasmiṁ samaye āsanaṁ hoti.
When I'm practicing like this, if I sit, at that time I sit like the gods.

So ce ahaṁ, brāhmaṇa, evaṁbhūto seyyaṁ kappemi, dibbaṁ me etaṁ tasmiṁ samaye uccāsayanamahāsayanaṁ hoti.
When I'm practicing like this, if I lie down, at that time I lie down like the gods.

Idaṁ kho, brāhmaṇa, dibbaṁ uccāsayanamahāsayanaṁ, yassāhaṁ etarahi nikāmalābhī akicchalābhī akasiralābhī"ti.
This is the high and luxurious bed of the gods that I get these days when I want, without trouble or difficulty."

"Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
"It's incredible, Master Gotama, it's amazing!

Ko cañño evarūpassa dibbassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchalābhī akasiralābhī, aññatra bhotā gotamena.
Who but Master Gotama could get such a high and luxurious bed of the gods when he wants, without trouble or difficulty?

Katamaṁ pana taṁ, bho gotama, brahmaṁ uccāsayanamahāsayanaṁ, yassa bhavaṁ gotamo etarahi nikāmalābhī akicchalābhī akasiralābhī"ti?
But what, Master Gotama, is the high and luxurious bed of Brahmā?"

"Idhāhaṁ, brāhmaṇa, yaṁ gāmaṁ vā nigamaṁ vā upanissāya viharāmi, so pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisāmi.
"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms.

So pacchābhattaṁ piṇḍapātapaṭikkanto vanantaññeva pavisāmi.

After the meal, on my return from alms-round, I enter a wood.

So yadeva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṁ saṅgharitvā nisīdāmi pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there.

So mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharāmi, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharāmi.
I meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
I meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

muditāsahagatena cetasā …
I meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharāmi, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharāmi.

I meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So ce ahaṁ, brāhmaṇa, evaṁbhūto caṅkamāmi, brahmā me eso tasmiṁ samaye caṅkamo hoti.
When I'm practicing like this, if I walk, at that time I walk like Brahmā.

So ce ahaṁ, brāhmaṇa, evaṁbhūto tiṭṭhāmi …pe…
… I stand like Brahmā. …

nisīdāmi …pe…
I sit like Brahmā …

seyyaṁ kappemi, brahmaṁ me etaṁ tasmiṁ samaye uccāsayanamahāsayanaṁ hoti.
When I'm practicing like this, if I lie down, at that time I lie down like Brahmā.

Idaṁ kho, brāhmaṇa, brahmaṁ uccāsayanamahāsayanaṁ, yassāhaṁ etarahi nikāmalābhī akicchalābhī akasiralābhī"ti.
This is the high and luxurious bed of Brahmā that I get these days when I want, without trouble or difficulty."

"Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
"It's incredible, Master Gotama, it's amazing!

Ko cañño evarūpassa brahmassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchalābhī akasiralābhī, aññatra bhotā gotamena.
Who but Master Gotama could get such a high and luxurious bed of Brahmā when he wants, without trouble or difficulty?

Katamaṁ pana taṁ, bho gotama, ariyaṁ uccāsayanamahāsayanaṁ, yassa bhavaṁ gotamo etarahi nikāmalābhī akicchalābhī akasiralābhī"ti?

But what, Master Gotama, is the high and luxurious bed of the noble ones?”

“Idhāhaṁ, brāhmaṇa, yaṁ gāmaṁ vā nigamaṁ vā upanissāya viharāmi, so pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisāmi.
“Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms.

So pacchābhattaṁ piṇḍapātapaṭikkanto vanantaññeva pavisāmi.
After the meal, on my return from alms-round, I enter a wood.

So yadeva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṁ saṅgharitvā nisīdāmi pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there.

So evaṁ jānāmi:
I know this:

‘rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo;
‘I’ve given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.’

doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo;

moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo’.

So ce ahaṁ, brāhmaṇa, evaṁbhūto caṅkamāmi, ariyo me eso tasmiṁ samaye caṅkamo hoti.
When I’m practicing like this, if I walk, at that time I walk like the noble ones.

So ce ahaṁ, brāhmaṇa, evaṁbhūto tiṭṭhāmi …pe…
… I stand like the noble ones …

nisīdāmi …pe…
I sit like the noble ones …

seyyaṁ kappemi, ariyaṁ me etaṁ tasmiṁ samaye uccāsayanamahāsayanaṁ hoti.
When I'm practicing like this, if I lie down, at that time I lie down like the noble ones.

Idaṁ kho, brāhmaṇa, ariyaṁ uccāsayanamahāsayanaṁ, yassāhaṁ etarahi nikāmalābhī akicchalābhī akasiralābhī"ti.
This is the high and luxurious bed of the noble ones that I get these days when I want, without trouble or difficulty."

"Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
"It's incredible, Master Gotama, it's amazing!

Ko cañño evarūpassa ariyassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchalābhī akasiralābhī, aññatra bhotā gotamena.
Who but Master Gotama could get such a high and luxurious bed of the noble ones when he wants, without trouble or difficulty?

Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ kho bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Ete mayaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṁ gotamo dhāretu ajjatagge pāṇupete saraṇaṁ gate”ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Tatiyaṁ.

64. Sarabhasutta
64. With Sarabha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena sarabho nāma paribbājako acirapakkanto hoti imasmā dhammavinayā.
Now at that time a wanderer called Sarabha had recently left this teaching and training.

So rājagahe parisati evaṁ vācaṁ bhāsati:
He was telling a crowd in Rājagaha,

"aññāto mayā samaṇānaṁ sakyaputtikānaṁ dhammo.
"I learned the teaching of the ascetics who follow the Sakyan,

Aññāya ca panāhaṁ samaṇānaṁ sakyaputtikānaṁ dhammaṁ evāhaṁ tasmā dhammavinayā apakkanto"ti.
then I left their teaching and training."

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms.

Assosuṁ kho te bhikkhū sarabhassa paribbājakassa rājagahe parisati evaṁ vācaṁ bhāsamānassa:

They heard what Sarabha was saying.

“aññāto mayā samaṇānaṁ sakyaputtikānaṁ dhammo.

Aññāya ca panāhaṁ samaṇānaṁ sakyaputtikānaṁ dhammaṁ evāhaṁ tasmā dhammavinayā apakkanto”ti.

Atha kho te bhikkhū rājagahe piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and said to him,

“sarabho nāma, bhante, paribbājako acirapakkanto imasmā dhammavinayā.
“The wanderer called Sarabha has recently left this teaching and training.

So rājagahe parisati evaṁ vācaṁ bhāsati:
He was telling a crowd in Rājagaha:

‘aññāto mayā samaṇānaṁ sakyaputtikānaṁ dhammo.
‘I learned the teaching of the ascetics who follow the Sakyan,

Aññāya ca panāhaṁ samaṇānaṁ sakyaputtikānaṁ dhammaṁ evāhaṁ tasmā dhammavinayā apakkanto’ti.
then I left their teaching and training.’

Sādhu, bhante, bhagavā yena sippinikātīraṁ paribbājakārāmo yena sarabho paribbājako tenupasaṅkamatu anukampaṁ upādāyā”ti.
Sir, please go to the wanderers’ monastery on the banks of the Sappinī river to see Sarabha the wanderer out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena sippinikātīraṁ paribbājakārāmo yena sarabho paribbājako tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā sarabhaṁ paribbājakaṁ etadavoca:
Then in the late afternoon, the Buddha came out of retreat and went to the wanderers' monastery on the banks of the Sappinī river to visit Sarabha the wanderer. He sat on the seat spread out, and said to the wanderer Sarabha,

"saccaṁ kira tvaṁ, sarabha, evaṁ vadesi:
"Is it really true, Sarabha, that you've been saying:

'aññāto mayā samaṇānaṁ sakyaputtikānaṁ dhammo.
'I learned the teaching of the ascetics who follow the Sakyan,

Aññāya ca panāhaṁ samaṇānaṁ sakyaputtikānaṁ dhammaṁ evāhaṁ tasmā dhammavinayā apakkanto'"ti?
then I left their teaching and training.'"

Evaṁ vutte, sarabho paribbājako tuṇhī ahosi.
When he said this, Sarabha kept silent.

Dutiyampi kho bhagavā sarabhaṁ paribbājakaṁ etadavoca:
For a second time, the Buddha said to Sarabha,

"vadehi, sarabha, kinti te aññāto samaṇānaṁ sakyaputtikānaṁ dhammo?
"Tell me, Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan?

Sace te aparipūraṁ bhavissati, ahaṁ paripūressāmi.
If you've not learned it fully, I'll fill you in.

Sace pana te paripūraṁ bhavissati, ahaṁ anumodissāmī"ti.
But if you have learned it fully, I'll agree."

Dutiyampi kho sarabho paribbājako tuṇhī ahosi.
For a second time, Sarabha kept silent.

Tatiyampi kho bhagavā sarabhaṁ paribbājakaṁ etadavoca:

For a third time, the Buddha said to Sarabha,

“yo kho, sarabha, paññāyati samaṇānaṁ sakyaputtikānaṁ dhammo vadehi, sarabha, kinti te aññāto samaṇānaṁ sakyaputtikānaṁ dhammo?
“Sarabha, the teachings of the ascetics who follow the Sakyan are clear to me. What exactly have you learned of the teachings of the ascetics who follow the Sakyan?

Sace te aparipūraṁ bhavissati, ahaṁ paripūressāmi.
If you’ve not learned it fully, I’ll fill you in.

Sace pana te paripūraṁ bhavissati, ahaṁ anumodissāmī”ti.
But if you have learned it fully, I’ll agree.”

Tatiyampi kho sarabho paribbājako tuṇhī ahosi.
For a third time, Sarabha kept silent.

Atha kho te paribbājakā sarabhaṁ paribbājakaṁ etadavocuṁ:
Then those wanderers said to Sarabha,

“yadeva kho tvaṁ, āvuso sarabha, samaṇaṁ gotamaṁ yāceyyāsi tadeva te samaṇo gotamo pavāreti.
“The ascetic Gotama has offered to tell you anything you ask for.

Vadehāvuso sarabha, kinti te aññāto samaṇānaṁ sakyaputtikānaṁ dhammo?
Speak, reverend Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan?

Sace te aparipūraṁ bhavissati, samaṇo gotamo paripūressati.
If you’ve not learned it fully, he’ll fill you in.

Sace pana te paripūraṁ bhavissati, samaṇo gotamo anumodissatī”ti.
But if you have learned it fully, he’ll agree.”

Evaṁ vutte, sarabho paribbājako tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.
When this was said, Sarabha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā sarabhaṁ paribbājakaṁ tuṇhībhūtaṁ maṅkubhūtaṁ pattakkhandhaṁ adhomukhaṁ pajjhāyantaṁ appaṭibhānaṁ viditvā te paribbājake etadavoca:
Knowing this, the Buddha said to the wanderers:

“Yo kho maṁ, paribbājakā, evaṁ vadeyya:
“Wanderers, someone might say to me:

‘sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti, tamahaṁ tattha sādhukaṁ samanuyuñjeyyaṁ samanugāheyyaṁ samanubhāseyyaṁ.
‘You claim to be a fully awakened Buddha, but regarding these things you’re not fully awakened.’ Then I’d carefully pursue, press, and grill them on that point.

So vata mayā sādhukaṁ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno aṭṭhānametaṁ anavakāso yaṁ so tiṇṇaṁ ṭhānānaṁ nāññataraṁ ṭhānaṁ nigaccheyya, aññena vā aññaṁ paṭicarissati, bahiddhā kathaṁ apanāmessati, kopañca dosañca appaccayañca pātukarissati, tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati, seyyathāpi sarabho paribbājako.
When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

Yo kho maṁ, paribbājakā, evaṁ vadeyya:
Wanderers, someone might say to me:

‘khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā’ti, tamahaṁ tattha sādhukaṁ samanuyuñjeyyaṁ samanugāheyyaṁ samanubhāseyyaṁ.

‘You claim to have ended all defilements, but you still have these defilements.’ Then I’d carefully pursue, press, and grill them on that point.

So vata mayā sādhukaṁ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno aṭṭhānametaṁ anavakāso yaṁ so tiṇṇaṁ ṭhānānaṁ nāññataraṁ ṭhānaṁ nigaccheyya, aññena vā aññaṁ paṭicarissati, bahiddhā kathaṁ apanāmessati, kopañca dosañca appaccayañca pātukarissati, tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati, seyyathāpi sarabho paribbājako.
When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

Yo kho maṁ, paribbājakā, evaṁ vadeyya:
Wanderers, someone might say to me:

‘yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti, tamahaṁ tattha sādhukaṁ samanuyuñjeyyaṁ samanugāheyyaṁ samanubhāseyyaṁ.
‘Your teaching does not lead someone who practices it to the goal of the complete ending of suffering.’ Then I’d carefully pursue, press, and grill them on that point.

So vata mayā sādhukaṁ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno aṭṭhānametaṁ anavakāso yaṁ so tiṇṇaṁ ṭhānānaṁ nāññataraṁ ṭhānaṁ nigaccheyya, aññena vā aññaṁ paṭicarissati, bahiddhā kathaṁ apanāmessati, kopañca dosañca appaccayañca pātukarissati, tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati, seyyathāpi sarabho paribbājako”ti.

When grilled by me, they would, without a doubt, fall into one of these three categories. They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha."

Atha kho bhagavā sippinikātīre paribbājakārāme tikkhattuṁ sīhanādaṁ naditvā vehāsaṁ pakkāmi.
Then the Buddha, having roared his lion's roar three times in the wanderers' monastery on the bank of the Sappinī river, rose into the sky and flew away.

Atha kho te paribbājakā acirapakkantassa bhagavato sarabhaṁ paribbājakaṁ samantato vācāyasannitodakena sañjambharimakaṁsu:
Soon after the Buddha left, those wanderers gave Sarabha a comprehensive tongue-lashing:

"seyyathāpi, āvuso sarabha, brahāraññe jarasiṅgālo 'sīhanādaṁ nadissāmī'ti siṅgālakaṁyeva nadati, bheraṇḍakaṁyeva nadati;
"Reverend Sarabha, you're just like an old jackal in the formidable wilderness who thinks, 'I'll roar a lion's roar!' but they still only manage to squeal and yelp like a jackal.

evamevaṁ kho tvaṁ, āvuso sarabha, aññatreva samaṇena gotamena 'sīhanādaṁ nadissāmī'ti siṅgālakaṁyeva nadasi bheraṇḍakaṁyeva nadasi.
In the same way, when the ascetic Gotama wasn't here you said 'I'll roar a lion's roar!' but you only managed to squeal and yelp like a jackal.

Seyyathāpi, āvuso sarabha, ambukasañcarī 'purisakaravitaṁ ravissāmī'ti ambukasañcariravitaṁyeva ravati;
You're just like a golden oriole who thinks, 'I'll cry like a cuckoo!' but they still only manage to cry like a golden oriole.

evamevaṁ kho tvaṁ, āvuso sarabha, aññatreva samaṇena gotamena ‘purisakaravitaṁ ravissāmī’ti, ambukasañcariravitaṁyeva ravasi.
In the same way, when the ascetic Gotama wasn’t here you said ‘I’ll cry like a cuckoo!’ but you still only managed to cry like a golden oriole.

Seyyathāpi, āvuso sarabha, usabho suññāya gosālāya gambhīraṁ naditabbaṁ maññati;
You’re just like a bull that thinks to bellow only when the cowstall is empty.

evamevaṁ kho tvaṁ, āvuso sarabha, aññatreva samaṇena gotamena gambhīraṁ naditabbaṁ maññasī”ti.
In the same way, you only thought to bellow when the ascetic Gotama wasn’t here.”

Atha kho te paribbājakā sarabhaṁ paribbājakaṁ samantato vācāyasannitodakena sañjambharimakaṁsūti.
That’s how those wanderers gave Sarabha a comprehensive tongue-lashing.

Catutthaṁ.

65. Kesamuttisutta
65. With the Kālāmas of Kesamutta

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena kesamuttaṁ nāma kālāmānaṁ nigamo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta.

Assosuṁ kho kesamuttiyā kālāmā:
The Kālāmas of Kesamutta heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kesamuttaṁ anuppatto.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā …pe…
‘That Blessed One is perfected, a fully awakened Buddha …’

sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī’”ti.
It’s good to see such perfected ones.”

Atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu, appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu, appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu, appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu, appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te kesamuttiyā kālāmā bhagavantaṁ etadavocuṁ:
Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

“Santi, bhante, eke samaṇabrāhmaṇā kesamuttaṁ āgacchanti.
“There are, sir, some ascetics and brahmins who come to Kesamutta.

Te sakaṁyeva vādaṁ dīpenti jotenti, parappavādaṁ pana khuṁsenti vambhenti paribhavanti omakkhiṁ karonti.
They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others.

Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttaṁ āgacchanti.
Then some other ascetics and brahmins come to Kesamutta.

Tepi sakaṁyeva vādaṁ dīpenti jotenti, parappavādaṁ pana khuṁsenti vambhenti paribhavanti omakkhiṁ karonti.
They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others.

Tesaṁ no, bhante, amhākaṁ hoteva kaṅkhā hoti vicikicchā:
So, sir, we’re doubting and uncertain:

‘ko su nāma imesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ āha, ko musā’”ti?

‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

“Alañhi vo, kālāmā, kaṅkhituṁ alaṁ vicikicchituṁ.
“It is enough, Kālāmas, for you to be doubting and uncertain.

Kaṅkhanīyeva pana vo ṭhāne vicikicchā uppannā.
Doubt has come up in you about an uncertain matter.

Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’

Yadā tumhe, kālāmā, attanāva jāneyyātha:
But when you know for yourselves:

‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṁvattantī’ti, atha tumhe, kālāmā, pajaheyyātha.
‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

Taṁ kiṁ maññatha, kālāmā,
What do you think, Kālāmas?

lobho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does greed come up in a person for their welfare or harm?”

“Ahitāya, bhante”.
“Harm, sir.”

“Luddho panāyaṁ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
“A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, kālāmā,
“What do you think, Kālāmas?

doso purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does hate come up in a person for their welfare or harm?”

“Ahitāya, bhante”.
“Harm, sir.”

“Duṭṭho panāyaṁ, kālāmā, purisapuggalo dosena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
“A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, kālāmā,
“What do you think, Kālāmas?

moho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does delusion come up in a person for their welfare or harm?”

“Ahitāya, bhante”.
“Harm, sir.”

“Mūḷho panāyaṁ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
“A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā”ti?
“What do you think, Kālāmas, are these things skillful or unskillful?”

“Akusalā, bhante”.
“Unskillful, sir.”

“Sāvajjā vā anavajjā vā”ti?
“Blameworthy or blameless?”

“Sāvajjā, bhante”.
“Blameworthy, sir.”

“Viññugarahitā vā viññuppasatthā vā”ti?
“Criticized or praised by sensible people?”

“Viññugarahitā, bhante”.
“Criticized by sensible people, sir.”

“Samattā samādinnā ahitāya dukkhāya saṁvattanti, no vā?
“When you undertake them, do they lead to harm and suffering, or not?

Kathaṁ vā ettha hotī”ti?
Or how do you see this?”

“Samattā, bhante, samādinnā ahitāya dukkhāya saṁvattantīti.
“When you undertake them, they lead to harm and suffering.

Evaṁ no ettha hotī”ti.
That’s how we see it.”

“Iti kho, kālāmā, yaṁ taṁ avocumhā:
“So, Kālāmas, when I said:

‘etha tumhe, kālāmā.
‘Please,

Mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

Yadā tumhe kālāmā attanāva jāneyyātha:

But when you know for yourselves:

“ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṁvattantīti, atha tumhe, kālāmā, pajaheyyāthā”’ti,
“These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’

Yadā tumhe, kālāmā, attanāva jāneyyātha:
But when you know for yourselves:

‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṁvattantī’ti, atha tumhe, kālāmā, upasampajja vihareyyātha.
‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

Taṁ kiṁ maññatha, kālāmā,
What do you think, Kālāmas?

alobho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does contentment come up in a person for their welfare or harm?”

“Hitāya, bhante”.
“Welfare, sir.”

“Aluddho panāyaṁ, kālāmā, purisapuggalo lobhena anabhibhūto apariyādinnacitto neva pāṇaṁ hanati, na adinnaṁ ādiyati, na paradāraṁ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ hitāya sukhāyā”ti.
“An individual who is content, not overcome by greed, doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, kālāmā,
“What do you think, Kālāmas?

adoso purisassa ajjhattaṁ uppajjamāno uppajjati …pe…
Does love come up in a person for their welfare or harm? …

amoho purisassa ajjhattaṁ uppajjamāno uppajjati …pe…
Does understanding come up in a person for their welfare or harm? …

hitāya sukhāyā”ti.
Is that for their lasting welfare and happiness?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā”ti?
“What do you think, Kālāmas, are these things skillful or unskillful?”

“Kusalā, bhante”.
“Skillful, sir.”

“Sāvajjā vā anavajjā vā”ti?
“Blameworthy or blameless?”

“Anavajjā, bhante”.
“Blameless, sir.”

“Viññugarahitā vā viññuppasatthā vā”ti?
“Criticized or praised by sensible people?”

“Viññuppasatthā, bhante”.
“Praised by sensible people, sir.”

“Samattā samādinnā hitāya sukhāya saṁvattanti no vā?
“When you undertake them, do they lead to welfare and happiness, or not?

Kathaṁ vā ettha hotī”ti?
Or how do you see this?”

“Samattā, bhante, samādinnā hitāya sukhāya saṁvattanti.
“When you undertake them, they lead to welfare and happiness.

Evaṁ no ettha hotī”ti.
That’s how we see it.”

“Iti kho, kālāmā, yaṁ taṁ avocumhā:
“So, Kālāmas, when I said:

‘etha tumhe, kālāmā.
‘Please,

Mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

Yadā tumhe, kālāmā, attanāva jāneyyātha—
But when you know for yourselves:

ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṁvattantīti, atha tumhe, kālāmā, upasampajja vihareyyāthā’ti,
“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Sa kho so, kālāmā, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno patissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to

one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Sa kho so, kālāmā, ariyasāvako evaṁ averacitto evaṁ abyāpajjhacitto evaṁ asaṅkiliṭṭhacitto evaṁ visuddhacitto.
When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified,

Tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.
they've won four consolations in the present life.

'Sace kho pana atthi paro loko, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, athāhaṁ kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī'ti, ayamassa paṭhamo assāso adhigato hoti.
'If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I'll be reborn in a good place, a heavenly realm.' This is the first consolation they've won.

'Sace kho pana natthi paro loko, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, athāhaṁ diṭṭheva dhamme averaṁ abyāpajjhaṁ anīghaṁ sukhiṁ attānaṁ pariharāmī'ti, ayamassa dutiyo assāso adhigato hoti.
'If it turns out there is no other world, and good and bad deeds don't have a result, then in the present life I'll keep myself free of enmity and ill will, untroubled and happy.' This is the second consolation they've won.

'Sace kho pana karoto karīyati pāpaṁ, na kho panāhaṁ kassaci pāpaṁ cetemi.
'If it turns out that bad things happen to people who do bad things, then since I have no bad intentions,

Akarontaṁ kho pana maṁ pāpakammaṁ kuto dukkhaṁ phusissatī'ti, ayamassa tatiyo assāso adhigato hoti.
and since I'm not doing anything bad, how can suffering touch me?' This is the third consolation they've won.

'Sace kho pana karoto na karīyati pāpaṁ, athāhaṁ ubhayeneva visuddhaṁ attānaṁ samanupassāmī'ti, ayamassa catuttho assāso adhigato hoti.
'If it turns out that bad things don't happen to people who do bad things, then I still see myself pure on both sides.' This is the fourth

consolation they've won.

Sa kho so, kālāmā, ariyasāvako evaṁ averacitto evaṁ abyāpajjhacitto evaṁ asaṅkiliṭṭhacitto evaṁ visuddhacitto.
When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified,

Tassa diṭṭheva dhamme ime cattāro assāsā adhigatā hontī"ti.
they've won these four consolations in the present life."

"Evametaṁ, bhagavā, evametaṁ, sugata.
"That's so true, Blessed One! That's so true, Holy One!

Sa kho so, bhante, ariyasāvako evaṁ averacitto evaṁ abyāpajjhacitto evaṁ asaṅkiliṭṭhacitto evaṁ visuddhacitto.
When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified,

Tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.
they've won these four consolations in the present life. …

'Sace kho pana atthi paro loko, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, athāhaṁ kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī'ti, ayamassa paṭhamo assāso adhigato hoti.

'Sace kho pana natthi paro loko, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, athāhaṁ diṭṭheva dhamme averaṁ abyāpajjhaṁ anīghaṁ sukhiṁ attānaṁ pariharāmī'ti, ayamassa dutiyo assāso adhigato hoti.

'Sace kho pana karoto karīyati pāpaṁ, na kho panāhaṁ kassaci pāpaṁ cetemi, akarontaṁ kho pana maṁ pāpakammaṁ kuto dukkhaṁ phusissatī'ti, ayamassa tatiyo assāso adhigato hoti.

'Sace kho pana karoto na karīyati pāpaṁ, athāhaṁ ubhayeneva visuddhaṁ attānaṁ samanupassāmī'ti, ayamassa catuttho

assāso adhigato hoti.

Sa kho so, bhante, ariyasāvako evaṁ averacitto evaṁ abyāpajjhacitto evaṁ asaṅkiliṭṭhacitto evaṁ visuddhacitto.

Tassa diṭṭheva dhamme ime cattāro assāsā adhigatā honti.

Abhikkantaṁ, bhante …pe…
Excellent, sir! Excellent! …

ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no, bhante, bhagavā dhāretu ajjatagge pāṇupete saraṇaṁ gate”ti.
From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”

Pañcamaṁ.

66. Sāḷhasutta
66. With Sāḷha and His Friend

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā nandako sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
Now at that time Venerable Nandaka was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho sāḷho ca migāranattā sāṇo ca sekhuniyanattā yenāyasmā nandako tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ nandakaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnaṁ kho sāḷhaṁ migāranattāraṁ āyasmā nandako etadavoca:
Then Sāḷha, Migāra's grandson, and Rohaṇa, Pekhuṇiya's grandson went up to Venerable Nandaka, bowed, and sat down to one side. Then Venerable Nandaka said to Sāḷha:

"Etha tumhe, sāḷhā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
"Please, Sāḷha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.'

Yadā tumhe, sāḷhā, attanāva jāneyyātha ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṁvattantī’ti, atha tumhe, sāḷhā, pajaheyyātha.
But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

Taṁ kiṁ maññatha, sāḷhā,
What do you think, Sāḷha?

atthi lobho”ti?
Is greed real?”

“Evaṁ, bhante”.
“Yes, sir.”

“Abhijjhāti kho ahaṁ, sāḷhā, etamatthaṁ vadāmi.
“‘Covetousness’ is what I mean by this.

Luddho kho ayaṁ, sāḷhā, abhijjhālu pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
A person who is greedy and covetous kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, sāḷhā,
“What do you think, Sāḷha?

atthi doso”ti?

Is hate real?”

“Evaṁ, bhante”.
“Yes, sir.”

“Byāpādoti kho ahaṁ, sāḷhā, etamatthaṁ vadāmi.
“‘Malice’ is what I mean by this.

Duṭṭho kho ayaṁ, sāḷhā, byāpannacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
A hateful and malicious person kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, sāḷhā,
“What do you think, Sāḷha?

atthi moho”ti?
Is delusion real?”

“Evaṁ, bhante”.
“Yes, sir.”

“Avijjāti kho ahaṁ, sāḷhā, etamatthaṁ vadāmi.
“‘Ignorance’ is what I mean by this.

Mūḷho kho ayaṁ, sāḷhā, avijjāgato pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ ahitāya dukkhāyā”ti.

A person who is deluded and ignorant kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, sāḷhā, ime dhammā kusalā vā akusalā vā”ti?
“What do you think, Sāḷha, are these things skillful or unskillful?”

“Akusalā, bhante”.
“Unskillful, sir.”

“Sāvajjā vā anavajjā vā”ti?
“Blameworthy or blameless?”

“Sāvajjā, bhante”.
“Blameworthy, sir.”

“Viññugarahitā vā viññuppasatthā vā”ti?
“Criticized or praised by sensible people?”

“Viññugarahitā, bhante”.
“Criticized by sensible people, sir.”

“Samattā samādinnā ahitāya dukkhāya saṁvattanti, no vā?
“When you undertake them, do they lead to harm and suffering, or not?

Kathaṁ vā ettha hotī”ti?
Or how do you see this?”

“Samattā, bhante, samādinnā ahitāya dukkhāya saṁvattantīti.

“When you undertake them, they lead to harm and suffering.

Evaṁ no ettha hotī”ti.
That’s how we see it.”

“Iti kho, sāḷhā, yaṁ taṁ avocumhā:
“So, Sāḷha and friend, when I said:

‘etha tumhe, sāḷhā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

Yadā tumhe, sāḷhā, attanāva jāneyyātha—
But when you know for yourselves:

ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṁvattantīti, atha tumhe, sāḷhā, pajaheyyāthā’ti,
“These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Etha tumhe, sāḷhā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
Please, Sāḷha and friend, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t

rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.'

Yadā tumhe, sāḷhā, attanāva jāneyyātha:
But when you know for yourselves:

'ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṁvattantī'ti, atha tumhe, sāḷhā, upasampajja vihareyyātha.
'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

Taṁ kiṁ maññatha, sāḷhā, atthi alobho"ti?
What do you think? Is contentment real?"

"Evaṁ, bhante".
"Yes, sir."

"Anabhijjhāti kho ahaṁ, sāḷhā, etamatthaṁ vadāmi.
"'Satisfaction' is what I mean by this.

Aluddho kho ayaṁ, sāḷhā, anabhijjhālu neva pāṇaṁ hanati, na adinnaṁ ādiyati, na paradāraṁ gacchati, na musā bhaṇati, parampi na tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ hitāya sukhāyā"ti.
A person who is content and satisfied doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Evaṁ, bhante".
"Yes, sir."

“Taṁ kiṁ maññatha, sāḷhā, atthi adoso”ti?
What do you think? Is love real?”

“Evaṁ, bhante”.
“Yes, sir.”

“Abyāpādoti kho ahaṁ, sāḷhā, etamatthaṁ vadāmi.
“‘Kindness’ is what I mean by this.

Aduṭṭho kho ayaṁ, sāḷhā, abyāpannacitto neva pāṇaṁ hanati, na adinnaṁ ādiyati, na paradāraṁ gacchati, na musā bhaṇati, parampi na tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ hitāya sukhāyā”ti.
A loving and kind-hearted person doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, sāḷhā,
“What do you think, Sāḷha?

atthi amoho”ti?
Is understanding real?”

“Evaṁ, bhante”.
“Yes, sir.”

“Vijjāti kho ahaṁ, sāḷhā, etamatthaṁ vadāmi.
“‘Knowledge’ is what I mean by this.

Amūḷho kho ayaṁ, sāḷhā, vijjāgato neva pāṇaṁ hanati, na adinnaṁ ādiyati, na paradāraṁ gacchati, na musā bhaṇati, parampi na tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ hitāya sukhāyā”ti.

A person who understands and knows doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

"Evaṁ, bhante".
"Yes, sir."

"Taṁ kiṁ maññatha, sāḷhā, ime dhammā kusalā vā akusalā vā"ti?
"What do you think, Sāḷha, are these things skillful or unskillful?"

"Kusalā, bhante".
"Skillful, sir."

"Sāvajjā vā anavajjā vā"ti?
"Blameworthy or blameless?"

"Anavajjā, bhante".
"Blameless, sir."

"Viññugarahitā vā viññuppasatthā vā"ti?
"Criticized or praised by sensible people?"

"Viññuppasatthā, bhante".
"Praised by sensible people, sir."

"Samattā samādinnā hitāya sukhāya saṁvattanti, no vā?
"When you undertake them, do they lead to welfare and happiness, or not?

Kathaṁ vā ettha hotī"ti?
Or how do you see this?"

"Samattā, bhante, samādinnā hitāya sukhāya saṁvattantīti.

“When you undertake them, they lead to welfare and happiness.

Evaṁ no ettha hotī”ti.
That’s how we see it.”

“Iti kho, sāḷhā, yaṁ taṁ avocumhā:
“So, Sāḷha and friend, when I said:

‘etha tumhe, sāḷhā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.
‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

Yadā tumhe, sāḷhā, attanāva jāneyyātha—
But when you know for yourselves:

ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā dīgharattaṁ hitāya sukhāya saṁvattantīti, atha tumhe, sāḷhā, upasampajja vihareyyāthā’ti,
“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Sa kho so, sāḷhā, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno patissato mettāsahagatena cetasā …pe…

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love …

karuṇā …
compassion …

muditā …
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So evaṁ pajānāti:
They understand:

‘atthi idaṁ, atthi hīnaṁ, atthi paṇītaṁ, atthi imassa saññāgatassa uttari nissaraṇan’ti.
‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati;
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to

any state of existence.’

So evaṁ pajānāti:
They understand:

‘ahu pubbe lobho, tadahu akusalaṁ, so etarahi natthi, iccetaṁ kusalaṁ;
‘Formerly there was greed, which was unskillful. Now there is none, so that’s skillful.

ahu pubbe doso …pe…
Formerly there was hate, which was unskillful. Now there is none, so that’s skillful.

ahu pubbe moho, tadahu akusalaṁ, so etarahi natthi, iccetaṁ kusalan’ti.
Formerly there was delusion, which was unskillful. Now there is none, so that’s skillful.’

So diṭṭheva dhamme nicchāto nibbuto sītibhūto sukhappaṭisaṁvedī brahmabhūtena attanā viharatī”ti.
So they live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Chaṭṭhaṁ.

67. Kathāvatthusutta
67. Topics of Discussion

“Tīṇimāni, bhikkhave, kathāvatthūni.
“There are, mendicants, these three topics of discussion.

Katamāni tīṇi?
What three?

Atītaṁ vā, bhikkhave, addhānaṁ ārabbha kathaṁ katheyya:
You might discuss the past:

‘evaṁ ahosi atītamaddhānan’ti.
‘That is how it was in the past.’

Anāgataṁ vā, bhikkhave, addhānaṁ ārabbha kathaṁ katheyya:
You might discuss the future:

‘evaṁ bhavissati anāgatamaddhānan’ti.
‘That is how it will be in the future.’

Etarahi vā, bhikkhave, paccuppannaṁ addhānaṁ ārabbha kathaṁ katheyya:
Or you might discuss the present:

‘evaṁ hoti etarahi paccuppannamaddhānan’ti.
‘This is how it is at present.’

Kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.
You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.

Sacāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno ekaṁsabyākaraṇīyaṁ pañhaṁ na ekaṁsena byākaroti, vibhajjabyākaraṇīyaṁ pañhaṁ na vibhajja byākaroti, paṭipucchābyākaraṇīyaṁ pañhaṁ na paṭipucchā byākaroti, ṭhapanīyaṁ pañhaṁ na ṭhapeti, evaṁ santāyaṁ, bhikkhave, puggalo akaccho hoti.
When a person is asked a question, if it needs to be answered definitively and they don't answer it definitively; or if it needs analysis and they answer without analyzing it; or if it needs a counter-question and they answer without a counter-question; or if it should be set aside and they don't set it aside, then that person is not competent to hold a discussion.

Sace panāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno ekaṁsabyākaraṇīyaṁ pañhaṁ ekaṁsena byākaroti, vibhajjabyākaraṇīyaṁ pañhaṁ vibhajja byākaroti, paṭipucchābyākaraṇīyaṁ pañhaṁ paṭipucchā byākaroti, ṭhapanīyaṁ pañhaṁ ṭhapeti, evaṁ santāyaṁ, bhikkhave, puggalo kaccho hoti.
When a person is asked a question, if it needs to be answered definitively and they answer it definitively; or if it needs analysis and they answer after analyzing it; or if it needs a counter-question and they answer with a counter-question; or if it should be set aside and they set it aside, then that person is competent to hold a discussion.

Kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.
You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.

Sacāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno ṭhānāṭhāne na saṇṭhāti parikappe na saṇṭhāti aññātavāde na saṇṭhāti paṭipadāya na saṇṭhāti, evaṁ santāyaṁ, bhikkhave, puggalo akaccho hoti.
When a person is asked a question, if they're not consistent about what their position is and what it isn't; about what they propose;

about speaking from what they know; and about the appropriate procedure, then that person is not competent to hold a discussion.

Sace panāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno ṭhānāṭhāne saṇṭhāti parikappe saṇṭhāti aññātavāde saṇṭhāti paṭipadāya saṇṭhāti, evaṁ santāyaṁ, bhikkhave, puggalo kaccho hoti.
When a person is asked a question, if they are consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is competent to hold a discussion.

Kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.
You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.

Sacāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno aññenaññaṁ paṭicarati, bahiddhā kathaṁ apanāmeti, kopañca dosañca appaccayañca pātukaroti, evaṁ santāyaṁ, bhikkhave, puggalo akaccho hoti.
When a person is asked a question, if they dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is not competent to hold a discussion.

Sace panāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno na aññenaññaṁ paṭicarati na bahiddhā kathaṁ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, evaṁ santāyaṁ, bhikkhave, puggalo kaccho hoti.
When a person is asked a question, if they don't dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is competent to hold a discussion.

Kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.

Sacāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno abhiharati abhimaddati anupajagghati khalitaṁ gaṇhāti, evaṁ santāyaṁ, bhikkhave, puggalo akaccho hoti.
When a person is asked a question, if they intimidate, crush, mock, or seize on trivial mistakes, then that person is not competent to hold a discussion.

Sace panāyaṁ, bhikkhave, puggalo pañhaṁ puṭṭho samāno nābhiharati nābhimaddati na anupajagghati na khalitaṁ gaṇhāti, evaṁ santāyaṁ, bhikkhave, puggalo kaccho hoti.
When a person is asked a question, if they don't intimidate, crush, mock, or seize on trivial mistakes, then that person is competent to hold a discussion.

Kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā saupaniso yadi vā anupanisoti.
You can know whether or not a person has what's required by seeing how they take part in a discussion.

Anohitasoto, bhikkhave, anupaniso hoti, ohitasoto saupaniso hoti.
If they lend an ear they have what's required; if they don't lend an ear they don't have what's required.

So saupaniso samāno abhijānāti ekaṁ dhammaṁ, parijānāti ekaṁ dhammaṁ, pajahati ekaṁ dhammaṁ, sacchikaroti ekaṁ dhammaṁ.
Someone who has what's required directly knows one thing, completely understands one thing, gives up one thing, and realizes one thing—

So abhijānanto ekaṁ dhammaṁ, parijānanto ekaṁ dhammaṁ, pajahanto ekaṁ dhammaṁ, sacchikaronto ekaṁ dhammaṁ sammāvimuttiṁ phusati.
and then they experience complete freedom.

Etadatthā, bhikkhave, kathā;
This is the purpose of discussion,

etadatthā mantanā;
consultation,

etadatthā upanisā;
the requirements,

etadatthaṁ sotāvadhānaṁ, yadidaṁ anupādā cittassa vimokkhoti.
and listening well, that is, the liberation of the mind by not grasping.

Ye viruddhā sallapanti,
Those who converse with hostility,

viniviṭṭhā samussitā;
too sure of themselves, arrogant,

Anariyaguṇamāsajja,
ignoble, attacking virtues,

aññoññavivaresino.
they look for flaws in each other.

Dubbhāsitaṁ vikkhalitaṁ,
They rejoice together when their opponent

sampamohaṁ parājayaṁ;
speaks poorly and makes a mistake,

Aññoññassābhinandanti,
becoming confused and defeated—

tadariyo kathanācare.
but the noble ones don’t discuss like this.

Sace cassa kathākāmo,
If an astute person wants to hold a discussion

kālamaññāya paṇḍito;

connected with the teaching and its meaning—

Dhammaṭṭhapaṭisaṁyuttā,
the kind of discussion that noble ones hold—

yā ariyacaritā kathā.
then that wise one should start the discussion,

Taṁ kathaṁ kathaye dhīro,
knowing when the time is right,

aviruddho anussito;
neither hostile nor arrogant.

Anunnatena manasā,
Not over-excited,

apaḷāso asāhaso.
contemptuous, or aggressive,

Anusūyāyamāno so,
or with a mind full of jealousy,

sammadaññāya bhāsati;
they'd speak from what they rightly know.

Subhāsitaṁ anumodeyya,
They agree with what was well spoken,

dubbhaṭṭhe nāpasādaye.
without criticizing what was poorly said.

Upārambhaṁ na sikkheyya,
They'd not persist in finding faults,

khalitañca na gāhaye;
nor seize on trivial mistakes,

Nābhihare nābhimadde,
neither intimidating nor crushing the other,

na vācaṁ payutaṁ bhaṇe.
nor would they speak with sly implications.

Aññātatthaṁ pasādatthaṁ,
Good people consult

sataṁ ve hoti mantanā;
for the sake of knowledge and clarity.

Evaṁ kho ariyā mantenti,
That's how the noble ones consult,

esā ariyāna mantanā;
this is a noble consultation.

Etadaññāya medhāvī,
Knowing this, an intelligent person

na samusseyya mantaye"ti.
would consult without arrogance."

Sattamaṁ.

68. Aññatitthiyasutta
68. Followers of Other Paths

“Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘tayome, āvuso, dhammā.
‘There are these three things.

Katame tayo?
What three?

Rāgo, doso, moho—
Greed, hate, and delusion.

ime kho, āvuso, tayo dhammā.
These are the three things.

Imesaṁ, āvuso, tiṇṇaṁ dhammānaṁ ko viseso ko adhippayāso kiṁ nānākaraṇan’ti?
What’s the difference between them?’

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ kinti byākareyyāthā”ti?
How would you answer them?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘tayome, āvuso, dhammā.
‘There are these three things.

Katame tayo?
What three?

Rāgo, doso, moho—
Greed, hate, and delusion.

ime kho, āvuso, tayo dhammā;
These are the three things.

imesaṁ, āvuso, tiṇṇaṁ dhammānaṁ ko viseso ko adhippayāso kiṁ nānākaraṇan’ti?
What’s the difference between them?’

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
You should answer them:

‘rāgo kho, āvuso, appasāvajjo dandhavirāgī, doso mahāsāvajjo khippavirāgī, moho mahāsāvajjo dandhavirāgī’ti.
‘Greed, reverends, is mildly blameworthy, but slow to fade away. Hate is very blameworthy, but quick to fade away. Delusion is very blameworthy, and slow to fade away.’

‘Ko panāvuso, hetu ko paccayo yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya saṁvattatī’ti?
And if they ask: ‘What is the cause, what is the reason why greed arises, and once arisen it increases and grows?’

‘“Subhanimittan”tissa vacanīyaṁ.
You should say: ‘The beautiful feature of things.

Tassa subhanimittaṁ ayoniso manasi karoto anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya saṁvattati.
When you attend improperly to the beautiful feature of things, greed arises, and once arisen it increases and grows.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya saṁvattatī’ti.
This is the cause, this is the reason why greed arises, and once arisen it increases and grows.’

‘Ko panāvuso, hetu ko paccayo yena anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya saṁvattatī’ti?
And if they ask: ‘What is the cause, what is the reason why hate arises, and once arisen it increases and grows?’

‘“Paṭighanimittan”tissa vacanīyaṁ.
You should say: ‘The feature of harshness.

Tassa paṭighanimittaṁ ayoniso manasi karoto anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya saṁvattati.
When you attend improperly to the feature of harshness, hate arises, and once arisen it increases and grows.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo yena anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya saṁvattatī’ti.

This is the cause, this is the reason why hate arises, and once arisen it increases and grows.'

'Ko panāvuso, hetu ko paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṁvattatī'ti?
And if they ask: 'What is the cause, what is the reason why delusion arises, and once arisen it increases and grows?'

'"Ayoniso manasikāro"tissa vacanīyaṁ.
You should say: 'Improper attention.

Tassa ayoniso manasi karoto anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṁvattati.
When you attend improperly, delusion arises, and once arisen it increases and grows.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṁvattatī'ti.
This is the cause, this is the reason why delusion arises, and once arisen it increases and grows.'

'Ko panāvuso, hetu ko paccayo yena anuppanno ceva rāgo nuppajjati uppanno ca rāgo pahīyatī'ti?
And if they ask, 'What is the cause, what is the reason why greed doesn't arise, or if it's already arisen it's given up?'

'"Asubhanimittan"tissa vacanīyaṁ.
You should say: 'The ugly feature of things.

Tassa asubhanimittaṁ yoniso manasi karoto anuppanno ceva rāgo nuppajjati uppanno ca rāgo pahīyati.
When you attend properly on the ugly feature of things, greed doesn't arise, or if it's already arisen it's given up.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo yena anuppanno ceva rāgo nuppajjati uppanno ca rāgo pahīyatī'ti.

This is the cause, this is the reason why greed doesn't arise, or if it's already arisen it's given up.'

'Ko panāvuso, hetu ko paccayo yena anuppanno ceva doso nuppajjati uppanno ca doso pahīyatī'ti?
And if they ask, 'What is the cause, what is the reason why hate doesn't arise, or if it's already arisen it's given up?'

'"Mettā cetovimuttī"tissa vacanīyaṁ.
You should say: 'The heart's release by love.'

Tassa mettaṁ cetovimuttiṁ yoniso manasi karoto anuppanno ceva doso nuppajjati uppanno ca doso pahīyati.
When you attend properly on the heart's release by love, hate doesn't arise, or if it's already arisen it's given up.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo yena anuppanno ceva doso nuppajjati uppanno ca doso pahīyatī'ti.
This is the cause, this is the reason why hate doesn't arise, or if it's already arisen it's given up.'

'Ko panāvuso, hetu ko paccayo yena anuppanno ceva moho nuppajjati uppanno ca moho pahīyatī'ti?
And if they ask, 'What is the cause, what is the reason why delusion doesn't arise, or if it's already arisen it's given up?'

'"Yonisomanasikāro"tissa vacanīyaṁ.
You should say: 'Proper attention.

Tassa yoniso manasi karoto anuppanno ceva moho nuppajjati uppanno ca moho pahīyati.
When you attend properly, delusion doesn't arise, or if it's already arisen it's given up.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo yena anuppanno vā moho nuppajjati uppanno ca moho pahīyatī'"ti.
This is the cause, this is the reason why delusion doesn't arise, or if it's already arisen it's given up.'"

Aṭṭhamaṁ.

69. Akusalamūlasutta
69. Unskillful Roots

“Tīṇimāni, bhikkhave, akusalamūlāni.
“Mendicants, there are these three unskillful roots.

Katamāni tīṇi?
What three?

Lobho akusalamūlaṁ, doso akusalamūlaṁ, moho akusalamūlaṁ.
Greed, hate, and delusion.

Yadapi, bhikkhave, lobho tadapi akusalamūlaṁ;
Greed is a root of the unskillful.

yadapi luddho abhisaṅkharoti kāyena vācāya manasā tadapi akusalaṁ;
When a greedy person chooses to act by way of body, speech, or mind, that too is unskillful.

yadapi luddho lobhena abhibhūto pariyādinnacitto parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi akusalaṁ.
When a greedy person, overcome by greed, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.

Itissame lobhajā lobhanidānā lobhasamudayā lobhapaccayā aneke pāpakā akusalā dhammā sambhavanti.

And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by greed.

Yadapi, bhikkhave, doso tadapi akusalamūlaṁ;
Hate is a root of the unskillful.

yadapi duṭṭho abhisaṅkharoti kāyena vācāya manasā tadapi akusalaṁ;
When a hateful person chooses to act by way of body, speech, or mind, that too is unskillful.

yadapi duṭṭho dosena abhibhūto pariyādinnacitto parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi akusalaṁ.
When a hateful person, overcome by hate, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.

Itissame dosajā dosanidānā dosasamudayā dosapaccayā aneke pāpakā akusalā dhammā sambhavanti.
And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by hate.

Yadapi, bhikkhave, moho tadapi akusalamūlaṁ;
Delusion is a root of the unskillful.

yadapi mūḷho abhisaṅkharoti kāyena vācāya manasā tadapi akusalaṁ;
When a deluded person chooses to act by way of body, speech, or mind, that too is unskillful.

yadapi mūḷho mohena abhibhūto pariyādinnacitto parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi akusalaṁ.

When a deluded person, overcome by delusion, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.

Itissame mohajā mohanidānā mohasamudayā mohapaccayā aneke pāpakā akusalā dhammā sambhavanti.
And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by delusion.

Evarūpo cāyaṁ, bhikkhave, puggalo vuccati akālavādītipi, abhūtavādītipi, anatthavādītipi, adhammavādītipi, avinayavādītipi.
Such a person is said to have speech that’s ill-timed, false, meaningless, not in line with the teaching and training.

Kasmā cāyaṁ, bhikkhave, evarūpo puggalo vuccati akālavādītipi, abhūtavādītipi, anatthavādītipi, adhammavādītipi, avinayavādītipi?
Why is this?

Tathāhāyaṁ, bhikkhave, puggalo parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi.
This person causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’.

Bhūtena kho pana vuccamāno avajānāti, no paṭijānāti;
So when someone makes a valid criticism, they’re scornful and admit nothing.

abhūtena vuccamāno na ātappaṁ karoti, tassa nibbeṭhanāya itipetaṁ atacchaṁ itipetaṁ abhūtanti.
When someone makes a baseless criticism, they make no effort to explain, ‘This is why that’s untrue, this is why that’s false.’

Tasmā evarūpo puggalo vuccati akālavādītipi, abhūtavādītipi, anatthavādītipi, adhammavādītipi, avinayavādītipi.

That's why such a person is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

Evarūpo, bhikkhave, puggalo lobhajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭhe ceva dhamme dukkhaṁ viharati, savighātaṁ saupāyāsaṁ sapariḷāhaṁ.
Such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever.

Kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
And when the body breaks up, after death, they can expect to be reborn in a bad place.

Dosajehi …pe…

mohajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭhe ceva dhamme dukkhaṁ viharati, savighātaṁ saupāyāsaṁ sapariḷāhaṁ.

Kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.

Seyyathāpi, bhikkhave, sālo vā dhavo vā phandano vā tīhi māluvālatāhi uddhasto pariyonaddho anayaṁ āpajjati, byasanaṁ āpajjati, anayabyasanaṁ āpajjati;
Suppose a sal, axlewood, or boxwood tree was choked and engulfed by three camel's foot creepers. It would fall to ruin and disaster.

evamevaṁ kho, bhikkhave, evarūpo puggalo lobhajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭhe ceva dhamme dukkhaṁ viharati, savighātaṁ saupāyāsaṁ sapariḷāhaṁ.
In the same way, such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever.

Kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
And when the body breaks up, after death, they can expect to be reborn in a bad place.

Dosajehi …pe…

mohajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinnacitto diṭṭhe ceva dhamme dukkhaṁ viharati savighātaṁ saupāyāsaṁ sapariḷāhaṁ.

Kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.

Imāni kho, bhikkhave, tīṇi akusalamūlānīti.
These are the three unskillful roots.

Tīṇimāni, bhikkhave, kusalamūlāni.
There are these three skillful roots.

Katamāni tīṇi?
What three?

Alobho kusalamūlaṁ, adoso kusalamūlaṁ, amoho kusalamūlaṁ.
Contentment, love, and understanding.

Yadapi, bhikkhave, alobho tadapi kusalamūlaṁ;
Contentment is a root of the skillful.

yadapi aluddho abhisaṅkharoti kāyena vācāya manasā tadapi kusalaṁ;
When a contented person chooses to act by way of body, speech, or mind, that too is skillful.

yadapi aluddho lobhena anabhibhūto apariyādinnacitto na parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi kusalaṁ.
When a contented person, not overcome by greed, doesn’t cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is skillful.

Itissame alobhajā alobhanidānā alobhasamudayā alobhapaccayā aneke kusalā dhammā sambhavanti.
And so these many skillful things are produced in them, born, sourced, originated, and conditioned by contentment.

Yadapi, bhikkhave, adoso tadapi kusalamūlaṁ;
Love is a root of the skillful.

yadapi aduṭṭho abhisaṅkharoti kāyena vācāya manasā tadapi kusalaṁ;
When a loving person chooses to act by way of body, speech, or mind, that too is skillful.

yadapi aduṭṭho dosena anabhibhūto apariyādinnacitto na parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi kusalaṁ.
When a loving person, not overcome by hate, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.

Itissame adosajā adosanidānā adosasamudayā adosapaccayā aneke kusalā dhammā sambhavanti.
And so these many skillful things are produced in them, born, sourced, originated, and conditioned by love.

Yadapi, bhikkhave, amoho tadapi kusalamūlaṁ;
Understanding is a root of the skillful.

yadapi amūḷho abhisaṅkharoti kāyena vācāya manasā tadapi kusalaṁ;
When an understanding person chooses to act by way of body, speech, or mind, that too is skillful.

yadapi amūḷho mohena anabhibhūto apariyādinnacitto na parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā

jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi kusalaṁ.
When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.

Itissame amohajā amohanidānā amohasamudayā amohapaccayā aneke kusalā dhammā sambhavanti.
And so these many skillful things are produced in them, born, sourced, originated, and conditioned by understanding.

Evarūpo cāyaṁ, bhikkhave, puggalo vuccati kālavādītipi, bhūtavādītipi, atthavādītipi, dhammavādītipi, vinayavādītipi.
Such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

Kasmā cāyaṁ, bhikkhave, evarūpo puggalo vuccati kālavādītipi, bhūtavādītipi, atthavādītipi, dhammavādītipi, vinayavādītipi?
Why is this?

Tathāhāyaṁ, bhikkhave, puggalo na parassa asatā dukkhaṁ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi.
This person doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'.

Bhūtena kho pana vuccamāno paṭijānāti no avajānāti;
So when someone makes a valid criticism, they admit it and aren't scornful.

abhūtena vuccamāno ātappaṁ karoti tassa nibbeṭhanāya:
When someone makes a baseless criticism, they make an effort to explain,

'itipetaṁ atacchaṁ, itipetaṁ abhūtan'ti.
'This is why that's untrue, this is why that's false.'

Tasmā evarūpo puggalo vuccati kālavādītipi, atthavādītipi, dhammavādītipi, vinayavādītipi.
That's why such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

Evarūpassa, bhikkhave, puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
For such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ.
In the present life they're happy, free of anguish, distress, and fever,

Diṭṭheva dhamme parinibbāyati.
and they're also extinguished in the present life.

Dosajā …pe…

parinibbāyati.

Mohajā …pe…

parinibbāyati.

Seyyathāpi bhikkhave, sālo vā dhavo vā phandano vā tīhi māluvālatāhi uddhasto pariyonaddho.
Suppose a sal, axlewood, or boxwood tree was choked and engulfed by three camel's foot creepers.

Atha puriso āgaccheyya kudālapiṭakaṁ ādāya.
Then along comes a person with a spade and basket.

So taṁ māluvālataṁ mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya, antamaso usīranāḷimattānipi.
They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems.

So taṁ māluvālataṁ khaṇḍākhaṇḍikaṁ chindeyya, khaṇḍākhaṇḍikaṁ chetvā phāleyya, phāletvā sakalikaṁ sakalikaṁ kareyya, sakalikaṁ sakalikaṁ karitvā vātātape visoseyya, vātātape visosetvā agginā ḍaheyya, agginā ḍahitvā masiṁ kareyya, masiṁ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.
Then they'd split the creeper apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd sweep away the ashes in a strong wind, or float them away down a swift stream.

Evamassa tā, bhikkhave, māluvālatā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
In the same way, for such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evamevaṁ kho, bhikkhave, evarūpassa puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

Diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ.
In the present life they're happy, free of anguish, distress, and fever,

Diṭṭheva dhamme parinibbāyati.
and they're also extinguished in the present life.

Dosajā …pe…

mohajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

Diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ.

Diṭṭheva dhamme parinibbāyati.

Imāni kho, bhikkhave, tīṇi kusalamūlānī"ti.
These are the three skillful roots."

Navamaṁ.

70. Uposathasutta
70. Sabbath

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho visākhā migāramātā tadahuposathe yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho visākhaṁ migāramātaraṁ bhagavā etadavoca:
Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her,

"handa kuto nu tvaṁ, visākhe, āgacchasi divā divassā"ti?
"So, Visākhā, where are you coming from in the middle of the day?"

"Uposathāhaṁ, bhante, ajja upavasāmī"ti.
"Today, sir, I'm observing the sabbath."

"Tayo khome, visākhe, uposathā.
"There are, Visākhā, these three sabbaths.

Katame tayo?
What three?

Gopālakuposatho, niganṭhuposatho, ariyuposatho.

The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

Kathañca, visākhe, gopālakuposatho hoti?
And what is the sabbath of the cowherds?

Seyyathāpi, visākhe, gopālako sāyanhasamaye sāmikānaṁ gāvo niyyātetvā iti paṭisañcikkhati:
It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect:

'ajja kho gāvo amukasmiñca amukasmiñca padese cariṁsu, amukasmiñca amukasmiñca padese pānīyāni piviṁsu;
'Today the cows grazed in this place and that, and they drank in this place and that.

sve dāni gāvo amukasmiñca amukasmiñca padese carissanti, amukasmiñca amukasmiñca padese pānīyāni pivissantī'ti;
Tomorrow the cows will graze in this place and that, and drink in this place and that.'

evamevaṁ kho, visākhe, idhekacco uposathiko iti paṭisañcikkhati:
In the same way, someone keeping the sabbath reflects:

'ahaṁ khvajja idañcidañca khādanīyaṁ khādiṁ, idañcidañca bhojanīyaṁ bhuñjiṁ;
'Today I ate this and that, and had a meal of this and that.

sve dānāhaṁ idañcidañca khādanīyaṁ khādissāmi, idañcidañca bhojanīyaṁ bhuñjissāmī'ti.
Tomorrow I'll eat this and that, and have a meal of this and that.'

So tena abhijjhāsahagatena cetasā divasaṁ atināmeti.
And so they spend their day with a mind full of covetousness.

Evaṁ kho, visākhe, gopālakuposatho hoti.
That's the sabbath of the cowherds.

Evaṁ upavuttho kho, visākhe, gopālakuposatho na mahapphalo hoti na mahānisaṁso na mahājutiko na mahāvipphāro. (1)

When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.

Kathañca, visākhe, nigaṇṭhuposatho hoti?
And what is the sabbath of the Jains?

Atthi, visākhe, nigaṇṭhā nāma samaṇajātikā.
There's a kind of ascetic belonging to a group called the Jains.

Te sāvakaṁ evaṁ samādapenti:
They encourage their disciples:

'ehi tvaṁ, ambho purisa, ye puratthimāya disāya pāṇā paraṁ yojanasataṁ tesu daṇḍaṁ nikkhipāhi;
'Please, good people, don't hurt any living creatures more than a hundred leagues away to the east.

ye pacchimāya disāya pāṇā paraṁ yojanasataṁ tesu daṇḍaṁ nikkhipāhi;
Don't hurt any living creatures more than a hundred leagues away to the west.

ye uttarāya disāya pāṇā paraṁ yojanasataṁ tesu daṇḍaṁ nikkhipāhi;
Don't hurt any living creatures more than a hundred leagues away to the north.

ye dakkhiṇāya disāya pāṇā paraṁ yojanasataṁ tesu daṇḍaṁ nikkhipāhī'ti.
Don't hurt any living creatures more than a hundred leagues away to the south.'

Iti ekaccānaṁ pāṇānaṁ anuddayāya anukampāya samādapenti, ekaccānaṁ pāṇānaṁ nānuddayāya nānukampāya samādapenti.
So they encourage kindness and compassion for some creatures and not others.

Te tadahuposathe sāvakaṁ evaṁ samādapenti:
On the sabbath, they encourage their disciples:

'ehi tvaṁ, ambho purisa, sabbacelāni nikkhipitvā evaṁ vadehi—

‘Please, good people, take off all your clothes and say:

nāhaṁ kvacani kassaci kiñcanatasmiṁ, na ca mama kvacani katthaci kiñcanatatthī’ti.
“I don’t belong to anyone anywhere! And nothing belongs to me anywhere!”’

Jānanti kho panassa mātāpitaro:
But their mother and father still know,

‘ayaṁ amhākaṁ putto’ti;
‘This is our child.’

sopi jānāti:
And they know,

‘ime mayhaṁ mātāpitaro’ti.
‘This is my mother and father.’

Jānāti kho panassa puttadāro:
Partner and child still know,

‘ayaṁ mayhaṁ bhattā’ti;
‘This is our supporter.’

sopi jānāti:
And they know,

‘ayaṁ mayhaṁ puttadāro’ti.
‘This is my partner and child.’

Jānanti kho panassa dāsakammakaraporisā:
Bondservants, workers, and staff still know:

‘ayaṁ amhākaṁ ayyo’ti;
‘This is our master.’

sopi jānāti:
And they know,

‘ime mayhaṁ dāsakammakaraporisā’ti.
‘These are my bondservants, workers, and staff.’

Iti yasmiṁ samaye sacce samādapetabbā musāvāde tasmiṁ samaye samādapenti.
So, at a time when they should be encouraged to speak the truth, the Jains encourage them to lie.

Idaṁ tassa musāvādasmiṁ vadāmi.
This, I say, is lying.

So tassā rattiyā accayena bhoge adinnaṁyeva paribhuñjati.
When the night has passed they use their possessions once more, though they've not been given back to them.

Idaṁ tassa adinnādānasmiṁ vadāmi.
This, I say, is stealing.

Evaṁ kho, visākhe, nigaṇṭhuposatho hoti.
That's the sabbath of the Jains.

Evaṁ upavuttho kho, visākhe, nigaṇṭhuposatho na mahapphalo hoti na mahānisaṁso na mahājutiko na mahāvipphāro. (2)
When the Jain's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.

Kathañca, visākhe, ariyuposatho hoti?
And what is the sabbath of the noble ones?

Upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.
A corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako tathāgataṁ anussarati:
It's when a noble disciple recollects the Realized One:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tassa tathāgataṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti.
As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. It’s just like cleaning a dirty head by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti?
And how is a dirty head cleaned by applying effort?

Kakkañca paṭicca mattikañca paṭicca udakañca paṭicca purisassa ca tajjaṁ vāyāmaṁ paṭicca, evaṁ kho, visākhe, upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti.
With cleansing paste, clay, and water, and by applying the appropriate effort.

Evamevaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.
In the same way, a corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako tathāgataṁ anussarati:
It’s when a noble disciple recollects the Realized One:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tassa tathāgataṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti.
As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up.

Ayaṁ vuccati, visākhe:
This is called:

‘ariyasāvako brahmuposathaṁ upavasati, brahmunā saddhiṁ saṁvasati, brahmañcassa ārabbha cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti’.
‘A noble disciple who observes the sabbath of Brahmā, living together with Brahmā. And because they think of Brahmā their mind becomes clear, joy arises, and mental corruptions are given up.’

Evaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.1)
That’s how a corrupt mind is cleaned by applying effort.

Upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.
A corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako dhammaṁ anussarati:
It’s when a noble disciple recollects the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that

sensible people can know it for themselves.'

Tassa dhammaṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti.
As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti?
And how is a dirty body cleaned by applying effort?

Sottiñca paṭicca, cuṇṇañca paṭicca, udakañca paṭicca, purisassa ca tajjaṁ vāyāmaṁ paṭicca.
With pastes of powdered shells and herbs, water, and by applying the appropriate effort.

Evaṁ kho, visākhe, upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti.
That's how a dirty body is cleaned by applying effort.

Evamevaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.
In the same way, a corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako dhammaṁ anussarati:
It's when a noble disciple recollects the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Tassa dhammaṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti.
As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up.

Ayaṁ vuccati, visākhe, ‘ariyasāvako dhammuposathaṁ upavasati, dhammena saddhiṁ saṁvasati, dhammañcassa ārabbha cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti’.
This is called: ‘A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental corruptions are given up.’

Evaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.2)
That’s how a corrupt mind is cleaned by applying effort.

Upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.
A corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako saṅghaṁ anussarati:
It’s when a noble disciple recollects the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s

disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

Tassa saṅghaṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti.
As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty cloth by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti?
And how is a dirty cloth cleaned by applying effort?

Usmañca paṭicca, khārañca paṭicca, gomayañca paṭicca, udakañca paṭicca, purisassa ca tajjaṁ vāyāmaṁ paṭicca.
With salt, lye, cow dung, and water, and by applying the appropriate effort.

Evaṁ kho, visākhe, upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti.
That's how a dirty cloth is cleaned by applying effort.

Evamevaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.
In the same way, a corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako saṅghaṁ anussarati:
It's when a noble disciple recollects the Saṅgha:

'suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā'ti.
'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four

pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.'

Tassa saṅghaṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti.
As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up.

Ayaṁ vuccati, visākhe, 'ariyasāvako saṅghuposathaṁ upavasati, saṅghena saddhiṁ saṁvasati, saṅghañcassa ārabbha cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti'.
This is called: 'A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.'

Evaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.3)
That's how a corrupt mind is cleaned by applying effort.

Upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.
A corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako attano sīlāni anussarati akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni.
It's when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Tassa sīlaṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.
As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty mirror by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti?
And how is a dirty mirror cleaned by applying effort?

Telañca paṭicca, chārikañca paṭicca, vālaṇḍupakañca paṭicca, purisassa ca tajjaṁ vāyāmaṁ paṭicca.
With oil, ash, a rolled-up cloth, and by applying the appropriate effort.

Evaṁ kho, visākhe, upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.
That's how a dirty mirror is cleaned by applying effort.

Evamevaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.
In the same way, a corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako attano sīlāni anussarati akhaṇḍāni … pe… samādhisaṁvattanikāni.
It's when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Tassa sīlaṁ anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti.
As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up.

Ayaṁ vuccati, visākhe, ‘ariyasāvako sīluposathaṁ upavasati, sīlena saddhiṁ saṁvasati, sīlañcassa ārabbha cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti’.
This is called: ‘A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.’

Evaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.4)
That’s how a corrupt mind is cleaned by applying effort.

Upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.
A corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako devatā anussarati:
It’s when a noble disciple recollects the deities:

‘santi devā cātumahārājikā, santi devā tāvatiṁsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.
‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Host, and gods even higher than these.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpā saddhā saṁvijjati.
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

Yathārūpena sīlena samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpaṁ sīlaṁ saṁvijjati.

Yathārūpena sutena samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpaṁ sutaṁ saṁvijjati.

Yathārūpena cāgena samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpo cāgo saṁvijjati.

Yathārūpāya paññāya samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpā paññā saṁvijjatī'ti.

Tassa attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti.
As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning dirty gold by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti?
And how is dirty gold cleaned by applying effort?

Ukkañca paṭicca, loṇañca paṭicca, gerukañca paṭicca, nāḷikasaṇḍāsañca paṭicca, purisassa ca tajjaṁ vāyāmaṁ paṭicca.
With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort.

Evaṁ kho, visākhe, upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti.
That's how dirty gold is cleaned by applying effort.

Evamevaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.
In the same way, a corrupt mind is cleaned by applying effort.

Kathañca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?
And how is a corrupt mind cleaned by applying effort?

Idha, visākhe, ariyasāvako devatā anussarati:
It's when a noble disciple recollects the deities:

'santi devā cātumahārājikā, santi devā tāvatiṁsā …pe… santi devā tatuttari.
'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpā saddhā saṁvijjati. Yathārūpena sīlena … sutena … cāgena … paññāya samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpā paññā saṁvijjatī'ti.
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

Tassa attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca anussarato cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti.
As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up.

Ayaṁ vuccati, visākhe, 'ariyasāvako devatuposathaṁ upavasati, devatāhi saddhiṁ saṁvasati, devatā ārabbha cittaṁ pasīdati, pāmojjaṁ uppajjati, ye cittassa upakkilesā te pahīyanti'.
This is called: 'A noble disciple who observes the sabbath of the deities, living together with the deities. And because they think of the

deities their mind becomes clear, joy arises, and mental corruptions are given up.'

Evaṁ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.5)
That's how a corrupt mind is cleaned by applying effort.

Sa kho so, visākhe, ariyasāvako iti paṭisañcikkhati:
Then that noble disciple reflects:

'yāvajīvaṁ arahanto pāṇātipātaṁ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā sabbapāṇabhūtahitānukampī viharanti;
'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings.

ahampajja imañca rattiṁ imañca divasaṁ pāṇātipātaṁ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharāmi.
I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto adinnādānaṁ pahāya adinnādānā paṭiviratā dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharanti;
As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

ahampajja imañca rattiṁ imañca divasaṁ adinnādānaṁ pahāya adinnādānā paṭivirato dinnādāyī dinnapāṭikaṅkhī, athenena

sucibhūtena attanā viharāmi.
I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto abrahmacariyaṁ pahāya brahmacārī ārācārī viratā methunā gāmadhammā;
As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

ahampajja imañca rattiṁ imañca divasaṁ abrahmacariyaṁ pahāya brahmacārī ārācārī virato methunā gāmadhammā.
I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the common practice of sex.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto musāvādaṁ pahāya musāvādā paṭiviratā saccavādī saccasandhā thetā paccayikā avisaṁvādakā lokassa;
As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

ahampajja imañca rattiṁ imañca divasaṁ musāvādaṁ pahāya musāvādā paṭivirato saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the world with my words.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratā;
As long as they live, the perfected ones give up alcoholic drinks that cause negligence.

ahampajja imañca rattiṁ imañca divasaṁ surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato.
I, too, for this day and night will give up alcoholic drinks that cause negligence.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto ekabhattikā rattūparatā viratā vikālabhojanā;
As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time.

ahampajja imañca rattiṁ imañca divasaṁ ekabhattiko rattūparato virato vikālabhojanā.
I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭiviratā;
As long as they live, the perfected ones avoid dancing, singing, music, and seeing shows; and beautifying and adorning themselves with garlands, fragrance, and makeup.

ahampajja imañca rattiṁ imañca divasaṁ naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato.
I, too, for this day and night will avoid dancing, singing, music, and seeing shows; and beautifying and adorning myself with garlands, fragrance, and makeup.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissati.
I will observe the sabbath by doing as the perfected ones do in this respect.

Yāvajīvaṁ arahanto uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṁ kappenti mañcake vā tiṇasanthārake vā;
As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a straw mat.

ahampajja imañca rattiṁ imañca divasaṁ uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṁ kappemi mañcake vā tiṇasanthārake vā.
I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a straw mat.

Imināpi aṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Evaṁ kho, visākhe, ariyuposatho hoti.

That’s the sabbath of the noble ones.

Evaṁ upavuttho kho, visākhe, ariyuposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
When the sabbath of the noble ones is observed like this it’s very fruitful and beneficial and splendid and bountiful.

Kīvamahapphalo hoti kīvamahānisaṁso kīvamahājutiko kīvamahāvipphāro?
How much so?

Seyyathāpi, visākhe, yo imesaṁ soḷasannaṁ mahājanapadānaṁ pahūtarattaratanānaṁ issariyādhipaccaṁ rajjaṁ kāreyya, seyyathidaṁ—
Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven treasures.

aṅgānaṁ, magadhānaṁ, kāsīnaṁ, kosalānaṁ, vajjīnaṁ, mallānaṁ, cetīnaṁ, vaṅgānaṁ, kurūnaṁ, pañcālānaṁ, macchānaṁ, sūrasenānaṁ, assakānaṁ, avantīnaṁ, gandhārānaṁ, kambojānaṁ, aṭṭhaṅgasamannāgatassa uposathassa etaṁ kalaṁ nāgghati soḷasiṁ.
This wouldn’t be worth a sixteenth part of the sabbath with its eight factors.

Taṁ kissa hetu?
Why is that?

Kapaṇaṁ, visākhe, mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya.
Because human kingship is a poor thing compared to the happiness of the gods.

Yāni, visākhe, mānusakāni paññāsa vassāni, cātumahārājikānaṁ devānaṁ eso eko rattindivo.

Fifty years in the human realm is one day and night for the gods of the Four Great Kings.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni pañca vassasatāni cātumahārājikānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the gods of the Four Great Kings is five hundred of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the Four Great Kings.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yaṁ, visākhe, mānusakaṁ vassasataṁ, tāvatiṁsānaṁ devānaṁ eso eko rattindivo.
A hundred years in the human realm is one day and night for the Gods of the Thirty-Three.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbaṁ vassasahassaṁ tāvatiṁsānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of the Thirty-Three is a thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yāni, visākhe, mānusakāni dve vassasatāni, yāmānaṁ devānaṁ eso eko rattindivo.
Two hundred years in the human realm is one day and night for the Gods of Yama.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni dve vassasahassāni yāmānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of Yama is two thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā

kāyassa bhedā paraṁ maraṇā yāmānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of Yama.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yāni, visākhe, mānusakāni cattāri vassasatāni, tusitānaṁ devānaṁ eso eko rattindivo.
Four hundred years in the human realm is one day and night for the Joyful Gods.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni cattāri vassasahassāni tusitānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Joyful Gods is four thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā tusitānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Joyful Gods.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

‘kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya’.
‘Human kingship is a poor thing compared to the happiness of the gods.’

Yāni, visākhe, mānusakāni aṭṭha vassasatāni, nimmānaratīnaṁ devānaṁ eso eko rattindivo.
Eight hundred years in the human realm is one day and night for the Gods Who Love to Create.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods Who Love to Create is eight thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjeyya.
It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Create.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

‘kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya’.
‘Human kingship is a poor thing compared to the happiness of the gods.’

Yāni, visākhe, mānusakāni soḷasa vassasatāni, paranimmitavasavattīnaṁ devānaṁ eso eko rattindivo.
Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāyā'ti.
'Human kingship is a poor thing compared to the happiness of the gods.'

Pāṇaṁ na haññe na cadinnamādiye,
You shouldn't kill living creatures, or steal,

Musā na bhāse na ca majjapo siyā;
or lie, or drink alcohol.

Abrahmacariyā virameyya methunā,
Be celibate, refraining from sex,

Rattiṁ na bhuñjeyya vikālabhojanaṁ.
and don't eat at night, the wrong time.

Mālaṁ na dhāre na ca gandhamācare,
Not wearing garlands or applying fragrance,

Mañce chamāyaṁ va sayetha santhate;
you should sleep on a low bed, or a mat on the ground.

Etañhi aṭṭhaṅgikamāhuposathaṁ,
This is the eight-factored sabbath, they say,

Buddhena dukkhantagunā pakāsitaṁ.
explained by the Buddha, who has gone to suffering's end.

Cando ca suriyo ca ubho sudassanā,
The moon and sun are both fair to see,

Obhāsayaṁ anupariyanti yāvatā;
radiating as far as they revolve.

Tamonudā te pana antalikkhagā,
Those shining ones in the sky light up the quarters,

Nabhe pabhāsanti disāvirocanā.
dispelling the darkness as they traverse the heavens.

Etasmiṁ yaṁ vijjati antare dhanaṁ,
All of the wealth that's found in this realm—

Muttā maṇi veḷuriyañca bhaddakaṁ;
pearls, gems, fine beryl too,

Siṅgī suvaṇṇaṁ atha vāpi kañcanaṁ,
horn-gold or mountain gold,

Yaṁ jātarūpaṁ haṭakanti vuccati.
or natural gold dug up by marmots—

Aṭṭhaṅgupetassa uposathassa,
they're not worth a sixteenth part

Kalampi te nānubhavanti soḷasiṁ;
of the sabbath with its eight factors,

Candappabhā tāragaṇā ca sabbe.
as starlight cannot rival the moon.

Tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

Aṭṭhaṅgupetaṁ upavassuposathaṁ;
who has observed the eight-factored sabbath,

Puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

Aninditā saggamupenti ṭhānan”ti.
blameless, they go to a heavenly place.”

Dasamaṁ.

Mahāvaggo sattamo.

Tassuddānaṁ

Titthabhayañca venāgo,

sarabho kesamuttiyā;

Sāḷho cāpi kathāvatthu,

titthiyamūluposathoti.

71. Channasutta
71. With Channa

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho channo paribbājako yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then the wanderer Channa went up to Venerable Ānanda and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho channo paribbājako āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"tumhepi, āvuso ānanda, rāgassa pahānaṁ paññāpetha, dosassa pahānaṁ paññāpetha, mohassa pahānaṁ paññāpethā"ti.
"Reverend Ānanda, do you advocate giving up greed, hate, and delusion?"

"Mayaṁ kho, āvuso, rāgassa pahānaṁ paññāpema, dosassa pahānaṁ paññāpema, mohassa pahānaṁ paññapemā"ti.
"We do, reverend."

“Kiṁ pana tumhe, āvuso, rāge ādīnavaṁ disvā rāgassa pahānaṁ paññāpetha, kiṁ dose ādīnavaṁ disvā dosassa pahānaṁ paññāpetha, kiṁ mohe ādīnavaṁ disvā mohassa pahānaṁ paññāpethā”ti?
“But what drawbacks have you seen, Reverend Ānanda, that you advocate giving up greed, hate, and delusion?”

“Ratto kho, āvuso, rāgena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti;
“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.

Ratto kho, āvuso, rāgena abhibhūto pariyādinnacitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati;
A greedy person does bad things by way of body, speech, and mind.

rāge pahīne neva kāyena duccaritaṁ carati, na vācāya duccaritaṁ carati, na manasā duccaritaṁ carati.
When greed has been given up, they don’t do bad things by way of body, speech, and mind.

Ratto kho, āvuso, rāgena abhibhūto pariyādinnacitto attatthampi yathābhūtaṁ nappajānāti, paratthampi yathābhūtaṁ nappajānāti, ubhayatthampi yathābhūtaṁ nappajānāti;
A greedy person doesn’t truly understand what’s for their own good, the good of another, or the good of both.

rāge pahīne attatthampi yathābhūtaṁ pajānāti, paratthampi yathābhūtaṁ pajānāti, ubhayatthampi yathābhūtaṁ pajānāti.
When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both.

Rāgo kho, āvuso, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko vighātapakkhiko anibbānasaṁvattaniko.
Greed is a destroyer of sight, vision, and knowledge. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.

Duṭṭho kho, āvuso, dosena …pe…
A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. …

mūḷho kho, āvuso, mohena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti;
A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.

mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

Mūḷho kho, āvuso, mohena abhibhūto pariyādinnacitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati;
A deluded person does bad things by way of body, speech, and mind.

mohe pahīne neva kāyena duccaritaṁ carati, na vācāya duccaritaṁ carati, na manasā duccaritaṁ carati.
When delusion has been given up, they don't do bad things by way of body, speech, and mind.

Mūḷho kho, āvuso, mohena abhibhūto pariyādinnacitto attatthampi yathābhūtaṁ nappajānāti, paratthampi yathābhūtaṁ nappajānāti, ubhayatthampi yathābhūtaṁ nappajānāti;
A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both.

mohe pahīne attatthampi yathābhūtaṁ pajānāti, paratthampi yathābhūtaṁ pajānāti, ubhayatthampi yathābhūtaṁ pajānāti.
When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both.

Moho kho, āvuso, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko vighātapakkhiko anibbānasaṁvattaniko.
Delusion is a destroyer of sight, vision, and knowledge; it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.

Idaṁ kho mayaṁ, āvuso, rāge ādīnavaṁ disvā rāgassa pahānaṁ paññāpema.
This is the drawback we've seen in greed, hate, and delusion, and this is why we advocate giving them up."

Idaṁ dose ādīnavaṁ disvā dosassa pahānaṁ paññāpema.

Idaṁ mohe ādīnavaṁ disvā mohassa pahānaṁ paññāpemā"ti.

"Atthi panāvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā"ti?
"But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?"

"Atthāvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā"ti.

“There is, reverend, a path and a practice for giving up that greed, hate, and delusion.”

“Katamo panāvuso, maggo katamā paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?
“Well, what is it?”

“Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
“It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.
This is the path, this is the practice for giving up that greed, hate, and delusion.”

“Bhaddako kho, āvuso, maggo bhaddikā paṭipadā etassa rāgassa dosassa mohassa pahānāya.
“This is a fine path, a fine practice, for giving up that greed, hate, and delusion.

Alañca panāvuso ānanda, appamādāyā”ti.
Just this much is enough to be diligent.”

Paṭhamaṁ.

72. Ājīvakasutta
72. A Disciple of the Ājīvakas

Ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

Atha kho aññataro ājīvakasāvako gahapati yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so ājīvakasāvako gahapati āyasmantaṁ ānandaṁ etadavoca:
Then a householder who was a disciple of the Ājīvaka ascetics went up to Venerable Ānanda, bowed, sat down to one side, and said to Ānanda:

"Kesaṁ no, bhante ānanda, dhammo svākkhāto?
"Sir, whose teaching is well explained?

Ke loke suppaṭipannā?
Who in the world is practicing well?

Ke loke sukatā"ti?
Who in the world has done well?"

"Tena hi, gahapati, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṁ byākareyyāsi.
"Well then, householder, I'll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, gahapati,
What do you think, householder?

ye rāgassa pahānāya dhammaṁ desenti, dosassa pahānāya dhammaṁ desenti, mohassa pahānāya dhammaṁ desenti, tesaṁ dhammo svākkhāto no vā?
Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not?

Kathaṁ vā te ettha hotī”ti?
Or how do you see this?”

“Ye, bhante, rāgassa pahānāya dhammaṁ desenti, dosassa pahānāya dhammaṁ desenti, mohassa pahānāya dhammaṁ desenti, tesaṁ dhammo svākkhāto.
“The teaching of those who teach for giving up greed, hate, and delusion is well explained.

Evaṁ me ettha hotī”ti.
That’s how I see it.”

“Taṁ kiṁ maññasi, gahapati,
“What do you think, householder?

ye rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā no vā?
Are those who practice for giving up greed, hate, and delusion practicing well or not?

Kathaṁ vā te ettha hotī”ti?
Or how do you see this?”

“Ye, bhante, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā.
“Those who practice for giving up greed, hate, and delusion are practicing well.

Evaṁ me ettha hotī”ti.
That’s how I see it.”

“Taṁ kiṁ maññasi, gahapati,
“What do you think, householder?

yesaṁ rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, yesaṁ doso pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, yesaṁ moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, te loke sukatā no vā?
Have those who’ve given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—done well in the world, or not?

Kathaṁ vā te ettha hotī”ti?
Or how do you see this?”

“Yesaṁ, bhante, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, yesaṁ doso pahīno …pe… yesaṁ moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, te loke sukatā.
“Those who’ve given up greed, hate, and delusion have done well in the world.

Evaṁ me ettha hotī”ti.
That’s how I see it.”

“Iti kho, gahapati, tayāvetaṁ byākataṁ:
“So, householder, you’ve declared:

‘ye, bhante, rāgassa pahānāya dhammaṁ desenti, dosassa pahānāya dhammaṁ desenti, mohassa pahānāya dhammaṁ desenti, tesaṁ dhammo svākkhāto’ti.
‘The teaching of those who teach for giving up greed, hate, and delusion is well explained.’

Tayāvetaṁ byākataṁ:
And you’ve declared:

‘ye, bhante, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā’ti.
‘Those who practice for giving up greed, hate, and delusion are practicing well.’

Tayāvetaṁ byākataṁ:
And you’ve declared:

‘yesaṁ, bhante, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, yesaṁ doso pahīno …pe… yesaṁ moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, te loke sukatā’”ti.
‘Those who’ve given up greed, hate, and delusion have done well in the world.’”

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Na ceva nāma sadhammukkaṁsanā bhavissati, na ca paradhammāpasādanā.
There’s no acclaiming your own teaching or disrespecting someone else’s,

Āyataneva dhammadesanā, attho ca vutto, attā ca anupanīto.
just teaching what’s relevant in that context. The goal is spoken of, but the self is not involved.

Tumhe, bhante ānanda, rāgassa pahānāya dhammaṁ desetha, dosassa …pe… mohassa pahanāya dhammaṁ desetha.
You, sir, teach Dhamma for giving up greed, hate, and delusion.

Tumhākaṁ, bhante ānanda, dhammo svākkhāto.
Your teaching is well explained.

Tumhe, bhante ānanda, rāgassa pahānāya paṭipannā, dosassa …pe… mohassa pahānāya paṭipannā.
You, sir, practice for giving up greed, hate, and delusion.

Tumhe, bhante, loke suppaṭipannā.

You in the world are practicing well.

Tumhākaṁ, bhante ānanda, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, tumhākaṁ doso pahīno …pe… tumhākaṁ moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
You've given up greed, hate, and delusion.

Tumhe loke sukatā.
You in the world have done well.

Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ ayyena ānandena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Venerable Ānanda has made the teaching clear in many ways.

Esāhaṁ, bhante ānanda, taṁ bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ ayyo ānando dhāretu, ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Venerable Ānanda remember me as a lay follower who has gone for refuge for life."

Dutiyaṁ.

73. Mahānāmasakkasutta
73. With Mahānāma the Sakyan

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena bhagavā gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Now at that time the Buddha had recently recovered from an illness.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“dīgharattāhaṁ, bhante, bhagavatā evaṁ dhammaṁ desitaṁ ājānāmi:
“For a long time, sir, I have understood your teaching like this:

‘samāhitassa ñāṇaṁ, no asamāhitassā’ti.
‘Knowledge is for those with immersion, not those without immersion.’

Samādhi nu kho, bhante, pubbe, pacchā ñāṇaṁ;
But, sir, does immersion come first, then knowledge?

udāhu ñāṇaṁ pubbe, pacchā samādhī”ti?
Or does knowledge come first, then immersion?”

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“bhagavā kho gilānavuṭṭhito aciravuṭṭhito gelaññā.
“The Buddha has recently recovered from an illness,

Ayañca mahānāmo sakko bhagavantaṁ atigambhīraṁ pañhaṁ pucchati.
and this Mahānāma asks him a question that’s too deep.

Yannūnāhaṁ mahānāmaṁ sakkaṁ ekamantaṁ apanetvā dhammaṁ deseyyan”ti.
Why don’t I take him off to one side and teach him the Dhamma?”

Atha kho āyasmā ānando mahānāmaṁ sakkaṁ bāhāyaṁ gahetvā ekamantaṁ apanetvā mahānāmaṁ sakkaṁ etadavoca:
Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him,

“sekhampi kho, mahānāma, sīlaṁ vuttaṁ bhagavatā, asekhampi sīlaṁ vuttaṁ bhagavatā; sekhopi samādhi vutto bhagavatā, asekhopi samādhi vutto bhagavatā; sekhāpi paññā vuttā bhagavatā, asekhāpi paññā vuttā bhagavatā.
“Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept.

Katamañca, mahānāma, sekhaṁ sīlaṁ?
What is the ethics of a trainee?

Idha, mahānāma, bhikkhu sīlavā hoti pātimokkhasaṁvarasaṁvuto viharati …pe… samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the monastic code, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Idaṁ vuccati, mahānāma, sekhaṁ sīlaṁ.
This is called the ethics of a trainee.

Katamo ca, mahānāma, sekho samādhi?
And what is the immersion of a trainee?

Idha, mahānāma, bhikkhu vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

Ayaṁ vuccati, mahānāma, sekho samādhi.
This is called the immersion of a trainee.

Katamā ca, mahānāma, sekhā paññā?
And what is the wisdom of a trainee?

Idha, mahānāma, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Ayaṁ vuccati, mahānāma, sekhā paññā.
This is called the wisdom of a trainee.

Sa kho so, mahānāma, ariyasāvako evaṁ sīlasampanno evaṁ samādhisampanno evaṁ paññāsampanno āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Then a noble disciple—accomplished in ethics, immersion, and wisdom—realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Evaṁ kho, mahānāma, sekhampi sīlaṁ vuttaṁ bhagavatā, asekhampi sīlaṁ vuttaṁ bhagavatā; sekhopi samādhi vutto bhagavatā, asekhopi samādhi vutto bhagavatā; sekhāpi paññā vuttā bhagavatā, asekhāpi paññā vuttā bhagavatā”ti.
In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept.”

Tatiyaṁ.

74. Niganṭhasutta
74. Jains

Ekaṁ samayaṁ āyasmā ānando vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho abhayo ca licchavi paṇḍitakumārako ca licchavi yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho abhayo licchavi āyasmantaṁ ānandaṁ etadavoca:
Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

“niganṭho, bhante, nāṭaputto sabbaññū sabbadassāvī aparisesaṁ ñāṇadassanaṁ paṭijānāti:
“Sir, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitaṁ ñāṇadassanaṁ paccupaṭṭhitan’ti.
‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So purāṇānaṁ kammānaṁ tapasā byantībhāvaṁ paññāpeti navānaṁ kammānaṁ akaraṇā setughātaṁ.
He advocates the elimination of past karma by mortification, and breaking the bridge by not making new karma.

Iti kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbaṁ dukkhaṁ nijjiṇṇaṁ bhavissati—
So with the ending of karma, suffering ends; with the ending of suffering, feeling ends; and with the ending of feeling, all suffering will have been worn away.

evametissā sandiṭṭhikāya nijjarāya visuddhiyā samatikkamo hoti.
This is how to go beyond suffering by means of this purification by wearing away in this very life.

Idha, bhante, bhagavā kimāhā”ti?
What, sir, does the Buddha say about this?”

“Tisso kho imā, abhaya, nijjarā visuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.
“Abhaya, these three kinds of purification by wearing away have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katamā tisso?
What three?

Idha, abhaya, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It’s when, Abhaya, a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti.

They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhīti.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Sa kho so, abhaya, bhikkhu evaṁ sīlasampanno vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
Then a mendicant accomplished in ethics, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti.
They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhīti.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Sa kho so, abhaya, bhikkhu evaṁ samādhisampanno āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Then a mendicant accomplished in immersion realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti.

They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhīti.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Imā kho, abhaya, tisso nijjarā visuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā”ti.
These are the three kinds of purification by wearing away that have been rightly explained by the Buddha … in order to realize extinguishment.”

Evaṁ vutte, paṇḍitakumārako licchavi abhayaṁ licchaviṁ etadavoca:
When he said this, Paṇḍitakumāra said to Abhaya,

“kiṁ pana tvaṁ, samma abhaya, āyasmato ānandassa subhāsitaṁ subhāsitato nābbhanumodasī”ti?
“Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?”

“Kyāhaṁ, samma paṇḍitakumāraka, āyasmato ānandassa subhāsitaṁ subhāsitato nābbhanumodissāmi.
“How could I not agree with what was said so well by Ānanda?

Muddhāpi tassa vipateyya yo āyasmato ānandassa subhāsitaṁ subhāsitato nābbhanumodeyyā”ti.
If anyone didn’t agree with him, their head would explode!”

Catutthaṁ.

75. Nivesakasutta
75. Support

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Ye, ānanda, anukampeyyātha ye ca sotabbaṁ maññeyyuṁ mittā vā amaccā vā ñātī vā sālohitā vā te vo, ānanda, tīsu ṭhānesu samādapetabbā nivesetabbā patiṭṭhāpetabbā.
“Ānanda, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in three things.

Katamesu tīsu?
What three?

Buddhe aveccappasāde samādapetabbā nivesetabbā patiṭṭhāpetabbā:
Experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ, buddho bhagavā’ti,
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world,

supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

dhamme aveccappasāde samādapetabbā nivesetabbā patiṭṭhāpetabbā:
Experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti,
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅghe aveccappasāde samādapetabbā nivesetabbā patiṭṭhāpetabbā:
Experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Siyā, ānanda, catunnaṁ mahābhūtānaṁ aññathattaṁ—
There might be change in the four primary elements—

pathavīdhātuyā āpodhātuyā tejodhātuyā vāyodhātuyā, na tveva buddhe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathattaṁ tatridaṁ aññathattaṁ.

earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change.

So vatānanda, buddhe aveccappasādena samannāgato ariyasāvako nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjissatīti netaṁ ṭhānaṁ vijjati.
In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

Siyā, ānanda, catunnaṁ mahābhūtānaṁ aññathattaṁ—
There might be change in the four primary elements—

pathavīdhātuyā āpodhātuyā tejodhātuyā vāyodhātuyā, na tveva dhamme …pe…
earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching …

na tveva saṅghe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathattaṁ tatridaṁ aññathattaṁ.
or the Saṅgha would never change.

So vatānanda, saṅghe aveccappasādena samannāgato ariyasāvako nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjissatīti netaṁ ṭhānaṁ vijjati.
In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

Ye, ānanda, anukampeyyātha ye ca sotabbaṁ maññeyyuṁ mittā vā amaccā vā ñātī vā sālohitā vā te vo, ānanda, imesu tīsu ṭhānesu samādapetabbā nivesetabbā patiṭṭhāpetabbā”ti.
Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these three things.”

Pañcamaṁ.

76. Paṭhamabhavasutta
76. Continued Existence (1st)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“bhavo, bhavoti, bhante, vuccati.
“Sir, they speak of this thing called ‘continued existence’.

Kittāvatā nu kho, bhante, bhavo hotī”ti?
How is continued existence defined?”

“Kāmadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho kāmabhavo paññāyethā”ti?
“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, ānanda, kammaṁ khettaṁ, viññāṇaṁ bījaṁ, taṇhā sneho.
“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

Avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ hīnāya dhātuyā viññāṇaṁ patiṭṭhitaṁ evaṁ āyatiṁ punabbhavābhinibbatti hoti. (…)
The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a lower realm. That's how there is rebirth into a new state of existence in the future.

Rūpadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho rūpabhavo paññāyethā"ti?
If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?"

"No hetaṁ, bhante".
"No, sir."

"Iti kho, ānanda, kammaṁ khettaṁ, viññāṇaṁ bījaṁ, taṇhā sneho.
"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

Avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ majjhimāya dhātuyā viññāṇaṁ patiṭṭhitaṁ evaṁ āyatiṁ punabbhavābhinibbatti hoti. (…)
The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That's how there is rebirth into a new state of existence in the future.

Arūpadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho arūpabhavo paññāyethā"ti?
If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?"

"No hetaṁ, bhante".
"No, sir."

“Iti kho, ānanda, kammaṁ khettaṁ, viññāṇaṁ bījaṁ, taṇhā sneho.
“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

Avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ paṇītāya dhātuyā viññāṇaṁ patiṭṭhitaṁ evaṁ āyatiṁ punabbhavābhinibbatti hoti.
The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a higher realm. That’s how there is rebirth into a new state of existence in the future.

Evaṁ kho, ānanda, bhavo hotī”ti.
That’s how continued existence is defined.”

Chaṭṭhaṁ.

77. Dutiyabhavasutta
77. Continued Existence (2nd)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami …pe… āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“bhavo, bhavoti, bhante, vuccati.
“Sir, they speak of this thing called ‘continued existence’.

Kittāvatā nu kho, bhante, bhavo hotī”ti?
How is continued existence defined?”

“Kāmadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho kāmabhavo paññāyethā”ti?
“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, ānanda, kammaṁ khettaṁ, viññāṇaṁ bījaṁ, taṇhā sneho.
“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

Avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ hīnāya dhātuyā cetanā patiṭṭhitā patthanā patiṭṭhitā evaṁ āyatiṁ punabbhavābhinibbatti hoti.

The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a lower realm. That's how there is rebirth into a new state of existence in the future.

Rūpadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho rūpabhavo paññāyethā"ti?
If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?"

"No hetaṁ, bhante".
"No, sir."

"Iti kho, ānanda, kammaṁ khettaṁ, viññāṇaṁ bījaṁ, taṇhā sneho.
"So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

Avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ majjhimāya dhātuyā cetanā patiṭṭhitā patthanā patiṭṭhitā evaṁ āyatiṁ punabbhavābhinibbatti hoti.
The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That's how there is rebirth into a new state of existence in the future.

Arūpadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho arūpabhavo paññāyethā"ti?
If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?"

"No hetaṁ, bhante".
"No, sir."

"Iti kho, ānanda, kammaṁ khettaṁ, viññāṇaṁ bījaṁ, taṇhā sneho.

“So, deeds are the field, consciousness is the seed, and craving is the moisture.

Avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ paṇītāya dhātuyā cetanā patiṭṭhitā patthanā patiṭṭhitā evaṁ āyatiṁ punabbhavābhinibbatti hoti.
The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a higher realm. That’s how there is rebirth into a new state of existence in the future.

Evaṁ kho, ānanda, bhavo hotī”ti.
That’s how continued existence is defined.”

Sattamaṁ.

78. Sīlabbatasutta
78. Precepts and Observances

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“sabbaṁ nu kho, ānanda, sīlabbataṁ jīvitaṁ brahmacariyaṁ upaṭṭhānasāraṁ saphalan”ti?
“Ānanda, are all precepts and observances, lifestyles, and spiritual paths fruitful when taken as the essence?”

“Na khvettha, bhante, ekaṁsenā”ti.
“This is no simple matter, sir.”

“Tena hānanda, vibhajassū”ti.
“Well then, Ānanda, break it down.”

“Yañhissa, bhante, sīlabbataṁ jīvitaṁ brahmacariyaṁ upaṭṭhānasāraṁ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpaṁ sīlabbataṁ jīvitaṁ brahmacariyaṁ upaṭṭhānasāraṁ aphalaṁ.
“Take the case of someone who cultivates precepts and observances, a lifestyle, and a spiritual path, taking this as the essence. If unskillful qualities grow while skillful qualities decline, that’s not fruitful.

Yañca khvāssa, bhante, sīlabbataṁ jīvitaṁ brahmacariyaṁ upaṭṭhānasāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṁ sīlabbataṁ jīvitaṁ brahmacariyaṁ upaṭṭhānasāraṁ saphalan”ti.
However, if unskillful qualities decline while skillful qualities grow, that is fruitful.”

Idamavoca āyasmā ānando.
That’s what Ānanda said,

Samanuñño satthā ahosi.
and the teacher approved.

Atha kho āyasmā ānando “samanuñño me satthā”ti, uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Ānanda, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante āyasmante ānande bhikkhū āmantesi:
Then, not long after Ānanda had left, the Buddha addressed the mendicants:

“sekho, bhikkhave, ānando;
“Mendicants, Ānanda is a trainee,

na ca panassa sulabharūpo samasamo paññāyā”ti.
but it’s not easy to find his equal in wisdom.”

Aṭṭhamaṁ.

79. Gandhajātasutta
79. Fragrances

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Tīṇimāni, bhante, gandhajātāni, yesaṁ anuvātaṁyeva gandho gacchati, no paṭivātaṁ.
“Sir, there are these three kinds of fragrance that spread only with the wind, not against it.

Katamāni tīṇi?
What three?

Mūlagandho, sāragandho, pupphagandho—
The fragrance of roots, heartwood, and flowers.

imāni kho, bhante, tīṇi gandhajātāni, yesaṁ anuvātaṁyeva gandho gacchati, no paṭivātaṁ.
These are the three kinds of fragrance that spread only with the wind, not against it.

Atthi nu kho, bhante, kiñci gandhajātaṁ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī”ti?
Is there a kind of fragrance that spreads with the wind, and against it, and both ways?”

“Atthānanda, kiñci gandhajātaṁ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī”ti.
“There is, Ānanda, such a kind of fragrance.”

“Katamañca pana, bhante, gandhajātaṁ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī”ti?
“So what, sir, is that kind of fragrance?”

“Idhānanda, yasmiṁ gāme vā nigame vā itthī vā puriso vā buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti,
“It’s when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha.

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo,
They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character.

vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato.
They live at home with a heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Tassa disāsu samaṇabrāhmaṇā vaṇṇaṁ bhāsanti:
Ascetics and brahmins everywhere praise them for these good qualities;

‘amukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti,

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo,

vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato'ti.

Devatāpissa vaṇṇaṁ bhāsanti:
even the deities praise them.

'amukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti,

pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo,

vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato'ti.

Idaṁ kho taṁ, ānanda, gandhajātaṁ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatīti.
This is the kind of fragrance that spreads with the wind, and against it, and both.

Na pupphagandho paṭivātameti,
The fragrance of flowers doesn't spread against the wind,

Na candanaṁ tagaramallikā vā;
nor sandalwood, pinwheel flowers, or jasmine;

Satañca gandho paṭivātameti,
but the fragrance of the good spreads against the wind;

Sabbā disā sappuriso pavāyatī"ti.
a good person's virtue spreads in every direction."

Navamaṁ.

Aṅguttara Nikāya 3
Numbered Discourses 3

8. Ānandavagga
8. Ānanda

80. Cūḷanikāsutta
80. Lesser

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the Buddha:

‘bhagavato, ānanda, sikhissa abhibhū nāma sāvako brahmaloke ṭhito sahassilokadhātuṁ sarena viññāpesī’ti.
‘Ānanda, the Buddha Sikhi had a disciple called Abhibhū. Standing in the Brahmā realm, he could make his voice heard throughout the galaxy.’

Bhagavā pana, bhante, arahaṁ sammāsambuddho kīvatakaṁ pahoti sarena viññāpetun”ti?
I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?”

“Sāvako so, ānanda, appameyyā tathāgatā”ti.
“He was a disciple, Ānanda. Realized Ones are immeasurable.”

Dutiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
For a second time …

“sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:

‘bhagavato, ānanda, sikhissa abhibhū nāma sāvako brahmaloke ṭhito sahassilokadhātuṁ sarena viññāpesī’ti.

Bhagavā pana, bhante, arahaṁ sammāsambuddho kīvatakaṁ pahoti sarena viññāpetun”ti?

“Sāvako so, ānanda, appameyyā tathāgatā”ti.

Tatiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
For a third time, Ānanda said to the Buddha:

“sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:

‘bhagavato, ānanda, sikhissa abhibhū nāma sāvako brahmaloke ṭhito sahassilokadhātuṁ sarena viññāpesī’ti.

Bhagavā pana, bhante, arahaṁ sammāsambuddho kīvatakaṁ pahoti sarena viññāpetun”ti?
“… I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?”

“Sutā te, ānanda, sahassī cūḷanikā lokadhātū”ti?
“Ānanda, have you heard of a thousandfold lesser world system, a galaxy?”

“Etassa, bhagavā, kālo; etassa, sugata, kālo,
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā bhāseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha speak. The mendicants will listen and remember it.”

“Tenahānanda, suṇāhi sādhukaṁ manasi karohi, bhāsissāmī”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:
The Buddha said this:

“Yāvatā, ānanda, candimasūriyā pariharanti, disā bhanti virocanā, tāva sahassadhā loko.
“Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters.

Tasmiṁ sahassadhā loke sahassaṁ candānaṁ, sahassaṁ sūriyānaṁ, sahassaṁ sinerupabbatarājānaṁ, sahassaṁ jambudīpānaṁ, sahassaṁ aparagoyānānaṁ, sahassaṁ uttarakurūnaṁ, sahassaṁ pubbavidehānaṁ, cattāri mahāsamuddasahassāni, cattāri mahārājasahassāni, sahassaṁ cātumahārājikānaṁ, sahassaṁ tāvatiṁsānaṁ, sahassaṁ yāmānaṁ, sahassaṁ tusitānaṁ, sahassaṁ nimmānaratīnaṁ, sahassaṁ paranimmitavasavattīnaṁ, sahassaṁ brahmalokānaṁ—
In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Create, of the Gods who Control the Creations of Others, and a thousand Brahmā realms.

ayaṁ vuccatānanda, sahassī cūḷanikā lokadhātu.
This is called a thousandfold lesser world system, a ‘galaxy’.

Yāvatānanda, sahassī cūḷanikā lokadhātu tāva sahassadhā loko.
A world system that extends for a thousand galaxies

Ayaṁ vuccatānanda, dvisahassī majjhimikā lokadhātu.
is called a millionfold middling world system, a ‘galactic cluster’.

Yāvatānanda, dvisahassī majjhimikā lokadhātu tāva sahassadhā loko.
A world system that extends for a thousand galactic clusters

Ayaṁ vuccatānanda, tisahassī mahāsahassī lokadhātu.
is called a billionfold great world system, a ‘galactic supercluster’.

Ākaṅkhamāno, ānanda, tathāgato tisahassimahāsahassilokadhātuṁ sarena viññāpeyya, yāvatā pana ākaṅkheyyā”ti.
If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

“Yathā kathaṁ pana, bhante, bhagavā tisahassimahāsahassilokadhātuṁ sarena viññāpeyya, yāvatā pana ākaṅkheyyā”ti?
“But how would the Buddha make his voice heard so far?”

“Idhānanda, tathāgato tisahassimahāsahassilokadhātuṁ obhāsena phareyya.
“First, Ānanda, a Realized One would fill the galactic supercluster with light.

Yadā te sattā taṁ ālokaṁ sañjāneyyuṁ, atha tathāgato ghosaṁ kareyya saddamanussāveyya.
When sentient beings saw the light, the Realized One would project his call so that they’d hear the sound.

Evaṁ kho, ānanda, tathāgato tisahassimahāsahassilokadhātuṁ sarena viññāpeyya, yāvatā pana ākaṅkheyyā”ti.
That’s how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

Evaṁ vutte, āyasmā ānando āyasmantaṁ udāyiṁ etadavoca:
When he said this, Venerable Ānanda said to Venerable Udāyī,

“lābhā vata me, suladdhaṁ vata me,
“I’m so fortunate, so very fortunate,

yassa me satthā evaṁmahiddhiko evaṁmahānubhāvo”ti.
to have a teacher with such power and might!”

Evaṁ vutte, āyasmā udāyī āyasmantaṁ ānandaṁ etadavoca:
When he said this, Venerable Udāyī said to Venerable Ānanda,

“kiṁ tuyhettha, āvuso ānanda, yadi te satthā evaṁmahiddhiko evaṁmahānubhāvo”ti?
“What is it to you, Reverend Ānanda, if your teacher has such power and might?”

Evaṁ vutte, bhagavā āyasmantaṁ udāyiṁ etadavoca:
When he said this, the Buddha said to Venerable Udāyī,

“mā hevaṁ, udāyi, mā hevaṁ, udāyi.
“Not so, Udāyī, not so!

Sace, udāyi, ānando avītarāgo kālaṁ kareyya, tena cittappasādena sattakkhattuṁ devesu devarajjaṁ kāreyya, sattakkhattuṁ imasmiṁyeva jambudīpe mahārajjaṁ kāreyya.
If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven lifetimes, and as king of all India for seven lifetimes, because of the confidence of his heart.

Api ca, udāyi, ānando diṭṭheva dhamme parinibbāyissatī”ti.
However, Ānanda will be extinguished in the present life.”

Dasamaṁ.

Ānandavaggo tatiyo.

Tassuddānaṁ

Channo ājīvako sakko,
nigaṇṭho ca nivesako;
Duve bhavā sīlabbataṁ,
gandhajātañca cūḷanīti.

81. Samaṇasutta
81. Ascetics

“Tīṇimāni, bhikkhave, samaṇassa samaṇiyāni samaṇakaraṇīyāni.
“Mendicants, there are three duties of an ascetic.

Katamāni tīṇi?
What three?

Adhisīlasikkhāsamādānaṁ, adhicittasikkhāsamādānaṁ, adhipaññāsikkhāsamādānaṁ—
Undertaking the training in the higher ethics, the higher mind, and the higher wisdom.

imāni kho, bhikkhave, tīṇi samaṇassa samaṇiyāni samaṇakaraṇīyāni.
These are the three duties of an ascetic.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati adhicittasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne’ti.
‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Paṭhamaṁ.

82. Gadrabhasutta
82. The Donkey

“Seyyathāpi, bhikkhave, gadrabho gogaṇaṁ piṭṭhito piṭṭhito anubandho hoti:
“Suppose, mendicants, a donkey followed behind a herd of cattle, thinking:

‘ahampi dammo, ahampi dammo’ti.
‘I can moo too! I can moo too!’

Tassa na tādiso vaṇṇo hoti seyyathāpi gunnaṁ, na tādiso saro hoti seyyathāpi gunnaṁ, na tādisaṁ padaṁ hoti seyyathāpi gunnaṁ.
But it doesn’t look like a cow, or sound like a cow, or leave a footprint like a cow.

So gogaṇaṁyeva piṭṭhito piṭṭhito anubandho hoti:
Still it follows behind a herd of cattle, thinking:

‘ahampi dammo, ahampi dammo’ti.
‘I can moo too! I can moo too!’

Evamevaṁ kho, bhikkhave, idhekacco bhikkhu bhikkhusaṅghaṁ piṭṭhito piṭṭhito anubandho hoti:
In the same way, some mendicant follows behind the mendicant Saṅgha, thinking:

‘ahampi bhikkhu, ahampi bhikkhū’ti.
‘I’m a monk too! I’m a monk too!’

Tassa na tādiso chando hoti adhisīlasikkhāsamādāne seyyathāpi aññesaṁ bhikkhūnaṁ, na tādiso chando hoti

adhicittasikkhāsamādāne seyyathāpi aññesaṁ bhikkhūnaṁ, na tādiso chando hoti adhipaññāsikkhāsamādāne seyyathāpi aññesaṁ bhikkhūnaṁ.
But they don't have the same enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom as the other mendicants.

So bhikkhusaṅghaṁyeva piṭṭhito piṭṭhito anubandho hoti:
Still they follow behind the mendicant Saṇgha, thinking:

'ahampi bhikkhu, ahampi bhikkhū'ti.
'I'm a monk too! I'm a monk too!'

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati adhicittasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne'ti.
'We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Dutiyaṁ.

83. Khettasutta
83. Fields

“Tīṇimāni, bhikkhave, kassakassa gahapatissa pubbe karaṇīyāni.
“Mendicants, a farmer has three primary duties.

Katamāni tīṇi?
What three?

Idha, bhikkhave, kassako gahapati paṭikacceva khettaṁ sukaṭṭhaṁ karoti sumatikataṁ.
A farmer first of all makes sure the field is well ploughed and tilled.

Paṭikacceva khettaṁ sukaṭṭhaṁ karitvā sumatikataṁ kālena bījāni patiṭṭhāpeti.
Next they plant seeds in season.

Kālena bījāni patiṭṭhāpetvā samayena udakaṁ abhinetipi apanetipi.
When the time is right, they irrigate the field and then drain it.

Imāni kho, bhikkhave, tīṇi kassakassa gahapatissa pubbe karaṇīyāni.
These are the three primary duties of a farmer.

Evamevaṁ kho, bhikkhave, tīṇimāni bhikkhussa pubbe karaṇīyāni.
In the same way, a mendicant has three primary duties.

Katamāni tīṇi?
What three?

Adhisīlasikkhāsamādānaṁ, adhicittasikkhāsamādānaṁ, adhipaññāsikkhāsamādānaṁ—
Undertaking the training in the higher ethics, the higher mind, and the higher wisdom.

imāni kho, bhikkhave, tīṇi bhikkhussa pubbe karaṇīyāni.
These are the three primary duties of a mendicant.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati adhicittasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne’ti.
‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Tatiyaṁ.

84. Vajjiputtasutta
84. The Vajji

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho aññataro vajjiputtako bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so vajjiputtako bhikkhu bhagavantaṁ etadavoca:
Then a certain Vajji monk went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhikamidaṁ, bhante, diyaḍḍhasikkhāpadasataṁ anvaddhamāsaṁ uddesaṁ āgacchati.
“Sir, each fortnight over a hundred and fifty training rules are recited.

Nāhaṁ, bhante, ettha sakkomi sikkhitun”ti.
I’m not able to train in them.”

“Sakkhissasi pana tvaṁ, bhikkhu, tīsu sikkhāsu sikkhituṁ—
“But monk, are you able to train in three trainings:

adhisīlasikkhāya, adhicittasikkhāya adhipaññāsikkhāyā”ti?
the higher ethics, the higher mind, and the higher wisdom?”

“Sakkomahaṁ, bhante, tīsu sikkhāsu sikkhituṁ—
“I am, sir.”

adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāyā”ti.

“Tasmātiha tvaṁ, bhikkhu, tīsu sikkhāsu sikkhassu—
“So, monk, you should train in these three trainings:

adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāya.
the higher ethics, the higher mind, and the higher wisdom.

Yato kho tvaṁ, bhikkhu, adhisīlampi sikkhissasi, adhicittampi sikkhissasi, adhipaññampi sikkhissasi, tassa tuyhaṁ bhikkhu adhisīlampi sikkhato adhicittampi sikkhato adhipaññampi sikkhato rāgo pahīyissati, doso pahīyissati, moho pahīyissati.
As you train in these, you will give up greed, hate, and delusion.

So tvaṁ rāgassa pahānā dosassa pahānā mohassa pahānā yaṁ akusalaṁ na taṁ karissasi, yaṁ pāpaṁ na taṁ sevissasī”ti.
Then you won’t do anything unskillful, or practice anything bad.”

Atha kho so bhikkhu aparena samayena adhisīlampi sikkhi, adhicittampi sikkhi, adhipaññampi sikkhi.
After some time that monk trained in the higher ethics, the higher mind, and the higher wisdom.

Tassa adhisīlampi sikkhato adhicittampi sikkhato adhipaññampi sikkhato rāgo pahīyi, doso pahīyi, moho pahīyi.
He gave up greed, hate, and delusion.

So rāgassa pahānā dosassa pahānā mohassa pahānā yaṁ akusalaṁ taṁ nākāsi, yaṁ pāpaṁ taṁ na sevīti.
Then he didn’t do anything unskillful, or practice anything bad.

Catutthaṁ.

85. Sekkhasutta
85. A Trainee

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“‘Sekho, sekho’ti, bhante, vuccati.
“Sir, they speak of this person called ‘a trainee’.

Kittāvatā nu kho, bhante, sekho hotī”ti?
How is a trainee defined?”

“Sikkhatīti kho, bhikkhu, tasmā sekhoti vuccati.
“They train, mendicant, that’s why they’re called ‘a trainee’.

Kiñca sikkhati?
What is their training?

Adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati.
They train in the higher ethics, the higher mind, and the higher wisdom.

Sikkhatīti kho, bhikkhu, tasmā sekhoti vuccatīti.
They train, that’s why they’re called ‘a trainee’.

Sekhassa sikkhamānassa,
As a trainee trains,

ujumaggānusārino;
following the straight road,

Khayasmiṁ paṭhamaṁ ñāṇaṁ,
first they know about ending;

tato aññā anantarā.
enlightenment follows in the same lifetime.

Tato aññāvimuttassa,
Then the knowledge comes

ñāṇaṁ ve hoti tādino;
to one thus poised, freed through enlightenment,

Akuppā me vimuttīti,
with the end of the fetters of rebirth:

bhavasaṁyojanakkhaye”ti.
‘My freedom is unshakable.’”

Pañcamaṁ.

86. Paṭhamasikkhāsutta
86. Training (1st)

“Sādhikamidaṁ, bhikkhave, diyaḍḍhasikkhāpadasataṁ anvaddhamāsaṁ uddesaṁ āgacchati, yattha attakāmā kulaputtā sikkhanti.
“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train.

Tisso imā, bhikkhave, sikkhā yatthetaṁ sabbaṁ samodhānaṁ gacchati.
These are all included in the three trainings.

Katamā tisso?
What three?

Adhisīlasikkhā, adhicittasikkhā adhipaññāsikkhā—
The training in the higher ethics, the higher mind, and the higher wisdom.

imā kho, bhikkhave, tisso sikkhā, yatthetaṁ sabbaṁ samodhānaṁ gacchati.
These are the three trainings that include them all.

Idha, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ mattaso kārī paññāya mattaso kārī.
Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni, tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ mattaso kārī paññāya mattaso kārī.
Take another case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya mattaso kārī.
Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya paripūrakārī.

Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Iti kho, bhikkhave, padesaṁ padesakārī ārādheti paripūraṁ paripūrakārī.
So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.

Avañjhāni tvevāhaṁ, bhikkhave, sikkhāpadāni vadāmī"ti.
These training rules are not a waste, I say."

Chaṭṭhaṁ.

87. Dutiyasikkhāsutta
87. Training (2nd)

“Sādhikamidaṁ, bhikkhave, diyaḍḍhasikkhāpadasataṁ anvaddhamāsaṁ uddesaṁ āgacchati yattha attakāmā kulaputtā sikkhanti.
“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train.

Tisso imā, bhikkhave, sikkhā yatthetaṁ sabbaṁ samodhānaṁ gacchati.
These are all included in the three trainings.

Katamā tisso?
What three?

Adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā—
The training in the higher ethics, the higher mind, and the higher wisdom.

imā kho, bhikkhave, tisso sikkhā yatthetaṁ sabbaṁ samodhānaṁ gacchati.
These are the three trainings that include them all.

Idha, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ mattaso kārī paññāya mattaso kārī.
Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual life. They keep the rules they've undertaken.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā sattakkhattuparamo hoti.
With the ending of three fetters they have at most seven rebirths.

Sattakkhattuparamaṁ deve ca manusse ca sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.
They will transmigrate at most seven times among gods and humans and then make an end of suffering.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā kolaṅkolo hoti, dve vā tīṇi vā kulāni sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.
With the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā ekabījī hoti, ekaṁyeva mānusakaṁ bhavaṁ nibbattetvā dukkhassantaṁ karoti.
With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya mattaso kārī.
Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā uddhaṁsoto akaniṭṭhagāmī.
With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sasaṅkhāraparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished with extra effort.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished without extra effort.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti.

With the ending of the five lower fetters they're extinguished upon landing.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished between one life and the next.

Idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya paripūrakārī.
Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni, tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Iti kho, bhikkhave, padesaṁ padesakārī ārādheti, paripūraṁ paripūrakārī, avañjhāni tvevāhaṁ, bhikkhave, sikkhāpadāni

vadāmī”ti.
So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say.”

Sattamaṁ.

88. Tatiyasikkhāsutta
88. Training (3rd)

“Sādhikamidaṁ, bhikkhave, diyaḍḍhasikkhāpadasataṁ anvaddhamāsaṁ uddesaṁ āgacchati yattha attakāmā kulaputtā sikkhanti.
“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train.

Tisso imā, bhikkhave, sikkhā yatthetaṁ sabbaṁ samodhānaṁ gacchati.
These are all included in the three trainings.

Katamā tisso?
What three?

Adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā—
The training in the higher ethics, the higher mind, and the higher wisdom.

imā kho, bhikkhave, tisso sikkhā yatthetaṁ sabbaṁ samodhānaṁ gacchati.
These are the three trainings that include them all.

Idha, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṁ paripūrakārī paññāya paripūrakārī.
Take the case of a mendicant who has fulfilled their ethics, immersion, and wisdom.

So yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.
They break some lesser and minor training rules, but are restored.

Taṁ kissa hetu?
Why is that?

Na hi mettha, bhikkhave, abhabbatā vuttā.
Because I don't say they're incapable of that.

Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.
But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
If they don't penetrate so far, with the ending of the five lower fetters they're extinguished between one life and the next.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti.
If they don't penetrate so far, with the ending of the five lower fetters they're extinguished upon landing.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished without extra effort.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sasaṅkhāraparinibbāyī hoti.
If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished with extra effort.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā uddhaṁsoto hoti akaniṭṭhagāmī.
If they don’t penetrate so far, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ tiṇṇaṁ saṁyojanānaṁ parikkhayā, rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
If they don’t penetrate so far, with the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ tiṇṇaṁ saṁyojanānaṁ parikkhayā ekabījī hoti, ekaṁyeva mānusakaṁ bhavaṁ nibbattetvā dukkhassantaṁ karoti.
If they don’t penetrate so far, with the ending of three fetters, they’re a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ tiṇṇaṁ saṁyojanānaṁ parikkhayā kolaṅkolo hoti, dve vā tīṇi vā kulāni sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.

If they don’t penetrate so far, with the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.

Taṁ vā pana anabhisambhavaṁ appaṭivijjhaṁ tiṇṇaṁ saṁyojanānaṁ parikkhayā sattakkhattuparamo hoti, sattakkhattuparamaṁ deve ca manusse ca sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.
If they don’t penetrate so far, with the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering.

Iti kho, bhikkhave, paripūraṁ paripūrakārī ārādheti padesaṁ padesakārī.
So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially.

Avañjhāni tvevāhaṁ, bhikkhave, sikkhāpadāni vadāmī”ti.
These training rules are not a waste, I say.”

Aṭṭhamaṁ.

89. Paṭhamasikkhattayasutta
89. Three Trainings (1st)

“Tisso imā, bhikkhave, sikkhā.
“Mendicants, these are the three trainings.

Katamā tisso?
What three?

Adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.
The training in the higher ethics, the higher mind, and the higher wisdom.

Katamā ca, bhikkhave, adhisīlasikkhā?
And what is the training in the higher ethics?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Ayaṁ vuccati, bhikkhave, adhisīlasikkhā.
This is called the training in the higher ethics.

Katamā ca, bhikkhave, adhicittasikkhā?
And what is the training in the higher mind?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first

absorption … second absorption … third absorption … fourth absorption.

Ayaṁ vuccati, bhikkhave, adhicittasikkhā.
This is called the training in the higher mind.

Katamā ca, bhikkhave, adhipaññāsikkhā?
And what is the training in the higher wisdom?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Ayaṁ vuccati, bhikkhave, adhipaññāsikkhā.
This is called the training in the higher wisdom.

Imā kho, bhikkhave, tisso sikkhā”ti.
These are the three trainings.”

Navamaṁ.

90. Dutiyasikkhattayasutta
90. Three Trainings (2nd)

“Tisso imā, bhikkhave, sikkhā.
“Mendicants, these are the three trainings.

Katamā tisso?
What three?

Adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.
The training in the higher ethics, the higher mind, and the higher wisdom.

Katamā ca, bhikkhave, adhisīlasikkhā?
And what is the training in the higher ethics?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Ayaṁ vuccati, bhikkhave, adhisīlasikkhā.
This is called the training in the higher ethics.

Katamā ca, bhikkhave, adhicittasikkhā?
And what is the training in the higher mind?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first

absorption … second absorption … third absorption … fourth absorption.

Ayaṁ vuccati, bhikkhave, adhicittasikkhā.
This is called the training in the higher mind.

Katamā ca, bhikkhave, adhipaññāsikkhā?
And what is the training in the higher wisdom?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, bhikkhave, adhipaññāsikkhā.
This is called the training in the higher wisdom.

Imā kho, bhikkhave, tisso sikkhāti.
These are the three trainings.

Adhisīlaṁ adhicittaṁ,
The higher ethics, the higher mind,

adhipaññañca vīriyavā;
and the higher wisdom should be practiced

Thāmavā dhitimā jhāyī,
by those energetic, strong, and resolute,

sato guttindriyo care.
practicing absorption, mindful, with guarded senses.

Yathā pure tathā pacchā,
As before, so after;

yathā pacchā tathā pure;
as after, so before.

Yathā adho tathā uddhaṁ,
As below, so above;

yathā uddhaṁ tathā adho.
as above, so below.

Yathā divā tathā rattiṁ,
As by day, so by night;

yathā rattiṁ tathā divā;
as by night, so by day.

Abhibhuyya disā sabbā,
Having mastered every direction

appamāṇasamādhinā.
with limitless immersion,

Tamāhu sekhaṁ paṭipadaṁ,
they call them a ‘trainee on the path’,

atho saṁsuddhacāriyaṁ;
and ‘one living a pure life’.

Tamāhu loke sambuddhaṁ,
But a wise one who has gone to the end of the path

dhīraṁ paṭipadantaguṁ.
they call a ‘Buddha’ in the world.

Viññāṇassa nirodhena,
With the cessation of consciousness,

taṇhākkhayavimuttino;
freed by the ending of craving,

Pajjotasseva nibbānaṁ,
the liberation of their heart

vimokkho hoti cetaso”ti.
is like a lamp going out.”

Dasamaṁ.

91. Saṅkavāsutta
91. At Paṅkadhā

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena saṅkavā nāma kosalānaṁ nigamo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. He arrived at a town of the Kosalans named Paṅkadhā,

Tatra sudaṁ bhagavā saṅkavāyaṁ viharati.
and stayed there.

Tena kho pana samayena kassapagotto nāma bhikkhu saṅkavāyaṁ āvāsiko hoti.
Now, at that time a monk called Kassapagotta was resident at Paṅkadhā.

Tatra sudaṁ bhagavā sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandasseti samādapeti samuttejeti sampahaṁseti.
There the Buddha educated, encouraged, fired up, and inspired the mendicants with a Dhamma talk about the training rules.

Atha kho kassapagottassa bhikkhuno bhagavati sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṁsente ahudeva akkhanti ahu appaccayo:
Kassapagotta became quite impatient and bitter, thinking,

“adhisallikhatevāyaṁ samaṇo”ti.
“This ascetic is much too strict.”

Atha kho bhagavā saṅkavāyaṁ yathābhirantaṁ viharitvā yena rājagahaṁ tena cārikaṁ pakkāmi.
When the Buddha had stayed in Paṅkadhā as long as he wished, he set out for Rājagaha.

Anupubbena cārikaṁ caramāno yena rājagahaṁ tadavasari.
Traveling stage by stage, he arrived at Rājagaha,

Tatra sudaṁ bhagavā rājagahe viharati.
and stayed there.

Atha kho kassapagottassa bhikkhuno acirapakkantassa bhagavato ahudeva kukkuccaṁ ahu vippaṭisāro:
Soon after the Buddha left, Kassapagotta became quite remorseful and regretful, thinking,

“alābhā vata me, na vata me lābhā; dulladdhaṁ vata me, na vata me suladdhaṁ;
“It’s my loss, my misfortune,

yassa me bhagavati sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṁsente ahudeva akkhanti ahu appaccayo:
that when the Buddha was talking about the training rules I became quite impatient and bitter, thinking

‘adhisallikhatevāyaṁ samaṇo’ti.
he was much too strict.

Yannūnāhaṁ yena bhagavā tenupasaṅkameyyaṁ; upasaṅkamitvā bhagavato santike accayaṁ accayato deseyyan”ti.
Why don’t I go to the Buddha and confess my mistake to him?”

Atha kho kassapagotto bhikkhu senāsanaṁ saṁsāmetvā pattacīvaramādāya yena rājagahaṁ tena pakkāmi.
Then Kassapagotta set his lodgings in order and, taking his bowl and robe, set out for Rājagaha.

Anupubbena yena rājagahaṁ yena gijjhakūṭo pabbato yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kassapagotto bhikkhu bhagavantaṁ etadavoca:
Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

"Ekamidaṁ, bhante, samayaṁ bhagavā saṅkavāyaṁ viharati, saṅkavā nāma kosalānaṁ nigamo.

Tatra, bhante, bhagavā sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassesi samādapesi samuttejesi sampahaṁsesi.

Tassa mayhaṁ bhagavati sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṁsente ahudeva akkhanti ahu appaccayo:

'adhisallikhatevāyaṁ samaṇo'ti.

Atha kho bhagavā saṅkavāyaṁ yathābhirantaṁ viharitvā yena rājagahaṁ tena cārikaṁ pakkāmi. (…)

Tassa mayhaṁ, bhante, acirapakkantassa bhagavato ahudeva kukkuccaṁ ahu vippaṭisāro:

'alābhā vata me, na vata me lābhā; dulladdhaṁ vata me, na vata me suladdhaṁ;

yassa me bhagavati sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṁsente ahudeva akkhanti ahu appaccayo:

"adhisallikhatevāyaṁ samaṇo"ti.

Yannūnāhaṁ yena bhagavā tenupasaṅkameyyaṁ; upasaṅkamitvā bhagavato santike accayaṁ accayato deseyyan'ti.

Accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ yassa me bhagavati sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṁsente ahudeva akkhanti ahu appaccayo:
“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to become impatient and bitter when the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about the training rules, and to think,

‘adhisallikhatevāyaṁ samaṇo’ti.
‘This ascetic is much too strict.’

Tassa me, bhante, bhagavā accayaṁ accayato paṭiggaṇhātu, āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha taṁ, kassapa, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yassa te mayi sikkhāpadapaṭisaṁyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṁsente ahudeva akkhanti ahu appaccayo:
“Indeed, Kassapa, you made a mistake.

‘adhisallikhatevāyaṁ samaṇo’ti.

Yato ca kho tvaṁ, kassapa, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhihesā, kassapa, ariyassa vinaye yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti, āyatiṁ saṁvaraṁ āpajjati.
For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Thero cepi, kassapa, bhikkhu hoti na sikkhākāmo na sikkhāsamādānassa vaṇṇavādī, ye cañña bhikkhū na sikkhākāmā te ca na sikkhāya samādapeti, ye cañña bhikkhū sikkhākāmā tesañca na vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena, evarūpassāhaṁ, kassapa, therassa bhikkhuno na vaṇṇaṁ bhaṇāmi.
Kassapa, take the case of a senior mendicant who doesn't want to train and doesn't praise taking up the training. They don't encourage other mendicants who don't want to train to take up the training. And they don't truthfully and substantively praise at the right time those mendicants who do want to train. I don't praise that kind of senior mendicant.

Taṁ kissa hetu?
Why is that?

Satthā hissa vaṇṇaṁ bhaṇatīti aññe naṁ bhikkhū bhajeyyuṁ, ye naṁ bhajeyyuṁ tyāssa diṭṭhānugatiṁ āpajjeyyuṁ, yyāssa diṭṭhānugatiṁ āpajjeyyuṁ tesaṁ taṁ assa dīgharattaṁ ahitāya dukkhāyāti.
Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting harm and suffering.

Tasmāhaṁ, kassapa, evarūpassa therassa bhikkhuno na vaṇṇaṁ bhaṇāmi.
That's why I don't praise that kind of senior mendicant.

Majjhimo cepi, kassapa, bhikkhu hoti …pe…
Take the case of a middle mendicant who doesn't want to train …

navo cepi, kassapa, bhikkhu hoti na sikkhākāmo na sikkhāsamādānassa vaṇṇavādī, ye cañña bhikkhū na sikkhākāmā te ca na sikkhāya samādapeti, ye cañña bhikkhū sikkhākāmā tesañca na vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena, evarūpassāhaṁ, kassapa, navassa bhikkhuno na vaṇṇaṁ bhaṇāmi.

Take the case of a junior mendicant who doesn't want to train …

Taṁ kissa hetu?

Satthā hissa vaṇṇaṁ bhaṇatīti aññe naṁ bhikkhū bhajeyyuṁ, ye naṁ bhajeyyuṁ tyāssa diṭṭhānugatiṁ āpajjeyyuṁ, yyāssa diṭṭhānugatiṁ āpajjeyyuṁ tesaṁ taṁ assa dīgharattaṁ ahitāya dukkhāyāti.

Tasmāhaṁ, kassapa, evarūpassa navassa bhikkhuno na vaṇṇaṁ bhaṇāmi.
That's why I don't praise that kind of junior mendicant.

Thero cepi, kassapa, bhikkhu hoti sikkhākāmo sikkhāsamādānassa vaṇṇavādī, ye cañño bhikkhū na sikkhākāmā te ca sikkhāya samādapeti, ye cañño bhikkhū sikkhākāmā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena, evarūpassāhaṁ, kassapa, therassa bhikkhuno vaṇṇaṁ bhaṇāmi.
Kassapa, take the case of a senior mendicant who does want to train and praises taking up the training. They encourage other mendicants who don't want to train to take up the training. And they truthfully and substantively praise at the right time those mendicants who do want to train. I praise that kind of senior mendicant.

Taṁ kissa hetu?
Why is that?

Satthā hissa vaṇṇaṁ bhaṇatīti aññe naṁ bhikkhū bhajeyyuṁ, ye naṁ bhajeyyuṁ tyāssa diṭṭhānugatiṁ āpajjeyyuṁ, yyāssa diṭṭhānugatiṁ āpajjeyyuṁ tesaṁ taṁ assa dīgharattaṁ hitāya sukhāyāti.
Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting welfare and happiness.

Tasmāhaṁ, kassapa, evarūpassa therassa bhikkhuno vaṇṇaṁ bhaṇāmi.
That's why I praise that kind of senior mendicant.

Majjhimo cepi, kassapa, bhikkhu hoti sikkhākāmo …pe…
Take the case of a middle mendicant who wants to train …

navo cepi, kassapa, bhikkhu hoti sikkhākāmo sikkhāsamādānassa vaṇṇavādī, ye cañño bhikkhū na sikkhākāmā te ca sikkhāya samādapeti, ye cañño bhikkhū sikkhākāmā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena, evarūpassāhaṁ, kassapa, navassa bhikkhuno vaṇṇaṁ bhaṇāmi.
Take the case of a junior mendicant who wants to train …

Taṁ kissa hetu?

Satthā hissa vaṇṇaṁ bhaṇatīti aññe naṁ bhikkhū bhajeyyuṁ, ye naṁ bhajeyyuṁ tyāssa diṭṭhānugatiṁ āpajjeyyuṁ, yyāssa diṭṭhānugatiṁ āpajjeyyuṁ tesaṁ taṁ assa dīgharattaṁ hitāya sukhāyāti.

Tasmāhaṁ, kassapa, evarūpassa navassa bhikkhuno vaṇṇaṁ bhaṇāmī”ti.
That’s why I praise that kind of junior mendicant.”

Ekādasamaṁ.

Samaṇavaggo catuttho.

Tassuddānaṁ

Samaṇo gadrabho khettaṁ,
vajjiputto ca sekkhakaṁ;
Tayo ca sikkhanā vuttā,
dve sikkhā saṅkavāya cāti.

92. Accāyikasutta
92. Urgent

“Tīṇimāni, bhikkhave, kassakassa gahapatissa accāyikāni karaṇīyāni.
“Mendicants, a farmer has three urgent duties.

Katamāni tīṇi?
What three?

Idha, bhikkhave, kassako gahapati sīghaṁ sīghaṁ khettaṁ sukaṭṭhaṁ karoti sumatikataṁ.
A farmer swiftly makes sure the field is well ploughed and tilled.

Sīghaṁ sīghaṁ khettaṁ sukaṭṭhaṁ karitvā sumatikataṁ sīghaṁ sīghaṁ bījāni patiṭṭhāpeti.
Next they swiftly plant seeds in season.

Sīghaṁ sīghaṁ bījāni patiṭṭhāpetvā sīghaṁ sīghaṁ udakaṁ abhinetipi apanetipi.
When the time is right, they swiftly irrigate or drain the field.

Imāni kho, bhikkhave, tīṇi kassakassa gahapatissa accāyikāni karaṇīyāni.
These are the three urgent duties of a farmer.

Tassa kho taṁ, bhikkhave, kassakassa gahapatissa natthi sā iddhi vā ānubhāvo vā:
That farmer has no special power or ability to say:

‘ajjeva me dhaññāni jāyantu, sveva gabbhīni hontu, uttarasveva paccantū’ti.
‘Let the crops germinate today! Let them flower tomorrow! Let them ripen the day after!’

Atha kho, bhikkhave, hoti so samayo yaṁ tassa kassakassa gahapatissa tāni dhaññāni utupariṇāmīni jāyantipi gabbhīnipi honti paccantipi.
But there comes a time when that farmer's crops germinate, flower, and ripen as the seasons change.

Evamevaṁ kho, bhikkhave, tīṇimāni bhikkhussa accāyikāni karaṇīyāni.
In the same way, a mendicant has three urgent duties.

Katamāni tīṇi?
What three?

Adhisīlasikkhāsamādānaṁ, adhicittasikkhāsamādānaṁ, adhipaññāsikkhāsamādānaṁ—
Undertaking the training in the higher ethics, the higher mind, and the higher wisdom.

imāni kho, bhikkhave, tīṇi bhikkhussa accāyikāni karaṇīyāni.
These are the three urgent duties of a mendicant.

Tassa kho taṁ, bhikkhave, bhikkhuno natthi sā iddhi vā ānubhāvo vā:
That mendicant has no special power or ability to say:

'ajjeva me anupādāya āsavehi cittaṁ vimuccatu sve vā uttarasve vā'ti.
'Let my mind be freed from defilements by not grasping today! Or tomorrow! Or the day after!'

Atha kho, bhikkhave, hoti so samayo yaṁ tassa bhikkhuno adhisīlampi sikkhato adhicittampi sikkhato adhipaññampi sikkhato anupādāya āsavehi cittaṁ vimuccati.
But there comes a time—as that mendicant trains in the higher ethics, the higher mind, and the higher wisdom—that their mind is freed from defilements by not grasping.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo chando bhavissati adhicittasikkhāsamādāne, tibbo chando bhavissati adhipaññāsikkhāsamādāne’ti.
‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Paṭhamaṁ.

93. Pavivekasutta
93. Seclusion

“Tīṇimāni, bhikkhave, aññatitthiyā paribbājakā pavivekāni paññāpenti.
“Mendicants, wanderers who follow other paths advocate three kinds of seclusion.

Katamāni tīṇi?
What three?

Cīvarapavivekaṁ, piṇḍapātapavivekaṁ, senāsanapavivekaṁ.
Seclusion in robes, alms-food, and lodgings.

Tatridaṁ, bhikkhave, aññatitthiyā paribbājakā cīvarapavivekasmiṁ paññāpenti, sāṇānipi dhārenti, masāṇānipi dhārenti, chavadussānipi dhārenti, paṁsukūlānipi dhārenti, tirīṭānipi dhārenti, ajinampi dhārenti, ajinakkhipampi dhārenti, kusacīrampi dhārenti, vākacīrampi dhārenti, phalakacīrampi dhārenti, kesakambalampi dhārenti, vālakambalampi dhārenti, ulūkapakkhikampi dhārenti.
Wanderers who follow other paths advocate this kind of seclusion in robes. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

Idaṁ kho, bhikkhave, aññatitthiyā paribbājakā cīvarapavivekasmiṁ paññāpenti.
This is what wanderers who follow other paths advocate for seclusion in robes.

Tatridaṁ, bhikkhave, aññatitthiyā paribbājakā piṇḍapātapavivekasmiṁ paññāpenti.
Wanderers who follow other paths advocate this kind of seclusion in alms-food.

Sākabhakkhāpi honti, sāmākabhakkhāpi honti, nīvārabhakkhāpi honti, daddulabhakkhāpi honti, haṭabhakkhāpi honti, kaṇabhakkhāpi honti, ācāmabhakkhāpi honti, piññākabhakkhāpi honti, tiṇabhakkhāpi honti, gomayabhakkhāpi honti, vanamūlaphalāhārā yāpenti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

Idaṁ kho, bhikkhave, aññatitthiyā paribbājakā piṇḍapātapavivekasmiṁ paññāpenti.
This is what the wanderers who follow other paths advocate for seclusion in alms-food.

Tatridaṁ, bhikkhave, aññatitthiyā paribbājakā senāsanapavivekasmiṁ paññāpenti araññaṁ rukkhamūlaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ bhusāgāraṁ.
Wanderers who follow other paths advocate this kind of seclusion in lodgings. They stay in a wilderness, at the root of a tree, in a charnel ground, a forest, the open air, a heap of straw, or a threshing-hut.

Idaṁ kho, bhikkhave, aññatitthiyā paribbājakā senāsanapavivekasmiṁ paññāpenti.
This is what wanderers who follow other paths advocate for seclusion in lodgings.

Imāni kho, bhikkhave, tīṇi aññatitthiyā paribbājakā pavivekāni paññāpenti.
These are the three kinds of seclusion that wanderers who follow other paths advocate.

Tīṇi kho panimāni, bhikkhave, imasmiṁ dhammavinaye bhikkhuno pavivekāni.
In this teaching and training, there are three kinds of seclusion for a mendicant.

Katamāni tīṇi?
What three?

Idha, bhikkhave, bhikkhu sīlavā ca hoti, dussīlyañcassa pahīnaṁ hoti, tena ca vivitto hoti;
Firstly, a mendicant is ethical, giving up unethical conduct, being secluded from it.

sammādiṭṭhiko ca hoti, micchādiṭṭhi cassa pahīnā hoti, tāya ca vivitto hoti;
They have right view, giving up wrong view, being secluded from it.

khīṇāsavo ca hoti, āsavā cassa pahīnā honti, tehi ca vivitto hoti.
They've ended defilements, giving up defilements, being secluded from them.

Yato kho, bhikkhave, bhikkhu sīlavā hoti, dussīlyañcassa pahīnaṁ hoti, tena ca vivitto hoti;
When a mendicant has these three kinds of seclusion,

sammādiṭṭhiko ca hoti, micchādiṭṭhi cassa pahīnā hoti, tāya ca vivitto hoti;

khīṇāsavo ca hoti, āsavā cassa pahīnā honti, tehi ca vivitto hoti.

Ayaṁ vuccati, bhikkhave, 'bhikkhu aggappatto sārappatto suddho sāre patiṭṭhito'.
they're called a mendicant who has reached the peak and the pith, being pure and grounded in the essential.

Seyyathāpi, bhikkhave, kassakassa gahapatissa sampannaṁ sālikkhettaṁ.
When a farmer's rice field is ripe,

Tamenaṁ kassako gahapati sīghaṁ sīghaṁ lavāpeyya.
they'd have the rice cut swiftly,

Sīghaṁ sīghaṁ lavāpetvā sīghaṁ sīghaṁ saṅgharāpeyya.
gathered swiftly,

Sīghaṁ sīghaṁ saṅgharāpetvā sīghaṁ sīghaṁ ubbahāpeyya.
transported swiftly,

Sīghaṁ sīghaṁ ubbahāpetvā sīghaṁ sīghaṁ puñjaṁ kārāpeyya.
made into heaps swiftly,

Sīghaṁ sīghaṁ puñjaṁ kārāpetvā sīghaṁ sīghaṁ maddāpeyya.
threshed swiftly,

Sīghaṁ sīghaṁ maddāpetvā sīghaṁ sīghaṁ palālāni uddharāpeyya.
the straw and chaff removed swiftly,

Sīghaṁ sīghaṁ palālāni uddharāpetvā sīghaṁ sīghaṁ bhusikaṁ uddharāpeyya.

Sīghaṁ sīghaṁ bhusikaṁ uddharāpetvā sīghaṁ sīghaṁ opunāpeyya.
winnowed swiftly,

Sīghaṁ sīghaṁ opunāpetvā sīghaṁ sīghaṁ atiharāpeyya.
brought over swiftly,

Sīghaṁ sīghaṁ atiharāpetvā sīghaṁ sīghaṁ koṭṭāpeyya.
pounded swiftly,

Sīghaṁ sīghaṁ koṭṭāpetvā sīghaṁ sīghaṁ thusāni uddharāpeyya.
and have the husks removed swiftly.

Evamassu tāni, bhikkhave, kassakassa gahapatissa dhaññāni aggappattāni sārappattāni suddhāni sāre patiṭṭhitāni.
In this way that farmer’s crop would reach the peak and the pith, being pure and consisting only of what is essential.

Evamevaṁ kho, bhikkhave, yato bhikkhu sīlavā ca hoti, dussīlyañcassa pahīnaṁ hoti, tena ca vivitto hoti;

In the same way, when a mendicant is ethical, giving up unethical conduct, being secluded from it;

sammādiṭṭhiko ca hoti, micchādiṭṭhi cassa pahīnā hoti, tāya ca vivitto hoti;
when they have right view, giving up wrong view, being secluded from it;

khīṇāsavo ca hoti, āsavā cassa pahīnā honti, tehi ca vivitto hoti.
when they've ended defilements, giving up defilements, being secluded from them:

Ayaṁ vuccati, bhikkhave, 'bhikkhu aggappatto sārappatto suddho sāre patiṭṭhito'"ti.
they're called a mendicant who has reached the peak and the pith, being pure and grounded in the essential."

Dutiyaṁ.

94. Saradasutta
94. Springtime

“Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṁ abbhussakkamāno sabbaṁ ākāsagataṁ tamagataṁ abhivihacca bhāsate ca tapate ca virocati ca.
“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

Evamevaṁ kho, bhikkhave, yato ariyasāvakassa virajaṁ vītamalaṁ dhammacakkhuṁ uppajjati, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṁyojanāni pahīyanti—
In the same way, when the stainless, immaculate vision of the teaching arises in a noble disciple, three fetters are given up:

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.
identity view, doubt, and misapprehension of precepts and observances.

Athāparaṁ dvīhi dhammehi niyyāti abhijjhāya ca byāpādena ca.
Afterwards they get rid of two things: desire and aversion.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tasmiñce, bhikkhave, samaye ariyasāvako kālaṁ kareyya, natthi taṁ saṁyojanaṁ yena saṁyojanena saṁyutto ariyasāvako puna imaṁ lokaṁ āgaccheyyā”ti.
If that noble disciple passed away at that time, they’re bound by no fetter that might return them to this world.”

Tatiyaṁ.

95. Parisāsutta
95. Assemblies

“Tisso imā, bhikkhave, parisā.
“Mendicants, these are the three assemblies.

Katamā tisso?
What three?

Aggavatī parisā, vaggā parisā, samaggā parisā.
An assembly of the best, a divided assembly, and a harmonious assembly.

Katamā ca, bhikkhave, aggavatī parisā?
And what is an assembly of the best?

Idha, bhikkhave, yassaṁ parisāyaṁ therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā paviveke pubbaṅgamā, vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And those who come afterwards follow their example.

Sāpi hoti na bāhulikā na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā, vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining

the unattained, achieving the unachieved, and realizing the unrealized.

Ayaṁ vuccati, bhikkhave, aggavatī parisā.
This is called an assembly of the best.

Katamā ca, bhikkhave, vaggā parisā?
And what is a divided assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti, ayaṁ vuccati, bhikkhave, vaggā parisā.
An assembly where the mendicants argue, quarrel, and fight, continually wounding each other with barbed words. This is called a divided assembly.

Katamā ca, bhikkhave, samaggā parisā?
And what is a harmonious assembly?

Idha, bhikkhave, yassaṁ parisāyaṁ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti, ayaṁ vuccati, bhikkhave, samaggā parisā.
An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly.

Yasmiṁ, bhikkhave, samaye bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti, bahuṁ, bhikkhave, bhikkhū tasmiṁ samaye puññaṁ pasavanti.
When the mendicants live in harmony like this, they make much merit.

Brahmaṁ, bhikkhave, vihāraṁ tasmiṁ samaye bhikkhū viharanti, yadidaṁ muditāya cetovimuttiyā.

At that time the mendicants live in a holy dwelling, that is, the heart's release by rejoicing.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.
When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā samuddaṁ paripūrenti.
It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

Evamevaṁ kho, bhikkhave, yasmiṁ samaye bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti, bahuṁ, bhikkhave, bhikkhū tasmiṁ samaye puññaṁ pasavanti.
In the same way, when the mendicants are in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes, they make much merit.

Brahmaṁ, bhikkhave, vihāraṁ tasmiṁ samaye bhikkhū viharanti, yadidaṁ muditāya cetovimuttiyā.
At that time the mendicants live in a holy dwelling, that is, the heart's release by rejoicing.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.
When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

Imā kho, bhikkhave, tisso parisā"ti.
These are the three assemblies."

Catutthaṁ.

96. Paṭhamaājānīyasutta
96. The Thoroughbred (1st)

“Tīhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyaṁ gacchati.
“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

Katamehi tīhi?
What three?

Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.
It’s when a fine royal thoroughbred is beautiful, strong, and fast.

Imehi kho, bhikkhave, tīhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyaṁ gacchati.
A fine royal thoroughbred with these three factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.
It's when a mendicant is beautiful, strong, and fast.

Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti?
And how is a mendicant beautiful?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṁ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.
That's how a mendicant is beautiful.

Kathañca, bhikkhave, bhikkhu balasampanno hoti?
And how is a mendicant strong?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Evaṁ kho, bhikkhave, bhikkhu balasampanno hoti.
That's how a mendicant is strong.

Kathañca, bhikkhave, bhikkhu javasampanno hoti?
And how is a mendicant fast?

Idha, bhikkhave, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti;

It’s when a mendicant truly understands: ‘This is suffering’ …

‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti;
‘This is the origin of suffering’ …

‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti;
‘This is the cessation of suffering’ …

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
‘This is the practice that leads to the cessation of suffering’.

Evaṁ kho, bhikkhave, bhikkhu javasampanno hoti.
That’s how a mendicant is fast.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Pañcamaṁ.

97. Dutiyaājānīyasutta
97. The Thoroughbred (2nd)

“Tīhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhayaṁ gacchati.
“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

Katamehi tīhi?
What three?

Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.
It’s when a fine royal thoroughbred is beautiful, strong, and fast.

Imehi kho, bhikkhave, tīhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyaṁ gacchati.
A fine royal thoroughbred with these three factors is worthy of a king, …

Evamevaṁ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.
It's when a mendicant is beautiful, strong, and fast.

Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti?
And how is a mendicant beautiful?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṁ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.
That's how a mendicant is beautiful.

Kathañca, bhikkhave, bhikkhu balasampanno hoti?
And how is a mendicant strong?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Evaṁ kho, bhikkhave, bhikkhu balasampanno hoti.
That's how a mendicant is strong.

Kathañca, bhikkhave, bhikkhu javasampanno hoti?
And how is a mendicant fast?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable

to return from that world.

Evaṁ kho, bhikkhave, bhikkhu javasampanno hoti.
That's how a mendicant is fast.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Chaṭṭhaṁ.

98. Tatiyaājānīyasutta
98. The Thoroughbred (3rd)

“Tīhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhayaṁ gacchati.
“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

Katamehi tīhi?
What three?

Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.
It’s when a fine royal thoroughbred is beautiful, strong, and fast.

Imehi kho, bhikkhave, tīhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyaṁ gacchati.
A fine royal thoroughbred with these three factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.
It's when a mendicant is beautiful, strong, and fast.

Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti?
And how is a mendicant beautiful?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṁ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.
That's how a mendicant is beautiful.

Kathañca, bhikkhave, bhikkhu balasampanno hoti?
And how is a mendicant strong?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Evaṁ kho, bhikkhave, bhikkhu balasampanno hoti.
That's how a mendicant is strong.

Kathañca, bhikkhave, bhikkhu javasampanno hoti?
And how is a mendicant fast?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā

sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Evaṁ kho, bhikkhave, bhikkhu javasampanno hoti.
That's how a mendicant is fast.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Sattamaṁ.

99. Potthakasutta
99. Jute

“Navopi, bhikkhave, potthako dubbaṇṇo ca hoti dukkhasamphasso ca appaggho ca;
“Jute canvas is ugly, unpleasant to touch, and worthless whether it’s new, worn in, or worn out.

majjhimopi, bhikkhave, potthako dubbaṇṇo ca hoti dukkhasamphasso ca appaggho ca;

jiṇṇopi, bhikkhave, potthako dubbaṇṇo ca hoti dukkhasamphasso ca appaggho ca.

Jiṇṇampi, bhikkhave, potthakaṁ ukkhaliparimajjanaṁ vā karonti saṅkārakūṭe vā naṁ chaḍḍenti.
They use worn out jute canvas for scrubbing pots, or else they just throw it away on the rubbish heap.

Evamevaṁ kho, bhikkhave, navo cepi bhikkhu hoti dussīlo pāpadhammo.
In the same way, if a junior mendicant is unethical, of bad character,

Idamassa dubbaṇṇatāya vadāmi.
this is how they’re ugly, I say.

Seyyathāpi so, bhikkhave, potthako dubbaṇṇo tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
That person is just as ugly as jute canvas.

Ye kho panassa sevanti bhajanti payirupāsanti diṭṭhānugatiṁ āpajjanti, tesaṁ taṁ hoti dīgharattaṁ ahitāya dukkhāya.

If you associate with, accompany, and attend to that person, following their example, it'll be for your lasting harm and suffering.

Idamassa dukkhasamphassatāya vadāmi.
This is how they're unpleasant to touch, I say.

Seyyathāpi so, bhikkhave, potthako dukkhasamphasso tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
That person is just as unpleasant to touch as jute canvas.

Yesaṁ kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṁ, tesaṁ taṁ na mahapphalaṁ hoti na mahānisaṁsaṁ.
Any robes, alms-food, lodgings, and medicines and supplies for the sick that they receive are not very fruitful or beneficial for the donor.

Idamassa appagghatāya vadāmi.
This is how they're worthless, I say.

Seyyathāpi so, bhikkhave, potthako appaggho tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
That person is just as worthless as jute canvas.

Majjhimo cepi, bhikkhave, bhikkhu hoti …pe…
If a middle mendicant is unethical, of bad character, this is how they're ugly, I say. …

thero cepi, bhikkhave, bhikkhu hoti dussīlo pāpadhammo, idamassa dubbaṇṇatāya vadāmi.
If a senior mendicant is unethical, of bad character, this is how they're ugly, I say. …

Seyyathāpi so, bhikkhave, potthako dubbaṇṇo tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ye kho panassa sevanti bhajanti payirupāsanti diṭṭhānugatiṁ āpajjanti, tesaṁ taṁ hoti dīgharattaṁ ahitāya dukkhāya.
If you associate with, accompany, and attend to that person, following their example, it'll be for your lasting harm and suffering. …

Idamassa dukkhasamphassatāya vadāmi.

Seyyathāpi so, bhikkhave, potthako dukkhasamphasso tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Yesaṁ kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṁ, tesaṁ taṁ na mahapphalaṁ hoti na mahānisaṁsaṁ.

Idamassa appagghatāya vadāmi.

Seyyathāpi so, bhikkhave, potthako appaggho tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpo cāyaṁ, bhikkhave, thero bhikkhu saṅghamajjhe bhaṇati.
If such a senior mendicant speaks among the Saṅgha,

Tamenaṁ bhikkhū evamāhaṁsu:
the mendicants say:

‘kiṁ nu kho tuyhaṁ bālassa abyattassa bhaṇitena,
‘What’s an incompetent fool like you got to say?

tvampi nāma bhaṇitabbaṁ maññasī’ti.
How on earth could you imagine you’ve got something worth saying!’

So kupito anattamano tathārūpiṁ vācaṁ nicchāreti yathārūpāya vācāya saṅgho taṁ ukkhipati, saṅkārakūṭeva naṁ potthakaṁ.
That person becomes angry and upset, and blurts out things that make the Saṅgha throw them out, as if they were throwing jute canvas away on the rubbish heap.

Navampi, bhikkhave, kāsikaṁ vatthaṁ vaṇṇavantañceva hoti sukhasamphassañca mahagghañca; majjhimampi, bhikkhave, kāsikaṁ vatthaṁ vaṇṇavantañceva hoti sukhasamphassañca mahagghañca; jiṇṇampi, bhikkhave, kāsikaṁ vatthaṁ vaṇṇavantañceva hoti sukhasamphassañca mahagghañca.
Cloth from Kāsī is beautiful, pleasant to touch, and valuable whether it’s new, worn in, or worn out.

Jiṇṇampi, bhikkhave, kāsikaṁ vatthaṁ ratanapaliveṭhanaṁ vā karoti gandhakaraṇḍake vā naṁ pakkhipanti.
They use worn out cloth from Kāsī for wrapping, or else they place it in a fragrant casket.

Evamevaṁ kho, bhikkhave, navo cepi bhikkhu hoti sīlavā kalyāṇadhammo, idamassa suvaṇṇatāya vadāmi.
In the same way, if a junior mendicant is ethical, of good character, this is how they're beautiful, I say.

Seyyathāpi taṁ, bhikkhave, kāsikaṁ vatthaṁ vaṇṇavantaṁ tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
That person is just as beautiful as cloth from Kāsī.

Ye kho panassa sevanti bhajanti payirupāsanti diṭṭhānugatiṁ āpajjanti, tesaṁ taṁ hoti dīgharattaṁ hitāya sukhāya.
If you associate with, accompany, and attend to such a person, following their example, it will be for your lasting welfare and happiness.

Idamassa sukhasamphassatāya vadāmi.
This is how they're pleasant to touch, I say.

Seyyathāpi taṁ, bhikkhave, kāsikaṁ vatthaṁ sukhasamphassaṁ tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
That person is just as pleasant to touch as cloth from Kāsī.

Yesaṁ kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṁ, tesaṁ taṁ mahapphalaṁ hoti mahānisaṁsaṁ.
Any robes, alms-food, lodgings, and medicines and supplies for the sick that they receive are very fruitful and beneficial for the donor.

Idamassa mahagghatāya vadāmi.
This is how they're valuable, I say.

Seyyathāpi taṁ, bhikkhave, kāsikaṁ vatthaṁ mahagghaṁ tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

That person is just as valuable as cloth from Kāsī.

Majjhimo cepi, bhikkhave, bhikkhu hoti …pe…
If a middle mendicant is ethical, of good character, this is how they're beautiful, I say. …

thero cepi, bhikkhave, bhikkhu hoti …pe… puggalaṁ vadāmi.
If a senior mendicant is ethical, of good character, this is how they're beautiful, I say. …

Evarūpo cāyaṁ, bhikkhave, thero bhikkhu saṅghamajjhe bhaṇati.
If such a senior mendicant speaks in the midst of the Saṅgha,

Tamenaṁ bhikkhū evamāhaṁsu:
the mendicants say:

'appasaddā āyasmanto hotha, thero bhikkhu dhammañca vinayañca bhaṇatī'ti.
'Venerables, be quiet! The senior mendicant is speaking on the teaching and training.'

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'kāsikavatthūpamā bhavissāma, na potthakūpamā'ti.
'We will be like cloth from Kāsī, not like jute canvas.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Aṭṭhamaṁ.

100. Loṇakapallasutta
100. A Lump of Salt

“Yo, bhikkhave, evaṁ vadeyya:
“Mendicants, suppose you say:

‘yathā yathāyaṁ puriso kammaṁ karoti tathā tathā taṁ paṭisaṁvediyatī’ti, evaṁ santaṁ, bhikkhave, brahmacariyavāso na hoti, okāso na paññāyati sammā dukkhassa antakiriyāya.
‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.

Yo ca kho, bhikkhave, evaṁ vadeyya:
Suppose you say:

‘yathā yathā vedanīyaṁ ayaṁ puriso kammaṁ karoti tathā tathāssa vipākaṁ paṭisaṁvediyatī’ti, evaṁ santaṁ, bhikkhave, brahmacariyavāso hoti, okāso paññāyati sammā dukkhassa antakiriyāya.
‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.

Idha, bhikkhave, ekaccassa puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.
Take the case of a person who does a trivial bad deed, but it lands them in hell.

Idha pana, bhikkhave, ekaccassa puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva.
Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, let alone a lot.

Kathaṁrūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti?
What kind of person does a trivial bad deed, but it lands them in hell?

Idha pana, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapaññño paritto appātumo appadukkhavihārī.
A person who hasn't developed their physical endurance, ethics, mind, or wisdom. They're small-minded and mean-spirited, living in suffering.

Evarūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.
That kind of person does a trivial bad deed, but it lands them in hell.

Kathaṁrūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva?
What kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, let alone a lot?

Idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapaññño aparitto mahatto appamāṇavihārī.
A person who has developed their physical endurance, ethics, mind, and wisdom. They're not small-minded, but are big-hearted, living without limits.

Evarūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ

hoti, nāṇupi khāyati, kiṁ bahudeva.
That kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot.

Seyyathāpi, bhikkhave, puriso loṇakapallaṁ paritte udakamallake pakkhipeyya.
Suppose a person was to drop a lump of salt into a small bowl of water.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu taṁ parittaṁ udakaṁ amunā loṇakapallena loṇaṁ assa apeyyan”ti?
Would that small bowl of water become salty and undrinkable?”

“Evaṁ, bhante”.
“Yes, sir.

“Taṁ kissa hetu”?
Why is that?

“Aduñhi, bhante, parittaṁ udakakapallake udakaṁ, taṁ amunā loṇakapallena loṇaṁ assa apeyyan”ti.
Because there is only a little water in the bowl.”

“Seyyathāpi, bhikkhave, puriso loṇakapallakaṁ gaṅgāya nadiyā pakkhipeyya.
“Suppose a person was to drop a lump of salt into the Ganges river.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu sā gaṅgā nadī amunā loṇakapallena loṇaṁ assa apeyyā”ti?
Would the Ganges river become salty and undrinkable?”

“No hetaṁ, bhante”.

“No, sir.

“Taṁ kissa hetu”?
Why is that?

“Asu hi, bhante, gaṅgāya nadiyā mahā udakakkhandho so amunā loṇakapallena loṇo na assa apeyyo”ti.
Because the Ganges river is a vast mass of water.”

“Evamevaṁ kho, bhikkhave, idhekaccassa puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.
“This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell.

Idha, bhikkhave, ekaccassa puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva.
Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. …

Kathaṁrūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti?

Idha, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

Evarūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.

Kathaṁrūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva?

Idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamāṇavihārī.

Evarūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva. (1)

Idha, bhikkhave, ekacco aḍḍhakahāpaṇenapi bandhanaṁ nigacchati, kahāpaṇenapi bandhanaṁ nigacchati, kahāpaṇasatenapi bandhanaṁ nigacchati.
Take the case of a person who is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

Idha, bhikkhave, ekacco aḍḍhakahāpaṇenapi na bandhanaṁ nigacchati, kahāpaṇenapi na bandhanaṁ nigacchati, kahāpaṇasatenapi na bandhanaṁ nigacchati.
While another person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

Kathaṁrūpo, bhikkhave, aḍḍhakahāpaṇenapi bandhanaṁ nigacchati, kahāpaṇenapi bandhanaṁ nigacchati, kahāpaṇasatenapi bandhanaṁ nigacchati?
What kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars?

Idha, bhikkhave, ekacco daliddo hoti appassako appabhogo.
A person who is poor, with few possessions and little wealth.

Evarūpo, bhikkhave, aḍḍhakahāpaṇenapi bandhanaṁ nigacchati, kahāpaṇenapi bandhanaṁ nigacchati, kahāpaṇasatenapi bandhanaṁ nigacchati.
That kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

Kathaṁrūpo, bhikkhave, aḍḍhakahāpaṇenapi na bandhanaṁ nigacchati, kahāpaṇenapi na bandhanaṁ nigacchati, kahāpaṇasatenapi na bandhanaṁ nigacchati?
What kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars?

Idha, bhikkhave, ekacco aḍḍho hoti mahaddhano mahābhogo.
A person who is rich, affluent, and wealthy.

Evarūpo, bhikkhave, aḍḍhakahāpaṇenapi na bandhanaṁ nigacchati, kahāpaṇenapi na bandhanaṁ nigacchati, kahāpaṇasatenapi na bandhanaṁ nigacchati.
That kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

Evamevaṁ kho, bhikkhave, idhekaccassa puggalassa appamattakaṁ pāpakammaṁ kataṁ.
This is how it is in the case of a person who does a trivial bad deed, but they go to hell.

Tamenaṁ nirayaṁ upaneti.

Idha, bhikkhave, ekaccassa puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva.
Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. …

Kathaṁrūpassa, bhikkhave, puggalassa appamattakaṁ pāpakammaṁ kataṁ, tamenaṁ nirayaṁ upaneti?

Idha, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

Evarūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.

Kathaṁrūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva?

Idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamāṇavihārī.

Evarūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva. (2)

Idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamāṇavihārī.

Evarūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva.

Seyyathāpi, bhikkhave, orabbhiko vā urabbhaghātako vā appekaccaṁ urabbhaṁ adinnaṁ ādiyamānaṁ pahoti hantuṁ vā bandhituṁ vā jāpetuṁ vā yathāpaccayaṁ vā kātuṁ, appekaccaṁ urabbhaṁ adinnaṁ ādiyamānaṁ nappahoti hantuṁ vā bandhituṁ vā jāpetuṁ vā yathāpaccayaṁ vā kātuṁ.
It's like a sheep dealer or butcher. They can execute, jail, fine, or otherwise punish one person who steals from them, but not another.

Kathaṁrūpaṁ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṁ adinnaṁ ādiyamānaṁ pahoti hantuṁ vā bandhituṁ vā jāpetuṁ vā yathāpaccayaṁ vā kātuṁ?
What kind of person can they punish?

Idha, bhikkhave, ekacco daliddo hoti appassako appabhogo.
A person who is poor, with few possessions and little wealth.

Evarūpaṁ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṁ adinnaṁ ādiyamānaṁ pahoti hantuṁ vā bandhituṁ vā jāpetuṁ vā yathāpaccayaṁ vā kātuṁ.
That's the kind of person they can punish.

Kathaṁrūpaṁ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṁ adinnaṁ ādiyamānaṁ nappahoti hantuṁ vā bandhituṁ vā jāpetuṁ vā yathāpaccayaṁ vā kātuṁ.

What kind of person can't they punish?

Idha, bhikkhave, ekacco aḍḍho hoti mahaddhano mahābhogo rājā vā rājamahāmatto vā.
A person who is rich, affluent, and wealthy.

Evarūpaṁ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṁ adinnaṁ ādiyamānaṁ nappahoti hantuṁ vā bandhituṁ vā jāpetuṁ vā yathāpaccayaṁ vā kātuṁ.
That's the kind of person they can't punish.

Aññadatthu pañjalikova naṁ yācati:
In fact, all they can do is raise their joined palms and ask:

'dehi me, mārisa, urabbhaṁ vā urabbhadhanaṁ vā'ti.
'Please, good sir, give me my sheep or pay me for it.'

Evamevaṁ kho, bhikkhave, idhekaccassa puggalassa tādisaṁyeva appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.
This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell.

Idha pana, bhikkhave, ekaccassa puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva.
Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. …

Kathaṁrūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti?

Idha, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

Evarūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṁ kataṁ tamenaṁ nirayaṁ upaneti.

Kathaṁrūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva?

Idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamāṇavihārī.

Evarūpassa, bhikkhave, puggalassa tādisaṁyeva appamattakaṁ pāpakammaṁ kataṁ diṭṭhadhammavedanīyaṁ hoti, nāṇupi khāyati, kiṁ bahudeva. (3)

Yo, bhikkhave, evaṁ vadeyya:
Mendicants, suppose you say:

‘yathā yathāyaṁ puriso kammaṁ karoti tathā tathā taṁ paṭisaṁvedetī’ti, evaṁ santaṁ, bhikkhave, brahmacariyavāso na hoti, okāso na paññāyati sammā dukkhassa antakiriyāya.
‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.

Yo ca kho, bhikkhave, evaṁ vadeyya:
Suppose you say:

‘yathā yathā vedanīyaṁ ayaṁ puriso kammaṁ karoti tathā tathā tassa vipākaṁ paṭisaṁvedetī’ti, evaṁ santaṁ, bhikkhave, brahmacariyavāso hoti, okāso paññāyati sammā dukkhassa antakiriyāyā”ti.
‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.”

Navamaṁ.

101. Paṁsudhovakasutta
101. A Panner

“Santi, bhikkhave, jātarūpassa oḷārikā upakkilesā paṁsuvālukā sakkharakaṭhalā.
“Gold has coarse corruptions: sand, soil, and gravel.

Tamenaṁ paṁsudhovako vā paṁsudhovakantevāsī vā doṇiyaṁ ākiritvā dhovati sandhovati niddhovati.
A panner or their apprentice pours it into a pan, where they wash, rinse, and clean it.

Tasmiṁ pahīne tasmiṁ byantīkate santi jātarūpassa majjhimasahagatā upakkilesā sukhumasakkharā thūlavālukā.
When that’s been eliminated, there are medium corruptions in the gold: fine grit and coarse sand.

Tamenaṁ paṁsudhovako vā paṁsudhovakantevāsī vā dhovati sandhovati niddhovati.
The panner washes it again.

Tasmiṁ pahīne tasmiṁ byantīkate santi jātarūpassa sukhumasahagatā upakkilesā sukhumavālukā kāḷajallikā.
When that’s been eliminated, there are fine corruptions in the gold: fine sand and black grime.

Tamenaṁ paṁsudhovako vā paṁsudhovakantevāsī vā dhovati sandhovati niddhovati.
The panner washes it again.

Tasmiṁ pahīne tasmiṁ byantīkate athāparaṁ suvaṇṇasikatāvasissanti.
When that’s been eliminated, only gold dust is left.

Tamenaṁ suvaṇṇakāro vā suvaṇṇakārantevāsī vā jātarūpaṁ mūsāyaṁ pakkhipitvā dhamati sandhamati niddhamati.
A goldsmith or their apprentice places the gold in a crucible where they blow, melt, and smelt it.

Taṁ hoti jātarūpaṁ dhantaṁ sandhantaṁ niddhantaṁ aniddhantakasāvaṁ, na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā upeti kammāya.
Still the gold is not settled and the dross is not totally gone. It's not pliable, workable, or radiant, but is brittle and not completely ready for working.

Hoti so, bhikkhave, samayo yaṁ suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṁ jātarūpaṁ dhamati sandhamati niddhamati.
But the goldsmith keeps on blowing, melting, and smelting it.

Taṁ hoti jātarūpaṁ dhantaṁ sandhantaṁ niddhantaṁ niddhantakasāvaṁ, mudu ca hoti kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā upeti kammāya.
The gold becomes pliable, workable, and radiant, not brittle, and ready to be worked.

Yassā yassā ca pilandhanavikatiyā ākaṅkhati—yadi paṭṭikāya, yadi kuṇḍalāya, yadi gīveyyake, yadi suvaṇṇamālāya—tañcassa atthaṁ anubhoti.
Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

Evamevaṁ kho, bhikkhave, santi adhicittamanuyuttassa bhikkhuno oḷārikā upakkilesā kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ, tamenaṁ sacetaso bhikkhu dabbajātiko pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
In the same way, a mendicant who is committed to the higher mind has coarse corruptions: bad bodily, verbal, and mental conduct. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

Tasmiṁ pahīne tasmiṁ byantīkate santi adhicittamanuyuttassa bhikkhuno majjhimasahagatā upakkilesā kāmavitakko byāpādavitakko vihiṁsāvitakko, tamenaṁ sacetaso bhikkhu dabbajātiko pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
When they've been given up and eliminated, there are middling corruptions: sensual, malicious, or cruel thoughts. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

Tasmiṁ pahīne tasmiṁ byantīkate santi adhicittamanuyuttassa bhikkhuno sukhumasahagatā upakkilesā ñātivitakko janapadavitakko anavaññattipaṭisaṁyutto vitakko, tamenaṁ sacetaso bhikkhu dabbajātiko pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
When they've been given up and eliminated, there are fine corruptions: thoughts of family, country, and being looked up to. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

Tasmiṁ pahīne tasmiṁ byantīkate athāparaṁ dhammavitakkāvasissanti.
When they've been given up and eliminated, only thoughts about the teaching are left.

So hoti samādhi na ceva santo na ca paṇīto nappaṭippassaddhaladdho na ekodibhāvādhigato sasaṅkhāraniggayhavāritagato.
That immersion is not peaceful or sublime or tranquil or unified, but is held in place by forceful suppression.

Hoti so, bhikkhave, samayo yaṁ taṁ cittaṁ ajjhattaṁyeva santiṭṭhati sannisīdati ekodi hoti samādhiyati.
But there comes a time when that mind is stilled internally; it settles, unifies, and becomes immersed in samādhi.

So hoti samādhi santo paṇīto paṭippassaddhiladdho ekodibhāvādhigato na sasaṅkhāraniggayhavāritagato.
That immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.

Yassa yassa ca abhiññā sacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti abhiññā sacchikiriyāya tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

So sace ākaṅkhati: 'anekavihitaṁ iddhividhaṁ paccanubhaveyyaṁ—ekopi hutvā bahudhā assaṁ, bahudhāpi hutvā eko assaṁ; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gaccheyyaṁ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ kareyyaṁ, seyyathāpi udake; udakepi abhijjamāne gaccheyyaṁ, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kameyyaṁ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimaseyyaṁ parimajjeyyaṁ; yāva brahmalokāpi kāyena vasaṁ vatteyyan'ti,
If they wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.'

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: 'dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṁ dibbe ca mānuse ca ye dūre santike cā'ti,

If they wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajāneyyaṁ—sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajāneyyaṁ, vītarāgaṁ vā cittaṁ vītarāgaṁ cittanti pajāneyyaṁ; sadosaṁ vā cittaṁ sadosaṁ cittanti pajāneyyaṁ, vītadosaṁ vā cittaṁ vītadosaṁ cittanti pajāneyyaṁ; samohaṁ vā cittaṁ samohaṁ cittanti pajāneyyaṁ, vītamohaṁ vā cittaṁ vītamohaṁ cittanti pajāneyyaṁ; saṅkhittaṁ vā cittaṁ saṅkhittaṁ cittanti pajāneyyaṁ, vikkhittaṁ vā cittaṁ vikkhittaṁ cittanti pajāneyyaṁ; mahaggataṁ vā cittaṁ mahaggataṁ cittanti pajāneyyaṁ, amahaggataṁ vā cittaṁ amahaggataṁ cittanti pajāneyyaṁ; sauttaraṁ vā cittaṁ sauttaraṁ cittanti pajāneyyaṁ, anuttaraṁ vā cittaṁ anuttaraṁ cittanti pajāneyyaṁ; samāhitaṁ vā cittaṁ samāhitaṁ cittanti pajāneyyaṁ, asamāhitaṁ vā cittaṁ asamāhitaṁ cittanti pajāneyyaṁ; vimuttaṁ vā cittaṁ vimuttaṁ cittanti pajāneyyaṁ, avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajāneyyan’ti,
If they wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not

immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ pubbenivāsaṁ anussareyyaṁ, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: “amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno”ti, iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussareyyan’ti,
If they wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyaṁ: “ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā”ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyan’ti,
If they wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan’ti,
If they wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane”ti.
They are capable of realizing it, in each and every case.”

Dasamaṁ.

102. Nimittasutta
102. Foundations

“Adhicittamanuyuttena, bhikkhave, bhikkhunā tīṇi nimittāni kālena kālaṁ manasi kātabbāni—
“Mendicants, a mendicant committed to the higher mind should focus on three foundations from time to time:

kālena kālaṁ samādhinimittaṁ manasi kātabbaṁ, kālena kālaṁ paggahanimittaṁ manasi kātabbaṁ, kālena kālaṁ upekkhānimittaṁ manasi kātabbaṁ.
the foundation of immersion, the foundation of exertion, and the foundation of equanimity.

Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṁ samādhinimittaṁyeva manasi kareyya, ṭhānaṁ taṁ cittaṁ kosajjāya saṁvatteyya.
If a mendicant dedicated to the higher mind focuses solely on the foundation of immersion, it’s likely their mind will incline to laziness.

Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṁ paggahanimittaṁyeva manasi kareyya, ṭhānaṁ taṁ cittaṁ uddhaccāya saṁvatteyya.
If they focus solely on the foundation of exertion, it’s likely their mind will incline to restlessness.

Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṁ upekkhānimittaṁyeva manasi kareyya, ṭhānaṁ taṁ cittaṁ na sammā samādhiyeyya āsavānaṁ khayāya.

If they focus solely on the foundation of equanimity, it's likely their mind won't properly become immersed in samādhi for the ending of defilements.

Yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālaṁ samādhinimittaṁ manasi karoti, kālena kālaṁ paggahanimittaṁ manasi karoti, kālena kālaṁ upekkhānimittaṁ manasi karoti, taṁ hoti cittaṁ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā samādhiyati āsavānaṁ khayāya.
But when a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has properly entered immersion for the ending of defilements.

Seyyathāpi, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṁ bandheyya, ukkaṁ bandhitvā ukkāmukhaṁ ālimpeyya, ukkāmukhaṁ ālimpetvā saṇḍāsena jātarūpaṁ gahetvā ukkāmukhe pakkhipeyya, ukkāmukhe pakkhipitvā kālena kālaṁ abhidhamati, kālena kālaṁ udakena paripphoseti, kālena kālaṁ ajjhupekkhati.
It's like when a goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it.

Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṁ jātarūpaṁ ekantaṁ abhidhameyya, ṭhānaṁ taṁ jātarūpaṁ ḍaheyya.
If they solely fanned it, the gold would likely be scorched.

Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṁ jātarūpaṁ ekantaṁ udakena paripphoseyya, ṭhānaṁ taṁ jātarūpaṁ nibbāpeyya.
If they solely sprinkled water on it, the gold would likely cool down.

Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṁ jātarūpaṁ ekantaṁ ajjhupekkheyya, ṭhānaṁ taṁ jātarūpaṁ na sammā paripākaṁ gaccheyya.
If they solely watched over it, the gold would likely not be properly processed.

Yato ca kho, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṁ jātarūpaṁ kālena kālaṁ abhidhamati, kālena kālaṁ udakena paripphoseti, kālena kālaṁ ajjhupekkhati, taṁ hoti jātarūpaṁ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā upeti kammāya.
But when that goldsmith fans it from time to time, sprinkles water on it from time to time, and watches over it from time to time, that gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked.

Yassā yassā ca pilandhanavikatiyā ākaṅkhati—yadi paṭṭikāya, yadi kuṇḍalāya, yadi gīveyyake, yadi suvaṇṇamālāya—tañcassa atthaṁ anubhoti.
Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

Evamevaṁ kho, bhikkhave, adhicittamanuyuttena bhikkhunā tīṇi nimittāni kālena kālaṁ manasi kātabbāni—
In the same way, a mendicant committed to the higher mind should focus on three foundations from time to time:

kālena kālaṁ samādhinimittaṁ manasi kātabbaṁ, kālena kālaṁ paggahanimittaṁ manasi kātabbaṁ, kālena kālaṁ upekkhānimittaṁ manasi kātabbaṁ.
the foundation of immersion, the foundation of exertion, and the foundation of equanimity. …

Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṁ samādhinimittaṁyeva manasi kareyya, ṭhānaṁ taṁ cittaṁ kosajjāya saṁvatteyya.

Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṁ paggahanimittaṁyeva manasi kareyya, ṭhānaṁ taṁ cittaṁ uddhaccāya saṁvatteyya.

Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṁ upekkhānimittaṁyeva manasi kareyya, ṭhānaṁ taṁ cittaṁ na sammā samādhiyeyya āsavānaṁ khayāya.

Yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālaṁ samādhinimittaṁ manasi karoti, kālena kālaṁ paggahanimittaṁ manasi karoti, kālena kālaṁ upekkhānimittaṁ manasi karoti, taṁ hoti cittaṁ muduñca kammaniyañca pabhassarañca, na ca pabhaṅgu, sammā samādhiyati āsavānaṁ khayāya.
When a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has properly entered immersion for the ending of defilements.

Yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane.
They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ iddhividhaṁ paccanubhaveyyaṁ …pe…
If they wish: ‘May I wield the many kinds of psychic power’ …

(cha abhiññā vitthāretabbā.)
‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ …

‘May I recollect many kinds of past lives.’ …

‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn.’ …

Āsavānaṁ khayā …pe… sacchikatvā upasampajja vihareyyan’ti, ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati satiāyatane”ti. They are capable of realizing it, in each and every case.”

Ekādasamaṁ.

Loṇakapallavaggo pañcamo.

Tassuddānaṁ

Accāyikaṁ pavivekaṁ,
Sarado parisā tayo;
Ājānīyā potthako ca,
Loṇaṁ dhovati nimittānīti.

Dutiyo paṇṇāsako samatto.

103. Pubbevasambodhasutta
103. Before Awakening

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho loke assādo, ko ādīnavo, kiṁ nissaraṇan’ti?
‘What’s the gratification in the world? What’s the drawback? What’s the escape?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘yaṁ kho lokaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ loke assādo.
‘The pleasure and happiness that arise from the world: this is its gratification.

Yaṁ loko anicco dukkho vipariṇāmadhammo, ayaṁ loke ādīnavo.
That the world is impermanent, suffering, and perishable: this is its drawback.

Yo loke chandarāgavinayo chandarāgappahānaṁ, idaṁ loke nissaraṇan’ti.
Removing and giving up desire and greed for the world: this is its escape.’

Yāvakīvañcāhaṁ, bhikkhave, evaṁ lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṁ sammāsambodhiṁ abhisambuddho'ti paccaññāsiṁ.
As long as I didn't truly understand the world's gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, evaṁ lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṁ sammāsambodhiṁ abhisambuddho'ti paccaññāsiṁ.
But when I did truly understand the world's gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.
'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

Paṭhamaṁ.

104. Paṭhamaassādasutta
104. Gratification (1st)

“Lokassāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ. Yo loke assādo tadajjhagamaṁ.
“Mendicants, I went in search of the world’s gratification, and I found it.

Yāvatako loke assādo, paññāya me so sudiṭṭho.
I’ve seen clearly with wisdom the full extent of gratification in the world.

Lokassāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ. Yo loke ādīnavo tadajjhagamaṁ.
I went in search of the world’s drawbacks, and I found them.

Yāvatako loke ādīnavo, paññāya me so sudiṭṭho.
I’ve seen clearly with wisdom the full extent of the drawbacks in the world.

Lokassāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ. Yaṁ loke nissaraṇaṁ tadajjhagamaṁ.
I went in search of escape from the world, and I found it.

Yāvatakaṁ loke nissaraṇaṁ, paññāya me taṁ sudiṭṭhaṁ.
I’ve seen clearly with wisdom the full extent of escape from the world.

Yāvakīvañcāhaṁ, bhikkhave, lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya

sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as I didn’t truly understand the world’s gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
But when I did truly understand the world’s gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Dutiyaṁ.

105. Dutiyaassādasutta
105. Gratification (2nd)

“No cedaṁ, bhikkhave, loke assādo abhavissa, nayidaṁ sattā loke sārajjeyyuṁ.
“Mendicants, if there were no gratification in the world, sentient beings wouldn’t love it.

Yasmā ca kho, bhikkhave, atthi loke assādo, tasmā sattā loke sārajjanti.
But because there is gratification in the world, sentient beings do love it.

No cedaṁ, bhikkhave, loke ādīnavo abhavissa, nayidaṁ sattā loke nibbindeyyuṁ.
If the world had no drawback, sentient beings wouldn’t grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi loke ādīnavo, tasmā sattā loke nibbindanti.
But since the world has a drawback, sentient beings do grow disillusioned with it.

No cedaṁ, bhikkhave, loke nissaraṇaṁ abhavissa, nayidaṁ sattā lokamhā nissareyyuṁ.
If there were no escape from the world, sentient beings wouldn’t escape from it.

Yasmā ca kho, bhikkhave, atthi loke nissaraṇaṁ, tasmā sattā lokamhā nissaranti.

But since there is an escape from the world, sentient beings do escape from it.

Yāvakīvañca, bhikkhave, sattā lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsuṁ, neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṁyuttā vippamuttā vimariyādīkatena cetasā vihariṁsu.
As long as sentient beings don't truly understand the world's gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

Yato ca kho, bhikkhave, sattā lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsuṁ, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṁyuttā vippamuttā vimariyādīkatena cetasā viharantī"ti.
But when sentient beings truly understand the world's gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits."

Tatiyaṁ.

106. Samaṇabrāhmaṇasutta
106. Ascetics and Brahmins

“Ye keci, bhikkhave, samaṇā vā brāhmaṇā vā lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nappajānanti,
“Mendicants, there are ascetics and brahmins who don’t truly understand the world’s gratification, drawback, and escape for what they are.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand the world’s gratification, drawback, and escape for what they are.

te kho, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having

realized it with their own insight.”

Catutthaṁ.

107. Ruṇṇasutta
107. Wailing

“Ruṇṇamidaṁ, bhikkhave, ariyassa vinaye yadidaṁ gītaṁ.
“Singing is regarded as wailing in the training of the noble one.

Ummattakamidaṁ, bhikkhave, ariyassa vinaye yadidaṁ naccaṁ.
Dancing is regarded as madness.

Komārakamidaṁ, bhikkhave, ariyassa vinaye yadidaṁ ativelaṁ dantavidaṁsakahasitaṁ.
Too much laughter, showing the teeth, is regarded as childish.

Tasmātiha, bhikkhave, setughāto gīte, setughāto nacce, alaṁ vo dhammappamoditānaṁ sataṁ sitaṁ sitamattāyā”ti.
So break off singing and dancing; and when you’re appropriately pleased, it’s enough to simply smile.”

Pañcamaṁ.

108. Atittisutta
108. Satisfaction

“Tiṇṇaṁ, bhikkhave, paṭisevanāya natthi titti.
“Mendicants, there are three indulgences that never satisfy.

Katamesaṁ tiṇṇaṁ?
What three?

Soppassa, bhikkhave, paṭisevanāya natthi titti.
Sleep,

Surāmerayapānassa, bhikkhave, paṭisevanāya natthi titti.
alcoholic drinks,

Methunadhammasamāpattiyā, bhikkhave, paṭisevanāya natthi titti.
and sexual intercourse.

Imesaṁ, bhikkhave, tiṇṇaṁ paṭisevanāya natthi tittī”ti.
These are the three indulgences that never satisfy.”

Chaṭṭhaṁ.

109. Arakkhitasutta
109. Unprotected

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“citte, gahapati, arakkhite kāyakammampi arakkhitaṁ hoti, vacīkammampi arakkhitaṁ hoti, manokammampi arakkhitaṁ hoti.
“Householder, when the mind is unprotected, deeds of body, speech, and mind are unprotected.

Tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṁ hoti, vacīkammampi avassutaṁ hoti, manokammampi avassutaṁ hoti.
When deeds are unprotected, they become corrupted.

Tassa avassutakāyakammantassa avassutavacīkammantassa avassutamanokammantassa kāyakammampi pūtikaṁ hoti, vacīkammampi pūtikaṁ hoti, manokammampi pūtikaṁ hoti.
When deeds are corrupted, they become rotten.

Tassa pūtikāyakammantassa pūtivacīkammantassa pūtimanokammantassa na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā.

Someone whose deeds of body, speech, and mind are rotten will not have a good death.

Seyyathāpi, gahapati, kūṭāgāre ducchanne kūṭampi arakkhitaṁ hoti, gopānasiyopi arakkhitā honti, bhittipi arakkhitā hoti;
It's like a bungalow with a bad roof. The roof peak, rafters, and walls are unprotected.

kūṭampi avassutaṁ hoti, gopānasiyopi avassutā honti, bhittipi avassutā hoti;
They get soaked,

kūṭampi pūtikaṁ hoti, gopānasiyopi pūtikā honti, bhittipi pūtikā hoti.
and become rotten.

Evamevaṁ kho, gahapati, citte arakkhite kāyakammampi arakkhitaṁ hoti, vacīkammampi arakkhitaṁ hoti, manokammampi arakkhitaṁ hoti.
In the same way, when the mind is unprotected, bodily, verbal, and mental deeds are unprotected. …

Tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṁ hoti, vacīkammampi avassutaṁ hoti, manokammampi avassutaṁ hoti.

Tassa avassutakāyakammantassa avassutavacīkammantassa avassutamanokammantassa kāyakammampi pūtikaṁ hoti, vacīkammampi pūtikaṁ hoti, manokammampi pūtikaṁ hoti.

Tassa pūtikāyakammantassa pūtivacīkammantassa pūtimanokammantassa na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā.
Someone whose deeds of body, speech, and mind are rotten will not have a good death.

Citte, gahapati, rakkhite kāyakammampi rakkhitaṁ hoti, vacīkammampi rakkhitaṁ hoti, manokammampi rakkhitaṁ hoti.
When the mind is protected, bodily, verbal, and mental deeds are protected.

Tassa rakkhitakāyakammantassa rakkhitavacīkammantassa rakkhitamanokammantassa kāyakammampi anavassutaṁ hoti, vacīkammampi anavassutaṁ hoti, manokammampi anavassutaṁ hoti.
When deeds are protected, they don't become corrupted.

Tassa anavassutakāyakammantassa anavassutavacīkammantassa anavassutamanokammantassa kāyakammampi apūtikaṁ hoti, vacīkammampi apūtikaṁ hoti, manokammampi apūtikaṁ hoti.
When deeds aren't corrupted, they don't become rotten.

Tassa apūtikāyakammantassa apūtivacīkammantassa apūtimanokammantassa bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā.
Someone whose deeds of body, speech, and mind aren't rotten will have a good death.

Seyyathāpi, gahapati, kūṭāgāre succhanne kūṭampi rakkhitaṁ hoti, gopānasiyopi rakkhitā honti, bhittipi rakkhitā hoti;
It's like a bungalow with a good roof. The roof peak, rafters, and walls are protected.

kūṭampi anavassutaṁ hoti, gopānasiyopi anavassutā honti, bhittipi anavassutā hoti;
They don't get soaked,

kūṭampi apūtikaṁ hoti, gopānasiyopi apūtikā honti, bhittipi apūtikā hoti.
and they don't become rotten.

Evamevaṁ kho, gahapati, citte rakkhite kāyakammampi rakkhitaṁ hoti, vacīkammampi rakkhitaṁ hoti, manokammampi

rakkhitaṁ hoti.
In the same way, when the mind is protected, bodily, verbal, and mental deeds are protected. …

Tassa rakkhitakāyakammantassa rakkhitavacīkammantassa rakkhitamanokammantassa kāyakammampi anavassutaṁ hoti, vacīkammampi anavassutaṁ hoti, manokammampi anavassutaṁ hoti.

Tassa anavassutakāyakammantassa anavassutavacīkammantassa anavassutamanokammantassa kāyakammampi apūtikaṁ hoti, vacīkammampi apūtikaṁ hoti, manokammampi apūtikaṁ hoti.

Tassa apūtikāyakammantassa apūtivacīkammantassa apūtimanokammantassa bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā”ti.
Someone whose deeds of body, speech, and mind aren’t rotten will have a good death.”

Sattamaṁ.

110. Byāpannasutta
110. Fallen

Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“citte, gahapati, byāpanne kāyakammampi byāpannaṁ hoti, vacīkammampi byāpannaṁ hoti, manokammampi byāpannaṁ hoti.
“Householder, when the mind is fallen, bodily, verbal, and mental deeds are fallen.

Tassa byāpannakāyakammantassa byāpannavacīkammantassa byāpannamanokammantassa na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā.
Someone whose deeds of body, speech, and mind are fallen will not have a good death.

Seyyathāpi, gahapati, kūṭāgāre ducchanne kūṭampi byāpannaṁ hoti, gopānasiyopi byāpannā honti, bhittipi byāpannā hoti;
It’s like a bungalow with a bad roof. The roof peak, rafters, and walls fall in.

evamevaṁ kho, gahapati, citte byāpanne kāyakammampi byāpannaṁ hoti, vacīkammampi byāpannaṁ hoti, manokammampi byāpannaṁ hoti.
In the same way, when the mind is fallen, bodily, verbal, and mental deeds are fallen.

Tassa byāpannakāyakammantassa byāpannavacīkammantassa byāpannamanokammantassa na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā.
Someone whose deeds of body, speech, and mind are fallen will not have a good death.

Citte, gahapati, abyāpanne kāyakammampi abyāpannaṁ hoti, vacīkammampi abyāpannaṁ hoti, manokammampi abyāpannaṁ hoti.
When the mind is not fallen, bodily, verbal, and mental deeds are not fallen.

Tassa abyāpannakāyakammantassa abyāpannavacīkammantassa abyāpannamanokammantassa bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā.
Someone whose deeds of body, speech, and mind are not fallen will have a good death.

Seyyathāpi, gahapati, kūṭāgāre succhanne kūṭampi abyāpannaṁ hoti, gopānasiyopi abyāpannā honti, bhittipi abyāpannā hoti;
It's like a bungalow with a good roof. The roof peak, rafters, and walls are not fallen in.

evamevaṁ kho, gahapati, citte abyāpanne kāyakammampi abyāpannaṁ hoti, vacīkammampi abyāpannaṁ hoti, manokammampi abyāpannaṁ hoti.
In the same way, when the mind is not fallen, bodily, verbal, and mental deeds are not fallen.

Tassa abyāpannakāyakammantassa …pe… abyāpannamanokammantassa bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā"ti.
Someone whose deeds of body, speech, and mind are not fallen will have a good death."

Aṭṭhamaṁ.

111. Paṭhamanidānasutta
111. Sources (1st)

“Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
“Mendicants, there are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Lobho nidānaṁ kammānaṁ samudayāya, doso nidānaṁ kammānaṁ samudayāya, moho nidānaṁ kammānaṁ samudayāya.
Greed, hate, and delusion are sources that give rise to deeds.

Yaṁ, bhikkhave, lobhapakataṁ kammaṁ lobhajaṁ lobhanidānaṁ lobhasamudayaṁ, taṁ kammaṁ akusalaṁ taṁ kammaṁ sāvajjaṁ taṁ kammaṁ dukkhavipākaṁ, taṁ kammaṁ kammasamudayāya saṁvattati, na taṁ kammaṁ kammanirodhāya saṁvattati.
Any deed that emerges from greed, hate, or delusion—born, sourced, and originated from greed, hate, or delusion—is unskillful, blameworthy, results in suffering, and leads to the creation of more deeds, not their cessation.

Yaṁ, bhikkhave, dosapakataṁ kammaṁ dosajaṁ dosanidānaṁ dosasamudayaṁ, taṁ kammaṁ akusalaṁ taṁ kammaṁ sāvajjaṁ taṁ kammaṁ dukkhavipākaṁ, taṁ kammaṁ kammasamudayāya saṁvattati, na taṁ kammaṁ kammanirodhāya saṁvattati.

Yaṁ, bhikkhave, mohapakataṁ kammaṁ mohajaṁ mohanidānaṁ mohasamudayaṁ, taṁ kammaṁ akusalaṁ taṁ kammaṁ sāvajjaṁ taṁ kammaṁ dukkhavipākaṁ, taṁ kammaṁ

kammasamudayāya saṁvattati, na taṁ kammaṁ kammanirodhāya saṁvattati.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāya.
These are three sources that give rise to deeds.

Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
There are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Alobho nidānaṁ kammānaṁ samudayāya, adoso nidānaṁ kammānaṁ samudayāya, amoho nidānaṁ kammānaṁ samudayāya.
Contentment, love, and understanding are sources that give rise to deeds.

Yaṁ, bhikkhave, alobhapakataṁ kammaṁ alobhajaṁ alobhanidānaṁ alobhasamudayaṁ, taṁ kammaṁ kusalaṁ taṁ kammaṁ anavajjaṁ taṁ kammaṁ sukhavipākaṁ, taṁ kammaṁ kammanirodhāya saṁvattati, na taṁ kammaṁ kammasamudayāya saṁvattati.
Any deed that emerges from contentment, love, or understanding—born, sourced, and originated from contentment, love, or understanding—is skillful, blameless, results in happiness, and leads to the cessation of more deeds, not their creation.

Yaṁ, bhikkhave, adosapakataṁ kammaṁ adosajaṁ adosanidānaṁ adosasamudayaṁ, taṁ kammaṁ kusalaṁ taṁ kammaṁ anavajjaṁ taṁ kammaṁ sukhavipākaṁ, taṁ kammaṁ kammanirodhāya saṁvattati, na taṁ kammaṁ kammasamudayāya saṁvattati.

Yaṁ, bhikkhave, amohapakataṁ kammaṁ amohajaṁ amohanidānaṁ amohasamudayaṁ, taṁ kammaṁ kusalaṁ taṁ kammaṁ anavajjaṁ taṁ kammaṁ sukhavipākaṁ, taṁ kammaṁ kammanirodhāya saṁvattati, na taṁ kammaṁ kammasamudayāya saṁvattati.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāyā”ti.
These are three sources that give rise to deeds.”

Navamaṁ.

112. Dutiyanidānasutta
112. Sources (2nd)

“Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
“Mendicants, there are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Atīte, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha chando jāyati;
Desire comes up for things that stimulate desire and greed in the past, future, or present.

anāgate, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha chando jāyati;

paccuppanne, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha chando jāyati.

Kathañca, bhikkhave, atīte chandarāgaṭṭhāniye dhamme ārabbha chando jāyati?
And how does desire come up for things that stimulate desire and greed in the past, future, or present?

Atīte, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha cetasā anuvitakketi anuvicāreti.
In your heart you think about and consider things that stimulate desire and greed in the past, future, or present.

Tassa atīte chandarāgaṭṭhāniye dhamme ārabbha cetasā anuvitakkayato anuvicārayato chando jāyati.
When you do this, desire comes up,

Chandajāto tehi dhammehi saṁyutto hoti.
and you get attached to those things.

Etamahaṁ, bhikkhave, saṁyojanaṁ vadāmi yo cetaso sārāgo.
This lust in the heart is what I call a fetter.

Evaṁ kho, bhikkhave, atīte chandarāgaṭṭhāniye dhamme ārabbha chando jāyati.
That's how desire comes up for things that stimulate desire and greed in the past, future, or present.

Kathañca, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabbha chando jāyati?

Anāgate, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha cetasā anuvitakketi anuvicāreti.

Tassa anāgate chandarāgaṭṭhāniye dhamme ārabbha cetasā anuvitakkayato anuvicārayato chando jāyati.

Chandajāto tehi dhammehi saṁyutto hoti.

Etamahaṁ, bhikkhave, saṁyojanaṁ vadāmi yo cetaso sārāgo.

Evaṁ kho, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabbha chando jāyati.

Kathañca, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabbha chando jāyati?

Paccuppanne, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha cetasā anuvitakketi anuvicāreti.

Tassa paccuppanne chandarāgaṭṭhāniye dhamme ārabbha cetasā anuvitakkayato anuvicārayato chando jāyati.

Chandajāto tehi dhammehi saṁyutto hoti.

Etamahaṁ, bhikkhave, saṁyojanaṁ vadāmi yo cetaso sārāgo.

Evaṁ kho, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabbha chando jāyati.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāya.
These are three sources that give rise to deeds.

Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
There are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Atīte, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati;
Desire doesn't come up for things that stimulate desire and greed in the past, future, or present.

anāgate, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati;

paccuppanne, bhikkhave, chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati.

Kathañca, bhikkhave, atīte chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati?
And how does desire not come up for things that stimulate desire and greed in the past, future, or present?

Atītānaṁ, bhikkhave, chandarāgaṭṭhāniyānaṁ dhammānaṁ āyatiṁ vipākaṁ pajānāti.
You understand the future result of things that stimulate desire and greed in the past, future, or present.

Āyatiṁ vipākaṁ viditvā tadabhinivatteti.
When you know this, you grow disillusioned,

Tadabhinivattetvā cetasā abhinivijjhitvā paññāya ativijjha passati.
your heart becomes dispassionate, and you see it with penetrating wisdom.

Evaṁ kho, bhikkhave, atīte chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati.

That’s how desire doesn’t come up for things that stimulate desire and greed in the past, future, or present.

Kathañca, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati?

Anāgatānaṁ, bhikkhave, chandarāgaṭṭhāniyānaṁ dhammānaṁ āyatiṁ vipākaṁ pajānāti.

Āyatiṁ vipākaṁ viditvā tadabhinivatteti.

Tadabhinivattetvā cetasā abhinivijjhitvā paññāya ativijjha passati.

Evaṁ kho, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati.

Kathañca, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati?

Paccuppannānaṁ, bhikkhave, chandarāgaṭṭhāniyānaṁ dhammānaṁ āyatiṁ vipākaṁ pajānāti, āyatiṁ vipākaṁ viditvā tadabhinivatteti, tadabhinivattetvā cetasā abhinivijjhitvā paññāya ativijjha passati.

Evaṁ kho, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabbha chando na jāyati.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāyā”ti. These are three sources that give rise to deeds.”

Dasamaṁ.

Sambodhavaggo paṭhamo.

Tassuddānaṁ

Pubbeva duve assādā,

Samaṇo ruṇṇapañcamaṁ;

Atitti dve ca vuttāni,

Nidānāni apare duveti.

113. Āpāyikasutta
113. Bound for Loss

“Tayome, bhikkhave, āpāyikā nerayikā idamappahāya.
“Mendicants, three kinds of people are bound for a place of loss, bound for hell, if they don’t give up this fault.

Katame tayo?
What three?

Yo ca abrahmacārī brahmacāripaṭiñño,
Someone who is unchaste, but claims to be celibate;

yo ca suddhaṁ brahmacariyaṁ carantaṁ amūlakena abrahmacariyena anuddhaṁseti,
someone who makes a groundless accusation of unchastity against a person whose celibacy is pure;

yo cāyaṁ evaṁvādī evaṁdiṭṭhi: ‘natthi kāmesu doso’ti, so tāya kāmesu pātabyataṁ āpajjati.
and someone who has the view, ‘There is nothing wrong with sensual pleasures,’ so they throw themselves into sensual pleasures.

Ime kho, bhikkhave, tayo āpāyikā nerayikā idamappahāyā”ti.
These are the three kinds of people bound for a place of loss, bound for hell, if they don’t give up this fault.”

Paṭhamaṁ.

114. Dullabhasutta
114. Rare

“Tiṇṇaṁ, bhikkhave, pātubhāvo dullabho lokasmiṁ.
“Mendicants, the appearance of three people is rare in the world.

Katamesaṁ tiṇṇaṁ?
What three?

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṁ, tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṁ, kataññū katavedī puggalo dullabho lokasmiṁ.
A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. A person who is grateful and thankful.

Imesaṁ kho, bhikkhave, tiṇṇaṁ pātubhāvo dullabho lokasmin”ti.
The appearance of these three people is rare in the world.”

Dutiyaṁ.

115. Appameyyasutta
115. Immeasurable

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these three people are found in the world.

Katame tayo?
What three?

Suppameyyo, duppameyyo, appameyyo.
Someone easy to measure, someone hard to measure, and someone who is immeasurable.

Katamo ca, bhikkhave, puggalo suppameyyo?
And who is the person easy to measure?

Idha, bhikkhave, ekacco puggalo uddhato hoti unnaḷo capalo mukharo vikiṇṇavāco muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.
It’s a person who is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties.

Ayaṁ vuccati, bhikkhave, puggalo suppameyyo.
This is called ‘a person easy to measure’.

Katamo ca, bhikkhave, puggalo duppameyyo?
And who is the person hard to measure?

Idha, bhikkhave, ekacco puggalo anuddhato hoti anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto saṁvutindriyo.

It’s a person who is not restless, insolent, fickle, gossipy, or loose-tongued. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties.

Ayaṁ vuccati, bhikkhave, puggalo duppameyyo.
This is called ‘a person hard to measure’.

Katamo ca, bhikkhave, puggalo appameyyo?
And who is the immeasurable person?

Idha, bhikkhave, bhikkhu arahaṁ hoti khīṇāsavo.
It’s a mendicant who is perfected, and has ended defilements.

Ayaṁ vuccati, bhikkhave, puggalo appameyyo.
This is called ‘an immeasurable person’.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmin”ti.
These are the three people found in the world.”

Tatiyaṁ.

116. Āneñjasutta
116. Imperturbable

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these three people are found in the world.

Katame tayo?
What three?

Idha, bhikkhave, ekacco puggalo sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
First, a person, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

So tadassādeti taṁ nikāmeti tena ca vittiṁ āpajjati, tatra ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno ākāsānañcāyatanūpagānaṁ devānaṁ sahabyataṁ upapajjati.
They enjoy it and like it and find it satisfying. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite space.

Ākāsānañcāyatanūpagānaṁ, bhikkhave, devānaṁ vīsati kappasahassāni āyuppamāṇaṁ.
The lifespan of the gods of infinite space is twenty thousand eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi

gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā.
This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.

Puna caparaṁ, bhikkhave, idhekacco puggalo sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati.
Furthermore, a person, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

So tadassādeti taṁ nikāmeti tena ca vittiṁ āpajjati, tatra ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno viññāṇañcāyatanūpagānaṁ devānaṁ sahabyataṁ upapajjati.
They enjoy it and like it and find it satisfying. If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of infinite consciousness.

Viññāṇañcāyatanūpagānaṁ, bhikkhave, devānaṁ cattārīsaṁ kappasahassāni āyuppamāṇaṁ.
The lifespan of the gods of infinite consciousness is forty thousand eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi

gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā.
This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.

Puna caparaṁ, bhikkhave, idhekacco puggalo sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
Furthermore, a person, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

So tadassādeti taṁ nikāmeti tena ca vittiṁ āpajjati, tatra ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno ākiñcaññāyatanūpagānaṁ devānaṁ sahabyataṁ upapajjati.
They enjoy it and like it and find it satisfying. If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of nothingness.

Ākiñcaññāyatanūpagānaṁ, bhikkhave, devānaṁ saṭṭhi kappasahassāni āyuppamāṇaṁ.
The lifespan of the gods of nothingness is sixty thousand eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso, ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā.
This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmin"ti.
These are the three people found in the world."

Catutthaṁ.

117. Vipattisampadāsutta
117. Failures and Accomplishments

“Tisso imā, bhikkhave, vipattiyo.
“Mendicants, there are three failures.

Katamā tisso?
What three?

Sīlavipatti, cittavipatti, diṭṭhivipatti.
Failure in ethics, mind, and view.

Katamā ca, bhikkhave, sīlavipatti?
And what is failure in ethics?

Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti.
It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical.

Ayaṁ vuccati, bhikkhave, sīlavipatti.
This is called ‘failure in ethics’.

Katamā ca, bhikkhave, cittavipatti?
And what is failure in mind?

Idha, bhikkhave, ekacco abhijjhālu hoti byāpannacitto.
It’s when someone is covetous and malicious.

Ayaṁ vuccati, bhikkhave, cittavipatti.
This is called ‘failure in mind’.

Katamā ca, bhikkhave, diṭṭhivipatti?
And what is failure in view?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti viparītadassano:
It's when someone has wrong view, a distorted perspective, such as:

'natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ, kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī'ti.
'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.'

Ayaṁ vuccati, bhikkhave, diṭṭhivipatti.
This is called 'failure in view'.

Sīlavipattihetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti;
Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics,

cittavipattihetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti;
mind,

diṭṭhivipattihetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
or view.

Imā kho, bhikkhave, tisso vipattiyoti.
These are the three failures.

Tisso imā, bhikkhave, sampadā.
There are three accomplishments.

Katamā tisso?
What three?

Sīlasampadā, cittasampadā, diṭṭhisampadā.
Accomplishment in ethics, mind, and view.

Katamā ca, bhikkhave, sīlasampadā?
And what is accomplishment in ethics?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.
It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical.

Ayaṁ vuccati, bhikkhave, sīlasampadā.
This is called accomplishment in ethics.

Katamā ca, bhikkhave, cittasampadā?
And what is accomplishment in mind?

Idha, bhikkhave, ekacco anabhijjhālu hoti abyāpannacitto.
It's when someone is content and kind-hearted.

Ayaṁ vuccati, bhikkhave, cittasampadā.
This is called accomplishment in mind.

Katamā ca, bhikkhave, diṭṭhisampadā?
And what is accomplishment in view?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti aviparītadassano:
It's when someone has right view, an undistorted perspective, such as:

‘atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Ayaṁ vuccati, bhikkhave, diṭṭhisampadā.
This is called accomplishment in view.

Sīlasampadāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti;
Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics,

cittasampadāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti;
mind,

diṭṭhisampadāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
or view.

Imā kho, bhikkhave, tisso sampadā”ti.
These are the three accomplishments.”

Pañcamaṁ.

118. Apaṇṇakasutta
118. Loaded Dice

“Tisso imā, bhikkhave, vipattiyo.
“Mendicants, there are three failures.

Katamā tisso?
What three?

Sīlavipatti, cittavipatti, diṭṭhivipatti.
Failure in ethics, mind, and view.

Katamā ca, bhikkhave, sīlavipatti?
And what is failure in ethics?

Idha, bhikkhave, ekacco pāṇātipātī hoti …pe… samphappalāpī hoti.
It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical.

Ayaṁ vuccati, bhikkhave, sīlavipatti.
This is called ‘failure in ethics’.

Katamā ca, bhikkhave, cittavipatti?
And what is failure in mind?

Idha, bhikkhave, ekacco abhijjhālu hoti byāpannacitto.
It’s when someone is covetous and malicious.

Ayaṁ vuccati, bhikkhave, cittavipatti.
This is called ‘failure in mind’.

Katamā ca, bhikkhave, diṭṭhivipatti?
And what is failure in view?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti viparītadassano:
It's when someone has wrong view, a distorted perspective, such as:

'natthi dinnaṁ, natthi yiṭṭhaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī'ti.
'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.'

Ayaṁ vuccati, bhikkhave, diṭṭhivipatti.
This is called 'failure in view'.

Sīlavipattihetu vā, bhikkhave …pe… diṭṭhivipattihetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

Seyyathāpi, bhikkhave, apaṇṇako maṇi uddhaṁ khitto yena yeneva patiṭṭhāti suppatiṭṭhitaṁyeva patiṭṭhāti;
It's like throwing loaded dice: they always fall the right side up.

evamevaṁ kho, bhikkhave, sīlavipattihetu vā sattā …pe… upapajjanti.
In the same way, some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

Imā kho, bhikkhave, tisso vipattiyoti.
These are the three failures.

Tisso imā, bhikkhave, sampadā.

There are three accomplishments.

Katamā tisso?
What three?

Sīlasampadā, cittasampadā, diṭṭhisampadā.
Accomplishment in ethics, mind, and view.

Katamā ca, bhikkhave, sīlasampadā?
And what is accomplishment in ethics?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti …pe…
It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical.

ayaṁ vuccati, bhikkhave, sīlasampadā.
This is called accomplishment in ethics.

Katamā ca, bhikkhave, cittasampadā?
And what is accomplishment in mind?

Idha, bhikkhave, ekacco anabhijjhālu hoti abyāpannacitto.
It's when someone is content and kind-hearted.

Ayaṁ vuccati, bhikkhave, cittasampadā.
This is called accomplishment in mind.

Katamā ca, bhikkhave, diṭṭhisampadā?
And what is accomplishment in view?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti aviparītadassano:
It's when someone has right view, an undistorted perspective, such as:

'atthi dinnaṁ, atthi yiṭṭhaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī'ti.
'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is

obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

Ayaṁ vuccati, bhikkhave, diṭṭhisampadā.
This is called accomplishment in view.

Sīlasampadāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti. Cittasampadāhetu vā …pe… diṭṭhisampadāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

Seyyathāpi, bhikkhave, apaṇṇako maṇi uddhaṁ khitto yena yeneva patiṭṭhāti suppatiṭṭhitaṁyeva patiṭṭhāti;
It's like throwing loaded dice: they always fall the right side up.

evamevaṁ kho, bhikkhave, sīlasampadāhetu vā sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti, cittasampadāhetu vā sattā …pe… diṭṭhisampadāhetu vā sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
In the same way, some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

Imā kho, bhikkhave, tisso sampadā"ti.
These are the three accomplishments."

Chaṭṭhaṁ.

119. Kammantasutta
119. Action

“Tisso imā, bhikkhave, vipattiyo.
“Mendicants, there are three failures.

Katamā tisso?
What three?

Kammantavipatti, ājīvavipatti, diṭṭhivipatti.
Failure in action, livelihood, and view.

Katamā ca, bhikkhave, kammantavipatti?
And what is failure in action?

Idha, bhikkhave, ekacco pāṇātipātī hoti …pe… samphappalāpī hoti.
It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical.

Ayaṁ vuccati, bhikkhave, kammantavipatti.
This is called ‘failure in action’.

Katamā ca, bhikkhave, ājīvavipatti?
And what is failure in livelihood?

Idha, bhikkhave, ekacco micchāājīvo hoti, micchāājīvena jīvikaṁ kappeti.
It’s when a noble disciple has wrong livelihood and earns a living by wrong livelihood.

Ayaṁ vuccati, bhikkhave, ājīvavipatti.

This is called ‘failure in livelihood’.

Katamā ca, bhikkhave, diṭṭhivipatti?
And what is failure in view?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti viparītadassano:
It’s when someone has wrong view, a distorted perspective, such as:

‘natthi dinnaṁ, natthi yiṭṭhaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Ayaṁ vuccati, bhikkhave, diṭṭhivipatti.
This is called ‘failure in view’.

Imā kho, bhikkhave, tisso vipattiyoti.
These are the three failures.

Tisso imā, bhikkhave, sampadā.
There are three accomplishments.

Katamā tisso?
What three?

Kammantasampadā, ājīvasampadā, diṭṭhisampadā.
Accomplishment in action, livelihood, and view.

Katamā ca, bhikkhave, kammantasampadā?
And what is accomplishment in action?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti …pe… samphappalāpā paṭivirato hoti.
It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or

nonsensical.

Ayaṁ vuccati, bhikkhave, kammantasampadā.
This is called ‘accomplishment in action’.

Katamā ca, bhikkhave, ājīvasampadā?
And what is accomplishment in livelihood?

Idha, bhikkhave, ekacco sammāājīvo hoti, sammāājīvena jīvikaṁ kappeti.
It’s when a noble disciple has right livelihood and earns a living by right livelihood.

Ayaṁ vuccati, bhikkhave, ājīvasampadā.
This is called ‘accomplishment in livelihood’.

Katamā ca, bhikkhave, diṭṭhisampadā?
And what is accomplishment in view?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti aviparītadassano:
It’s when someone has right view, an undistorted perspective, such as:

‘atthi dinnaṁ, atthi yiṭṭhaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Ayaṁ vuccati, bhikkhave, diṭṭhisampadā.
This is called ‘accomplishment in view’.

Imā kho, bhikkhave, tisso sampadā”ti.
These are the three accomplishments.”

Sattamaṁ.

120. Paṭhamasoceyyasutta
120. Purity (1st)

“Tīṇimāni, bhikkhave, soceyyāni.
“Mendicants, there are these three kinds of purity.

Katamāni tīṇi?
What three?

Kāyasoceyyaṁ, vacīsoceyyaṁ, manosoceyyaṁ.
Purity of body, speech, and mind.

Katamañca, bhikkhave, kāyasoceyyaṁ?
And what is purity of body?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti.
It’s when someone doesn’t kill living creatures, steal, or commit sexual misconduct.

Idaṁ vuccati, bhikkhave, kāyasoceyyaṁ.
This is called ‘purity of body’.

Katamañca, bhikkhave, vacīsoceyyaṁ?
And what is purity of speech?

Idha, bhikkhave, ekacco musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.
It’s when someone doesn’t use speech that’s false, divisive, harsh, or nonsensical.

Idaṁ vuccati, bhikkhave, vacīsoceyyaṁ.

This is called ‘purity of speech’.

Katamañca, bhikkhave, manosoceyyaṁ?
And what is purity of mind?

Idha, bhikkhave, ekacco anabhijjhālu hoti abyāpannacitto sammādiṭṭhiko.
It’s when someone is content, kind-hearted, and has right view.

Idaṁ vuccati, bhikkhave, manosoceyyaṁ.
This is called ‘purity of mind’.

Imāni kho, bhikkhave, tīṇi soceyyānī”ti.
These are the three kinds of purity.”

Aṭṭhamaṁ.

121. Dutiyasoceyyasutta
121. Purity (2nd)

“Tīṇimāni, bhikkhave, soceyyāni.
“Mendicants, there are these three kinds of purity.

Katamāni tīṇi?
What three?

Kāyasoceyyaṁ, vacīsoceyyaṁ, manosoceyyaṁ.
Purity of body, speech, and mind.

Katamañca, bhikkhave, kāyasoceyyaṁ?
And what is purity of body?

Idha, bhikkhave, bhikkhu pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti.
It’s when a mendicant doesn’t kill living creatures, steal, or have sex.

Idaṁ vuccati, bhikkhave, kāyasoceyyaṁ.
This is called ‘purity of body’.

Katamañca, bhikkhave, vacīsoceyyaṁ?
And what is purity of speech?

Idha, bhikkhave, bhikkhu musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.
It’s when a mendicant doesn’t use speech that’s false, divisive, harsh, or nonsensical.

Idaṁ vuccati, bhikkhave, vacīsoceyyaṁ.
This is called ‘purity of speech’.

Katamañca, bhikkhave, manosoceyyaṁ?
And what is purity of mind?

Idha, bhikkhave, bhikkhu santaṁ vā ajjhattaṁ kāmacchandaṁ: ‘atthi me ajjhattaṁ kāmacchando’ti pajānāti; asantaṁ vā ajjhattaṁ kāmacchandaṁ: ‘natthi me ajjhattaṁ kāmacchando’ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti; yathā ca uppannassa kāmacchandassa pahānaṁ hoti, tañca pajānāti; yathā ca pahīnassa kāmacchandassa āyatiṁ anuppādo hoti, tañca pajānāti;
It’s when a mendicant who has sensual desire in them understands ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

santaṁ vā ajjhattaṁ byāpādaṁ: ‘atthi me ajjhattaṁ byāpādo’ti pajānāti; asantaṁ vā ajjhattaṁ byāpādaṁ: ‘natthi me ajjhattaṁ byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti, tañca pajānāti; yathā ca uppannassa byāpādassa pahānaṁ hoti, tañca pajānāti; yathā ca pahīnassa byāpādassa āyatiṁ anuppādo hoti, tañca pajānāti;
When they have ill will in them they understand ‘I have ill will in me’; and when they don’t have ill will in them they understand ‘I don’t have ill will in me’. They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

santaṁ vā ajjhattaṁ thinamiddhaṁ: ‘atthi me ajjhattaṁ thinamiddhan’ti pajānāti; asantaṁ vā ajjhattaṁ thinamiddhaṁ: ‘natthi me ajjhattaṁ thinamiddhan’ti pajānāti; yathā ca anuppannassa thinamiddhassa uppādo hoti, tañca pajānāti; yathā ca uppannassa thinamiddhassa pahānaṁ hoti, tañca

pajānāti; yathā ca pahīnassa thinamiddhassa āyatiṁ anuppādo hoti, tañca pajānāti;
When they have dullness and drowsiness in them they understand ‘I have dullness and drowsiness in me’; and when they don’t have dullness and drowsiness in them they understand ‘I don’t have dullness and drowsiness in me’. They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

santaṁ vā ajjhattaṁ uddhaccakukkuccaṁ: ‘atthi me ajjhattaṁ uddhaccakukkuccan’ti pajānāti; asantaṁ vā ajjhattaṁ uddhaccakukkuccaṁ: ‘natthi me ajjhattaṁ uddhaccakukkuccan’ti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti, tañca pajānāti; yathā ca uppannassa uddhaccakukkuccassa pahānaṁ hoti, tañca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatiṁ anuppādo hoti, tañca pajānāti;
When they have restlessness and remorse in them they understand ‘I have restlessness and remorse in me’; and when they don’t have restlessness and remorse in them they understand ‘I don’t have restlessness and remorse in me’. They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

santaṁ vā ajjhattaṁ vicikicchaṁ: ‘atthi me ajjhattaṁ vicikicchā’ti pajānāti; asantaṁ vā ajjhattaṁ vicikicchaṁ: ‘natthi me ajjhattaṁ vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti; yathā ca uppannāya vicikicchāya pahānaṁ hoti, tañca pajānāti; yathā ca pahīnāya vicikicchāya āyatiṁ anuppādo hoti, tañca pajānāti.
When they have doubt in them they understand ‘I have doubt in me’; and when they don’t have doubt in them they understand ‘I don’t have doubt in me’. They understand how doubt arises; how, when

it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Idaṁ vuccati, bhikkhave, manosoceyyaṁ.
This is called ‘purity of mind’.

Imāni kho, bhikkhave, tīṇi soceyyānīti.
These are the three kinds of purity.

> **Kāyasuciṁ vacīsuciṁ,**
> Purity of body, purity of speech,
>
> **cetosuciṁ anāsavaṁ;**
> and undefiled purity of heart.
>
> **Suciṁ soceyyasampannaṁ,**
> A pure person, blessed with purity,
>
> **āhu ninhātapāpakan”ti.**
> has washed off all bad things, they say.”

Navamaṁ.

122. Moneyyasutta
122. Sagacity

“Tīṇimāni, bhikkhave, moneyyāni.
“Mendicants, there are these three kinds of sagacity.

Katamāni tīṇi?
What three?

Kāyamoneyyaṁ, vacīmoneyyaṁ, manomoneyyaṁ.
Sagacity of body, speech, and mind.

Katamañca, bhikkhave, kāyamoneyyaṁ?
And what is sagacity of body?

Idha, bhikkhave, bhikkhu pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti.
It’s when a mendicant doesn’t kill living creatures, steal, or have sex.

Idaṁ vuccati, bhikkhave, kāyamoneyyaṁ.
This is called ‘sagacity of body’.

Katamañca, bhikkhave, vacīmoneyyaṁ?
And what is sagacity of speech?

Idha, bhikkhave, bhikkhu musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.
It’s when a mendicant doesn’t use speech that’s false, divisive, harsh, or nonsensical.

Idaṁ vuccati, bhikkhave, vacīmoneyyaṁ.
This is called ‘sagacity of speech’.

Katamañca, bhikkhave, manomoneyyaṁ?
And what is sagacity of mind?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Idaṁ vuccati, bhikkhave, manomoneyyaṁ.
This is called 'sagacity of mind'.

Imāni kho, bhikkhave, tīṇi moneyyānīti.
These are the three kinds of sagacity.

Kāyamuniṁ vacīmuniṁ,
A sage in body, a sage in speech,

cetomuniṁ anāsavaṁ;
a sage undefiled in heart;

Muniṁ moneyyasampannaṁ,
a sage, blessed with sagacity,

āhu sabbappahāyinan"ti.
has given up everything, they say."

Dasamaṁ.

Āpāyikavaggo dutiyo.

Tassuddānaṁ

Āpāyiko dullabho appameyyaṁ,

Āneñjavipattisampadā;

Apaṇṇako ca kammanto,

Dve soceyyāni moneyyanti.

123. Kusinārasutta
123. At Kusināra

Ekaṁ samayaṁ bhagavā kusinārāyaṁ viharati baliharaṇe vanasaṇḍe.
At one time the Buddha was staying near Kusināra, in the Forest of Offerings.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
“Mendicants, take the case of a mendicant living supported by a town or village.

Tamenaṁ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti.
A householder or their child approaches and invites them for the next day’s meal.

Ākaṅkhamāno, bhikkhave, bhikkhu adhivāseti.
The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṁ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.
When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.

Tamenaṁ so gahapati vā gahapatiputto vā paṇītena khādanīyena bhojanīyena sahatthā santappeti sampavāreti.
The householder or their child serves and satisfies them with their own hands with a variety of delicious foods.

Tassa evaṁ hoti:
The mendicant thinks:

'sādhu vata myāyaṁ gahapati vā gahapatiputto vā paṇītena khādanīyena bhojanīyena sahatthā santappeti sampavāretī'ti.
'It's so good that this householder serves me with a variety of delicious foods.'

Evampissa hoti:
Then they think:

'aho vata māyaṁ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena khādanīyena bhojanīyena sahatthā santappeyya sampavāreyyā'ti.
'I really hope this householder serves me with a variety of delicious foods in the future, too.'

So taṁ piṇḍapātaṁ gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapañño paribhuñjati.
They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

So tattha kāmavitakkampi vitakketi, byāpādavitakkampi vitakketi, vihiṁsāvitakkampi vitakketi.
They think about it with sensual, malicious, or cruel thoughts.

Evarūpassāhaṁ, bhikkhave, bhikkhuno dinnaṁ na mahapphalanti vadāmi.
A gift to such a mendicant is not very fruitful, I say.

Taṁ kissa hetu?
Why is that?

Pamatto hi, bhikkhave, bhikkhu viharati.
Because that mendicant is negligent.

Idha pana, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
Take another case of a mendicant living supported by a town or village.

Tamenaṁ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti.
A householder or their child approaches and invites them for the next day's meal.

Ākaṅkhamāno, bhikkhave, bhikkhu adhivāseti.
The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṁ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.
When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.

Tamenaṁ so gahapati vā gahapatiputto vā paṇītena khādanīyena bhojanīyena sahatthā santappeti sampavāreti.
The householder or their child serves and satisfies them with their own hands with a variety of delicious foods.

Tassa na evaṁ hoti:
It never occurs to them:

‘sādhu vata myāyaṁ gahapati vā gahapatiputto vā paṇītena khādanīyena bhojanīyena sahatthā santappeti sampavāretī’ti.
‘It’s so good that the householder or their child serves and satisfies me with their own hands with a variety of delicious foods.’

Evampissa na hoti:
They don’t think:

‘aho vata māyaṁ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena khādanīyena bhojanīyena sahatthā santappeyya sampavāreyyā’ti.
‘I really hope this householder serves me with a variety of delicious foods in the future, too.’

So taṁ piṇḍapātaṁ agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapaññho paribhuñjati.
They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

So tattha nekkhammavitakkampi vitakketi, abyāpādavitakkampi vitakketi, avihiṁsāvitakkampi vitakketi.
They think about it with thoughts of renunciation, good will, or harmlessness.

Evarūpassāhaṁ, bhikkhave, bhikkhuno dinnaṁ mahapphalanti vadāmi.
A gift to such a mendicant is very fruitful, I say.

Taṁ kissa hetu?
Why is that?

Appamatto hi, bhikkhave, bhikkhu viharatī”ti.
Because that mendicant is diligent.”

Paṭhamaṁ.

124. Bhaṇḍanasutta
124. Arguments

“Yassaṁ, bhikkhave, disāyaṁ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti, manasi kātumpi me esā, bhikkhave, disā na phāsu hoti, pageva gantuṁ.
“Mendicants, I’m not even comfortable thinking about a place where mendicants argue—quarreling and fighting, continually wounding each other with barbed words—let alone going there.

Niṭṭhamettha gacchāmi:
I come to a conclusion about them:

‘addhā te āyasmanto tayo dhamme pajahiṁsu, tayo dhamme bahulamakaṁsu.
‘Clearly those venerables have given up three things and cultivated three things.’

Katame tayo dhamme pajahiṁsu?
What three things have they given up?

Nekkhammavitakkaṁ, abyāpādavitakkaṁ, avihiṁsāvitakkaṁ—
Thoughts of renunciation, good will, and harmlessness.

ime tayo dhamme pajahiṁsu.

Katame tayo dhamme bahulamakaṁsu?
What three things have they cultivated?

Kāmavitakkaṁ, byāpādavitakkaṁ, vihiṁsāvitakkaṁ—
Sensual, malicious, and cruel thoughts. …

ime tayo dhamme bahulamakaṁsu’.

Yassaṁ, bhikkhave, disāyaṁ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti, manasi kātumpi me esā, bhikkhave, disā na phāsu hoti, pageva gantuṁ.

Niṭṭhamettha gacchāmi:
I come to a conclusion about them:

‘addhā te āyasmanto ime tayo dhamme pajahiṁsu, ime tayo dhamme bahulamakaṁsu’.
‘Clearly those venerables have given up three things and cultivated three things.’

Yassaṁ pana, bhikkhave, disāyaṁ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti, gantumpi me esā, bhikkhave, disā phāsu hoti, pageva manasi kātuṁ.
I feel comfortable going to a place where the mendicants live in harmony—appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes—let alone thinking about it.

Niṭṭhamettha gacchāmi:
I come to a conclusion about them:

‘addhā te āyasmanto tayo dhamme pajahiṁsu, tayo dhamme bahulamakaṁsu.
‘Clearly those venerables have given up three things and cultivated three things.’

Katame tayo dhamme pajahiṁsu?
What three things have they given up?

Kāmavitakkaṁ, byāpādavitakkaṁ, vihiṁsāvitakkaṁ—
Sensual, malicious, and cruel thoughts.

ime tayo dhamme pajahiṁsu.

Katame tayo dhamme bahulamakaṁsu?
What three things have they cultivated?

Nekkhammavitakkaṁ, abyāpādavitakkaṁ, avihiṁsāvitakkaṁ—
Thoughts of renunciation, good will, and harmlessness. …

ime tayo dhamme bahulamakaṁsu’.

Yassaṁ, bhikkhave, disāyaṁ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti, gantumpi me esā, bhikkhave, disā phāsu hoti, pageva manasi kātuṁ.

Niṭṭhamettha gacchāmi:
I come to a conclusion about them:

‘addhā te āyasmanto ime tayo dhamme pajahiṁsu, ime tayo dhamme bahulamakaṁsū’”ti.
‘Clearly those venerables have given up three things and cultivated three things.’”

Dutiyaṁ.

125. Gotamakacetiyasutta
125. The Gotamaka Shrine

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati gotamake cetiye.
At one time the Buddha was staying near Vesālī, at the Gotamaka Tree-shrine.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Abhiññāyāhaṁ, bhikkhave, dhammaṁ desemi, no anabhiññāya.
“Mendicants, I teach based on direct knowledge, not without direct knowledge.

Sanidānāhaṁ, bhikkhave, dhammaṁ desemi, no anidānaṁ.
I teach with reasons, not without them.

Sappāṭihāriyāhaṁ, bhikkhave, dhammaṁ desemi, no appāṭihāriyaṁ.
I teach with a demonstrable basis, not without it.

Tassa mayhaṁ, bhikkhave, abhiññāya dhammaṁ desayato no anabhiññāya, sanidānaṁ dhammaṁ desayato no anidānaṁ,

sappāṭihāriyaṁ dhammaṁ desayato no appāṭihāriyaṁ, karaṇīyo ovādo, karaṇīyā anusāsanī.
Since this is so, you should follow my advice and instruction.

Alañca pana vo, bhikkhave, tuṭṭhiyā, alaṁ attamanatāya, alaṁ somanassāya:
This is enough for you to feel joyful, delighted, and happy:

‘sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho’”ti.
‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne sahassī lokadhātu akampitthāti.
And while this discourse was being spoken, the galaxy shook.

Tatiyaṁ.

126. Bharaṇḍukālāmasutta
126. Bharaṇḍu Kālāma

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno yena kapilavatthu tadavasari.
At one time the Buddha was wandering in the land of the Kosalans when he arrived at Kapilavatthu.

Assosi kho mahānāmo sakko: "bhagavā kira kapilavatthuṁ anuppatto"ti.
Mahānāma the Sakyan heard that he had arrived.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho mahānāmaṁ sakkaṁ bhagavā etadavoca:
He went up to the Buddha, bowed, and stood to one side. The Buddha said to him,

"Gaccha, mahānāma, kapilavatthusmiṁ, tathārūpaṁ āvasathaṁ jāna yatthajja mayaṁ ekarattiṁ vihareyyāmā"ti.
"Go into Kapilavatthu, Mahānāma, and check if there's a suitable guest house where I can spend the night."

"Evaṁ, bhante"ti kho mahānāmo sakko bhagavato paṭissutvā kapilavatthuṁ pavisitvā kevalakappaṁ kapilavatthuṁ anvāhiṇḍanto nāddasa kapilavatthusmiṁ tathārūpaṁ āvasathaṁ yatthajja bhagavā ekarattiṁ vihareyya.
"Yes, sir," replied Mahānāma. He returned to Kapilavatthu and searched all over the city, but he couldn't see a suitable guest house for the Buddha to spend the night.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Then Mahānāma went up to the Buddha, and said to him,

“natthi, bhante, kapilavatthusmiṁ tathārūpo āvasatho yatthajja bhagavā ekarattiṁ vihareyya.
“Sir, there’s no suitable guest house in Kapilavatthu for you to spend the night.

Ayaṁ, bhante, bharaṇḍu kālāmo bhagavato purāṇasabrahmacārī.
But there is this Bharaṇḍu the Kālāma, who used to be the Buddha’s spiritual companion.

Tassajja bhagavā assame ekarattiṁ viharatū”ti.
Why don’t you spend the night at his hermitage?”

“Gaccha, mahānāma, santharaṁ paññāpehī”ti.
“Go, Mahānāma, and set out a mat.”

“Evaṁ, bhante”ti kho mahānāmo sakko bhagavato paṭissutvā yena bharaṇḍussa kālāmassa assamo tenupasaṅkami; upasaṅkamitvā santharaṁ paññāpetvā udakaṁ ṭhapetvā pādānaṁ dhovanāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
“Yes, sir,” replied Mahānāma. He went to Bharaṇḍu’s hermitage, where he set out a mat, and got foot-washing water ready. Then he went back to the Buddha and said to him,

“santhato, bhante, santhāro, udakaṁ ṭhapitaṁ pādānaṁ dhovanāya.
“The mat and foot-washing water are set out.

Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
Please, sir, go at your convenience.”

Atha kho bhagavā yena bharaṇḍussa kālāmassa assamo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went to Bharaṇḍu's hermitage, sat down on the seat spread out,

Nisajja kho bhagavā pāde pakkhālesi.
and washed his feet.

Atha kho mahānāmassa sakkassa etadahosi:
Then it occurred to Mahānāma,

"akālo kho ajja bhagavantaṁ payirupāsituṁ.
"It's too late to pay homage to the Buddha today.

Kilanto bhagavā.
He's tired.

Sve dānāhaṁ bhagavantaṁ payirupāsissāmī"ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Tomorrow I'll pay homage to the Buddha." He bowed to the Buddha and respectfully circled him, keeping him on his right, then he left.

Atha kho mahānāmo sakko tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho mahānāmaṁ sakkaṁ bhagavā etadavoca:
Then, when the night had passed, Mahānāma the Sakyan went up to the Buddha, and sat down to one side. The Buddha said to him:

"tayo khome, mahānāma, satthāro santo saṁvijjamānā lokasmiṁ.
"Mahānāma, there are these three teachers found in the world.

Katame tayo?
What three?

Idha, mahānāma, ekacco satthā kāmānaṁ pariññaṁ paññāpeti;

One teacher advocates the complete understanding of sensual pleasures,

na rūpānaṁ pariññaṁ paññāpeti, na vedanānaṁ pariññaṁ paññāpeti.
but not of sights or feelings.

Idha pana, mahānāma, ekacco satthā kāmānaṁ pariññaṁ paññāpeti, rūpānaṁ pariññaṁ paññāpeti;
One teacher advocates the complete understanding of sensual pleasures and sights,

na vedanānaṁ pariññaṁ paññāpeti.
but not of feelings.

Idha pana, mahānāma, ekacco satthā kāmānaṁ pariññaṁ paññāpeti, rūpānaṁ pariññaṁ paññāpeti, vedanānaṁ pariññaṁ paññāpeti.
One teacher advocates the complete understanding of sensual pleasures, sights, and feelings.

Ime kho, mahānāma, tayo satthāro santo saṁvijjamānā lokasmiṁ.
These are the three teachers found in the world.

Imesaṁ, mahānāma, tiṇṇaṁ satthārānaṁ ekā niṭṭhā udāhu puthu niṭṭhā”ti?
Do these three teachers have the same goal or different goals?”

Evaṁ vutte, bharaṇḍu kālāmo mahānāmaṁ sakkaṁ etadavoca:
When he said this, Bharaṇḍu said to Mahānāma,

“ekāti, mahānāma, vadehī”ti.
“Say they’re the same, Mahānāma!”

Evaṁ vutte, bhagavā mahānāmaṁ sakkaṁ etadavoca:
The Buddha said,

“nānāti, mahānāma, vadehī”ti.
“Say they’re different, Mahānāma!”

Dutiyampi kho bharaṇḍu kālāmo mahānāmaṁ sakkaṁ etadavoca:
For a second time, Bharaṇḍu said,

“ekāti, mahānāma, vadehī”ti.
“Say they’re the same, Mahānāma!”

Dutiyampi kho bhagavā mahānāmaṁ sakkaṁ etadavoca:
The Buddha said,

“nānāti, mahānāma, vadehī”ti.
“Say they’re different, Mahānāma!”

Tatiyampi kho bharaṇḍu kālāmo mahānāmaṁ sakkaṁ etadavoca:
For a third time, Bharaṇḍu said,

“ekāti, mahānāma, vadehī”ti.
“Say they’re the same, Mahānāma!”

Tatiyampi kho bhagavā mahānāmaṁ sakkaṁ etadavoca:
The Buddha said,

“nānāti, mahānāma, vadehī”ti.
“Say they’re different, Mahānāma!”

Atha kho bharaṇḍu kālāmassa etadahosi:
Then it occurred to Bharaṇḍu,

“mahesakkhassa vatamhi mahānāmassa sakkassa sammukhā samaṇena gotamena yāvatatiyaṁ apasādito.
“The Buddha has rebuked me three times in front of this illustrious Mahānāma.

Yannūnāhaṁ kapilavatthumhā pakkameyyan”ti.
Why don’t I leave Kapilavatthu?”

Atha kho bharaṇḍu kālāmo kapilavatthumhā pakkāmi.

Then Bharaṇḍu the Kālāma left Kapilavatthu,

Yaṁ kapilavatthumhā pakkāmi tathā pakkantova ahosi na puna paccāgacchīti.
never to return.

Catutthaṁ.

127. Hatthakasutta
127. With Hatthaka

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho hatthako devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā:
Then, late at night, the glorious god Hatthaka, lighting up the entire Jeta's Grove, went up to the Buddha. Thinking,

"bhagavato purato ṭhassāmī"ti osīdatimeva saṁsīdatimeva, na sakkoti saṇṭhātuṁ.
"I will stand before the Buddha," he sank and melted down, and wasn't able to stay still.

Seyyathāpi nāma sappi vā telaṁ vā vālukāya āsittaṁ osīdatimeva saṁsīdatimeva, na saṇṭhāti;
It's like when ghee or oil is poured on sand, it sinks and melts down, and can't remain stable.

evamevaṁ hatthako devaputto:

"bhagavato purato ṭhassāmī"ti osīdatimeva saṁsīdatimeva, na sakkoti saṇṭhātuṁ.

Atha kho bhagavā hatthakaṁ devaputtaṁ etadavoca:
Then the Buddha said to Hatthaka,

“oḷārikaṁ, hatthaka, attabhāvaṁ abhinimmināhī”ti.
“Hatthaka, manifest in a solid life-form.”

“Evaṁ, bhante”ti, kho hatthako devaputto bhagavato paṭissutvā oḷārikaṁ attabhāvaṁ abhinimminitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
“Yes, sir,” replied Hatthaka. He manifested in a solid life-form, bowed to the Buddha, and stood to one side.

Ekamantaṁ ṭhitaṁ kho hatthakaṁ devaputtaṁ bhagavā etadavoca:
The Buddha said to him,

“Ye te, hatthaka, dhammā pubbe manussabhūtassa pavattino ahesuṁ, api nu te te dhammā etarahi pavattino”ti?
“Hatthaka, I wonder whether you still rehearse now the teachings that you rehearsed when you were a human being?”

“Ye ca me, bhante, dhammā pubbe manussabhūtassa pavattino ahesuṁ, te ca me dhammā etarahi pavattino;
“I still rehearse now the teachings that I rehearsed as a human being.

ye ca me, bhante, dhammā pubbe manussabhūtassa nappavattino ahesuṁ, te ca me dhammā etarahi pavattino.
And I also rehearse teachings that I didn’t rehearse as a human being.

Seyyathāpi, bhante, bhagavā etarahi ākiṇṇo viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi;
Just as the Buddha these days lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples,

evamevaṁ kho ahaṁ, bhante, ākiṇṇo viharāmi devaputtehi.

so I live crowded by the gods.

Dūratopi, bhante, devaputtā āgacchanti hatthakassa devaputtassa santike ‘dhammaṁ sossāmā’ti.
The gods come from far away, thinking, ‘We’ll hear the teaching in the presence of Hatthaka.’

Tiṇṇāhaṁ, bhante, dhammānaṁ atitto appaṭivāno kālaṅkato.
Sir, I passed away without getting enough of three things.

Katamesaṁ tiṇṇaṁ?
What three?

Bhagavato ahaṁ, bhante, dassanassa atitto appaṭivāno kālaṅkato;
Seeing the Buddha;

saddhammasavanassāhaṁ, bhante, atitto appaṭivāno kālaṅkato;
hearing the true teaching;

saṅghassāhaṁ, bhante, upaṭṭhānassa atitto appaṭivāno kālaṅkato.
and serving the Saṅgha.

Imesaṁ kho ahaṁ, bhante, tiṇṇaṁ dhammānaṁ atitto appaṭivāno kālaṅkatoti.
I passed away without getting enough of these three things.

Nāhaṁ bhagavato dassanassa,
I could never get enough

Tittimajjhagā kudācanaṁ;
of seeing the Buddha,

Saṅghassa upaṭṭhānassa,
serving the Saṅgha,

Saddhammasavanassa ca.
or hearing the teaching.

Adhisīlaṁ sikkhamāno,
Training in the higher ethics,

saddhammasavane rato;
loving to hear the true teaching,

Tiṇṇaṁ dhammānaṁ atitto,
Hatthaka has gone to the Aviha realm

hatthako avihaṁ gato”ti.
without getting enough of these three things.”

Pañcamaṁ.

128. Kaṭuviyasutta
128. Bitter

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya bārāṇasiṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Benares for alms.

Addasā kho bhagavā goyogapilakkhasmiṁ piṇḍāya caramāno aññataraṁ bhikkhuṁ rittassādaṁ bāhirassādaṁ muṭṭhassatiṁ asampajānaṁ asamāhitaṁ vibbhantacittaṁ pākatindriyaṁ.
While the Buddha was walking for alms near the cow-hitching place at the wavy leaf fig, he saw a disgruntled monk who was looking for pleasure in external things, unmindful, without situational awareness or immersion, with straying mind and undisciplined faculties.

Disvā taṁ bhikkhuṁ etadavoca:
The Buddha said to him,

“Mā kho tvaṁ, bhikkhu, attānaṁ kaṭuviyamakāsi.
“Monk, don’t be bitter.

Taṁ vata, bhikkhu, kaṭuviyakataṁ attānaṁ āmagandhena avassutaṁ makkhikā nānupatissanti nānvāssavissantīti, netaṁ ṭhānaṁ vijjatī”ti.

If you're bitter, corrupted by the stench of rotting flesh, flies will, without a doubt, plague and infest you."

Atha kho so bhikkhu bhagavatā iminā ovādena ovadito saṁvegamāpādi.
Hearing this advice of the Buddha, that monk was struck with a sense of urgency.

Atha kho bhagavā bārāṇasiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto bhikkhū āmantesi:
Then, after the meal, on his return from alms-round, the Buddha told the mendicants what had happened. …

"Idhāhaṁ, bhikkhave, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya bārāṇasiṁ piṇḍāya pāvisiṁ.

Addasaṁ kho ahaṁ, bhikkhave, goyogapilakkhasmiṁ piṇḍāya caramāno aññataraṁ bhikkhuṁ rittassādaṁ bāhirassādaṁ muṭṭhassatiṁ asampajānaṁ asamāhitaṁ vibbhantacittaṁ pākatindriyaṁ.

Disvā taṁ bhikkhuṁ etadavocaṁ:

'Mā kho tvaṁ, bhikkhu, attānaṁ kaṭuviyamakāsi.

Taṁ vata bhikkhu kaṭuviyakataṁ attānaṁ āmagandhena avassutaṁ makkhikā nānupatissanti nānvāssavissantīti, netaṁ ṭhānaṁ vijjatī'ti.

Atha kho, bhikkhave, so bhikkhu mayā iminā ovādena ovadito saṁvegamāpādī"ti.

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha:

"kiṁ nu kho, bhante, kaṭuviyaṁ?
"Sir, what is this 'bitterness'?

Ko āmagandho?

What is the ‘stench of rotting flesh’?

Kā makkhikā”ti?
And what are the ‘flies’?”

“Abhijjhā kho, bhikkhu, kaṭuviyaṁ;
“Desire is bitterness;

byāpādo āmagandho;
ill will is the stench of rotting flesh;

pāpakā akusalā vitakkā makkhikā.
and bad, unskillful thoughts are the flies.

Taṁ vata, bhikkhu, kaṭuviyakataṁ attānaṁ āmagandhena avassutaṁ makkhikā nānupatissanti nānvāssavissantīti, netaṁ ṭhānaṁ vijjatīti.
If you’re bitter, corrupted by the stench of rotting flesh, flies will, without a doubt, plague and infest you.

Aguttaṁ cakkhusotasmiṁ,
When your eyes and ears are unguarded,

indriyesu asaṁvutaṁ;
and you’re not restrained in your sense faculties,

Makkhikānupatissanti,
flies—those lustful thoughts—

saṅkappā rāganissitā.
will plague you.

Kaṭuviyakato bhikkhu,
A mendicant who’s bitter,

āmagandhe avassuto;
corrupted by the stench of rotting flesh,

Ārakā hoti nibbānā,
is far from being extinguished,

vighātasseva bhāgavā.
anguish is their lot.

Gāme vā yadi vāraññe,
Whether in village or wilderness,

aladdhā samathamattano;
if they don't find serenity in themselves,

Pareti bālo dummedho,
the fool, void of wisdom,

makkhikāhi purakkhato.
is honored only by flies.

Ye ca sīlena sampannā,
But those who have ethics,

paññāyūpasameratā;
lovers of wisdom and peace,

Upasantā sukhaṁ senti,
they, being peaceful, sleep at ease,

nāsayitvāna makkhikā"ti.
since they've got rid of the flies."

Chaṭṭhaṁ.

129. Paṭhamaanuruddhasutta
129. With Anuruddha (1st)

Atha kho āyasmā anuruddho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā anuruddho bhagavantaṁ etadavoca:
Then Venerable Anuruddha went up to the Buddha, bowed, sat down to one side, and said to him:

“idhāhaṁ, bhante, dibbena cakkhunā visuddhena atikkantamānusakena yebhuyyena passāmi mātugāmaṁ kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjamānaṁ.
“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that females—when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell.

Katihi nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti?
How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”

“Tīhi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
“When females have three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the

underworld, hell.

Katamehi tīhi?
What three?

Idha, anuruddha, mātugāmo pubbaṇhasamayaṁ maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati, majjhanhikasamayaṁ issāpariyuṭṭhitena cetasā agāraṁ ajjhāvasati, sāyanhasamayaṁ kāmarāgapariyuṭṭhitena cetasā agāraṁ ajjhāvasati.
A female lives at home with a heart full of the stain of stinginess in the morning, jealousy at midday, and sexual desire in the evening.

Imehi kho, anuruddha, tīhi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.
When females have these three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

Sattamaṁ.

130. Dutiyaanuruddhasutta
130. With Anuruddha (2nd)

Atha kho āyasmā anuruddho yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Anuruddha went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā anuruddho āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him:

“idhāhaṁ, āvuso sāriputta, dibbena cakkhunā visuddhena atikkantamānusakena sahassaṁ lokaṁ olokemi.
“Here’s the thing, Reverend Sāriputta. With clairvoyance that is purified and surpasses the human, I survey the entire galaxy.

Āraddhaṁ kho pana me vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ.
My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi.

Atha ca pana me nānupādāya āsavehi cittaṁ vimuccatī”ti.
But my mind is not freed from the defilements by not grasping.”

“Yaṁ kho te, āvuso anuruddha, evaṁ hoti:

“Well, Reverend Anuruddha, when you say:

‘ahaṁ dibbena cakkhunā visuddhena atikkantamānusakena sahassaṁ lokaṁ volokemī’ti, idaṁ te mānasmiṁ.
‘With clairvoyance that is purified and surpasses the human, I survey the entire galaxy,’ that’s your conceit.

Yampi te, āvuso anuruddha, evaṁ hoti:
And when you say:

‘āraddhaṁ kho pana me vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggan’ti, idaṁ te uddhaccasmiṁ.
‘My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi,’ that’s your restlessness.

Yampi te, āvuso anuruddha, evaṁ hoti:
And when you say:

‘atha ca pana me nānupādāya āsavehi cittaṁ vimuccatī’ti, idaṁ te kukkuccasmiṁ.
‘But my mind is not freed from the defilements by not grasping,’ that’s your remorse.

Sādhu vatāyasmā anuruddho ime tayo dhamme pahāya, ime tayo dhamme amanasikaritvā amatāya dhātuyā cittaṁ upasaṁharatū”ti.
It would be good to give up these three things. Instead of focusing on them, apply your mind to the deathless.”

Atha kho āyasmā anuruddho aparena samayena ime tayo dhamme pahāya, ime tayo dhamme amanasikaritvā amatāya dhātuyā cittaṁ upasaṁhari.
After some time Anuruddha gave up these three things. Instead of focusing on them, he applied his mind to the deathless.

Atha kho āyasmā anuruddho eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā

sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā anuruddho arahataṁ ahosīti.
And Venerable Anuruddha became one of the perfected.

Aṭṭhamaṁ.

131. Paṭicchannasutta
131. Under Cover

“Tīṇimāni, bhikkhave, paṭicchannāni āvahanti, no vivaṭāni.
“Mendicants, three things are conveyed under cover, not in the open.

Katamāni tīṇi?
What three?

Mātugāmo, bhikkhave, paṭicchanno āvahati, no vivaṭo;
Females are married with a veil, not unveiled.

brāhmaṇānaṁ, bhikkhave, mantā paṭicchannā āvahanti, no vivaṭā;
Brahmin hymns are conveyed under cover, not openly.

micchādiṭṭhi, bhikkhave, paṭicchannā āvahati, no vivaṭā.
Wrong view is conveyed under cover, not in the open.

Imāni kho, bhikkhave, tīṇi paṭicchannāni āvahanti, no vivaṭāni.
These three things are conveyed under cover, not in the open.

Tīṇimāni, bhikkhave, vivaṭāni virocanti, no paṭicchannāni.
Three things shine in the open, not under cover.

Katamāni tīṇi?
What three?

Candamaṇḍalaṁ, bhikkhave, vivaṭaṁ virocati, no paṭicchannaṁ;
The moon shines in the open, not under cover.

sūriyamaṇḍalaṁ, bhikkhave, vivaṭaṁ virocati, no paṭicchannaṁ;

The sun shines in the open, not under cover.

tathāgatappavedito dhammavinayo, bhikkhave, vivaṭo virocati, no paṭicchanno.
The teaching and training proclaimed by a Realized One shine in the open, not under cover.

Imāni kho, bhikkhave, tīṇi vivaṭāni virocanti, no paṭicchannānī”ti.
These three things shine in the open, not under cover.”

Navamaṁ.

132. Lekhasutta
132. Etchings

“Tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these three people are found in the world.

Katame tayo?
What three?

Pāsāṇalekhūpamo puggalo, pathavilekhūpamo puggalo, udakalekhūpamo puggalo.
A person like a line drawn in stone, a person like a line drawn in sand, and a person like a line drawn in water.

Katamo ca, bhikkhave, pāsāṇalekhūpamo puggalo?
And who is the person like a line drawn in stone?

Idha, bhikkhave, ekacco puggalo abhiṇhaṁ kujjhati.
It’s a person who is often angry,

So ca khvassa kodho dīgharattaṁ anuseti.
and their anger lingers for a long time.

Seyyathāpi, bhikkhave, pāsāṇe lekhā na khippaṁ lujjati vātena vā udakena vā, ciraṭṭhitikā hoti;
It’s like a line drawn in stone, which isn’t quickly worn away by wind and water, but lasts for a long time.

evamevaṁ kho, bhikkhave, idhekacco puggalo abhiṇhaṁ kujjhati.
In the same way, this person is often angry,

So ca khvassa kodho dīgharattaṁ anuseti.
and their anger lingers for a long time.

Ayaṁ vuccati, bhikkhave, pāsāṇalekhūpamo puggalo.
This is called a person like a line drawn in stone.

Katamo ca, bhikkhave, pathavilekhūpamo puggalo?
And who is the person like a line drawn in sand?

Idha, bhikkhave, ekacco puggalo abhiṇhaṁ kujjhati.
It's a person who is often angry,

So ca khvassa kodho na dīgharattaṁ anuseti.
but their anger doesn't linger long.

Seyyathāpi, bhikkhave, pathaviyā lekhā khippaṁ lujjati vātena vā udakena vā, na ciraṭṭhitikā hoti;
It's like a line drawn in sand, which is quickly worn away by wind and water, and doesn't last long.

evamevaṁ kho, bhikkhave, idhekacco puggalo abhiṇhaṁ kujjhati.
In the same way, this person is often angry,

So ca khvassa kodho na dīgharattaṁ anuseti.
but their anger doesn't linger long.

Ayaṁ vuccati, bhikkhave, pathavilekhūpamo puggalo.
This is called a person like a line drawn in sand.

Katamo ca, bhikkhave, udakalekhūpamo puggalo?
And who is the person like a line drawn in water?

Idha, bhikkhave, ekacco puggalo āgāḷhenapi vuccamāno pharusenapi vuccamāno amanāpenapi vuccamāno sandhiyatimeva saṁsandatimeva sammodatimeva.
It's a person who, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them.

Seyyathāpi, bhikkhave, udake lekhā khippaṁyeva paṭivigacchati, na ciraṭṭhitikā hoti;

It’s like a line drawn in water, which vanishes right away, and doesn’t last long.

evamevaṁ kho, bhikkhave, idhekacco puggalo āgāḷhenapi vuccamāno pharusenapi vuccamāno amanāpenapi vuccamāno sandhiyatimeva saṁsandatimeva sammodatimeva.
In the same way, this person, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them.

Ayaṁ vuccati, bhikkhave, udakalekhūpamo puggalo.
This is called a person like a line drawn in water.

Ime kho, bhikkhave, tayo puggalā santo saṁvijjamānā lokasmin”ti.
These are the three people found in the world.”

Dasamaṁ.

Kusināravaggo tatiyo.

Tassuddānaṁ

Kusinārabhaṇḍanā ceva,
Gotamabharaṇḍuhatthako;
Kaṭuviyaṁ dve anuruddhā,
Paṭicchannaṁ lekhena te dasāti.

133. Yodhājīvasutta
133. A Warrior

“Tīhi, bhikkhave, aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyaṁ gacchati.
“Mendicants, a warrior with three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.

Katamehi tīhi?
What three?

Idha, bhikkhave, yodhājīvo dūre pātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā.
He’s a long-distance shooter, a marksman, one who shatters large objects.

Imehi, kho, bhikkhave, tīhi aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyaṁ gacchati.
A warrior with these three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.

Evamevaṁ kho, bhikkhave, tīhi aṅgehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu dūre pātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā.

They're a long-distance shooter, a marksman, and one who shatters large objects.

Kathañca, bhikkhave, bhikkhu dūre pātī hoti?
And how is a mendicant a long-distance shooter?

Idha, bhikkhave, bhikkhu yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya passati.
It's when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'

Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbaṁ vedanaṁ: 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya passati.
They truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* feeling—with right understanding: 'This is not mine, I am not this, this is not my self.'

Yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbaṁ saññaṁ: 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya passati.
They truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: 'This is not mine, I am not this, this is not my self.'

Ye keci saṅkhārā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhāre: 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya passati.

They truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
They truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, bhikkhave, bhikkhu dūre pātī hoti.
That’s how a mendicant is a long-distance shooter.

Kathañca, bhikkhave, bhikkhu akkhaṇavedhī hoti?
And how is a mendicant a marksman?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti; ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti; ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti; ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Evaṁ kho, bhikkhave, bhikkhu akkhaṇavedhī hoti.
That’s how a mendicant is a marksman.

Kathañca, bhikkhave, bhikkhu mahato kāyassa padāletā hoti?
And how does a mendicant shatter large objects?

Idha, bhikkhave, bhikkhu mahantaṁ avijjākkhandhaṁ padāleti.
It’s when a mendicant shatters the great mass of ignorance.

Evaṁ kho, bhikkhave, bhikkhu mahato kāyassa padāletā hoti.

That’s how a mendicant shatters large objects.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these three factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Paṭhamaṁ.

134. Parisāsutta
134. Assemblies

“Tisso imā, bhikkhave, parisā.
“Mendicants, there are these three assemblies.

Katamā tisso?
What three?

Ukkācitavinītā parisā, paṭipucchāvinītā parisā, yāvatāvinītā parisā—
An assembly educated in fancy talk, an assembly educated in questioning, and an assembly educated to the fullest extent.

imā kho, bhikkhave, tisso parisā”ti.
These are the three assemblies.”

Dutiyaṁ.

135. Mittasutta
135. A Friend

“Tīhi, bhikkhave, aṅgehi samannāgato mitto sevitabbo.
“Mendicants, you should associate with a friend who has three factors.

Katamehi tīhi? (…)
What three?

Duddadaṁ dadāti, dukkaraṁ karoti, dukkhamaṁ khamati—
They give what is hard to give, they do what is hard to do, and they bear what is hard to bear.

imehi kho, bhikkhave, tīhi aṅgehi samannāgato mitto sevitabbo”ti.
You should associate with a friend who has these three factors.”

Tatiyaṁ.

136. Uppādāsutta
136. Arising

“Uppādā vā, bhikkhave, tathāgatānaṁ anuppādā vā tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā.
“Mendicants, whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles:

Sabbe saṅkhārā aniccā.
all conditions are impermanent.

Taṁ tathāgato abhisambujjhati abhisameti.
A Realized One understands this and comprehends it,

Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti:
then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it:

‘sabbe saṅkhārā aniccā’ti.
‘All conditions are impermanent.’

Uppādā vā, bhikkhave, tathāgatānaṁ anuppādā vā tathāgatānaṁ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā.
Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles:

Sabbe saṅkhārā dukkhā.
all conditions are suffering.

Taṁ tathāgato abhisambujjhati abhisameti.
A Realized One understands this and comprehends it,

Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti:
then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it:

‘sabbe saṅkhārā dukkhā’ti.
‘All conditions are suffering.’

Uppādā vā, bhikkhave, tathāgatānaṁ anuppādā vā tathāgatānaṁ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā.
Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles:

Sabbe dhammā anattā.
all things are not-self.

Taṁ tathāgato abhisambujjhati abhisameti.
A Realized One understands this and comprehends it,

Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti:
then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it:

‘sabbe dhammā anattā’”ti.
‘All things are not-self.’”

Catutthaṁ.

137. Kesakambalasutta
137. A Hair Blanket

“Seyyathāpi, bhikkhave, yāni kānici tantāvutānaṁ vatthānaṁ, kesakambalo tesaṁ paṭikiṭṭho akkhāyati.
“Mendicants, a hair blanket is said to be the worst kind of woven cloth.

Kesakambalo, bhikkhave, sīte sīto, uṇhe uṇho, dubbaṇṇo, duggandho, dukkhasamphasso.
It’s cold in the cold, hot in the heat, ugly, smelly, and unpleasant to touch.

Evamevaṁ kho, bhikkhave, yāni kānici puthusamaṇabrāhmaṇavādānaṁ makkhalivādo tesaṁ paṭikiṭṭho akkhāyati.
In the same way, the teaching of Makkhali is said to be the worst of all the doctrines of the various ascetics and brahmins.

Makkhali, bhikkhave, moghapuriso evaṁvādī evaṁdiṭṭhi:
Makkhali, that silly man, has this doctrine and view:

‘natthi kammaṁ, natthi kiriyaṁ, natthi vīriyan’ti.
‘There is no power in deeds, action, or energy.’

Yepi te, bhikkhave, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tepi bhagavanto kammavādā ceva ahesuṁ kiriyavādā ca vīriyavādā ca.
Now, all the perfected ones, the fully awakened Buddhas who lived in the past taught the efficacy of deeds, action, and energy.

Tepi, bhikkhave, makkhali moghapuriso paṭibāhati:

But Makkhali opposes them by saying:

‘natthi kammaṁ, natthi kiriyaṁ, natthi vīriyan’ti.
‘There is no power in deeds, action, or energy.’

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, tepi bhagavanto kammavādā ceva bhavissanti kiriyavādā ca vīriyavādā ca.
All the perfected ones, the fully awakened Buddhas who will live in the future will teach the efficacy of deeds, action, and energy.

Tepi, bhikkhave, makkhali moghapuriso paṭibāhati:
But Makkhali opposes them by saying:

‘natthi kammaṁ, natthi kiriyaṁ, natthi vīriyan’ti.
‘There is no power in deeds, action, or energy.’

Ahampi, bhikkhave, etarahi arahaṁ sammāsambuddho kammavādo ceva kiriyavādo ca vīriyavādo ca.
I too, the perfected one, the fully awakened Buddha in the present, teach the efficacy of deeds, action, and energy.

Mampi, bhikkhave, makkhali moghapuriso paṭibāhati:
But Makkhali opposes me by saying:

‘natthi kammaṁ, natthi kiriyaṁ, natthi vīriyan’ti.
‘There is no power in deeds, action, or energy.’

Seyyathāpi, bhikkhave, nadīmukhe khippaṁ uḍḍeyya bahūnaṁ macchānaṁ ahitāya dukkhāya anayāya byasanāya;
It’s like a trap set at the mouth of a river, which would bring harm, suffering, calamity, and disaster for many fish.

evamevaṁ kho, bhikkhave, makkhali moghapuriso manussakhippaṁ maññe loke uppanno bahūnaṁ sattānaṁ ahitāya dukkhāya anayāya byasanāyā”ti.
In the same way that silly man Makkhali is a trap for humans, it seems to me. He has come into the world for the harm, suffering,

calamity, and disaster of many beings.”

Pañcamaṁ.

14. Yodhājīvavagga
14. A Warrior

138. Sampadāsutta
138. Accomplishment

“Tisso imā, bhikkhave, sampadā.
“Mendicants, there are three accomplishments.

Katamā tisso?
What three?

Saddhāsampadā, sīlasampadā, paññāsampadā—
Accomplishment in faith, ethics, and wisdom.

imā kho, bhikkhave, tisso sampadā”ti.
These are the three accomplishments.”

Chaṭṭhaṁ.

139. Vuddhisutta
139. Growth

“Tisso imā, bhikkhave, vuddhiyo.
“Mendicants, there are three kinds of growth.

Katamā tisso?
What three?

Saddhāvuddhi, sīlavuddhi, paññāvuddhi—
Growth in faith, ethics, and wisdom.

imā kho, bhikkhave, tisso vuddhiyo”ti.
These are the three kinds of growth.”

Sattamaṁ.

140. Assakhaḷuṅkasutta
140. A Wild Colt

“Tayo ca, bhikkhave, assakhaḷuṅke desessāmi tayo ca purisakhaḷuṅke.
“Mendicants, I will teach you about three wild colts and three wild people.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katame ca, bhikkhave, tayo assakhaḷuṅkā?
“What are the three wild colts?

Idha, bhikkhave, ekacco assakhaḷuṅko javasampanno hoti; na vaṇṇasampanno, na ārohapariṇāhasampanno.
One wild colt is fast, but not beautiful or well proportioned.

Idha pana, bhikkhave, ekacco assakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno.
Another wild colt is fast and beautiful, but not well proportioned.

Idha pana, bhikkhave, ekacco assakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
While another wild colt is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo assakhaḷuṅkā.
These are the three wild colts.

Katame ca, bhikkhave, tayo purisakhaḷuṅkā?
And what are the three wild people?

Idha, bhikkhave, ekacco purisakhaḷuṅko javasampanno hoti; na vaṇṇasampanno, na ārohapariṇāhasampanno.
One wild person is fast, but not beautiful or well proportioned.

Idha pana, bhikkhave, ekacco purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno.
Another wild person is fast and beautiful, but not well proportioned.

Idha pana, bhikkhave, ekacco purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
While another wild person is fast, beautiful, and well proportioned.

Kathañca, bhikkhave, purisakhaḷuṅko javasampanno hoti; na vaṇṇasampanno na ārohapariṇāhasampanno?
And how is a wild person fast, but not beautiful or well proportioned?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Idamassa javasmiṁ vadāmi.
This is how they’re fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho saṁsādeti, no vissajjeti.
But when asked a question about the teaching or training, they falter without answering.

Idamassa na vaṇṇasmiṁ vadāmi.
This is how they’re not beautiful, I say.

Na kho pana lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṁ.
And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa na ārohapariṇāhasmiṁ vadāmi.
This is how they're not well proportioned, I say.

Evaṁ kho, bhikkhave, purisakhaḷuṅko javasampanno hoti; na vaṇṇasampanno, na ārohapariṇāhasampanno.
This is how a wild person is fast, but not beautiful or well proportioned.

Kathañca, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno?
And how is a wild person fast and beautiful, but not well proportioned?

Idha, bhikkhave, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Na pana lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna

ṁ.
But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa na ārohapariṇāhasmiṁ vadāmi.
This is how they're not well proportioned, I say.

Evaṁ kho, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno.
This is how a wild person is fast and beautiful, but not well proportioned.

Kathañca, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?
And how is a wild person fast, beautiful, and well proportioned?

Idha, bhikkhave, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṁ.
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa ārohapariṇāhasmiṁ vadāmi.
This is how they're well proportioned, I say.

Evaṁ kho, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
This is how a wild person is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo purisakhaḷuṅkā"ti.
These are the three wild people."

Aṭṭhamaṁ.

141. Assaparassasutta
141. Excellent Horses

“Tayo ca, bhikkhave, assaparasse desessāmi tayo ca purisaparasse.
“Mendicants, I will teach you the three excellent horses and the three excellent people.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katame ca, bhikkhave, tayo assaparassā?
“What are the three excellent horses?

Idha, bhikkhave, ekacco assaparasso javasampanno hoti; na vaṇṇasampanno na ārohapariṇāhasampanno.
One excellent horse is fast, but not beautiful or well proportioned.

Idha pana, bhikkhave, ekacco assaparasso javasampanno hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno.
Another excellent horse is fast and beautiful, but not well proportioned.

Idha pana, bhikkhave, ekacco assaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.

While another excellent horse is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo assaparassā.
These are the three excellent horses.

Katame ca, bhikkhave, tayo purisaparassā?
“What are the three excellent people?

Idha, bhikkhave, ekacco purisaparasso javasampanno hoti; na vaṇṇasampanno na ārohapariṇāhasampanno.
One excellent person is fast, but not beautiful or well proportioned.

Idha pana, bhikkhave, ekacco purisaparasso javasampanno ca hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno.
Another excellent person is fast and beautiful, but not well proportioned.

Idha pana, bhikkhave, ekacco purisaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
While another excellent person is fast, beautiful, and well proportioned.

Kathañca, bhikkhave, purisaparasso javasampanno hoti; na vaṇṇasampanno, na ārohapariṇāhasampanno?
And how is an excellent person fast, but not beautiful or well proportioned?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It’s when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world.

Idamassa javasmiṁ vadāmi.
This is how they’re fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho saṁsādeti, no vissajjeti.
But when asked a question about the teaching or training, they falter without answering.

Idamassa na vaṇṇasmiṁ vadāmi.
This is how they're not beautiful, I say.

Na kho pana lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa na ārohapariṇāhasmiṁ vadāmi. Evaṁ kho, bhikkhave, purisaparasso javasampanno hoti;
This is how they're not well proportioned, I say. This is how an excellent person is fast,

na vaṇṇasampanno, na ārohapariṇāhasampanno.
but not beautiful or well proportioned.

Kathañca, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno?
And how is an excellent person fast and beautiful, but not well proportioned?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.

When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Na kho pana lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa na ārohapariṇāhasmiṁ vadāmi.
This is how they're not well proportioned, I say.

Evaṁ kho, bhikkhave, purisaparasso javasampanno ca hoti; vaṇṇasampanno ca, na ārohapariṇāhasampanno.
This is how an excellent person is fast and beautiful, but not well proportioned.

Kathañca, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?
And how is an excellent person fast, beautiful, and well proportioned?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa ārohapariṇāhasmiṁ vadāmi.
This is how they're well proportioned, I say.

Evaṁ kho, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
This is how an excellent person is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo purisaparassā"ti.
These are the three excellent people."

Navamaṁ.

142. Assājānīyasutta
142. The Thoroughbred

“Tayo ca, bhikkhave, bhadre assājānīye desessāmi tayo ca bhadre purisājānīye.
“Mendicants, I will teach you the three fine thoroughbred horses, and the three fine thoroughbred people.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katame ca, bhikkhave, tayo bhadrā assājānīyā?
“What are the three fine thoroughbred horses?

Idha, bhikkhave, ekacco bhadro assājānīyo …pe…
One fine thoroughbred horse …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo bhadrā assājānīyā.
These are the three fine thoroughbred horses.

Katame ca, bhikkhave, tayo bhadrā purisājānīyā?

And what are the three fine thoroughbred people?

Idha, bhikkhave, ekacco bhadro purisājānīyo …pe…
One fine thoroughbred person …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
is fast, beautiful, and well proportioned.

Kathañca, bhikkhave, bhadro purisājānīyo …pe…
And how is a fine thoroughbred person …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?
fast, beautiful, and well proportioned?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa ārohapariṇāhasmiṁ vadāmi.

This is how they’re well proportioned, I say.

Evaṁ kho, bhikkhave, bhadro purisājānīyo javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
This is how a fine thoroughbred person is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo bhadrā purisājānīyā”ti.
These are the three fine thoroughbred people.”

Dasamaṁ.

143. Paṭhamamoranivāpasutta
143. At the Peacocks' Feeding Ground (1st)

Ekaṁ samayaṁ bhagavā rājagahe viharati moranivāpe paribbājakārāme.
At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
"Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.

Katamehi tīhi?
What three?

Asekkhena sīlakkhandhena, asekkhena samādhikkhandhena, asekkhena paññākkhandhena.

The entire spectrum of an adept's ethics, immersion, and wisdom.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan"ti.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

Ekādasamaṁ.

144. Dutiyamoranivāpasutta
144. At the Peacocks' Feeding Ground (2nd)

"Tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.

Katamehi tīhi?
What three?

Iddhipāṭihāriyena, ādesanāpāṭihāriyena, anusāsanīpāṭihāriyena —
A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan"ti.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

Dvādasamaṁ.

145. Tatiyamoranivāpasutta
145. At the Peacocks' Feeding Ground (3rd)

"Tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.

Katamehi tīhi?
What three?

Sammādiṭṭhiyā, sammāñāṇena, sammāvimuttiyā—
Right view, right knowledge, and right freedom.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan"ti.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

Terasamaṁ.

Yodhājīvavaggo cuddasamo.

Tassuddānaṁ

Yodho parisamittañca,

uppādā kesakambalo;

Sampadā vuddhi tayo assā,

tayo moranivāpinoti.

146. Akusalasutta
146. Unskillful

“Tīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with three qualities is cast down to hell.

Katamehi tīhi?
What three?

Akusalena kāyakammena, akusalena vacīkammena, akusalena manokammena—
Unskillful deeds by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these three qualities is cast down to hell.

Tīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with three qualities is raised up to heaven.

Katamehi tīhi?
What three?

Kusalena kāyakammena, kusalena vacīkammena, kusalena manokammena—
Skillful deeds by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these three qualities is raised up to heaven.”

Paṭhamaṁ.

147. Sāvajjasutta
147. Blameworthy

“Tīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with three qualities is cast down to hell.

Katamehi tīhi?
What three?

Sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena—
Blameworthy deeds by way of body, speech, and mind.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these three qualities is cast down to hell.

Tīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with three qualities is raised up to heaven.

Katamehi tīhi?
What three?

Anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena—
Blameless deeds by way of body, speech, and mind.

imehi kho …pe… evaṁ sagge”ti.
Someone with these three qualities is raised up to heaven.”

Dutiyaṁ.

148. Visamasutta
148. Unethical

“Tīhi, bhikkhave …pe…
“Someone with three qualities is cast down to hell. …

visamena kāyakammena, visamena vacīkammena, visamena manokammena—
Unethical deeds by way of body, speech, and mind. …

imehi kho …pe… evaṁ niraye.

Tīhi, bhikkhave, dhammehi …pe…
Someone with three qualities is raised up to heaven. …

samena kāyakammena, samena vacīkammena, samena manokammena—
Ethical deeds by way of body, speech, and mind. …”

imehi kho …pe… evaṁ sagge”ti.

Tatiyaṁ.

149. Asucisutta
149. Impure

“Tīhi, bhikkhave …pe…
“Someone with three qualities is cast down to hell. …

asucinā kāyakammena, asucinā vacīkammena, asucinā manokammena—
Impure deeds by way of body, speech, and mind. …

imehi kho …pe… evaṁ niraye.

Tīhi, bhikkhave …pe…
Someone with three qualities is raised up to heaven. …

sucinā kāyakammena, sucinā vacīkammena, sucinā manokammena—
Pure deeds by way of body, speech, and mind. …”

Imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.

Catutthaṁ.

150. Paṭhamakhatasutta
150. Broken (1st)

“Tīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. They deserve to be blamed and reproved by sensible people, and they make much bad karma.

Katamehi tīhi?
What three?

Akusalena kāyakammena, akusalena vacīkammena, akusalena manokammena—
Unskillful deeds by way of body, speech, and mind. …

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.

Tīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent, good person has three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamehi tīhi?
What three?

Kusalena kāyakammena, kusalena vacīkammena, kusalena manokammena …pe….
Skillful deeds by way of body, speech, and mind. …”

Pañcamaṁ.

151. Dutiyakhatasutta
151. Broken (2nd)

“Tīhi, bhikkhave …pe…
“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. …

sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena …pe….
Blameworthy deeds by way of body, speech, and mind. …

Tīhi, bhikkhave …pe…
When an astute, competent, good person has three qualities they keep themselves healthy and whole. …

anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena …pe….
Blameless deeds by way of body, speech, and mind. …”

Chaṭṭhaṁ.

152. Tatiyakhatasutta
152. Broken (3rd)

“Tīhi, bhikkhave …pe…
“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. …

visamena kāyakammena, visamena vacīkammena, visamena manokammena …pe….
Unethical deeds by way of body, speech, and mind. …

Tīhi, bhikkhave …pe…
When an astute, competent, good person has three qualities they keep themselves healthy and whole. …

samena kāyakammena, samena vacīkammena, samena manokammena …pe….
Ethical deeds by way of body, speech, and mind. …”

Sattamaṁ.

153. Catutthakhatasutta
153. Broken (4th)

“Tīhi, bhikkhave …pe…
“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. …

asucinā kāyakammena, asucinā vacīkammena, asucinā manokammena …pe….
Impure deeds by way of body, speech, and mind. …

Tīhi, bhikkhave …pe…
When an astute, competent, good person has three qualities they keep themselves healthy and whole. …

sucinā kāyakammena, sucinā vacīkammena, sucinā manokammena—
Pure deeds by way of body, speech, and mind. …”

Imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatī”ti.

Aṭṭhamaṁ.

154. Vandanāsutta
154. Homage

“Tisso imā, bhikkhave, vandanā.
“Mendicants, there are three kinds of homage.

Katamā tisso?
What three?

Kāyena, vācāya, manasā—
By way of body, speech, and mind.

imā kho, bhikkhave, tisso vandanā”ti.
These are the three kinds of homage.”

Navamaṁ.

155. Pubbaṇhasutta
155. Morning

“Ye, bhikkhave, sattā pubbaṇhasamayaṁ kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti, supubbaṇho, bhikkhave, tesaṁ sattānaṁ.
“Mendicants, those sentient beings who do good things in the morning by way of body, speech, and mind have a good morning.

Ye, bhikkhave, sattā majjhanhikasamayaṁ kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti, sumajjhanhiko, bhikkhave, tesaṁ sattānaṁ.
Those sentient beings who do good things at midday by way of body, speech, and mind have a good midday.

Ye, bhikkhave, sattā sāyanhasamayaṁ kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti, susāyanho, bhikkhave, tesaṁ sattānanti.
Those sentient beings who do good things in the evening by way of body, speech, and mind have a good evening.

Sunakkhattaṁ sumaṅgalaṁ,
A good star, a good fortune,

suppabhātaṁ suhuṭṭhitaṁ;
a good dawn, a good rising,

Sukhaṇo sumuhutto ca,
a good moment, a good hour:

suyiṭṭhaṁ brahmacārisu.

these come with good gifts to spiritual practitioners.

Padakkhiṇaṁ kāyakammaṁ,
Worthy deeds of body,

vācākammaṁ padakkhiṇaṁ;
verbal worthy deeds,

Padakkhiṇaṁ manokammaṁ,
worthy deeds of mind,

paṇīdhi te padakkhiṇe;
worthy resolutions:

Padakkhiṇāni katvāna,
when your deeds have been worthy,

labhantatthe padakkhiṇe.
you get worthy benefits.

Te atthaladdhā sukhitā,
Those happy with these benefits

viruḷhā buddhasāsane;
flourish in the Buddha's teaching.

Arogā sukhitā hotha,
May you and all your relatives

saha sabbehi ñātibhī"ti.
be healthy and happy!"

Dasamaṁ.

Maṅgalavaggo pañcamo.

Tassuddānaṁ

Akusalañca sāvajjaṁ,

visamāsucinā saha;
Caturo khatā vandanā,
pubbaṇhena ca te dasāti.

Tatiyo paṇṇāsako samatto.

Aṅguttara Nikāya 3
Numbered Discourses 3

16. Acelakavagga
16. Naked

156–162

“Tisso imā, bhikkhave, paṭipadā.
“Mendicants, there are three practices.

Katamā tisso?
What three?

Āgāḷhā paṭipadā, nijjhāmā paṭipadā, majjhimā paṭipadā.
The addicted practice, the scorching practice, and the middle practice.

Katamā ca, bhikkhave, āgāḷhā paṭipadā?
And what’s the addicted practice?

Idha, bhikkhave, ekacco evaṁvādī hoti evaṁdiṭṭhi:
It’s when someone has this doctrine and view:

‘natthi kāmesu doso’ti.
‘There’s nothing wrong with sensual pleasures’;

So kāmesu pātabyataṁ āpajjati.
so they throw themselves into sensual pleasures.

Ayaṁ vuccati, bhikkhave, āgāḷhā paṭipadā.
This is called the addicted practice.

Katamā ca, bhikkhave, nijjhāmā paṭipadā?
And what’s the scorching practice?

Idha, bhikkhave, ekacco acelako hoti muttācāro, hatthāpalekhano, naehibhadantiko, natiṭṭhabhadantiko, nābhihaṭaṁ na uddissakataṁ na nimantanaṁ sādiyati.

It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti na eḷakamantaraṁ na daṇḍamantaraṁ na musalamantaraṁ na dvinnaṁ bhuñjamānānaṁ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārinī na macchaṁ na maṁsaṁ na suraṁ na merayaṁ, na thusodakaṁ pivati.
They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko … sattāgāriko vā hoti sattālopiko;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti … sattahipi dattīhi yāpeti;
They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṁ āhāreti, dvāhikampi āhāraṁ āhāreti … sattāhikampi āhāraṁ āhāreti—iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

So sākabhakkhopi hoti, sāmākabhakkhopi hoti, nīvārabhakkhopi hoti, daddulabhakkhopi hoti, haṭabhakkhopi

hoti, kaṇabhakkhopi hoti, ācāmabhakkhopi hoti, piññākabhakkhopi hoti, tiṇabhakkhopi hoti, gomayabhakkhopi hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṁsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhikampi dhāreti,
They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,
They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṁ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati—
They pursue the practice of immersion in water three times a day, including the evening.

iti evarūpaṁ anekavihitaṁ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.
And so they live pursuing these various ways of mortifying and tormenting the body.

Ayaṁ vuccati, bhikkhave, nijjhāmā paṭipadā.
This is called the scorching practice.

Katamā ca, bhikkhave, majjhimā paṭipadā?
And what's the middle practice?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṁ vuccati, bhikkhave, majjhimā paṭipadā.
This is called the middle practice.

Imā kho, bhikkhave, tisso paṭipadāti. (1)
These are the three practices.

Tisso imā, bhikkhave, paṭipadā.
Mendicants, there are three practices.

Katamā tisso?
What three?

Āgāḷhā paṭipadā, nijjhāmā paṭipadā, majjhimā paṭipadā.
The addicted practice, the scorching practice, the middle practice.

Katamā ca, bhikkhave, āgāḷhā paṭipadā …pe…
And what's the addicted practice? …

ayaṁ vuccati, bhikkhave, āgāḷhā paṭipadā.
This is called the addicted practice.

Katamā ca, bhikkhave, nijjhāmā paṭipadā …pe…
And what is the scorching practice? …

ayaṁ vuccati, bhikkhave, nijjhāmā paṭipadā.
This is called the scorching practice.

Katamā ca, bhikkhave, majjhimā paṭipadā?
And what's the middle practice?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati …. (2)
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. …

Chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti vīriyasamādhi …pe…
They develop the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhi …pe…
They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti …pe…. (3)
They develop the basis of psychic power that has immersion due to inquiry, and active effort. …

Saddhindriyaṁ bhāveti …
They develop the faculty of faith …

vīriyindriyaṁ bhāveti …
energy …

satindriyaṁ bhāveti …
mindfulness …

samādhindriyaṁ bhāveti …
immersion …

paññindriyaṁ bhāveti …pe…. (4)
wisdom …

Saddhābalaṁ bhāveti …
They develop the power of faith …

vīriyabalaṁ bhāveti …
energy …

satibalaṁ bhāveti …
mindfulness …

samādhibalaṁ bhāveti …
immersion …

paññābalaṁ bhāveti …pe…. (5)
wisdom …

Satisambojjhaṅgaṁ bhāveti …
They develop the awakening factor of mindfulness …

dhammavicayasambojjhaṅgaṁ bhāveti …
investigation of principles …

vīriyasambojjhaṅgaṁ bhāveti …
energy …

pītisambojjhaṅgaṁ bhāveti …
rapture …

passaddhisambojjhaṅgaṁ bhāveti …
tranquility …

samādhisambojjhaṅgaṁ bhāveti …
immersion …

upekkhāsambojjhaṅgaṁ bhāveti …pe…. (6)
equanimity …

Sammādiṭṭhiṁ bhāveti …
They develop right view …

sammāsaṅkappaṁ bhāveti …
right thought …

sammāvācaṁ bhāveti …
right speech …

sammākammantaṁ bhāveti …
right action …

sammāājīvaṁ bhāveti …
right livelihood …

sammāvāyāmaṁ bhāveti …
right effort …

sammāsatiṁ bhāveti …
right mindfulness …

sammāsamādhiṁ bhāveti ….
right immersion …

Ayaṁ vuccati, bhikkhave, majjhimā paṭipadā.
This is called the middle practice.

Imā kho, bhikkhave, tisso paṭipadā"ti. (7)
These are the three practices."

Acelakavaggo chaṭṭho.

Tassuddānaṁ

Satipaṭṭhānaṁ sammappadhānaṁ,
Iddhipādindriyena ca;
Balaṁ bojjhaṅgo maggo ca,
Paṭipadāya yojayeti.

17. Kammapathapeyyāla
17. Ways of Performing Deeds

163–182

“Tīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with three qualities is cast down to hell.

Katamehi tīhi?
What three?

Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuññho hoti.
They themselves kill living creatures. They encourage others to kill living creatures. And they approve of killing living creatures.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these three qualities is cast down to hell.

Tīhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with three qualities is raised up to heaven.

Katamehi tīhi?
What three?

Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuññho hoti …pe…. (2)
They don't themselves kill living creatures. They encourage others to not kill living creatures. And they approve of not killing living creatures. …

Attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuññho hoti …pe….
They themselves steal. They encourage others to steal. And they approve of stealing. …

Attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuññho hoti …pe…. (4)
They don't themselves steal. They encourage others to not steal. And they approve of not stealing. …

Attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuññho hoti …pe…. They themselves commit sexual misconduct. They encourage others to commit sexual misconduct. And they approve of committing sexual misconduct. …

Attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuññho hoti …pe…. (6)
They don't themselves commit sexual misconduct. They encourage others to not commit sexual misconduct. And they approve of not committing sexual misconduct. …

Attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuññho hoti …pe….
They themselves lie. They encourage others to lie. And they approve of lying. …

Attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuññho hoti …pe…. (8)
They don’t themselves lie. They encourage others to not lie. And they approve of not lying. …

Attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuññho hoti …pe….
They themselves speak divisively. They encourage others to speak divisively. And they approve of speaking divisively. …

Attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuññho hoti …pe…. (10)
They don't themselves speak divisively. They encourage others to not speak divisively. And they approve of not speaking divisively. …

Attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuññho hoti …pe…. They themselves speak harshly. They encourage others to speak harshly. And they approve of speaking harshly. …

Attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuññho hoti …pe…. (12)
They don’t themselves speak harshly. They encourage others to not speak harshly. And they approve of not speaking harshly. …

Attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuññho hoti …pe…. They themselves talk nonsense. They encourage others to talk nonsense. And they approve of talking nonsense. …

Attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuññho hoti …pe…. (14)
They don't themselves talk nonsense. They encourage others to not talk nonsense. And they approve of not talking nonsense. …

Attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuññho hoti …pe….
They themselves are covetous. They encourage others to be covetous. And they approve of covetousness. …

Attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuññho hoti …pe…. (16)
They themselves are content. They encourage others to be contented. And they approve of being contented. …

Attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuññho hoti …pe….
They themselves have ill will. They encourage others to have ill will. And they approve of having ill will. …

Attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuññho hoti …pe…. (18)
They themselves are kind-hearted. They encourage others to be kind-hearted. And they approve of kind-heartedness. …

Attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuññho hoti …pe….
They themselves have wrong view. They encourage others to have wrong view. And they approve of wrong view. …

Attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuññho hoti.
They themselves have right view. They encourage others to have right view. And they approve of right view.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti. (20)
Someone with these three qualities is raised up to heaven.”

Kammapathapeyyālaṁ niṭṭhitaṁ.

Tassuddānaṁ

Pāṇaṁ adinnamicchā ca,
musāvādī ca pisuṇā;
Pharusā samphappalāpo ca,
abhijjhā byāpādadiṭṭhi ca;
Kammapathesu peyyālaṁ,
tikakena niyojayeti.

183–352

“Rāgassa, bhikkhave, abhiññāya tayo dhammā bhāvetabbā.
“For insight into greed, three things should be developed.

Katame tayo?
What three?

Suññato samādhi, animitto samādhi, appaṇihito samādhi—
Emptiness immersion; signless immersion; and undirected immersion.

rāgassa, bhikkhave, abhiññāya ime tayo dhammā bhāvetabbā. (1) (…)
For insight into greed, these three things should be developed.

Rāgassa, bhikkhave, pariññāya …pe…
For the complete understanding of greed …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …

cessation …

cāgāya …
giving away …

paṭinissaggāya ime tayo dhammā bhāvetabbā.
letting go …

Dosassa …
hate …

mohassa …
delusion …

kodhassa …
anger …

upanāhassa …
hostility …

makkhassa …
disdain …

paḷāsassa …
contempt …

issāya …
jealousy …

macchariyassa …
stinginess …

māyāya …
deceitfulness …

sāṭheyyassa …
deviousness …

thambhassa …
obstinacy …

sārambhassa …
aggression …

mānassa …
conceit …

atimānassa …
arrogance …

madassa …
vanity …

pamādassa …
negligence …

abhiññāya …
insight …

pariññāya …
complete understanding …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …
giving away …

paṭinissaggāya ime tayo dhammā bhāvetabbā”ti.
For the letting go of negligence, these three things should be developed.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Rāgapeyyālaṁ niṭṭhitaṁ.

Tassuddānaṁ

Rāgaṁ dosañca mohañca,
kodhūpanāhapañcamaṁ;
Makkhapaḷāsaissā ca,
maccharimāyāsāṭheyyā.

Thambhasārambhamānañca,
atimānamadassa ca;
Pamādā sattarasa vuttā,
rāgapeyyālanissitā.

Ete opammayuttena,
āpādena abhiññāya;
Pariññāya parikkhayā,
pahānakkhayabbayena;
Virāganirodhacāgaṁ,
paṭinissagge ime dasa.

Suññato animitto ca,
appaṇihito ca tayo;

Samādhimūlakā peyyā—

Iesupi vavatthitā cāti.

Tatiyo paṇṇāsako niṭṭhito.

Tikanipātapāḷi niṭṭhitā.
The Book of the Threes is finished.

Numbered Discourses 4

Aṅguttara Nikāya 4
Numbered Discourses 4

1. Bhaṇḍagāmavagga
1. At Bhaṇḍa Village

1. Anubuddhasutta
1. Understood

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vajjīsu viharati bhaṇḍagāme.
At one time the Buddha was staying in the land of the Vajjis at the village of Bhaṇḍa.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Catunnaṁ, bhikkhave, dhammānaṁ ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time.

Katamesaṁ catunnaṁ?
What four?

Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
Noble ethics,

Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
immersion,

Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
wisdom,

Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
and freedom.

Tayidaṁ, bhikkhave, ariyaṁ sīlaṁ anubuddhaṁ paṭividdhaṁ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there’ll be no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sīlaṁ samādhi paññā ca,
“Ethics, immersion, and wisdom,

vimutti ca anuttarā;

and the supreme freedom:

Anubuddhā ime dhammā,
these things have been understood

gotamena yasassinā.
by Gotama the renowned.

Iti buddho abhiññāya,
And so the Buddha, having insight,

dhammamakkhāsi bhikkhunaṁ;
explained this teaching to the mendicants.

Dukkhassantakaro satthā,
The teacher made an end of suffering,

cakkhumā parinibbuto”ti.
seeing clearly, he is extinguished.”

Paṭhamaṁ.

1. Bhaṇḍagāmavagga
1. At Bhaṇḍa Village

2. Papatitasutta
2. Fallen

“Catūhi, bhikkhave, dhammehi asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.
“Someone without four things is said to have ‘fallen from this teaching and training’.

Katamehi catūhi?
What four?

Ariyena, bhikkhave, sīlena asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.
Noble ethics,

Ariyena, bhikkhave, samādhinā asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.
immersion,

Ariyāya, bhikkhave, paññāya asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.
wisdom,

Ariyāya, bhikkhave, vimuttiyā asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.
and freedom.

Imehi kho, bhikkhave, catūhi dhammehi asamannāgato ‘imasmā dhammavinayā papatito’ti vuccati.
Someone without these four things is said to have ‘fallen from this teaching and training’.

Catūhi, bhikkhave, dhammehi samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati.
Someone with four things is said to be ‘secure in this teaching and training’.

Katamehi catūhi?
What four?

Ariyena, bhikkhave, sīlena samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati.
Noble ethics,

Ariyena, bhikkhave, samādhinā samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati.
immersion,

Ariyāya, bhikkhave, paññāya samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati.
wisdom,

Ariyāya, bhikkhave, vimuttiyā samannāgato ‘imasmā dhammavinayā apapatito’ti vuccati.
and freedom.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ‘imasmā dhammavinayā apapatito’ti vuccatīti.
Someone with these four things is said to be ‘secure in this teaching and training’.

Cutā patanti patitā,
They fall, collapsed and fallen;

giddhā ca punarāgatā;
greedy, they return.

Kataṁ kiccaṁ rataṁ rammaṁ,
The work is done, the joyful is enjoyed,

sukhenānvāgataṁ sukhan”ti.
happiness is found through happiness.”

Dutiyaṁ.

3. Paṭhamakhatasutta
3. Broken (1st)

“Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi catūhi?
What four?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and they criticize those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṁ upadaṁseti,
They arouse faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṁ upadaṁseti—
and they don’t arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.

When a foolish, incompetent bad person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person has four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

Katamehi catūhi?
What four?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and they praise those deserving of praise.

anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṁ upadaṁseti,
They don't arouse faith in things that are dubious,

anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṁ upadaṁseti —
and they do arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatīti.
When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

Yo nindiyaṁ pasaṁsati,
When you praise someone worthy of criticism,

Taṁ vā nindati yo pasaṁsiyo;
or criticize someone worthy of praise,

Vicināti mukhena so kaliṁ,
you choose bad luck with your own mouth:

Kalinā tena sukhaṁ na vindati.
you'll never find happiness that way.

Appamatto ayaṁ kali,
Bad luck at dice is a trivial thing,

Yo akkhesu dhanaparājayo;
if all you lose is your money

Sabbassāpi sahāpi attanā,
and all you own, even yourself.

Ayameva mahantataro kali;
What's really terrible luck

Yo sugatesu manaṁ padosaye.
is to hate the holy ones.

Sataṁ sahassānaṁ nirabbudānaṁ,
For more than two quinquadecillion years,

Chattiṁsatī pañca ca abbudāni;
and another five quattuordecillion years,

Yamariyagarahī nirayaṁ upeti,
a slanderer of noble ones goes to hell,

Vācaṁ manañca paṇidhāya pāpakan"ti.
having aimed bad words and thoughts at them."

Tatiyaṁ.

4. Dutiyakhatasutta
4. Broken (2nd)

“Catūsu, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person acts wrongly toward four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamesu catūsu?
What four?

Mātari, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
Mother …

Pitari, bhikkhave, micchā paṭipajjamāno …pe… tathāgate, bhikkhave, micchā paṭipajjamāno …pe… tathāgatasāvake, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
father … a Realized One … and a disciple of a Realized One.

Imesu kho, bhikkhave, catūsu micchā paṭipajjamāno bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṁ, bahuñca apuññaṁ pasavati.
When a foolish, incompetent bad person acts wrongly toward these four people they keep themselves broken and damaged. They

deserve to be blamed and criticized by sensible people, and they make much bad karma.

Catūsu, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person acts rightly toward four people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

Katamesu catūsu?
What four?

Mātari, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
Mother …

Pitari, bhikkhave, sammā paṭipajjamāno …pe… tathāgate, bhikkhave, sammā paṭipajjamāno …pe… tathāgatasāvake, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavati.
father … a Realized One … and a disciple of a Realized One.

Imesu kho, bhikkhave, catūsu sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṁ, bahuñca puññaṁ pasavatīti.
When an astute, competent good person acts rightly toward these four people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

Mātari pitari cāpi,
A person who does wrong

yo micchā paṭipajjati;
by their mother or father,

Tathāgate vā sambuddhe,
or a Realized One, a Buddha,

atha vā tassa sāvake;
or one of their disciples,

Bahuñca so pasavati,
makes much bad karma.

apuññaṁ tādiso naro.

Tāya naṁ adhammacariyāya,
Because of their unprincipled conduct

Mātāpitūsu paṇḍitā;
toward their parents,

Idheva naṁ garahanti,
they're criticized in this life by the astute,

Peccāpāyañca gacchati.
and they depart to be reborn in a place of loss.

Mātari pitari cāpi,
A person who does right

yo sammā paṭipajjati;
by their mother and father,

Tathāgate vā sambuddhe,
or a Realized One, a Buddha,

atha vā tassa sāvake;
or one of their disciples,

Bahuñca so pasavati,
makes much merit.

puññaṁ etādiso naro.

Tāya naṁ dhammacariyāya,
Because of their principled conduct

mātāpitūsu paṇḍitā;
toward their parents,

Idheva naṁ pasaṁsanti,
they're praised in this life by the astute,

pecca sagge pamodatī"ti.
and they depart to rejoice in heaven."

Catutthaṁ.

1. Bhaṇḍagāmavagga
1. At Bhaṇḍa Village

5. Anusotasutta
5. With the Stream

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These four people are found in the world.

Katame cattāro?
What four?

Anusotagāmī puggalo, paṭisotagāmī puggalo, ṭhitatto puggalo, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.
A person who goes with the stream; a person who goes against the stream; a steadfast person; and a brahmin who has crossed over and stands on the far shore.

Katamo ca, bhikkhave, anusotagāmī puggalo?
And who is the person who goes with the stream?

Idha, bhikkhave, ekacco puggalo kāme ca paṭisevati, pāpañca kammaṁ karoti.
It’s a person who takes part in sensual pleasures and does bad deeds.

Ayaṁ vuccati, bhikkhave, anusotagāmī puggalo.
This is called a person who goes with the stream.

Katamo ca, bhikkhave, paṭisotagāmī puggalo?
And who is the person who goes against the stream?

Idha, bhikkhave, ekacco puggalo kāme ca nappaṭisevati, pāpañca kammaṁ na karoti, sahāpi dukkhena sahāpi

domanassena assumukhopi rudamāno paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati.
It's a person who doesn't take part in sensual pleasures or do bad deeds. They live the full and pure spiritual life in pain and sadness, weeping, with tearful faces.

Ayaṁ vuccati, bhikkhave, paṭisotagāmī puggalo.
This is called a person who goes against the stream.

Katamo ca, bhikkhave, ṭhitatto puggalo?
And who is the steadfast person?

Idha, bhikkhave, ekacco puggalo pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.
It's a person who, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world.

Ayaṁ vuccati, bhikkhave, ṭhitatto puggalo.
This is called a steadfast person.

Katamo ca, bhikkhave, puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo?
And who is a brahmin who has crossed over and stands on the far shore?

Idha, bhikkhave, ekacco puggalo āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's a person who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, bhikkhave, puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.
This is called a brahmin who has crossed over and stands on the far shore.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasminti.
These are the four people found in the world.

Ye keci kāmesu asaññatā janā,
All those people with uncontrolled sensuality,

Avītarāgā idha kāmabhogino;
not free of lust, enjoying sensual pleasures in this life:

Punappunaṁ jātijarūpagāmi te,
again and again, they return to birth and old age;

Taṇhādhipannā anusotagāmino.
those who go with the stream are sunk in craving.

Tasmā hi dhīro idhupaṭṭhitassatī,
So a wise one in this life, with mindfulness established,

Kāme ca pāpe ca asevamāno;
doesn't take part in sensual pleasures and bad deeds.

Sahāpi dukkhena jaheyya kāme,
In pain they'd give up sensual pleasures:

Paṭisotagāmīti tamāhu puggalaṁ.
they call that person 'one who goes against the stream'.

Yo ve kilesāni pahāya pañca,
Someone who's given up five corruptions,

Paripuṇṇasekho aparihānadhammo;
a perfect trainee, not liable to decline,

Cetovasippatto samāhitindriyo,
who's mastered their mind, with faculties immersed in samādhi,

Sa ve ṭhitattoti naro pavuccati.
that's called 'a steadfast person'.

Paroparā yassa samecca dhammā,
The sage who has comprehended all things, high and low,

Vidhūpitā atthagatā na santi;
cleared them and ended them, so they are no more;

Sa ve muni vusitabrahmacariyo,
they’ve completed the spiritual journey, and gone to the end of the world,

Lokantagū pāragatoti vuccatī”ti.
they’re called ‘one who has gone beyond’.”

Pañcamaṁ.

6. Appassutasutta
6. A Little Learning

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four? A person may have:

1. **Appassuto sutena anupapanno,**
   Little learning and not get the point of learning.
2. **appassuto sutena upapanno,**
   Little learning but get the point of learning.
3. **bahussuto sutena anupapanno,**
   Much learning but not get the point of learning.
4. **bahussuto sutena upapanno.**
   Much learning and get the point of learning.

Kathañca, bhikkhave, puggalo appassuto hoti sutena anupapanno?
And how has a person learned little and not got the point of learning?

Idha, bhikkhave, ekaccassa puggalassa appakaṁ sutaṁ hoti—
It’s when a person has learned little of the

suttaṁ geyyaṁ veyyākaraṇaṁ gāthā udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So tassa appakassa sutassa na atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
And with the little they've learned, they understand neither the meaning nor the text, nor do they practice in line with the teaching.

Evaṁ kho, bhikkhave, puggalo appassuto hoti sutena anupapanno.
That's how a person has learned little and not got the point of learning.

Kathañca, bhikkhave, puggalo appassuto hoti sutena upapanno?
And how has a person learned little but has got the point of learning?

Idha, bhikkhave, ekaccassa puggalassa appakaṁ sutaṁ hoti—
It's when a person has learned little of the

suttaṁ geyyaṁ veyyākaraṇaṁ gāthā udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So tassa appakassa sutassa atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
But with the little they've learned, they understand the meaning and the text, and they practice in line with the teaching.

Evaṁ kho, bhikkhave, puggalo appassuto hoti sutena upapanno.
That's how a person has learned little but has got the point of learning.

Kathañca, bhikkhave, puggalo bahussuto hoti sutena anupapanno?
And how has a person learned much but hasn't got the point of learning?

Idha, bhikkhave, ekaccassa puggalassa bahukaṁ sutaṁ hoti—
It's when a person has learned much of the

suttaṁ geyyaṁ veyyākaraṇaṁ gāthā udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So tassa bahukassa sutassa na atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
But even though they've learned much, they understand neither the meaning nor the text, nor do they practice in line with the teaching.

Evaṁ kho, bhikkhave, puggalo bahussuto hoti sutena anupapanno.
That's how a person has learned much but hasn't got the point of learning.

Kathañca, bhikkhave, puggalo bahussuto hoti sutena upapanno?
And how has a person learned much and has got the point of learning?

Idha, bhikkhave, ekaccassa puggalassa bahukaṁ sutaṁ hoti—
It's when a person has learned much of the

suttaṁ geyyaṁ veyyākaraṇaṁ gāthā udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So tassa bahukassa sutassa atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
And with the large amount they've learned, they understand the meaning and the text, and they practice in line with the teaching.

Evaṁ kho, bhikkhave, puggalo bahussuto hoti sutena upapanno.
That's how a person has learned much and has got the point of learning.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasminti.
These are the four people found in the world.

Appassutopi ce hoti,
If you don't learn much,

sīlesu asamāhito;
and aren't steady in ethics,

Ubhayena naṁ garahanti,
they'll criticize you on both counts,

sīlato ca sutena ca.
for your ethics and your learning.

Appassutopi ce hoti,
If you don't learn much,

sīlesu susamāhito;
and you are steady in ethics,

Sīlato naṁ pasaṁsanti,
they'll praise your ethical conduct,

tassa sampajjate sutaṁ.
since your learning has succeeded.

Bahussutopi ce hoti,
If you learn much,

sīlesu asamāhito;
but aren't steady in ethics,

Sīlato naṁ garahanti,
they'll criticize your ethical conduct,

nāssa sampajjate sutaṁ.
for your learning hasn't succeeded.

Bahussutopi ce hoti,
If you learn much,

sīlesu susamāhito;
and you are steady in ethics,

Ubhayena naṁ pasaṁsanti,
they'll praise you on both counts,

sīlato ca sutena ca.
for your ethics and your learning.

Bahussutaṁ dhammadharaṁ,
A wise disciple of the Buddha

sappaññaṁ buddhasāvakaṁ;
who has much learning, and has memorized the teachings;

Nekkhaṁ jambonadasseva,
like a pendant of river gold,

ko taṁ ninditumarahati;
who is worthy to criticize them?

Devāpi naṁ pasaṁsanti,
Even the gods praise them,

brahmunāpi pasaṁsito"ti.
and by Brahmā, too, they're praised."

Chaṭṭhaṁ.

7. Sobhanasutta
7. Beautification

“Cattārome, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṁ sobhenti.
“Mendicants, these four competent, educated, assured, learned people—who have memorized the teachings and practice in line with the teachings—beautify the Saṅgha.

Katame cattāro?
What four?

Bhikkhu, bhikkhave, viyatto vinīto visārado bahussuto dhammadharo dhammānudhammappaṭipanno saṅghaṁ sobheti.
A monk,

Bhikkhunī, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṁ sobheti.
a nun,

Upāsako, bhikkhave, viyatto vinīto visārado bahussuto dhammadharo dhammānudhammappaṭipanno saṅghaṁ sobheti.
a layman,

Upāsikā, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṁ sobheti.
and a laywoman.

Ime kho, bhikkhave, cattāro viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā saṅghaṁ sobhentīti.
These four competent, educated, assured, learned people—who have memorized the teachings and practice in line with the teachings—beautify the Saṅgha.

Yo hoti viyatto ca visārado ca,
Whoever is competent and assured,

Bahussuto dhammadharo ca hoti;
learned, a memorizer of the teachings,

Dhammassa hoti anudhammacārī,
who lives in line with the teachings—

Sa tādiso vuccati saṅghasobhano.
such a person is said to beautify the Saṅgha.

Bhikkhu ca sīlasampanno,
A monk accomplished in ethics,

bhikkhunī ca bahussutā;
and a learned nun,

Upāsako ca yo saddho,
a faithful layman,

yā ca saddhā upāsikā;
and a faithful laywoman, too:

Ete kho saṅghaṁ sobhenti,
these beautify the Saṅgha,

ete hi saṅghasobhanā”ti.
they are the beautifiers of the Saṅgha.”

Sattamaṁ.

8. Vesārajjasutta
8. Self-assured

“Cattārimāni, bhikkhave, tathāgatassa vesārajjāni, yehi vesārajjehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.
“Mendicants, a Realized One has four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Katamāni cattāri?
What four?

‘“Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā”ti tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessatī”ti nimittametaṁ, bhikkhave, na samanupassāmi.
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be fully awakened, but you don’t understand these things.’

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.
Since I see no such reason, I live secure, fearless, and assured.

‘“Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā”ti tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessatī”ti nimittametaṁ, bhikkhave, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but these defilements have not ended.’

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.
Since I see no such reason, I live secure, fearless, and assured.

‘“Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṁ antarāyāyā”ti tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessatī’ti nimittametaṁ, bhikkhave, na samanupassāmi.
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.
Since I see no such reason, I live secure, fearless, and assured.

‘“Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyā”ti tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessatī’ti nimittametaṁ, bhikkhave, na samanupassāmi.
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘Though you teach that this teaching leads to the goal of the complete ending of suffering, it doesn’t lead there for one who practices it.’

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.
Since I see no such reason, I live secure, fearless, and assured.

Imāni kho, bhikkhave, cattāri tathāgatassa vesārajjāni, yehi vesārajjehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavattetīti.
A Realized One has these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Ye kecime vādapathā puthussitā,
The various grounds for criticism

Yaṁnissitā samaṇabrāhmaṇā ca;
that ascetics and brahmins rely on

Tathāgataṁ patvā na te bhavanti,
don't touch a Realized One,

Visāradaṁ vādapathātivattaṁ.
assured, gone beyond grounds for criticism.

Yo dhammacakkaṁ abhibhuyya kevalī,
He rolls forth the Wheel of Dhamma as a consummate one,

Pavattayī sabbabhūtānukampī;
complete, compassionate for all living creatures.

Taṁ tādisaṁ devamanussaseṭṭhaṁ,
Sentient beings revere him, best of gods and humans,

Sattā namassanti bhavassa pāragun"ti.
who has gone beyond rebirth."

Aṭṭhamaṁ.

9. Taṇhuppādasutta
9. The Arising of Craving

“Cattārome, bhikkhave, taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati.
“Mendicants, there are four things that give rise to craving in a mendicant.

Katame cattāro?
What four?

Cīvarahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati;
For the sake of robes,

piṇḍapātahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati;
alms-food,

senāsanahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati;
lodgings,

itibhavābhavahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati.
or rebirth in this or that state.

Ime kho, bhikkhave, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjatīti.
These are the four things that give rise to craving in a mendicant.

Taṇhā dutiyo puriso,

Craving is a person's partner

dīghamaddhāna saṁsaraṁ;
as they transmigrate on this long journey.

Itthabhāvaññathābhāvaṁ,
They go from this state to another,

saṁsāraṁ nātivattati.
but don't escape transmigration.

Evamādīnavaṁ ñatvā,
Knowing this drawback—

Taṇhaṁ dukkhassa sambhavaṁ;
that craving is the cause of suffering—

Vītataṇho anādāno,
rid of craving, free of grasping,

Sato bhikkhu paribbaje"ti.
a mendicant would go forth mindfully."

Navamaṁ.

10. Yogasutta
10. Attachments

“Cattārome, bhikkhave, yogā.
“Mendicants, there are these four attachments.

Katame cattāro?
What four?

Kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.
The attachment to sensual pleasures, future lives, views, and ignorance.

Katamo ca, bhikkhave, kāmayogo?
And what is the attachment to sensual pleasures?

Idha, bhikkhave, ekacco kāmānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
It’s when you don’t truly understand sensual pleasures’ origin, ending, gratification, drawback, and escape.

Tassa kāmānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ appajānato yo kāmesu kāmarāgo kāmanandī kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho kāmajjhosānaṁ kāmataṇhā sānuseti.
So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures linger on inside.

Ayaṁ vuccati, bhikkhave, kāmayogo.
This is called the attachment to sensual pleasures.

Iti kāmayogo.

Such is the attachment to sensual pleasures.

Bhavayogo ca kathaṁ hoti?
And what is the attachment to future lives?

Idha, bhikkhave, ekacco bhavānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
It's when you don't truly understand future lives' origin, ending, gratification, drawback, and escape.

Tassa bhavānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ appajānato yo bhavesu bhavarāgo bhavanandī bhavasneho bhavamucchā bhavapipāsā bhavapariḷāho bhavajjhosānaṁ bhavataṇhā sānuseti.
So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for continued existence linger on inside.

Ayaṁ vuccati, bhikkhave, bhavayogo.
This is called the attachment to future lives.

Iti kāmayogo bhavayogo.
Such are the attachments to sensual pleasures and future lives.

Diṭṭhiyogo ca kathaṁ hoti?
And what is the attachment to views?

Idha, bhikkhave, ekacco diṭṭhīnaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
It's when you don't truly understand views' origin, ending, gratification, drawback, and escape.

Tassa diṭṭhīnaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ appajānato yo diṭṭhīsu diṭṭhirāgo diṭṭhinandī diṭṭhisneho diṭṭhimucchā diṭṭhipipāsā diṭṭhipariḷāho diṭṭhijjhosānaṁ diṭṭhitaṇhā sānuseti.
So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside.

Ayaṁ vuccati, bhikkhave, diṭṭhiyogo.
This is called the attachment to views.

Iti kāmayogo bhavayogo diṭṭhiyogo.
Such are the attachments to sensual pleasures, future lives, and views.

Avijjāyogo ca kathaṁ hoti?
And what is the attachment to ignorance?

Idha, bhikkhave, ekacco channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
It's when you don't truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape,

Tassa channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ appajānato yā chasu phassāyatanesu avijjā aññāṇaṁ sānuseti.
so ignorance and unknowing of the six fields of contact linger on inside.

Ayaṁ vuccati, bhikkhave, avijjāyogo.
This is called the attachment to ignorance.

Iti kāmayogo bhavayogo diṭṭhiyogo avijjāyogo,
Such are the attachments to sensual pleasures, future lives, views, and ignorance.

saṁyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṁ jātijarāmaraṇikehi. Tasmā ayogakkhemīti vuccati.
Someone attached to bad, unskillful qualities—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is called: 'one who has not found sanctuary from attachments'.

Ime kho, bhikkhave, cattāro yogā.
These are the four attachments.

Cattārome, bhikkhave, visaṁyogā.
There are these four kinds of detachment.

Katame cattāro?
What four?

Kāmayogavisaṁyogo, bhavayogavisaṁyogo, diṭṭhiyogavisaṁyogo, avijjāyogavisaṁyogo.
Detachment from sensual pleasures, future lives, views, and ignorance.

Katamo ca, bhikkhave, kāmayogavisaṁyogo?
And what is detachment from sensual pleasures?

Idha, bhikkhave, ekacco kāmānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
It's when you truly understand sensual pleasures' origin, ending, gratification, drawback, and escape.

Tassa kāmānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānato yo kāmesu kāmarāgo kāmanandī kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho kāmajjhosānaṁ kāmataṇhā sā nānuseti.
So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures don't linger on inside.

Ayaṁ vuccati, bhikkhave, kāmayogavisaṁyogo.
This is called detachment from sensual pleasures.

Iti kāmayogavisaṁyogo.
Such is detachment from sensual pleasures.

Bhavayogavisaṁyogo ca kathaṁ hoti?
And what is detachment from future lives?

Idha, bhikkhave, ekacco bhavānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
It's when you truly understand future lives' origin, ending, gratification, drawback, and escape.

Tassa bhavānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānato yo bhavesu bhavarāgo bhavanandī bhavasneho bhavamucchā bhavapipāsā bhavapariḷāho bhavajjhosānaṁ bhavataṇhā sā nānuseti.
So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for continued existence don't linger on inside.

Ayaṁ vuccati, bhikkhave, bhavayogavisaṁyogo.
This is called detachment from future lives.

Iti kāmayogavisaṁyogo bhavayogavisaṁyogo.
Such is detachment from sensual pleasures and future lives.

Diṭṭhiyogavisaṁyogo ca kathaṁ hoti?
And what is detachment from views?

Idha, bhikkhave, ekacco diṭṭhīnaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
It's when you truly understand views' origin, ending, gratification, drawback, and escape.

Tassa diṭṭhīnaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānato yo diṭṭhīsu diṭṭhirāgo diṭṭhinandī diṭṭhisneho diṭṭhimucchā diṭṭhipipāsā diṭṭhipariḷāho diṭṭhijjhosānaṁ diṭṭhitaṇhā sā nānuseti.
So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for views don't linger on inside.

Ayaṁ vuccati, bhikkhave, diṭṭhiyogavisaṁyogo.
This is called detachment from views.

Iti kāmayogavisaṁyogo bhavayogavisaṁyogo diṭṭhiyogavisaṁyogo.
Such is detachment from sensual pleasures, future lives, and views.

Avijjāyogavisaṁyogo ca kathaṁ hoti?
And what is detachment from ignorance?

Idha, bhikkhave, ekacco channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
It's when you truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape,

Tassa channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānato yā chasu phassāyatanesu avijjā aññāṇaṁ sā nānuseti.
so ignorance and unknowing of the six fields of contact don't linger on inside.

Ayaṁ vuccati, bhikkhave, avijjāyogavisaṁyogo.
This is called detachment from ignorance.

Iti kāmayogavisaṁyogo bhavayogavisaṁyogo diṭṭhiyogavisaṁyogo avijjāyogavisaṁyogo,
Such is detachment from sensual pleasures, future lives, views, and ignorance.

visaṁyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṁ jātijarāmaraṇikehi. Tasmā yogakkhemīti vuccati.
Someone detached from bad, unskillful qualities—defilements that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is called: 'one who has found sanctuary from attachments'.

Ime kho, bhikkhave, cattāro visaṁyogāti.
These are the four kinds of detachment.

Kāmayogena saṁyuttā,
Attached to both sensual pleasures

bhavayogena cūbhayaṁ;
and the desire to be reborn in a future life;

Diṭṭhiyogena saṁyuttā,
attached also to views,

avijjāya purakkhatā.
with ignorance in the forefront,

Sattā gacchanti saṁsāraṁ,
sentient beings continue to transmigrate,

jātimaraṇagāmino;
with ongoing birth and death.

Ye ca kāme pariññāya,
But those who completely understand sensual pleasures,

bhavayogañca sabbaso.
and the attachment to all future lives;

Diṭṭhiyogaṁ samūhacca,
with the attachment to views eradicated,

avijjañca virājayaṁ;
and ignorance dispelled,

Sabbayogavisaṁyuttā,
detached from all attachments,

te ve yogātigā munī”ti.
those sages have gone beyond all attachments.”

Dasamaṁ.

Bhaṇḍagāmavaggo paṭhamo.

Tassuddānaṁ

Anubuddhaṁ papatitaṁ dve,
Khatā anusotapañcamaṁ;
Appassuto ca sobhanaṁ,
Vesārajjaṁ taṇhāyogena te dasāti.

11. Carasutta
11. Walking

“Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
“Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking.

Tañce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti,
They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it.

carampi, bhikkhave, bhikkhu evaṁbhūto ‘anātāpī anottāpī satataṁ samitaṁ kusīto hīnavīriyo’ti vuccati.
Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.

Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
Suppose a mendicant has a sensual, malicious, or cruel thought while standing …

Tañce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti,

ṭhitopi, bhikkhave, bhikkhu evaṁbhūto ‘anātāpī anottāpī satataṁ samitaṁ kusīto hīnavīriyo’ti vuccati.

Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
sitting …

Tañce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti,

nisinnopi, bhikkhave, bhikkhu evaṁbhūto ‘anātāpī anottāpī satataṁ samitaṁ kusīto hīnavīriyo’ti vuccati.

Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
or when lying down while awake.

Tañce bhikkhu adhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti,
They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it.

sayānopi, bhikkhave, bhikkhu jāgaro evaṁbhūto ‘anātāpī anottāpī satataṁ samitaṁ kusīto hīnavīriyo’ti vuccati.
Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.

Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
Suppose a mendicant has a sensual, malicious, or cruel thought while walking.

Tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṁ gameti;
They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it.

carampi, bhikkhave, bhikkhu evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccati.
Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
Suppose a mendicant has a sensual, malicious, or cruel thought while standing …

Tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṁ gameti;

ṭhitopi, bhikkhave, bhikkhu evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccati.

Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
sitting …

Tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṁ gameti;

nisinnopi, bhikkhave, bhikkhu evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccati.

Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṁsāvitakko vā.
or when lying down while awake.

Tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṁ gameti;
They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it.

sayānopi, bhikkhave, bhikkhu jāgaro evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccatīti.
Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

Caraṁ vā yadi vā tiṭṭhaṁ,
Whether walking or standing,

nisinno uda vā sayaṁ;
sitting or lying down,

Yo vitakkaṁ vitakketi,
if you think a bad thought

pāpakaṁ gehanissitaṁ.
to do with the lay life,

Kummaggappaṭipanno so,
you're on the wrong path,

Mohaneyyesu mucchito;
lost among things that delude.

Abhabbo tādiso bhikkhu,
Such a mendicant is incapable

Phuṭṭhuṁ sambodhimuttamaṁ.
of touching the highest awakening.

Yo ca caraṁ vā tiṭṭhaṁ vā,
But one who, whether standing or walking,

Nisinno uda vā sayaṁ;
sitting or lying down,

Vitakkaṁ samayitvāna,
has calmed their thoughts,

Vitakkūpasame rato;
loving peace of mind;

Bhabbo so tādiso bhikkhu,
such a mendicant is capable

Phuṭṭhuṁ sambodhimuttaman"ti.
of touching the highest awakening."

Paṭhamaṁ.

12. Sīlasutta
12. Ethics

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā, pātimokkhasaṁvarasaṁvutā viharatha ācāragocarasampannā, aṇumattesu vajjesu bhayadassāvino samādāya sikkhatha sikkhāpadesu.
“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

Sampannasīlānaṁ vo, bhikkhave, viharataṁ sampannapātimokkhānaṁ pātimokkhasaṁvarasaṁvutānaṁ viharataṁ ācāragocarasampannānaṁ aṇumattesu vajjesu bhayadassāvīnaṁ samādāya sikkhataṁ sikkhāpadesu, kimassa uttari karaṇīyaṁ?
When you’ve done this, what more is there to do?

Carato cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṁ … uddhaccakukkuccaṁ … vicikicchā pahīnā hoti, āraddhaṁ hoti vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ, carampi, bhikkhave, bhikkhu evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccati.
Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a

mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Ṭhitassa cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṁ … uddhaccakukkuccaṁ … vicikicchā pahīnā hoti, āraddhaṁ hoti vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ, ṭhitopi, bhikkhave, bhikkhu evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccati.
Suppose a mendicant has got rid of desire and ill will while standing …

Nisinnassa cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṁ … uddhaccakukkuccaṁ … vicikicchā pahīnā hoti, āraddhaṁ hoti vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ, nisinnopi, bhikkhave, bhikkhu evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccati.
sitting …

Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa abhijjhābyāpādo vigato hoti, thinamiddhaṁ … uddhaccakukkuccaṁ … vicikicchā pahīnā hoti, āraddhaṁ hoti vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ, sayānopi, bhikkhave, bhikkhu jāgaro evaṁbhūto ‘ātāpī ottāpī satataṁ samitaṁ āraddhavīriyo pahitatto’ti vuccatīti.
and when lying down while awake, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.

Yataṁ care yataṁ tiṭṭhe,
Carefully walking, carefully standing,

Yataṁ acche yataṁ saye;
carefully sitting, carefully lying;

Yataṁ samiñjaye bhikkhu,
a mendicant carefully bends their limbs,

Yatamenaṁ pasāraye.
and carefully extends them.

Uddhaṁ tiriyaṁ apācīnaṁ,
Above, below, and all around,

yāvatājagatogati;
as far as the earth extends;

Samavekkhitā ca dhammānaṁ,
they scrutinize the rise and fall

khandhānaṁ udayabbayaṁ.
of phenomena such as the aggregates.

Cetosamathasāmīciṁ,
Training in what leads to serenity of heart,

sikkhamānaṁ sadā sataṁ;
always staying mindful;

Satataṁ pahitattoti,
they call such a mendicant

āhu bhikkhuṁ tathāvidhan”ti.
‘always determined’.”

Dutiyaṁ.

13. Padhānasutta
13. Effort

“Cattārimāni, bhikkhave, sammappadhānāni.
“Mendicants, there are these four right efforts.

Katamāni cattāri?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Imāni kho, bhikkhave, cattāri sammappadhānānīti.
These are the four right efforts.

Sammappadhānā māradheyyābhibhūtā,
By rightly striving, they've crushed Māra's sovereignty;

Te asitā jātimaraṇabhayassa pāragū;
unattached, they've gone beyond the danger of birth and death.

Te tusitā jetvā māraṁ savāhiniṁ te anejā,
Contented and unstirred, they've vanquished Māra and his mount;

Sabbaṁ namucibalaṁ upātivattā te sukhitā"ti.
now they've gone beyond all Namuci's forces, they're happy."

Tatiyaṁ.

14. Saṁvarasutta
14. Restraint

“Cattārimāni, bhikkhave, padhānāni.
“Mendicants, there are these four efforts.

Katamāni cattāri?
What four?

Saṁvarappadhānaṁ, pahānappadhānaṁ, bhāvanāppadhānaṁ, anurakkhaṇāppadhānaṁ.
The efforts to restrain, to give up, to develop, and to preserve.

Katamañca, bhikkhave, saṁvarappadhānaṁ?
And what, mendicants, is the effort to restrain?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī,
When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Idaṁ vuccati, bhikkhave, saṁvarappadhānaṁ.
This is called the effort to restrain.

Katamañca, bhikkhave, pahānappadhānaṁ?
And what, mendicants, is the effort to give up?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti; uppannaṁ byāpādavitakkaṁ …pe… uppannaṁ vihiṁsāvitakkaṁ …pe… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Idaṁ vuccati, bhikkhave, pahānappadhānaṁ.
This is called the effort to give up.

Katamañca, bhikkhave, bhāvanāppadhānaṁ?
And what, mendicants, is the effort to develop?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ, dhammavicayasambojjhaṅgaṁ bhāveti … vīriyasambojjhaṅgaṁ bhāveti … pītisambojjhaṅgaṁ bhāveti … passaddhisambojjhaṅgaṁ bhāveti … samādhisambojjhaṅgaṁ bhāveti … upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Idaṁ vuccati, bhikkhave, bhāvanāppadhānaṁ.
This is called the effort to develop.

Katamañca, bhikkhave, anurakkhaṇāppadhānaṁ?
And what, mendicants, is the effort to preserve?

Idha, bhikkhave, bhikkhu uppannaṁ bhaddakaṁ samādhinimittaṁ anurakkhati aṭṭhikasaññaṁ puḷavakasaññaṁ vinīlakasaññaṁ vicchiddakasaññaṁ uddhumātakasaññaṁ.
It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.

Idaṁ vuccati, bhikkhave, anurakkhaṇāppadhānaṁ.
This is called the effort to preserve.

Imāni kho, bhikkhave, cattāri padhānānīti.
These are the four efforts.

Saṁvaro ca pahānañca,
Restraint and giving up,

bhāvanā anurakkhaṇā;
development and preservation:

Ete padhānā cattāro,
these are the four efforts

desitādiccabandhunā;
taught by the Kinsman of the Sun.

Yehi bhikkhu idhātāpī,
Any mendicant who keenly applies these

khayaṁ dukkhassa pāpuṇe”ti.
may attain the ending of suffering.”

Catutthaṁ.

15. Paññattisutta
15. Regarded as Foremost

“Catasso imā, bhikkhave, aggapaññattiyo.
“Mendicants, these four are regarded as foremost.

Katamā catasso?
What four?

Etadaggaṁ, bhikkhave, attabhāvīnaṁ yadidaṁ—
The foremost in size of life-form is

rāhu asurindo.
Rāhu, lord of demons.

Etadaggaṁ, bhikkhave, kāmabhogīnaṁ yadidaṁ—
The foremost sensualist is

rājā mandhātā.
King Mandhātā.

Etadaggaṁ, bhikkhave, ādhipateyyānaṁ yadidaṁ—
The foremost in sovereignty is

māro pāpimā.
Māra the Wicked.

Sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato aggamakkhāyati arahaṁ sammāsambuddho.
In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—a Realized One, the perfected one, the fully awakened Buddha is said to be the best.

Imā kho, bhikkhave, catasso aggapaññattiyoti.

These are the four regarded as foremost.

Rāhuggaṁ attabhāvīnaṁ,
Rāhu is foremost in size of life-form,

mandhātā kāmabhoginaṁ;
Mandhātā in enjoying sensual pleasures,

Māro ādhipateyyānaṁ,
Māra in sovereignty,

iddhiyā yasasā jalaṁ.
shining with power and glory.

Uddhaṁ tiriyaṁ apācīnaṁ,
Above, below, and all around,

yāvatājagatogati;
as far as the earth extends;

Sadevakassa lokassa,
in all the world with its gods,

buddho aggo pavuccatī”ti.
the Buddha is declared foremost.”

Pañcamaṁ.

16. Sokhummasutta
16. Subtlety

“Cattārimāni, bhikkhave, sokhummāni.
“Mendicants, there are these four kinds of subtlety.

Katamāni cattāri?
What four?

Idha, bhikkhave, bhikkhu rūpasokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of form.

tena ca rūpasokhummena aññaṁ rūpasokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na samanupassati;
They don’t see any other subtlety of form that’s better or finer than that,

tena ca rūpasokhummena aññaṁ rūpasokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
nor do they aim for it.

Vedanāsokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of feeling.

tena ca vedanāsokhummena aññaṁ vedanāsokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na samanupassati;
They don’t see any other subtlety of feeling that’s better or finer than that,

tena ca vedanāsokhummena aññaṁ vedanāsokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.

nor do they aim for it.

Saññāsokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of perception.

tena ca saññāsokhummena aññaṁ saññāsokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na samanupassati;
They don't see any other subtlety of perception that's better or finer than that,

tena ca saññāsokhummena aññaṁ saññāsokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
nor do they aim for it.

Saṅkhārasokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of choices.

tena ca saṅkhārasokhummena aññaṁ saṅkhārasokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na samanupassati;
They don't see any other subtlety of choices that's better or finer than that,

tena ca saṅkhārasokhummena aññaṁ saṅkhārasokhummaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
nor do they aim for it.

Imāni kho, bhikkhave, cattāri sokhummānīti.
These are the four kinds of subtlety.

Rūpasokhummataṁ ñatvā,
Knowing the subtlety of form,

vedanānañca sambhavaṁ;
the cause of feelings,

Saññā yato samudeti,
where perception comes from,

atthaṁ gacchati yattha ca;

and where it ends;

Saṅkhāre parato ñatvā,
and knowing choices as other,

dukkhato no ca attato.
as suffering and not-self,

Sa ve sammaddaso bhikkhu,
that mendicant sees rightly,

santo santipade rato;
peaceful, in love with the state of peace.

Dhāreti antimaṁ dehaṁ,
They bear their final body,

jetvā māraṁ savāhinin”ti.
having vanquished Māra and his mount.”

Chaṭṭhaṁ.

17. Paṭhamaagatisutta
17. Prejudice (1st)

“Cattārimāni, bhikkhave, agatigamanāni.
“Mendicants, there are these four ways of making prejudiced decisions.

Katamāni cattāri?
What four?

Chandāgatiṁ gacchati, dosāgatiṁ gacchati, mohāgatiṁ gacchati, bhayāgatiṁ gacchati—
Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Imāni kho, bhikkhave, cattāri agatigamanānīti.
These are the four ways of making prejudiced decisions.

Chandā dosā bhayā mohā,
If you act against the teaching

yo dhammaṁ ativattati;
out of favoritism, hostility, cowardice, or stupidity,

Nihīyati tassa yaso,
your fame fades away,

kāḷapakkheva candimā”ti.
like the moon in the waning fortnight.”

Sattamaṁ.

18. Dutiyaagatisutta
18. Prejudice (2nd)

“Cattārimāni, bhikkhave, nāgatigamanāni.
“Mendicants, there are these four ways of making unprejudiced decisions.

Katamāni cattāri?
What four?

Na chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati—
Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

Imāni kho, bhikkhave, cattāri nāgatigamanānīti.
These are the four ways of making unprejudiced decisions.

Chandā dosā bhayā mohā,
If you don’t act against the teaching

yo dhammaṁ nātivattati;
out of favoritism, hostility, cowardice, and stupidity,

Āpūrati tassa yaso,
your fame swells,

sukkapakkheva candimā”ti.
like the moon in the waxing fortnight.”

Aṭṭhamaṁ.

19. Tatiyaagatisutta
19. Prejudice (3rd)

“Cattārimāni, bhikkhave, agatigamanāni.
“Mendicants, there are these four ways of making prejudiced decisions.

Katamāni cattāri?
What four?

Chandāgatiṁ gacchati, dosāgatiṁ gacchati, mohāgatiṁ gacchati, bhayāgatiṁ gacchati—
Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Imāni kho, bhikkhave, cattāri agatigamanāni.
These are the four ways of making prejudiced decisions.

Cattārimāni, bhikkhave, nāgatigamanāni.
There are these four ways of making unprejudiced decisions.

Katamāni cattāri?
What four?

Na chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati—
Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

Imāni kho, bhikkhave, cattāri nāgatigamanānīti.
These are the four ways of making unprejudiced decisions.

Chandā dosā bhayā mohā,

If you act against the teaching

yo dhammaṁ ativattati;
out of favoritism, hostility, cowardice, or stupidity,

Nihīyati tassa yaso,
your fame fades away,

kāḷapakkheva candimā.
like the moon in the waning fortnight.

Chandā dosā bhayā mohā,
If you don’t act against the teaching

yo dhammaṁ nātivattati;
out of favoritism, hostility, cowardice, and stupidity,

Āpūrati tassa yaso,
your fame swells,

sukkapakkheva candimā”ti.
like the moon in the waxing fortnight.”

Navamaṁ.

20. Bhattuddesakasutta
20. A Meal-allocator

“Catūhi, bhikkhave, dhammehi samannāgato bhattuddesako yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a meal-allocator who has four qualities is cast down to hell.

Katamehi catūhi?
What four?

Chandāgatiṁ gacchati, dosāgatiṁ gacchati, mohāgatiṁ gacchati, bhayāgatiṁ gacchati—
They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhattuddesako yathābhataṁ nikkhitto evaṁ niraye.
A meal-allocator who has these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato bhattuddesako yathābhataṁ nikkhitto evaṁ sagge.
A meal-allocator who has four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Na chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati—
They make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhattuddesako yathābhataṁ nikkhitto evaṁ saggeti.
A meal-allocator who has these four qualities is raised up to heaven.

Ye keci kāmesu asaññatā janā,
All those people with uncontrolled sensuality,

Adhammikā honti adhammagāravā;
unprincipled, with no respect for principle,

Chandā dosā mohā ca bhayā gāmino,
led astray by favoritism, hatred, stupidity, or cowardice,

Parisākasaṭo ca panesa vuccati.
are called ‘an assembly of the dregs’:

Evañhi vuttaṁ samaṇena jānatā,
that’s what was said by the ascetic who knows.

Tasmā hi te sappurisā pasaṁsiyā;
And so those good, praiseworthy people,

Dhamme ṭhitā ye na karonti pāpakaṁ,
standing on principle, doing nothing wrong,

Na chandā na dosā na mohā na bhayā ca gāmino;
not led astray by favoritism, hatred, stupidity, or cowardice,

Parisāya maṇḍo ca panesa vuccati,
are called ‘an assembly of the cream’:

Evañhi vuttaṁ samaṇena jānatā”ti.
that’s what was said by the ascetic who knows.”

Dasamaṁ.

Caravaggo dutiyo.

Tassuddānaṁ

Caraṁ sīlaṁ padhānāni,
saṁvaraṁ paññatti pañcamaṁ;
Sokhummaṁ tayo agatī,
bhattuddesena te dasāti.

21. Paṭhamauruvelasutta
21. At Uruvelā (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Ekamidāhaṁ, bhikkhave, samayaṁ uruvelāyaṁ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
"Mendicants, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Tassa mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
As I was in private retreat this thought came to mind:

‘dukkhaṁ kho agāravo viharati appatisso.
‘One without respect and reverence lives in suffering.

Kiṁ nu kho ahaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyan’ti?
What ascetic or brahmin should I honor and respect and rely on?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘aparipūrassa kho ahaṁ sīlakkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
‘I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of ethics, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṁ samaṇaṁ vā brāhmaṇaṁ vā attanā sīlasampannataraṁ, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don’t see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

Aparipūrassa kho ahaṁ samādhikkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of immersion, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṁ samaṇaṁ vā brāhmaṇaṁ vā attanā samādhisampannataraṁ, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don’t see any other ascetic or brahmin … who is more accomplished than myself in immersion …

Aparipūrassa kho ahaṁ paññākkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of wisdom, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṁ samaṇaṁ vā brāhmaṇaṁ vā attanā paññāsampannataraṁ, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don't see any other ascetic or brahmin in this world … who is more accomplished than myself in wisdom …

Aparipūrassa kho ahaṁ vimuttikkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I would honor and respect and rely on another ascetic or brahmin so as to complete the full spectrum of freedom, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya aññaṁ samaṇaṁ vā brāhmaṇaṁ vā attanā vimuttisampannataraṁ, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyan'ti.
But I don't see any other ascetic or brahmin in this world … who is more accomplished than myself in freedom …'

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

'yannūnāhaṁ yvāyaṁ dhammo mayā abhisambuddho tameva dhammaṁ sakkatvā garuṁ katvā upanissāya vihareyyan'ti.
'Why don't I honor and respect and rely on the same teaching to which I was awakened?'

Atha kho, bhikkhave, brahmā sahampati mama cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ

samiñjeyya; evamevaṁ—brahmaloke antarahito mama purato pāturahosi.
And then Brahmā Sahampati, knowing what I was thinking, vanished from the Brahmā realm and appeared in front of me, as easily as a strong man would extend or contract his arm.

Atha kho, bhikkhave, brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇaṁ jāṇumaṇḍalaṁ pathaviyaṁ nihantvā yenāhaṁ tenañjaliṁ paṇāmetvā maṁ etadavoca:
He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward me, and said:

‘evametaṁ, bhagavā, evametaṁ, sugata.
‘That’s so true, Blessed One! That’s so true, Holy One!

Yepi te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā tepi bhagavanto dhammaṁyeva sakkatvā garuṁ katvā upanissāya vihariṁsu;
All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching.

yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā tepi bhagavanto dhammaṁyeva sakkatvā garuṁ katvā upanissāya viharissanti;
All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching.

bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho dhammaṁyeva sakkatvā garuṁ katvā upanissāya viharatū’ti.
May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.’

Idamavoca brahmā sahampati.
That’s what Brahmā Sahampati said,

Idaṁ vatvā athāparaṁ etadavoca:
Then he went on to say:

‘Ye ca atītā sambuddhā,
‘All Buddhas, whether in the past,

ye ca buddhā anāgatā;
the Buddhas of the future,

Yo cetarahi sambuddho,
and the Buddha at present—

bahūnaṁ sokanāsano.
destroyer of the sorrows of many—

Sabbe saddhammagaruno,
respecting the true teaching

vihaṁsu viharanti ca;
they did live, they do live,

Athopi viharissanti,
and they also will live.

esā buddhāna dhammatā.
This is the nature of the Buddhas.

Tasmā hi attakāmena,
Therefore someone who loves themselves,

mahattamabhikaṅkhatā;
aspiring to transcendence,

Saddhammo garukātabbo,
should respect the true teaching,

saraṁ buddhāna sāsanan’ti.
remembering the instructions of the Buddhas.’

Idamavoca, bhikkhave, brahmā sahampati.
That’s what Brahmā Sahampati said.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.

Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Atha khvāhaṁ, bhikkhave, brahmuno ca ajjhesanaṁ viditvā attano ca patirūpaṁ yvāyaṁ dhammo mayā abhisambuddho tameva dhammaṁ sakkatvā garuṁ katvā upanissāya vihāsiṁ.
Then, knowing the request of Brahmā and what was suitable for myself, I honored and respected and relied on the same teaching to which I was awakened.

Yato ca kho, bhikkhave, saṅghopi mahattena samannāgato, atha me saṅghepi gāravo”ti.
And since the Saṅgha has also achieved greatness, I also respect the Saṅgha.”

Paṭhamaṁ.

22. Dutiyauruvelasutta
22. At Uruvelā (2nd)

“Ekamidāhaṁ, bhikkhave, samayaṁ uruvelāyaṁ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
“Mendicants, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Atha kho, bhikkhave, sambahulā brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā mayā saddhiṁ sammodiṁsu.
Then several old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life—came up to me, and exchanged greetings with me.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho, bhikkhave, te brāhmaṇā maṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side, and said to me:

‘sutaṁ netaṁ, bho gotama:
‘Master Gotama, we have heard this:

“na samaṇo gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetī”ti.
“The ascetic Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage

of life; nor does he rise in their presence or offer them a seat.”

Tayidaṁ, bho gotama, tatheva.
And this is indeed the case,

Na hi bhavaṁ gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho gotama, na sampannamevā’ti.
This is not appropriate, Master Gotama.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me,

‘nayime āyasmanto jānanti theraṁ vā therakaraṇe vā dhamme’ti.
‘These venerables don’t know what a senior is, or what qualities make you a senior.’

Vuddho cepi, bhikkhave, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā.
Mendicants, suppose you’re eighty, ninety, or a hundred years old.

So ca hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṁ vācaṁ bhāsitā akālena anapadesaṁ apariyantavatiṁ anatthasaṁhitaṁ.
But your speech is untimely, false, meaningless, and against the teaching or training. You say things at the wrong time which are worthless, unreasonable, rambling, and unbeneficial.

Atha kho so ‘bālo thero’tveva saṅkhaṁ gacchati.
Then you’ll be considered a ‘childish senior’.

Daharo cepi, bhikkhave, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā.
Now suppose you're a youth, young, black-haired, blessed with youth, in the prime of life.

So ca hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṁ vācaṁ bhāsitā kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
But your speech is timely, true, meaningful, and in line with the teaching and training. You say things at the right time which are valuable, reasonable, succinct, and beneficial.

Atha kho so 'paṇḍito thero'tveva saṅkhaṁ gacchati.
Then you'll be considered an 'astute senior'.

Cattārome, bhikkhave, therakaraṇā dhammā.
There are these four qualities that make a senior.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu
A mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased,

describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime kho, bhikkhave, cattāro therakaraṇā dhammāti.
These are the four qualities that make a senior.

Yo uddhatena cittena,
The creature with a restless mind

samphañca bahu bhāsati;
speaks a lot of nonsense.

Asamāhitasaṅkappo,
Their thoughts are unsettled,

asaddhammarato mago;
and they don't like the true teaching.

Ārā so thāvareyyamhā,
They're far from seniority, with their bad views

pāpadiṭṭhi anādaro.
and their lack of regard for others.

Yo ca sīlena sampanno,
But one accomplished in ethics,

sutavā paṭibhānavā;
learned and eloquent, that wise one

Saññato dhīro dhammesu,
is restrained when experiencing phenomena,

paññāyatthaṁ vipassati.
discerning the meaning with wisdom.

Pāragū sabbadhammānaṁ,
Gone beyond all things,

akhilo paṭibhānavā;
kind, eloquent,

Pahīnajātimaraṇo,
they've given up birth and death,

brahmacariyassa kevalī.
and have completed the spiritual journey.

Tamahaṁ vadāmi theroti,
That's who I call a senior,

yassa no santi āsavā;
who has no defilements.

Āsavānaṁ khayā bhikkhu,
With the ending of defilements, a mendicant

so theroti pavuccatī"ti.
is declared a 'senior'."

Dutiyaṁ.

23. Lokasutta
23. The World

“Loko, bhikkhave, tathāgatena abhisambuddho.
“Mendicants, the world has been understood by the Realized One;

Lokasmā tathāgato visaṁyutto.
and he is detached from the world.

Lokasamudayo, bhikkhave, tathāgatena abhisambuddho.
The origin of the world has been understood by the Realized One;

Lokasamudayo tathāgatassa pahīno.
and he has given up the origin of the world.

Lokanirodho, bhikkhave, tathāgatena abhisambuddho.
The cessation of the world has been understood by the Realized One;

Lokanirodho tathāgatassa sacchikato.
and he has realized the cessation of the world.

Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā.
The practice that leads to the cessation of the world has been understood by the Realized One;

Lokanirodhagāminī paṭipadā tathāgatassa bhāvitā.
and he has developed the practice that leads to the cessation of the world.

Yaṁ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ

pariyesitaṁ anuvicaritaṁ manasā, sabbaṁ taṁ tathāgatena abhisambuddhaṁ.
In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind, all that has been understood by the Realized One.

Tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

Yañca, bhikkhave, rattiṁ tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati yañca rattiṁ anupādisesāya nibbānadhātuyā parinibbāyati, yaṁ etasmiṁ antare bhāsati lapati niddisati sabbaṁ taṁ tatheva hoti, no aññathā.
From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—through the natural principle of extinguishment, without anything left over—everything he speaks, says, and expresses is real, not otherwise.

Tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

Yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī.
The Realized One does as he says, and says as he does.

Iti yathāvādī tathākārī, yathākārī tathāvādī.
Since this is so,

Tasmā ‘tathāgato’ti vuccati.
that’s why he’s called the ‘Realized One’.

Sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī.

In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power.

Tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

Sabbaṁ lokaṁ abhiññāya,
Directly knowing the whole world as it is,

sabbaṁ loke yathātathaṁ;
and everything in it,

Sabbaṁ lokaṁ visaṁyutto,
he is detached from the whole world,

sabbaloke anūpayo.
disengaged from the whole world.

Sa ve sabbābhibhū dhīro,
That wise one is the champion

sabbaganthappamocano;
who is released from all ties.

Phuṭṭha’ssa paramā santi,
He has reached ultimate peace:

nibbānaṁ akutobhayaṁ.
extinguishment, fearing nothing from any quarter.

Esa khīṇāsavo buddho,
He is the Buddha, with defilements ended,

anīgho chinnasaṁsayo;
untroubled, with doubts cut off.

Sabbakammakkhayaṁ patto,
He has attained the end of all karma,

vimutto upadhisaṅkhaye.
freed with the end of attachments.

Esa so bhagavā buddho,
That Blessed One is the Buddha,

esa sīho anuttaro;
he is the supreme lion,

Sadevakassa lokassa,
in all the world with its gods,

brahmacakkaṁ pavattayī.
he turns the holy wheel.

Iti devā manussā ca,
And so those gods and humans,

ye buddhaṁ saraṇaṁ gatā;
who have gone to the Buddha for refuge,

Saṅgamma taṁ namassanti,
come together and revere him,

mahantaṁ vītasāradaṁ.
the great one, rid of naivety:

Danto damayataṁ seṭṭho,
‘Tamed, he is the best of tamers,

santo samayataṁ isi;
peaceful, he is the hermit among the peaceful,

Mutto mocayataṁ aggo,
liberated, he is the foremost of liberators,

tiṇṇo tārayataṁ varo.
crossed over, he is the most excellent of guides across.’

Iti hetaṁ namassanti,

And so they revere him,

mahantaṁ vītasāradaṁ;
the great one, rid of naivety.

Sadevakasmiṁ lokasmiṁ,
In the world with its gods,

natthi me paṭipuggalo”ti.
he has no counterpart.”

Tatiyaṁ.

24. Kāḷakārāmasutta
24. At Kāḷaka's Monastery

Ekaṁ samayaṁ bhagavā sākete viharati kāḷakārāme.
At one time the Buddha was staying near Sāketa, in Kāḷaka's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca—
The Buddha said this:

Yaṁ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tamahaṁ jānāmi.
"In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind: that I know.

Yaṁ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya

sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tamahaṁ abbhaññāsiṁ.
In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind: that I have insight into.

Taṁ tathāgatassa viditaṁ, taṁ tathāgato na upaṭṭhāsi.
That has been known by a Realized One, but a Realized One is not subject to it.

Yaṁ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tamahaṁ na jānāmīti vadeyyaṁ, taṁ mamassa musā.
If I were to say that 'I do not know … the world with its gods', I would be lying.

Yaṁ, bhikkhave …pe… tamahaṁ jānāmi ca na ca jānāmīti vadeyyaṁ, tampassa tādisameva.
If I were to say that 'I both know and do not know … the world with its gods', that would be just the same.

Yaṁ, bhikkhave …pe… tamahaṁ neva jānāmi na na jānāmīti vadeyyaṁ, taṁ mamassa kali.
If I were to say that 'I neither know nor do not know … the world with its gods', that would be my fault.

Iti kho, bhikkhave, tathāgato daṭṭhā daṭṭhabbaṁ, diṭṭhaṁ na maññati, adiṭṭhaṁ na maññati, daṭṭhabbaṁ na maññati, daṭṭhāraṁ na maññati;
So a Realized One sees what is to be seen, but does not identify with what is seen, does not identify with what is unseen, does not identify with what is to be seen, and does not identify with a seer.

sutvā sotabbaṁ, sutaṁ na maññati, asutaṁ na maññati, sotabbaṁ na maññati, sotāraṁ na maññati;
He hears what is to be heard, but does not identify with what is heard, does not identify with what is unheard, does not identify with what is to be heard, and does not identify with a hearer.

mutvā motabbaṁ, mutaṁ na maññati, amutaṁ na maññati, motabbaṁ na maññati, motāraṁ na maññati;
He thinks what is to be thought, but does not identify with what is thought, does not identify with what is not thought, does not identify with what is to be thought, and does not identify with a thinker.

viññatvā viññātabbaṁ, viññātaṁ na maññati, aviññātaṁ na maññati, viññātabbaṁ na maññati, viññātāraṁ na maññati.
He knows what is to be known, but does not identify with what is known, does not identify with what is unknown, does not identify with what is to be known, and does not identify with a knower.

Iti kho, bhikkhave, tathāgato diṭṭhasutamutaviññātabbesu dhammesu tādīyeva tādī.
Since a Realized One is poised in the midst of things seen, heard, thought, and known, he is the poised one.

‘Tamhā ca pana tādimhā aññho tādī uttaritaro vā paṇītataro vā natthī’ti vadāmīti.
And I say that there is no better or finer poise than this.

Yaṁ kiñci diṭṭhaṁva sutaṁ mutaṁ vā,
The poised one does not take anything

Ajjhositaṁ saccamutaṁ paresaṁ;
seen, heard, or thought to be ultimately true or false.

Na tesu tādī sayasaṁvutesu,
But others get attached, thinking it’s the truth,

Saccaṁ musā vāpi paraṁ daheyya.
limited by their preconceptions.

Etañca sallaṁ paṭikacca disvā,
Since they've already seen this dart,

Ajjhositā yattha pajā visattā;
to which people are attached and cling,

Jānāmi passāmi tatheva etaṁ,
they say, 'I know, I see, that's how it is';

Ajjhositaṁ natthi tathāgatānan"ti.
the Realized Ones have no attachments."

Catutthaṁ.

25. Brahmacariyasutta
25. The Spiritual Life

“Nayidaṁ, bhikkhave, brahmacariyaṁ vussati janakuhanatthaṁ, na janalapanatthaṁ, na lābhasakkārasilokānisaṁsatthaṁ, na itivādappamokkhānisaṁsatthaṁ, na ‘iti maṁ jano jānātū’ti.
“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor for the benefit of winning debates, nor thinking, ‘So let people know about me!’

Atha kho idaṁ, bhikkhave, brahmacariyaṁ vussati saṁvaratthaṁ pahānatthaṁ virāgatthaṁ nirodhatthanti.
This spiritual life is lived for the sake of restraint, giving up, fading away, and cessation.

Saṁvaratthaṁ pahānatthaṁ,
The Buddha taught the spiritual life

brahmacariyaṁ anītihaṁ;
not because of tradition,

Adesayi so bhagavā,
but for the sake of restraint and giving up,

nibbānogadhagāminaṁ;
and because it culminates in extinguishment.

Esa maggo mahantehi,
This is the path followed by the great souls,

anuyāto mahesibhi.

the great hermits.

Ye ca taṁ paṭipajjanti,
Those who practice it

yathā buddhena desitaṁ;
as it was taught by the Buddha,

Dukkhassantaṁ karissanti,
doing the teacher's bidding,

satthusāsanakārino''ti.
make an end of suffering."

Pañcamaṁ.

26. Kuhasutta
26. Deceivers

“Ye te, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā.
“Mendicants, those mendicants who are deceivers, stubborn, flatterers, frauds, insolent, and scattered: they are no mendicants of mine.

Apagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā, na ca te imasmiṁ dhammavinaye vuddhiṁ viruḷhiṁ vepullaṁ āpajjanti.
They’ve left this teaching and training, and they don’t achieve growth, improvement, or maturity in this teaching and training.

Ye ca kho te, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā.
But those mendicants who are genuine, not flatterers, wise, amenable, and serene: they are mendicants of mine.

Anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā. Te ca imasmiṁ dhammavinaye vuddhiṁ viruḷhiṁ vepullaṁ āpajjantīti.
They haven’t left this teaching and training, and they achieve growth, improvement, or maturity in this teaching and training.

Kuhā thaddhā lapā siṅgī,
Those who are deceivers, stubborn, flatterers, and frauds,

unnaḷā asamāhitā;
insolent and scattered:

Na te dhamme virūhanti,
these don’t grow in the teaching

sammāsambuddhadesite.
that was taught by the perfected Buddha.

Nikkuhā nillapā dhīrā,
But those who are genuine, not flatterers, wise,

atthaddhā susamāhitā;
amenable, and serene:

Te ve dhamme virūhanti,
these do grow in the teaching

sammāsambuddhadesite”ti.
that was taught by the perfected Buddha.”

Chaṭṭhaṁ.

27. Santuṭṭhisutta
27. Contentment

“Cattārimāni, bhikkhave, appāni ca sulabhāni ca, tāni ca anavajjāni.
“Mendicants, these four trifles are easy to find and are blameless.

Katamāni cattāri?
What four?

Paṁsukūlaṁ, bhikkhave, cīvarānaṁ appañca sulabhañca, tañca anavajjaṁ.
Rag-robes …

Piṇḍiyālopo, bhikkhave, bhojanānaṁ appañca sulabhañca, tañca anavajjaṁ.
A lump of alms-food …

Rukkhamūlaṁ, bhikkhave, senāsanānaṁ appañca sulabhañca, tañca anavajjaṁ.
Lodgings at the root of a tree …

Pūtimuttaṁ, bhikkhave, bhesajjānaṁ appañca sulabhañca, tañca anavajjaṁ.
Fermented urine as medicine …

Imāni kho, bhikkhave, cattāri appāni ca sulabhāni ca, tāni ca anavajjāni.
These four trifles are easy to find and are blameless.

Yato kho, bhikkhave, bhikkhu appena ca tuṭṭho hoti sulabhena ca, idamassāhaṁ aññataraṁ sāmaññaṅganti vadāmīti.

When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say.

Anavajjena tuṭṭhassa,
When you're content with what's blameless,

appena sulabhena ca;
trifling, and easy to find,

Na senāsanamārabbha,
you don't get upset

cīvaraṁ pānabhojanaṁ;
about lodgings, robes,

Vighāto hoti cittassa,
food, and drink,

disā nappaṭihaññati.
and you're not obstructed anywhere.

Ye cassa dhammā akkhātā,
These qualities are said to be

sāmaññassānulomikā;
integral to the ascetic life.

Adhiggahitā tuṭṭhassa,
They're mastered by one who trains,

appamattassa sikkhato"ti.
content and diligent."

Sattamaṁ.

28. Ariyavaṁsasutta
28. The Noble Traditions

“Cattārome, bhikkhave, ariyavaṁsā aggaññā rattaññā vaṁsaññā porāṇā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.
“Mendicants, these four noble traditions are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṁ appatirūpaṁ āpajjati, aladdhā ca cīvaraṁ na paritassati, laddhā ca cīvaraṁ agadhito amucchito anajjhosanno ādīnavadassāvī nissaraṇapaññho paribhuñjati;
Firstly, a mendicant is content with any kind of robe, and praises such contentment. They don’t try to get hold of a robe in an improper way. They don’t get upset if they don’t get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṁseti, no paraṁ vambheti.
But they don’t glorify themselves or put others down on account of their contentment.

Yo hi tattha dakkho analaso sampajāno patissato, ayaṁ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṁse ṭhito.
A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Puna caparaṁ, bhikkhave, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṁ appatirūpaṁ āpajjati, aladdhā ca piṇḍapātaṁ na paritassati, laddhā ca piṇḍapātaṁ agadhito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati;
Furthermore, a mendicant is content with any kind of alms-food …

tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkaṁseti, no paraṁ vambheti.

Yo hi tattha dakkho analaso sampajāno patissato, ayaṁ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṁse ṭhito.

Puna caparaṁ, bhikkhave, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṁ appatirūpaṁ āpajjati, aladdhā ca senāsanaṁ na paritassati, laddhā ca senāsanaṁ agadhito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati;
Furthermore, a mendicant is content with any kind of lodgings …

tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkaṁseti, no paraṁ vambheti.

Yo hi tattha dakkho analaso sampajāno patissato, ayaṁ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṁse ṭhito.

Puna caparaṁ, bhikkhave, bhikkhu bhāvanārāmo hoti bhāvanārato, pahānārāmo hoti pahānarato;
Furthermore, a mendicant enjoys meditation and loves to meditate. They enjoy giving up and love to give up.

tāya ca pana bhāvanārāmatāya bhāvanāratiyā pahānārāmatāya pahānaratiyā nevattānukkaṁseti, no paraṁ vambheti.
But they don't glorify themselves or put down others on account of their love for meditation and giving up.

Yo hi tattha dakkho analaso sampajāno patissato, ayaṁ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṁse ṭhito.
A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

Ime kho, bhikkhave, cattāro ariyavaṁsā aggaññā rattaññā vaṁsaññā porāṇā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.
These four noble traditions are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Imehi ca pana, bhikkhave, catūhi ariyavaṁsehi samannāgato bhikkhu puratthimāya cepi disāya viharati sveva aratiṁ sahati, na taṁ arati sahati;
When a mendicant has these four noble traditions, if they live in the east they prevail over discontent, and discontent doesn't prevail over them.

pacchimāya cepi disāya viharati sveva aratiṁ sahati, na taṁ arati sahati;
If they live in the west …

uttarāya cepi disāya viharati sveva aratiṁ sahati, na taṁ arati sahati;
the north …

dakkhiṇāya cepi disāya viharati sveva aratiṁ sahati, na taṁ arati sahati.
the south, they prevail over discontent, and discontent doesn't prevail over them.

Taṁ kissa hetu?
Why is that?

Aratiratisaho hi, bhikkhave, dhīroti.
Because a wise one prevails over desire and discontent.

Nārati sahati dhīraṁ,
Dissatisfaction doesn't prevail over a wise one;

nārati dhīraṁ sahati;
for the wise one is not beaten by discontent.

Dhīrova aratiṁ sahati,
A wise one prevails over discontent,

dhīro hi aratissaho.
for the wise one is a beater of discontent.

Sabbakammavihāyīnaṁ,
Who can hold back the dispeller,

panuṇṇaṁ ko nivāraye;
who's thrown away all karma?

Nekkhaṁ jambonadasseva,
Like a pendant of river gold,

ko taṁ ninditumarahati;
who is worthy to criticize them?

Devāpi naṁ pasaṁsanti,
Even the gods praise them,

brahmunāpi pasaṁsito"ti.
and by Brahmā, too, they're praised."

Aṭṭhamaṁ.

29. Dhammapadasutta
29. Basic Principles

“Cattārimāni, bhikkhave, dhammapadāni aggaññāni rattaññāni vaṁsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi.
“Mendicants, these four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them.

Katamāni cattāri?
What four?

Anabhijjhā, bhikkhave, dhammapadaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkīyati na saṅkīyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.
Contentment, good will, right mindfulness, and right immersion.

Abyāpādo, bhikkhave, dhammapadaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkīyati na saṅkīyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.

Sammāsati, bhikkhave, dhammapadaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkīyati na saṅkīyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.

Sammāsamādhi, bhikkhave, dhammapadaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkīyati na saṅkīyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.

Imāni kho, bhikkhave, cattāri dhammapadāni aggaññāni rattaññāni vaṁsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhīti.
These four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Anabhijjhālu vihareyya,
You should live with contentment,

abyāpannena cetasā;
and a heart of good will,

Sato ekaggacittassa,
mindful, with unified mind,

ajjhattaṁ susamāhito"ti.
serene within."

Navamaṁ.

30. Paribbājakasutta
30. Wanderers

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā sippinikātīre paribbājakārāme paṭivasanti, seyyathidaṁ annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā.
Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena sippinikātīraṁ paribbājakārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā te paribbājake etadavoca:
Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the banks of the Sappinī river, He sat down on the seat spread out, and said to the wanderers:

"Cattārimāni, paribbājakā, dhammapadāni aggaññāni rattaññāni vaṁsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi.
"Wanderers, these four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been

since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Katamāni cattāri?
What four?

Anabhijjhā, paribbājakā, dhammapadaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkīyati na saṅkīyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.
Contentment …

Abyāpādo, paribbājakā, dhammapadaṁ …pe… sammāsati, paribbājakā, dhammapadaṁ …pe… sammāsamādhi, paribbājakā, dhammapadaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkīyati na saṅkīyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.
Good will … Right mindfulness … Right immersion …

Imāni kho, paribbājakā, cattāri dhammapadāni aggaññāni rattaññāni vaṁsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi.
These four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Yo kho, paribbājakā, evaṁ vadeyya:
Wanderers, if someone should say:

'ahametaṁ anabhijjhaṁ dhammapadaṁ paccakkhāya abhijjhāluṁ kāmesu tibbasārāgaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessāmī'ti, tamahaṁ tattha evaṁ vadeyyaṁ:
'I'll reject this basic principle of contentment, and describe a true ascetic or brahmin who covets sensual pleasures with acute lust.' Then I'd say to them:

'etu vadatu byāharatu passāmissānubhāvan'ti.

‘Let them come, speak, and discuss. We’ll see how powerful they are.’

So vata, paribbājakā, anabhijjhaṁ dhammapadaṁ paccakkhāya abhijjhāluṁ kāmesu tibbasārāgaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessatīti netaṁ ṭhānaṁ vijjati.
It’s simply impossible to reject this basic principle of contentment, and point out a true ascetic or brahmin who covets sensual pleasures with acute lust.

Yo kho, paribbājakā, evaṁ vadeyya:
If someone should say:

‘ahametaṁ abyāpādaṁ dhammapadaṁ paccakkhāya byāpannacittaṁ paduṭṭhamanasaṅkappaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessāmī’ti, tamahaṁ tattha evaṁ vadeyyaṁ:
‘I’ll reject this basic principle of good will, and describe a true ascetic or brahmin who has ill will and malicious intent.’ Then I’d say to them:

‘etu vadatu byāharatu passāmissānubhāvan’ti.
‘Let them come, speak, and discuss. We’ll see how powerful they are.’

So vata, paribbājakā, abyāpādaṁ dhammapadaṁ paccakkhāya byāpannacittaṁ paduṭṭhamanasaṅkappaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessatīti netaṁ ṭhānaṁ vijjati.
It’s simply impossible to reject this basic principle of good will, and point out a true ascetic or brahmin who has ill will and malicious intent.

Yo kho, paribbājakā, evaṁ vadeyya:
If someone should say:

‘ahametaṁ sammāsatiṁ dhammapadaṁ paccakkhāya muṭṭhassatiṁ asampajānaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessāmī’ti, tamahaṁ tattha evaṁ vadeyyaṁ:

‘I’ll reject this basic principle of right mindfulness, and describe a true ascetic or brahmin who is unmindful, with no situational awareness.’ Then I’d say to them:

‘etu vadatu byāharatu passāmissānubhāvan’ti.
‘Let them come, speak, and discuss. We’ll see how powerful they are.’

So vata, paribbājakā, sammāsatiṁ dhammapadaṁ paccakkhāya muṭṭhassatiṁ asampajānaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessatīti netaṁ ṭhānaṁ vijjati.
It’s simply impossible to reject this basic principle of right mindfulness, and point out a true ascetic or brahmin who is unmindful, with no situational awareness.

Yo kho, paribbājakā, evaṁ vadeyya:
If someone should say:

‘ahametaṁ sammāsamādhiṁ dhammapadaṁ paccakkhāya asamāhitaṁ vibbhantacittaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessāmī’ti, tamahaṁ tattha evaṁ vadeyyaṁ:
‘I’ll reject this basic principle of right immersion, and describe a true ascetic or brahmin who is scattered, with straying mind.’ Then I’d say to them:

‘etu vadatu byāharatu passāmissānubhāvan’ti.
‘Let them come, speak, and discuss. We’ll see how powerful they are.’

So vata, paribbājakā, sammāsamādhiṁ dhammapadaṁ paccakkhāya asamāhitaṁ vibbhantacittaṁ samaṇaṁ vā brāhmaṇaṁ vā paññāpessatīti netaṁ ṭhānaṁ vijjati.
It’s simply impossible to reject this basic principle of right immersion, and point out a true ascetic or brahmin who is scattered, with straying mind.

Yo kho, paribbājakā, imāni cattāri dhammapadāni garahitabbaṁ paṭikkositabbaṁ maññeyya, tassa diṭṭheva dhamme cattāro

sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.
If anyone imagines they can criticize and reject these four basic principles, they deserve rebuke and criticism on four legitimate grounds in the present life.

Katame cattāro?
What four?

Anabhijjhañce bhavaṁ dhammapadaṁ garahati paṭikkosati, ye ca hi abhijjhālū kāmesu tibbasārāgā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṁsā.
If you reject the basic principle of contentment, then you must honor and praise those ascetics and brahmins who covet sensual pleasures with acute lust.

Abyāpādañce bhavaṁ dhammapadaṁ garahati paṭikkosati, ye ca hi byāpannacittā paduṭṭhamanasaṅkappā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṁsā.
If you reject the basic principle of good will, you must honor and praise those ascetics and brahmins who have ill will and malicious intent.

Sammāsatiñce bhavaṁ dhammapadaṁ garahati paṭikkosati, ye ca hi muṭṭhassatī asampajānā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṁsā.
If you reject the basic principle of right mindfulness, then you must honor and praise those ascetics and brahmins who are unmindful, with no situational awareness.

Sammāsamādhiñce bhavaṁ dhammapadaṁ garahati paṭikkosati, ye ca hi asamāhitā vibbhantacittā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṁsā.
If you reject the basic principle of right immersion, you must honor and praise those ascetics and brahmins who are scattered, with straying minds.

Yo kho, paribbājakā, imāni cattāri dhammapadāni garahitabbaṁ paṭikkositabbaṁ maññeyya, tassa diṭṭheva dhamme ime cattāro sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.
If anyone imagines they can criticize and reject these four basic principles, they deserve rebuke and criticism on four legitimate grounds in the present life.

Yepi te paribbājakā ahesuṁ ukkalā vassabhaññā ahetukavādā akiriyavādā natthikavādā, tepi imāni cattāri dhammapadāni na garahitabbaṁ na paṭikkositabbaṁ amaññiṁsu.
Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these four basic principles should be criticized or rejected.

Taṁ kissa hetu?
Why is that?

Nindābyārosanaupārambhabhayāti.
For fear of being blamed, criticized, and faulted.

Abyāpanno sadā sato,
One who has good will, ever mindful,

ajjhattaṁ susamāhito;
serene within,

Abhijjhāvinaye sikkhaṁ,
training to remove desire,

appamattoti vuccatī"ti.
is called 'a diligent one'."

Dasamaṁ.

Uruvelavaggo tatiyo.

Tassuddānaṁ

Dve uruvelā loko kāḷako,
Brahmacariyena pañcamaṁ;
Kuhaṁ santuṭṭhi vaṁso ca,
Dhammapadaṁ paribbājakena cāti.

31. Cakkasutta
31. Situations

“Cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṁ devamanussānaṁ catucakkaṁ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṁ vepullattaṁ pāpuṇanti bhogesu.
“Mendicants, there are these four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

Katamāni cattāri?
What four?

Patirūpadesavāso, sappurisāvassayo, attasammāpaṇidhi, pubbe ca katapuññatā—
Living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

Imāni kho, bhikkhave, cattāri cakkāni, yehi samannāgatānaṁ devamanussānaṁ catucakkaṁ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṁ vepullattaṁ pāpuṇanti bhogesūti.
These are the four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

Patirūpe vase dese,
When a person lives in a suitable region,

ariyamittakaro siyā;

making friends with noble ones,

Sammāpaṇidhisampanno,
possessing right resolve,

pubbe puññakato naro;
and having merit from the past,

Dhaññaṁ dhanaṁ yaso kitti,
grain, riches, fame, reputation,

sukhañcetaṁdhivattatī”ti.
and happiness come to them.”

Paṭhamaṁ.

32. Saṅgahasutta
32. Inclusion

“Cattārimāni, bhikkhave, saṅgahavatthūni.
“Mendicants, there are these four ways of being inclusive.

Katamāni cattāri?
What four?

Dānaṁ, peyyavajjaṁ, atthacariyā, samānattatā—
Giving, kindly words, taking care, and equality.

Imāni kho, bhikkhave, cattāri saṅgahavatthūnīti.
These are the four ways of being inclusive.

Dānañca peyyavajjañca,
Giving and kindly words,

atthacariyā ca yā idha;
taking care here,

Samānattatā ca dhammesu,
and equality in worldly conditions,

tattha tattha yathārahaṁ;
in each case as they deserve.

Ete kho saṅgahā loke,
These ways of being inclusive in the world

rathassāṇīva yāyato.
are like a moving chariot’s linchpin.

Ete ca saṅgahā nāssu,
If there were no such ways of being inclusive,

na mātā puttakāraṇā;
neither mother nor father

Labhetha mānaṁ pūjaṁ vā,
would be respected and honored

pitā vā puttakāraṇā.
for what they've done for their children.

Yasmā ca saṅgahā ete,
But since these ways of being inclusive do exist,

samavekkhanti paṇḍitā;
the astute do regard them well,

Tasmā mahattaṁ papponti,
so they achieve greatness

pāsaṁsā ca bhavanti te"ti.
and are praised."

Dutiyaṁ.

33. Sīhasutta
33. The Lion

“Sīho, bhikkhave, migarājā sāyanhasamayaṁ āsayā nikkhamati.
“Mendicants, towards evening the lion, king of beasts, emerges from his den,

Āsayā nikkhamitvā vijambhati.
yawns,

Vijambhitvā samantā catuddisā anuviloketi.
looks all around the four directions,

Samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadati.
and roars his lion’s roar three times.

Tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkamati.
Then he sets out on the hunt.

Ye kho pana te, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṁ suṇanti, te yebhuyyena bhayaṁ saṁvegaṁ santāsaṁ āpajjanti.
And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror.

Bilaṁ bilāsayā pavisanti, dakaṁ dakāsayā pavisanti, vanaṁ vanāsayā pavisanti, ākāsaṁ pakkhino bhajanti.
They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air.

Yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu daḷhehi varattehi bandhanehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṁ cajamānā yena vā tena vā palāyanti.

Even the royal elephants, bound with strong harnesses in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there.

Evaṁ mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṁ pāṇānaṁ, evaṁ mahesakkho evaṁ mahānubhāvo.
That's how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

Evamevaṁ kho, bhikkhave, yadā tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā, so dhammaṁ deseti:
In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma:

'iti sakkāyo, iti sakkāyasamudayo, iti sakkāyanirodho, iti sakkāyanirodhagāminī paṭipadā'ti.
'Such is identity, such is the origin of identity, such is the cessation of identity, such is the practice that leads to the cessation of identity.'

Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dhammadesanaṁ sutvā yebhuyyena bhayaṁ saṁvegaṁ santāsaṁ āpajjanti:
Now, there are gods who are long-lived, beautiful, and very happy, lasting long in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror.

'aniccā vata kira, bho, mayaṁ samānā niccamhāti amaññimha;
'Oh no! It turns out we're impermanent, though we thought we were permanent!

addhuvā vata kira, bho, mayaṁ samānā dhuvamhāti amaññimha;
It turns out we don't last, though we thought we were everlasting!

asassatā vata kira, bho, mayaṁ samānā sassatamhāti amaññimha.
It turns out we're transient, though we thought we were eternal!

Mayaṁ kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā'ti.
It turns out that we're impermanent, not lasting, transient, and included within identity.'

Evaṁ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṁ mahesakkho evaṁ mahānubhāvoti.
That's how powerful is the Realized One in the world with its gods, how illustrious and mighty.

Yadā buddho abhiññāya,
The Buddha, the teacher without a peer

dhammacakkaṁ pavattayī;
in all the world with its gods,

Sadevakassa lokassa,
rolls forth the Wheel of Dhamma

satthā appaṭipuggalo.
from his own insight:

Sakkāyañca nirodhañca,
identity, its cessation,

sakkāyassa ca sambhavaṁ;
the origin of identity,

Ariyañcaṭṭhaṅgikaṁ maggaṁ,
and the noble eightfold path

dukkhūpasamagāminaṁ.
that leads to the stilling of suffering.

Yepi dīghāyukā devā,
And then the long-lived gods,

vaṇṇavanto yasassino;
so beautiful and famous,

Bhītā santāsamāpāduṁ,
are afraid and full of terror,

sīhassevitare migā.
like the other beasts when they hear a lion.

Avītivattā sakkāyaṁ,
‘We haven’t transcended identity!

aniccā kira bho mayaṁ;
It turns out we’re impermanent!’

Sutvā arahato vākyaṁ,
So they say when they hear the word

vippamuttassa tādino”ti.
of the perfected one, free and poised.”

Tatiyaṁ.

34. Aggappasādasutta
34. The Best Kinds of Confidence

“Cattārome, bhikkhave, aggappasādā.
“Mendicants, these four kinds of confidence are the best.

Katame cattāro?
What four?

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho.
The Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

Ye, bhikkhave, buddhe pasannā, agge te pasannā.
Those who have confidence in the Buddha have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṁ aggamakkhāyati.
The noble eightfold path is said to be the best of all conditioned things.

Ye, bhikkhave, ariye aṭṭhaṅgike magge pasannā, agge te pasannā.

Those who have confidence in the noble eightfold path have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṁ aggamakkhāyati, yadidaṁ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānaṁ.
Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the abolishing of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment.

Ye, bhikkhave, virāge dhamme pasannā, agge te pasannā.
Those who have confidence in the teaching of fading away have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Yāvatā, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesaṁ aggamakkhāyati, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
The Saṅgha of the Realized One’s disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Ye, bhikkhave, saṅghe pasannā, agge te pasannā.
Those who have confidence in the Saṅgha have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Ime kho, bhikkhave, cattāro aggappasādāti.
These are the four best kinds of confidence.

Aggato ve pasannānaṁ,
For those who, knowing the best teaching,

aggaṁ dhammaṁ vijānataṁ;
base their confidence on the best—

Agge buddhe pasannānaṁ,
confident in the best Awakened One,

dakkhiṇeyye anuttare.
supremely worthy of a religious donation;

Agge dhamme pasannānaṁ,
confident in the best teaching,

virāgūpasame sukhe;
the bliss of fading and stilling;

Agge saṅghe pasannānaṁ,
confident in the best Saṅgha,

puññakkhette anuttare.
the supreme field of merit—

Aggasmiṁ dānaṁ dadataṁ,
giving gifts to the best,

aggaṁ puññaṁ pavaḍḍhati;
the best of merit grows:

Aggaṁ āyu ca vaṇṇo ca,
the best lifespan, beauty,

yaso kitti sukhaṁ balaṁ.

fame, reputation, happiness, and strength.

Aggassa dātā medhāvī,
An intelligent person gives to the best,

aggadhammasamāhito;
settled on the best teaching.

Devabhūto manusso vā,
When they become a god or human,

aggappatto pamodatī”ti.
they rejoice at reaching the best.”

Catutthaṁ.

35. Vassakārasutta
35. With Vassakāra

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Catūhi kho mayaṁ, bho gotama, dhammehi samannāgataṁ mahāpaññaṁ mahāpurisaṁ paññāpema.
"Master Gotama, when someone has four qualities we describe him as a great man with great wisdom.

Katamehi catūhi?
What four?

Idha, bho gotama, bahussuto hoti tassa tasseva sutajātassa
They are very learned in diverse fields of learning.

tassa tasseva kho pana bhāsitassa atthaṁ jānāti: ‘ayaṁ imassa bhāsitassa attho, ayaṁ imassa bhāsitassa attho’ti.
They understand the meaning of diverse statements, saying: ‘This is what that statement means; that is what this statement means.’

Satimā kho pana hoti cirakatampi cirabhāsitampi saritā anussaritā
They are mindful, able to remember and recollect what was said and done long ago.

yāni kho pana tāni gahaṭṭhakāni kiṅkaraṇīyāni, tattha dakkho hoti analaso, tatrupāyāya vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ.
They are deft and tireless in household duties, understanding how to go about things in order to complete and organize the work.

Imehi kho mayaṁ, bho gotama, catūhi dhammehi samannāgataṁ mahāpaññaṁ mahāpurisaṁ paññāpema.
When someone has these four qualities we describe him as a great man with great wisdom.

Sace me, bho gotama, anumoditabbaṁ anumodatu me bhavaṁ gotamo;
If Master Gotama agrees with me, please say so.

sace pana me, bho gotama, paṭikkositabbaṁ paṭikkosatu me bhavaṁ gotamo”ti.
If he disagrees, please say so.”

“Neva kho tyāhaṁ, brāhmaṇa, anumodāmi na paṭikkosāmi.
“Brahmin, I neither agree nor disagree with you,

Catūhi kho ahaṁ, brāhmaṇa, dhammehi samannāgataṁ mahāpaññaṁ mahāpurisaṁ paññāpemi.
but when someone has four qualities I describe him as a great man with great wisdom.

Katamehi catūhi?
What four?

Idha, brāhmaṇa, bahujanahitāya paṭipanno hoti bahujanasukhāya;
It's when someone practices for the welfare and happiness of the people.

bahu'ssa janatā ariye ñāye patiṭṭhāpitā, yadidaṁ kalyāṇadhammatā kusaladhammatā.
They've established many people in the noble method, that is, the principles of goodness and skillfulness.

So yaṁ vitakkaṁ ākaṅkhati vitakketuṁ taṁ vitakkaṁ vitakketi, yaṁ vitakkaṁ nākaṅkhati vitakketuṁ na taṁ vitakkaṁ vitakketi;
They think what they want to think, and don't think what they don't want to think.

yaṁ saṅkappaṁ ākaṅkhati saṅkappetuṁ taṁ saṅkappaṁ saṅkappeti, yaṁ saṅkappaṁ nākaṅkhati saṅkappetuṁ na taṁ saṅkappaṁ saṅkappeti.
They consider what they want to consider, and don't consider what they don't want to consider.

Iti cetovasippatto hoti vitakkapathe.
Thus they have achieved mental mastery of the paths of thought.

Catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja

viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Neva kho tyāhaṁ, brāhmaṇa, anumodāmi na pana paṭikkosāmi.
Brahmin, I neither agree nor disagree with you,

Imehi kho ahaṁ, brāhmaṇa, catūhi dhammehi samannāgataṁ mahāpaññaṁ mahāpurisaṁ paññāpemī”ti.
but when someone has these four qualities I describe him as a great man with great wisdom.”

“Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
“It’s incredible, Master Gotama, it’s amazing!

Yāva subhāsitañcidaṁ bhotā gotamena.
How well said this was by Master Gotama!

Imehi ca mayaṁ, bho gotama, catūhi dhammehi samannāgataṁ bhavantaṁ gotamaṁ dhārema;
And we will remember Master Gotama as someone who has these four qualities.

bhavañhi gotamo bahujanahitāya paṭipanno bahujanasukhāya;
For Master Gotama practices for the welfare and happiness of the people …

bahu te janatā ariye ñāye patiṭṭhāpitā, yadidaṁ kalyāṇadhammatā kusaladhammatā.

Bhavañhi gotamo yaṁ vitakkaṁ ākaṅkhati vitakketuṁ taṁ vitakkaṁ vitakketi, yaṁ vitakkaṁ nākaṅkhati vitakketuṁ na taṁ vitakkaṁ vitakketi, yaṁ saṅkappaṁ ākaṅkhati saṅkappetuṁ taṁ saṅkappaṁ saṅkappeti, yaṁ saṅkappaṁ nākaṅkhati saṅkappetuṁ na taṁ saṅkappaṁ saṅkappeti.

Bhavañhi gotamo cetovasippatto vitakkapathe.

Master Gotama has achieved mental mastery of the paths of thought.

Bhavañhi gotamo catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī.
Master Gotama gets the four absorptions … when he wants, without trouble or difficulty.

Bhavañhi gotamo āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
Master Gotama has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements.”

“Addhā kho tyāhaṁ, brāhmaṇa, āsajja upanīya vācā bhāsitā.
“Your words are clearly invasive and intrusive, brahmin.

Api ca tyāhaṁ byākarissāmi:
Nevertheless, I will answer you.

‘ahañhi, brāhmaṇa, bahujanahitāya paṭipanno bahujanasukhāya;
For I do practice for the welfare and happiness of the people …

bahu me janatā ariye ñāye patiṭṭhāpitā, yadidaṁ kalyāṇadhammatā kusaladhammatā.

Ahañhi, brāhmaṇa, yaṁ vitakkaṁ ākaṅkhāmi vitakketuṁ taṁ vitakkaṁ vitakkemi, yaṁ vitakkaṁ nākaṅkhāmi vitakketuṁ na taṁ vitakkaṁ vitakkemi, yaṁ saṅkappaṁ ākaṅkhāmi saṅkappetuṁ taṁ saṅkappaṁ saṅkappemi, yaṁ saṅkappaṁ nākaṅkhāmi saṅkappetuṁ na taṁ saṅkappaṁ saṅkappemi.

Ahañhi, brāhmaṇa, cetovasippatto vitakkapathe.
I have achieved mental mastery of the paths of thought.

Ahañhi, brāhmaṇa, catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī

akasiralābhī.
I do get the four absorptions … when I want, without trouble or difficulty.

Ahañhi, brāhmaṇa, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmī'ti.
I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

Yo vedi sabbasattānaṁ,
He discovered release from the snare of death

maccupāsappamocanaṁ;
for all beings,

Hitaṁ devamanussānaṁ,
and explained the method of the teaching

ñāyaṁ dhammaṁ pakāsayi;
for the welfare of gods and humans.

Yaṁ ve disvā ca sutvā ca,
When they see him or hear him,

pasīdanti bahū janā.
many people become confident.

Maggāmaggassa kusalo,
He is skilled in the variety of paths,

Katakicco anāsavo;
he has completed the task and is free of defilements.

Buddho antimasārīro,
The Buddha, bearing his final body,

Mahāpañño mahāpurisoti vuccatī"ti.
is called 'a great man, of great wisdom'."

Pañcamaṁ.

36. Doṇasutta
36. Doṇa

Ekaṁ samayaṁ bhagavā antarā ca ukkaṭṭhaṁ antarā ca setabyaṁ addhānamaggappaṭipanno hoti.
At one time the Buddha was traveling along the road between Ukkaṭṭhā and Setabya,

Doṇopi sudaṁ brāhmaṇo antarā ca ukkaṭṭhaṁ antarā ca setabyaṁ addhānamaggappaṭipanno hoti.
as was the brahmin Doṇa.

Addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni;
Doṇa saw that the Buddha's footprints had thousand-spoked wheels, with rims and hubs, complete in every detail.

disvānassa etadahosi:
It occurred to him,

"acchariyaṁ vata bho, abbhutaṁ vata bho.
"It's incredible, it's amazing!

Na vatimāni manussabhūtassa padāni bhavissantī"ti.
Surely these couldn't be the footprints of a human being?"

Atha kho bhagavā maggā okkamma aññatarasmiṁ rukkhamūle nisīdi pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
The Buddha had left the road and sat at the root of a tree cross-legged, with his body straight and his mindfulness established right there.

Atha kho doṇo brāhmaṇo bhagavato padāni anugacchanto addasa bhagavantaṁ aññatarasmiṁ rukkhamūle nisinnaṁ pāsādikaṁ pasādanīyaṁ santindriyaṁ santamānasaṁ uttamadamathasamathamanuppattaṁ dantaṁ guttaṁ saṁyatindriyaṁ nāgaṁ.
Then Doṇa, following the Buddha's footprints, saw him sitting at the tree root—impressive and inspiring, with peaceful faculties and mind, attained to the highest taming and serenity, like an elephant with tamed, guarded, and controlled faculties.

Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
He went up to the Buddha and said to him:

"Devo no bhavaṁ bhavissatī"ti?
"Sir, might you be a god?"

"Na kho ahaṁ, brāhmaṇa, devo bhavissāmī"ti.
"I will not be a god, brahmin."

"Gandhabbo no bhavaṁ bhavissatī"ti?
"Might you be a fairy?"

"Na kho ahaṁ, brāhmaṇa, gandhabbo bhavissāmī"ti.
"I will not be a fairy."

"Yakkho no bhavaṁ bhavissatī"ti?
"Might you be a native spirit?"

"Na kho ahaṁ, brāhmaṇa, yakkho bhavissāmī"ti.
"I will not be a native spirit."

"Manusso no bhavaṁ bhavissatī"ti?

“Might you be a human?”

“Na kho ahaṁ, brāhmaṇa, manusso bhavissāmī”ti.
“I will not be a human.”

“‘Devo no bhavaṁ bhavissatī’ti, iti puṭṭho samāno:
“When asked whether you might be a god, fairy, native spirit, or human,

‘na kho ahaṁ, brāhmaṇa, devo bhavissāmī’ti vadesi.
you answer that you will not be any of these.

‘Gandhabbo no bhavaṁ bhavissatī’ti, iti puṭṭho samāno:

‘na kho ahaṁ, brāhmaṇa, gandhabbo bhavissāmī’ti vadesi.

‘Yakkho no bhavaṁ bhavissatī’ti, iti puṭṭho samāno:

‘na kho ahaṁ, brāhmaṇa, yakkho bhavissāmī’ti vadesi.

‘Manusso no bhavaṁ bhavissatī’ti, iti puṭṭho samāno:

‘na kho ahaṁ, brāhmaṇa, manusso bhavissāmī’ti vadesi.

Atha ko carahi bhavaṁ bhavissatī”ti?
What then might you be?”

“Yesaṁ kho ahaṁ, brāhmaṇa, āsavānaṁ appahīnattā devo bhaveyyaṁ, te me āsavā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
“Brahmin, if I had not given up defilements I might have become a god … a fairy … a native spirit … or a human. But I have given up those defilements, cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Yesaṁ kho ahaṁ, brāhmaṇa, āsavānaṁ appahīnattā gandhabbo bhaveyyaṁ … yakkho bhaveyyaṁ … manusso bhaveyyaṁ, te me āsavā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

Seyyathāpi, brāhmaṇa, uppalaṁ vā padumaṁ vā puṇḍarīkaṁ vā udake jātaṁ udake saṁvaḍḍhaṁ udakā accuggamma tiṭṭhati anupalittaṁ udakena;
Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.

evamevaṁ kho ahaṁ, brāhmaṇa, loke jāto loke saṁvaḍḍho lokaṁ abhibhuyya viharāmi anupalitto lokena.
In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.

Buddhoti maṁ, brāhmaṇa, dhārehīti.
Remember me, brahmin, as a Buddha.

Yena devūpapatyassa,
I could have been reborn as a god,

gandhabbo vā vihaṅgamo;
or as a fairy flying through the sky.

Yakkhattaṁ yena gaccheyyaṁ,
I could have become a native spirit,

manussattañca abbaje;
or returned as a human.

Te mayhaṁ āsavā khīṇā,
But the defilements that could bring about these rebirths

viddhastā vinaḷīkatā.
I've ended, smashed, and gutted.

Puṇḍarīkaṁ yathā vaggu,
Like a graceful lotus,

Toyena nupalippati;
to which water does not cling,

Nupalippāmi lokena,
the world doesn’t cling to me,

Tasmā buddhosmi brāhmaṇā”ti.
and so, brahmin, I am a Buddha.”

Chaṭṭhaṁ.

37. Aparihāniyasutta
37. Non-decline

“Catūhi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo parihānāya nibbānasseva santike.
“Mendicants, a mendicant who has four qualities can’t decline, and is close to extinguishment.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṁ anuyutto hoti.
A mendicant is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness.

Kathañca, bhikkhave, bhikkhu sīlasampanno hoti?
And how is a mendicant accomplished in ethics?

Idha, bhikkhave, bhikkhu sīlavā hoti pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Evaṁ kho, bhikkhave, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics.

Kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?
And how does a mendicant guard the sense doors?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

Sotena saddaṁ sutvā …
Hearing a sound with their ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with their nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
Knowing a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of mind, and achieving restraint over it.

Evaṁ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.
That's how a mendicant guards the sense doors.

Kathañca, bhikkhave, bhikkhu bhojane mattaññū hoti?
And how does a mendicant eat in moderation?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṁ āhāreti:
It's when a mendicant reflects properly on the food that they eat:

'neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā'ti.
'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Evaṁ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.
That's how a mendicant eats in moderation.

Kathañca, bhikkhave, bhikkhu jāgariyaṁ anuyutto hoti?
And how is a mendicant dedicated to wakefulness?

Idha, bhikkhave, bhikkhu divasaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti;
It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamaṁ yāmaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti;
In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyaṁ kappeti, pāde pādaṁ accādhāya, sato sampajāno uṭṭhānasaññaṁ manasi karitvā;
In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimaṁ yāmaṁ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṁ kho, bhikkhave, bhikkhu jāgariyaṁ anuyutto hoti.
This is how a mendicant is dedicated to wakefulness.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu abhabbo parihānāya, nibbānasseva santiketi.
A mendicant who has these four qualities can't decline, and has drawn near to extinguishment.

Sīle patiṭṭhito bhikkhu,
Established in ethics,

indriyesu ca saṁvuto;
restrained in the sense faculties,

Bhojanamhi ca mattaññū,
eating in moderation,

jāgariyaṁ anuyuñjati.
and dedicated to wakefulness;

Evaṁ vihārī ātāpī,
a mendicant lives like this, with keen energy,

ahorattamatandito;
tireless all night and day,

Bhāvayaṁ kusalaṁ dhammaṁ,
developing skillful qualities,

yogakkhemassa pattiyā.
for the sake of finding sanctuary.

Appamādarato bhikkhu,
A mendicant who loves to be diligent,

pamāde bhayadassi vā;
seeing fear in negligence,

Abhabbo parihānāya,
can’t decline,

nibbānasseva santike”ti.
and has drawn near to extinguishment.”

Sattamaṁ.

38. Patilīnasutta
38. Withdrawn

“Panuṇṇapaccekasacco, bhikkhave, bhikkhu ‘samavayasaṭṭhesano passaddhakāyasaṅkhāro patilīno’ti vuccati.
“Mendicants, a mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be ‘withdrawn’.

Kathañca, bhikkhave, bhikkhu panuṇṇapaccekasacco hoti?
And how has a mendicant eliminated idiosyncratic interpretations of the truth?

Idha, bhikkhave, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṁ puthupaccekasaccāni, seyyathidaṁ—
Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example:

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā;
the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

sabbāni tāni nuṇṇāni honti panuṇṇāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.
A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

Evaṁ kho, bhikkhave, bhikkhu panuṇṇapaccekasacco hoti.
That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

Kathañca, bhikkhave, bhikkhu samavayasaṭṭhesano hoti?
And how has a mendicant totally given up searching?

Idha, bhikkhave, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.
It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.

Evaṁ kho, bhikkhave, bhikkhu samavayasaṭṭhesano hoti.
That's how a mendicant has totally given up searching.

Kathañca, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti?
And how has a mendicant stilled the physical process?

Idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evaṁ kho, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti.
That's how a mendicant has stilled the physical process.

Kathañca, bhikkhave, bhikkhu patilīno hoti?
And how is a mendicant withdrawn?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
It's when they've given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu patilīno hoti.
That's how a mendicant is withdrawn.

Panuṇṇapaccekasacco, bhikkhave, bhikkhu 'samavayasaṭṭhesano passaddhakāyasaṅkhāro patilīno'ti vuccatīti.
A mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be 'withdrawn'.

Kāmesanā bhavesanā,
The search for sensual pleasures, for a good rebirth,

brahmacariyesanā saha;
and the search for a spiritual path;

Iti saccaparāmāso,
the holding tight to the notion 'this is the truth',

diṭṭhiṭṭhānā samussayā.
and the mass of grounds for views—

Sabbarāgavirattassa,
for one detached from all lusts,

taṇhakkhayavimuttino;
freed by the ending of craving,

Esanā paṭinissaṭṭhā,
that searching has been relinquished,

diṭṭhiṭṭhānā samūhatā.
and those viewpoints eradicated.

Sa ve santo sato bhikkhu,
That mendicant is peaceful and mindful,

passaddho aparājito;
a tranquil champion.

Mānābhisamayā buddho,
And when they're awakened by comprehending conceit,

patilīnoti vuccatī"ti.
they're called 'withdrawn'."

Aṭṭhamaṁ.

39. Ujjayasutta
39. With Ujjaya

Atha kho ujjayo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho ujjayo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“bhavampi no gotamo yaññaṁ vaṇṇetī”ti?
“Does Master Gotama praise sacrifice?”

“Na kho ahaṁ, brāhmaṇa, sabbaṁ yaññaṁ vaṇṇemi;
“Brahmin, I don’t praise all sacrifices.

na panāhaṁ, brāhmaṇa, sabbaṁ yaññaṁ na vaṇṇemi.
Nor do I criticize all sacrifices.

Yathārūpe kho, brāhmaṇa, yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkarā haññanti, vividhā pāṇā saṅghātaṁ āpajjanti;
Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered.

evarūpaṁ kho ahaṁ, brāhmaṇa, sārambhaṁ yaññaṁ na vaṇṇemi.
I criticize that kind of violent sacrifice.

Taṁ kissa hetu?
Why is that?

Evarūpañhi, brāhmaṇa, sārambhaṁ yaññaṁ na upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
Because neither perfected ones nor those who have entered the path to perfection will attend such a violent sacrifice.

Yathārūpe ca kho, brāhmaṇa, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā pāṇā saṅghātaṁ āpajjanti;
But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered.

evarūpaṁ kho ahaṁ, brāhmaṇa, nirārambhaṁ yaññaṁ vaṇṇemi, yadidaṁ niccadānaṁ anukulayaññaṁ.
I praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice.

Taṁ kissa hetu?
Why is that?

Evarūpañhi, brāhmaṇa, nirārambhaṁ yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannāti.
Because perfected ones and those who have entered the path to perfection will attend such a non-violent sacrifice.

Assamedhaṁ purisamedhaṁ,
Horse sacrifice, human sacrifice,

Sammāpāsaṁ vājapeyyaṁ niraggaḷaṁ;
the sacrifices of the ‘stick-casting’,

Mahāyaññā mahārambhā,
the ‘royal soma drinking’, and the ‘unbarred’—

Na te honti mahapphalā.
these huge violent sacrifices yield no great fruit.

Ajeḷakā ca gāvo ca,
The great sages of good conduct

vividhā yattha haññare;
don’t attend sacrifices

Na taṁ sammaggatā yaññaṁ,
where goats, sheep, and cattle,

upayanti mahesino.
and various creatures are killed.

Ye ca yaññā nirārambhā,
But the great sages of good conduct

yajanti anukulaṁ sadā;
do attend non-violent sacrifices

Ajeḷakā ca gāvo ca,
of regular family tradition,

vividhā nettha haññare;
where goats, sheep, and cattle,

Tañca sammaggatā yaññaṁ,
and various creatures aren’t killed.

upayanti mahesino.

Etaṁ yajetha medhāvī,
An intelligent person should sacrifice like this,

eso yañño mahapphalo;
for this sacrifice is very fruitful.

Etaṁ hi yajamānassa,
For a sponsor of sacrifices like this,

seyyo hoti na pāpiyo;
things get better, not worse.

Yañño ca vipulo hoti,

Such a sacrifice is truly abundant,

pasīdanti ca devatā”ti.
and even the deities are pleased.”

Navamaṁ.

40. Udāyīsutta
40. With Udāyī

Atha kho udāyī brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā …pe… ekamantaṁ nisinno kho udāyī brāhmaṇo bhagavantaṁ etadavoca:
Then Udāyī the brahmin went up to the Buddha, … and asked him,

“bhavampi no gotamo yaññaṁ vaṇṇetī”ti?
“Does Master Gotama praise sacrifice?”

“Na kho ahaṁ, brāhmaṇa, sabbaṁ yaññaṁ vaṇṇemi;
“Brahmin, I don’t praise all sacrifices.

na panāhaṁ, brāhmaṇa, sabbaṁ yaññaṁ na vaṇṇemi.
Nor do I criticize all sacrifices. …

Yathārūpe kho, brāhmaṇa, yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkarā haññanti, vividhā pāṇā saṅghātaṁ āpajjanti;
Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of animals are slaughtered.

evarūpaṁ kho ahaṁ, brāhmaṇa, sārambhaṁ yaññaṁ na vaṇṇemi.
I don’t praise that kind of violent sacrifice.

Taṁ kissa hetu?

Evarūpañhi, brāhmaṇa, sārambhaṁ yaññaṁ na upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.

Yathārūpe ca kho, brāhmaṇa, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā pāṇā saṅghātaṁ āpajjanti;
But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of animals are not slaughtered.

evarūpaṁ kho ahaṁ, brāhmaṇa, nirārambhaṁ yaññaṁ vaṇṇemi, yadidaṁ niccadānaṁ anukulayaññaṁ.
I do praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice.

Taṁ kissa hetu?

Evarūpañhi, brāhmaṇa, nirārambhaṁ yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannāti.

Abhisaṅkhataṁ nirārambhaṁ,
The kind of sacrifice that's allowable and timely,

yaññaṁ kālena kappiyaṁ;
well prepared and non-violent,

Tādisaṁ upasaṁyanti,
is attended by

saññatā brahmacārayo.
disciplined spiritual practitioners.

Vivaṭacchadā ye loke,
The Buddhas—who have drawn back the veil from the world,

vītivattā kulaṁ gatiṁ;
transcending time and rebirth—

Yaññametaṁ pasaṁsanti,
praise this sacrifice,

buddhā yaññassa kovidā.
as they are expert in sacrifice.

Yaññe vā yadi vā saddhe,
When you've prepared a suitable offering,

habyaṁ katvā yathārahaṁ;
whether as sacrifice or for ancestors,

Pasannacitto yajati,
sacrifice it with confident heart,

sukhette brahmacārisu.
in the fertile field of spiritual practitioners.

Suhutaṁ suyiṭṭhaṁ suppattaṁ,
When it's well-gotten, well-offered, and well-sacrificed,

Dakkhiṇeyyesu yaṁ kataṁ;
to those worthy of a religious donation,

Yaññño ca vipulo hoti,
a sacrifice is truly abundant,

Pasīdanti ca devatā.
and even the deities are pleased.

Evaṁ yajitvā medhāvī,
When an intelligent, faithful person,

saddho muttena cetasā;
sacrifices like this, with a mind of letting go,

Abyābajjhaṁ sukhaṁ lokaṁ,
that astute one is reborn

paṇḍito upapajjatī"ti.
in a happy, pleasing world."

Dasamaṁ.

Cakkavaggo catuttho.

Tassuddānaṁ

Cakko saṅgaho sīho,
Pasādo vassakārena pañcamaṁ;
Doṇo aparihāniyo patilīno,
Ujjayo udāyinā te dasāti.

41. Samādhibhāvanāsutta
41. Ways of Developing Immersion Further

“Catasso imā, bhikkhave, samādhibhāvanā.
“Mendicants, there are these four ways of developing immersion further.

Katamā catasso?
What four?

Atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati;
There is a way of developing immersion further that leads to blissful meditation in the present life.

atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṁvattati;
There is a way of developing immersion further that leads to gaining knowledge and vision.

atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati;
There is a way of developing immersion further that leads to mindfulness and awareness.

atthi, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati.
There is a way of developing immersion further that leads to the ending of defilements.

Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati?

And what is the way of developing immersion further that leads to blissful meditation in the present life?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

Ayaṁ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.
This is the way of developing immersion further that leads to blissful meditation in the present life.

Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṁvattati?
And what is the way of developing immersion further that leads to gaining knowledge and vision?

Idha, bhikkhave, bhikkhu ālokasaññaṁ manasi karoti, divāsaññaṁ adhiṭṭhāti—
It's when a mendicant focuses on the perception of light, concentrating on the perception of day,

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
regardless of whether it's night or day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Ayaṁ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṁvattati.
This is the way of developing immersion further that leads to gaining knowledge and vision.

Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati?
And what is the way of developing immersion further that leads to mindfulness and awareness?

Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;
It's when a mendicant knows feelings as they arise, as they remain, and as they go away.

viditā saññā …pe… viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away.

Ayaṁ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati.
This is the way of developing immersion further that leads to mindfulness and awareness.

Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati?
And what is the way of developing immersion further that leads to the ending of defilements?

Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati:
It's when a mendicant meditates observing rise and fall in the five grasping aggregates.

'iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
'Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo;
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

Ayaṁ, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati.
This is the way of developing immersion further that leads to the ending of defilements.

Imā kho, bhikkhave, catasso samādhibhāvanā.
These are the four ways of developing immersion further.

Idañca pana metaṁ, bhikkhave, sandhāya bhāsitaṁ pārāyane puṇṇakapañhe:
And it was in this connection that I said in 'The Way to the Beyond', in 'The Questions of Puṇṇaka':

> **'Saṅkhāya lokasmiṁ paroparāni,**
> 'Having surveyed the world high and low,
>
> **Yassiñjitaṁ natthi kuhiñci loke;**
> they're not shaken by anything in the world.
>
> **Santo vidhūmo anīgho nirāso,**
> Peaceful, unclouded, untroubled, with no need for hope,
>
> **Atāri so jātijaranti brūmī'"ti.**
> they've crossed over birth and old age, I declare.'"

Paṭhamaṁ.

42. Pañhabyākaraṇasutta
42. Ways of Answering Questions

“Cattārimāni, bhikkhave, pañhabyākaraṇāni.
“Mendicants, there are these four ways of answering questions.

Katamāni cattāri?
What four?

Atthi, bhikkhave, pañho ekaṁsabyākaraṇīyo;
There is a question that should be answered definitively.

atthi, bhikkhave, pañho vibhajjabyākaraṇīyo;
There is a question that should be answered analytically.

atthi, bhikkhave, pañho paṭipucchābyākaraṇīyo;
There is a question that should be answered with a counter-question.

atthi, bhikkhave, pañho ṭhapanīyo.
There is a question that should be set aside.

Imāni kho, bhikkhave, cattāri pañhabyākaraṇānīti.
These are the four ways of answering questions.

Ekaṁsavacanaṁ ekaṁ,
One is stated definitively,

vibhajjavacanāparaṁ;
another analytically,

Tatiyaṁ paṭipuccheyya,
a third with a counter-question,

catutthaṁ pana ṭhāpaye.
while a fourth is set aside.

Yo ca tesaṁ tattha tattha,
A mendicant who knows each of these,

jānāti anudhammataṁ;
in line with good principles,

Catupañhassa kusalo,
is said to be skilled

āhu bhikkhuṁ tathāvidhaṁ.
in the four kinds of questions.

Durāsado duppasaho,
They're intimidating, hard to defeat,

gambhīro duppadhaṁsiyo;
deep, and hard to crush.

Atho atthe anatthe ca,
They're expert in both

ubhayassa hoti kovido.
what the meaning is and what it isn't.

Anatthaṁ parivajjeti,
Rejecting what is not the meaning,

atthaṁ gaṇhāti paṇḍito;
an astute person grasps the meaning.

Atthābhisamayā dhīro,
A wise one, comprehending the meaning,

paṇḍitoti pavuccatī"ti.
is said to be astute."

Dutiyaṁ.

43. Paṭhamakodhagarusutta
43. Valuing Anger

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Kodhagaru na saddhammagaru, makkhagaru na saddhammagaru, lābhagaru na saddhammagaru, sakkāragaru na saddhammagaru.
People who value anger, or denigration, or material possessions, or honor rather than the true teaching.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmiṁ.
These are the four people found in the world.

Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
These four people are found in the world.

Katame cattāro?
What four?

Saddhammagaru na kodhagaru, saddhammagaru na makkhagaru, saddhammagaru na lābhagaru, saddhammagaru na sakkāragaru.
People who value the true teaching rather than anger, or denigration, or material possessions, or honor.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasminti.

These are the four people found in the world.

Kodhamakkhagarū bhikkhū,
Mendicants who value anger and denigration,

lābhasakkāragāravā;
possessions and honor,

Na te dhamme virūhanti,
don’t grow in the teaching

sammāsambuddhadesite.
that was taught by the perfected Buddha.

Ye ca saddhammagaruno,
But those who value the true teaching,

vihaṁsu viharanti ca;
who have lived it, and are living it now,

Te ve dhamme virūhanti,
these do grow in the teaching

sammāsambuddhadesite”ti.
that was taught by the perfected Buddha.”

Tatiyaṁ.

44. Dutiyakodhagarusutta
44. Valuing Anger (2nd)

“Cattārome, bhikkhave, asaddhammā.
“Mendicants, these four things oppose the true teaching.

Katame cattāro?
What four?

Kodhagarutā na saddhammagarutā, makkhagarutā na saddhammagarutā, lābhagarutā na saddhammagarutā, sakkāragarutā na saddhammagarutā.
Valuing anger, denigration, material possessions, and honor rather than the true teaching.

Ime kho, bhikkhave, cattāro asaddhammā.
These are the four things that oppose the true teaching.

Cattārome, bhikkhave, saddhammā.
These four things are the true teaching.

Katame cattāro?
What four?

Saddhammagarutā na kodhagarutā, saddhammagarutā na makkhagarutā, saddhammagarutā na lābhagarutā, saddhammagarutā na sakkāragarutā.
Valuing the true teaching rather than anger, denigration, material possessions, and honor.

Ime kho, bhikkhave, cattāro saddhammāti.
These are the four things that are the true teaching.

Kodhamakkhagaru bhikkhu,
A mendicant who values anger and denigration,

lābhasakkāragāravo;
possessions and honor,

Sukhette pūtibījaṁva,
doesn’t grow in the true teaching,

saddhamme na virūhati.
like a rotten seed in a good field.

Ye ca saddhammagaruno,
But those who value the true teaching,

vihaṁsu viharanti ca;
who have lived it, and are living it now,

Te ve dhamme virūhanti,
these do grow in the teaching,

snehānvayamivosadhā”ti.
like well-watered herbs.”

Catutthaṁ.

45. Rohitassasutta
45. With Rohitassa

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho rohitasso devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho rohitasso devaputto bhagavantaṁ etadavoca:
Then, late at night, the glorious god Rohitassa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātuṁ vā daṭṭhuṁ vā pāpuṇituṁ vā"ti?
"Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?"

"Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī"ti.
"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born,

growing old, dying, passing away, or being reborn."

"Acchariyaṁ, bhante, abbhutaṁ, bhante.
"It's incredible, sir, it's amazing,

Yāva subhāsitamidaṁ, bhante, bhagavatā:
how well said this was by the Buddha.

'yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī'"ti.

"Bhūtapubbāhaṁ, bhante, rohitasso nāma isi ahosiṁ bhojaputto iddhimā vehāsaṅgamo.
Once upon a time, I was a hermit called Rohitassa, son of Bhoja. I was a sky-walker with psychic powers.

Tassa mayhaṁ, bhante, evarūpo javo ahosi, seyyathāpi nāma daḷhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṁ tālacchāyaṁ atipāteyya.
I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow.

Tassa mayhaṁ, bhante, evarūpo padavītihāro ahosi, seyyathāpi nāma puratthimā samuddā pacchimo samuddo.
My stride was such that it could span from the eastern ocean to the western ocean.

Tassa mayhaṁ, bhante, evarūpena javena samannāgatassa evarūpena ca padavītihārena evarūpaṁ icchāgataṁ uppajji:
Having such speed and stride, this wish came to me:

'ahaṁ gamanena lokassa antaṁ pāpuṇissāmī'ti.
'I will reach the end of the world by traveling.'

So kho ahaṁ, bhante, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā

vassasatāyuko vassasatajīvī vassasataṁ gantvā appatvāva lokassa antaṁ antarāyeva kālaṅkato.
I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

Acchariyaṁ, bhante, abbhutaṁ, bhante.
It's incredible, sir, it's amazing,

Yāva subhāsitamidaṁ, bhante, bhagavatā:
how well said this was by the Buddha."

'yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī'"ti.

"'Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyan'ti vadāmi.
"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn.

Na cāhaṁ, āvuso, appatvāva lokassa antaṁ dukkhassa antakiriyaṁ vadāmi.
But I also say there's no making an end of suffering without reaching the end of the world.

Api cāhaṁ, āvuso, imasmiṁyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññāpemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti.
For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

Gamanena na pattabbo,
The end of the world can never

lokassanto kudācanaṁ;
be reached by traveling.

Na ca appatvā lokantaṁ,
But without reaching the end of the world,

dukkhā atthi pamocanaṁ.
there's no release from suffering.

Tasmā have lokavidū sumedho,
So a clever person, understanding the world,

Lokantagū vusitabrahmacariyo;
has completed the spiritual journey, and gone to the end of the world.

Lokassa antaṁ samitāvi ñatvā,
A peaceful one, knowing the end of the world,

Nāsīsatī lokamimaṁ parañcā"ti.
does not hope for this world or the next."

Pañcamaṁ.

46. Dutiyarohitassasutta
46. With Rohitassa (2nd)

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

“imaṁ, bhikkhave, rattiṁ rohitasso devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, bhikkhave, rohitasso devaputto maṁ etadavoca:
“Tonight, the glorious god Rohitassa, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:

‘yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātuṁ vā daṭṭhuṁ vā pāpuṇituṁ vā’ti?
‘Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?’ …

Evaṁ vutte, ahaṁ, bhikkhave, rohitassaṁ devaputtaṁ etadavocaṁ:
(The rest of this discourse is the same as the previous discourse, AN 4.45.)

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī’ti.

Evaṁ vutte, bhikkhave, rohitasso devaputto maṁ etadavoca:

‘acchariyaṁ, bhante, abbhutaṁ, bhante.

Yāva subhāsitamidaṁ, bhante, bhagavatā—

yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmi’.

Bhūtapubbāhaṁ, bhante, rohitasso nāma isi ahosiṁ bhojaputto iddhimā vehāsaṅgamo.

Tassa mayhaṁ, bhante, evarūpo javo ahosi, seyyathāpi nāma daḷhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṁ tālacchāyaṁ atipāteyya.

Tassa mayhaṁ, bhante, evarūpo padavītihāro ahosi, seyyathāpi nāma puratthimā samuddā pacchimo samuddo.

Tassa mayhaṁ, bhante, evarūpena javena samannāgatassa evarūpena ca padavītihārena evarūpaṁ icchāgataṁ uppajji:

‘ahaṁ gamanena lokassa antaṁ pāpuṇissāmī’ti.

So kho ahaṁ, bhante, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṁ gantvā appatvāva lokassa antaṁ antarāyeva kālaṅkato.

Acchariyaṁ, bhante, abbhutaṁ, bhante.

Yāva subhāsitamidaṁ, bhante, bhagavatā:

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī’ti.

Evaṁ vutte, ahaṁ, bhikkhave, rohitassaṁ devaputtaṁ etadavocaṁ:

‘Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ, taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī’ti.

Na cāhaṁ, āvuso, appatvāva lokassa antaṁ dukkhassantakiriyaṁ vadāmi.

Api cāhaṁ, āvuso, imasmiṁyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññāpemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti.

Gamanena na pattabbo,
lokassanto kudācanaṁ;
Na ca appatvā lokantaṁ,
dukkhā atthi pamocanaṁ.

Tasmā have lokavidū sumedho,
Lokantagū vusitabrahmacariyo;
Lokassa antaṁ samitāvi ñatvā,
Nāsīsatī lokamimaṁ parañcā”ti.

Chaṭṭhaṁ.

Aṅguttara Nikāya 4
Numbered Discourses 4

5. Rohitassavagga
5. With Rohitassa

47. Suvidūrasutta

47. Very Far Apart

“Cattārimāni, bhikkhave, suvidūravidūrāni.
“Mendicants, these four things are very far apart.

Katamāni cattāri?
What four?

Nabhañca, bhikkhave, pathavī ca;
The sky and the earth. …

idaṁ paṭhamaṁ suvidūravidūre.

Orimañca, bhikkhave, tīraṁ samuddassa pārimañca;
The near and the far shore of the ocean. …

idaṁ dutiyaṁ suvidūravidūre.

Yato ca, bhikkhave, verocano abbhudeti yattha ca atthameti;
Where the sun rises and where it sets. …

idaṁ tatiyaṁ suvidūravidūre.

Satañca, bhikkhave, dhammo asatañca dhammo;
The teaching of the virtuous and the teaching of the wicked. …

idaṁ catutthaṁ suvidūravidūre.

Imāni kho, bhikkhave, cattāri suvidūravidūrānīti.
These are the four things very far apart.

Nabhañca dūre pathavī ca dūre,
The sky is far from the earth;

Pāraṁ samuddassa tadāhu dūre;
they say the other shore of the ocean is far;

Yato ca verocano abbhudeti,
and where the sun rises is far

Pabhaṅkaro yattha ca atthameti;
from where that shining one sets.

Tato have dūrataraṁ vadanti,
But even further apart than that, they say,

Satañca dhammaṁ asatañca dhammaṁ.
is the teaching of the virtuous from the wicked.

Abyāyiko hoti sataṁ samāgamo,
The company of the virtuous is reliable;

Yāvāpi tiṭṭheyya tatheva hoti;
as long as it remains, it stays the same.

Khippañhi veti asataṁ samāgamo,
But the company of the wicked is fickle,

Tasmā sataṁ dhammo asabbhi ārakā”ti.
and so the teaching of the virtuous is far from the wicked.”

Sattamaṁ.

48. Visākhasutta
48. With Visākha

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā visākho pañcālaputto upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti, poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya.
Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

"Ko nu kho, bhikkhave, upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā"ti?

“Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?”

“Āyasmā, bhante, visākho pañcālaputto upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā”ti.
“Sir, it was Venerable Visākha, Pañcāli’s son.”

Atha kho bhagavā āyasmantaṁ visākhaṁ pañcālaputtaṁ etadavoca:
Then the Buddha said to Visākha,

“sādhu sādhu, visākha.
“Good, good, Visākha!

Sādhu kho tvaṁ, visākha, bhikkhū dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyāti.
It’s good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Nābhāsamānaṁ jānanti,
Though an astute person is mixed up with fools,

missaṁ bālehi paṇḍitaṁ;
they don’t know unless he speaks.

Bhāsamānañca jānanti,
But when he speaks they know,

desentaṁ amataṁ padaṁ.
he’s teaching the deathless state.

Bhāsaye jotaye dhammaṁ,
He should speak and illustrate the teaching,

paggaṇhe isinaṁ dhajaṁ;
holding up the banner of the hermits.

Subhāsitadhajā isayo,
Words well spoken are the hermits' banner,

dhammo hi isinaṁ dhajo"ti.
for the teaching is the banner of the hermits."

Aṭṭhamaṁ.

49. Vipallāsasutta
49. Perversions

“Cattārome, bhikkhave, saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.
“Mendicants, there are these four perversions of perception, mind, and view.

Katame cattāro?
What four?

1. **Anicce, bhikkhave, niccanti saññāvipallāso cittavipallāso diṭṭhivipallāso;**
   Taking impermanence as permanence.
2. **dukkhe, bhikkhave, sukhanti saññāvipallāso cittavipallāso diṭṭhivipallāso;**
   Taking suffering as happiness.
3. **anattani, bhikkhave, attāti saññāvipallāso cittavipallāso diṭṭhivipallāso;**
   Taking not-self as self.
4. **asubhe, bhikkhave, subhanti saññāvipallāso cittavipallāso diṭṭhivipallāso.**
   Taking ugliness as beauty.

Ime kho, bhikkhave, cattāro saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.
These are the four perversions of perception, mind, and view.

Cattārome, bhikkhave, nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsā.
There are these four corrections of perception, mind, and view.

Katame cattāro?
What four?

1. **Anicce, bhikkhave, aniccanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso;**
   Taking impermanence as impermanence.
2. **dukkhe, bhikkhave, dukkhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso;**
   Taking suffering as suffering.
3. **anattani, bhikkhave, anattāti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso;**
   Taking not-self as not-self.
4. **asubhe, bhikkhave, asubhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso.**
   Taking ugliness as ugliness.

Ime kho, bhikkhave, cattāro nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsāti.
These are the four corrections of perception, mind, and view.

Anicce niccasaññino,
Perceiving impermanence as permanence,

dukkhe ca sukhasaññino;
suffering as happiness,

Anattani ca attāti,
not-self as self,

asubhe subhasaññino;
and ugliness as beauty—

Micchādiṭṭhihatā sattā,
sentient beings are ruined by wrong view,

khittacittā visaññino.
deranged, out of their mind.

Te yogayuttā mārassa,
Yoked by Māra's yoke, these people

ayogakkhemino janā;
find no sanctuary from the yoke.

Sattā gacchanti saṁsāraṁ,
Sentient beings continue to transmigrate,

jātimaraṇagāmino.
with ongoing birth and death.

Yadā ca buddhā lokasmiṁ,
But when the Buddhas arise in the world,

Uppajjanti pabhaṅkarā;
shedding radiance,

Te imaṁ dhammaṁ pakāsenti,
they shine a light on this teaching,

Dukkhūpasamagāminaṁ.
that leads to the stilling of suffering.

Tesaṁ sutvāna sappaññā,
When a wise person hears them,

sacittaṁ paccaladdhā te;
they get their mind back.

Aniccaṁ aniccato dakkhuṁ,
Seeing impermanence as impermanence,

dukkhamaddakkhu dukkhato.
suffering as suffering,

Anattani anattāti,
not-self as not-self,

asubhaṁ asubhataddasuṁ;
and ugliness as ugliness—

Sammādiṭṭhisamādānā,
taking up right view,

sabbaṁ dukkhaṁ upaccagun”ti.
they’ve risen above all suffering.”

Navamaṁ.

50. Upakkilesasutta
50. Corruptions

“Cattārome, bhikkhave, candimasūriyānaṁ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
“Mendicants, these four corruptions obscure the sun and moon, so they don’t shine and glow and radiate.

Katame cattāro?
What four?

Abbhā, bhikkhave, candimasūriyānaṁ upakkilesā, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
Clouds …

Mahikā, bhikkhave, candimasūriyānaṁ upakkilesā, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
Fog …

Dhūmo rajo, bhikkhave, candimasūriyānaṁ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
Smoke …

Rāhu, bhikkhave, asurindo candimasūriyānaṁ upakkileso, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
An eclipse of Rāhu, lord of demons …

Ime kho, bhikkhave, cattāro candimasūriyānaṁ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
These are four corruptions that obscure the sun and moon, so they don't shine and glow and radiate.

Evamevaṁ kho, bhikkhave, cattārome samaṇabrāhmaṇānaṁ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
In the same way, these four things corrupt ascetics and brahmins, so they don't shine and glow and radiate.

Katame cattāro?
What four?

Santi, bhikkhave, eke samaṇabrāhmaṇā suraṁ pivanti merayaṁ, surāmerayapānā appaṭiviratā.
There are some ascetics and brahmins who drink liquor, not avoiding drinking liquor.

Ayaṁ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṁ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
This is the first thing that corrupts ascetics and brahmins …

Santi, bhikkhave, eke samaṇabrāhmaṇā methunaṁ dhammaṁ paṭisevanti, methunasmā dhammā appaṭiviratā.
There are some ascetics and brahmins who have sex, not avoiding sex.

Ayaṁ, bhikkhave, dutiyo samaṇabrāhmaṇānaṁ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
This is the second thing that corrupts ascetics and brahmins …

Santi, bhikkhave, eke samaṇabrāhmaṇā jātarūparajataṁ sādiyanti, jātarūparajatapaṭiggahaṇā appaṭiviratā.
There are some ascetics and brahmins who accept gold and money, not avoiding receiving gold and money.

Ayaṁ, bhikkhave, tatiyo samaṇabrāhmaṇānaṁ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
This is the third thing that corrupts ascetics and brahmins …

Santi, bhikkhave, eke samaṇabrāhmaṇā micchājīvena jīvanti, micchājīvā appaṭiviratā.
There are some ascetics and brahmins who make a living the wrong way, not avoiding wrong livelihood.

Ayaṁ, bhikkhave, catuttho samaṇabrāhmaṇānaṁ upakkileso, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
This is the fourth thing that corrupts ascetics and brahmins …

Ime kho, bhikkhave, cattāro samaṇabrāhmaṇānaṁ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocantīti.
These are four things that corrupt ascetics and brahmins, so they don’t shine and glow and radiate.

Rāgadosaparikkiṭṭhā,
Some ascetics and brahmins

eke samaṇabrāhmaṇā;
are plagued by greed and hate;

Avijjānivutā posā,
men hindered by ignorance,

piyarūpābhinandino.
enjoying things that seem pleasant.

Suraṁ pivanti merayaṁ,
Drinking liquor,

paṭisevanti methunaṁ;
having sex,

Rajataṁ jātarūpañca,
accepting money and gold:

sādiyanti aviddasū;
they're ignorant.

Micchājīvena jīvanti,
Some ascetics and brahmins

eke samaṇabrāhmaṇā.
make a living the wrong way.

Ete upakkilesā vuttā,
These corruptions were spoken of

buddhenādiccabandhunā;
by the Buddha, Kinsman of the Sun.

Yehi upakkilesehi,
When corrupted by these,

eke samaṇabrāhmaṇā;
some ascetics and brahmins

Na tapanti na bhāsanti,
don't shine or glow.

asuddhā sarajā magā.
Impure, dirty creatures,

Andhakārena onaddhā,
shrouded in darkness,

taṇhādāsā sanettikā;
bondservants of craving, full of attachments,

Vaḍḍhenti kaṭasiṁ ghoraṁ,
swell the horrors of the charnel ground,

ādiyanti punabbhavan”ti.
taking up future lives.

Dasamaṁ.

Rohitassavaggo pañcamo.

Tassuddānaṁ

Samādhipañhā dve kodhā,

Rohitassāpare duve;

Suvidūravisākhavipallāsā,

Upakkilesena te dasāti.

Paṭhamo paṇṇāsako samatto.

51. Paṭhamapuññābhisandasutta
51. Overflowing Merit

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Katame cattāro?
What four?

Yassa, bhikkhave, bhikkhu cīvaraṁ paribhuñjamāno appamāṇaṁ cetosamādhiṁ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
When a mendicant enters and remains in a limitless immersion of heart while using a robe, the overflowing of merit for the donor is limitless …

Yassa, bhikkhave, bhikkhu piṇḍapātaṁ paribhuñjamāno appamāṇaṁ cetosamādhiṁ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko

sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
When a mendicant enters and remains in a limitless immersion of heart while eating alms-food, the overflowing of merit for the donor is limitless …

Yassa, bhikkhave, bhikkhu senāsanaṁ paribhuñjamāno appamāṇaṁ cetosamādhiṁ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
When a mendicant enters and remains in a limitless immersion of heart while using lodgings, the overflowing of merit for the donor is limitless …

Yassa, bhikkhave, bhikkhu gilānappaccayabhesajjaparikkhāraṁ paribhuñjamāno appamāṇaṁ cetosamādhiṁ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
When a mendicant enters and remains in a limitless immersion of heart while using medicines and supplies for the sick, the overflowing of merit for the donor is limitless …

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Imehi ca pana, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gahetuṁ: ‘ettako puññābhisando

kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattatī'ti. Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchati.
When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit … that leads to happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, mahāsamudde na sukaraṁ udakassa pamāṇaṁ gahetuṁ: 'ettakāni udakāḷhakānīti vā, ettakāni udakāḷhakasatānīti vā, ettakāni udakāḷhakasahassānīti vā, ettakāni udakāḷhakasatasahassānīti vā', atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyaṁ gacchati;
It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water.

evamevaṁ kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gahetuṁ: 'ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattatī'ti. Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchatīti.
In the same way, when a noble disciple has these four kinds of overflowing merit it's simply reckoned as an incalculable, immeasurable, great mass of merit.

Mahodadhiṁ aparimitaṁ mahāsaraṁ,
Hosts of people use the rivers,

Bahubheravaṁ ratanavarānamālayaṁ;

and though the rivers are many,

Najjo yathā naragaṇasaṅghasevitā,
all reach the great deep, the boundless ocean,

Puthū savantī upayanti sāgaraṁ.
the cruel sea that's home to precious gems.

Evaṁ naraṁ annadapānavatthadaṁ,
In the same way, when a person gives food, drink, and clothes;

Seyyānisajjattharaṇassa dāyakaṁ;
and they're a giver of beds, seats, and mats—

Puññassa dhārā upayanti paṇḍitaṁ,
the streams of merit reach that astute person,

Najjo yathā vārivahāva sāgaran"ti.
as the rivers bring their waters to the sea."

Paṭhamaṁ.

52. Dutiyapuññābhisandasutta
52. Overflowing Merit (2nd)

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It’s when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Ayaṁ, bhikkhave, paṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
This is the first kind of overflowing merit …

Puna caparaṁ, bhikkhave, ariyasāvako dhamme aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Ayaṁ, bhikkhave, dutiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
This is the second kind of overflowing merit …

Puna caparaṁ, bhikkhave, ariyasāvako saṅghe aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ayaṁ, bhikkhave, tatiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
This is the third kind of overflowing merit …

Puna caparaṁ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayaṁ, bhikkhave, catuttho puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
This is the fourth kind of overflowing merit …

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattantīti.
These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Yassa saddhā tathāgate,
Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;
unwavering and well grounded;

Sīlañca yassa kalyāṇaṁ,
whose ethical conduct is good,

ariyakantaṁ pasaṁsitaṁ.
praised and loved by the noble ones;

Saṅghe pasādo yassatthi,
who has confidence in the Saṅgha,

ujubhūtañca dassanaṁ;

and correct view:

Adaliddoti taṁ āhu,
they’re said to be prosperous,

amoghaṁ tassa jīvitaṁ.
their life is not in vain.

Tasmā saddhañca sīlañca,
So let the wise devote themselves

pasādaṁ dhammadassanaṁ;
to faith, ethical behavior,

Anuyuñjetha medhāvī,
confidence, and insight into the teaching,

saraṁ buddhāna sāsanan”ti.
remembering the instructions of the Buddhas.

Dutiyaṁ.

53. Paṭhamasaṁvāsasutta
53. Living Together (1st)

Ekaṁ samayaṁ bhagavā antarā ca madhuraṁ antarā ca verañjaṁ addhānamaggappaṭipanno hoti.
At one time the Buddha was traveling along the road between Madhura and Verañja,

Sambahulāpi kho gahapatī ca gahapatāniyo ca antarā ca madhuraṁ antarā ca verañjaṁ addhānamaggappaṭipannā honti.
as were several householders, both women and men.

Atha kho bhagavā maggā okkamma aññatarasmiṁ rukkhamūle (…) nisīdi.
The Buddha left the road and sat at the root of a tree,

Addasaṁsu kho gahapatī ca gahapatāniyo ca bhagavantaṁ aññatarasmiṁ rukkhamūle nisinnaṁ.
where the householders saw him.

Disvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te gahapatī ca gahapatāniyo ca bhagavā etadavoca:
They went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Cattārome, gahapatayo, saṁvāsā.
“Householders, there are four ways of living together.

Katame cattāro?
What four?

1. **Chavo chavāya saddhiṁ saṁvasati,**
   A male zombie living with a female zombie;
2. **chavo deviyā saddhiṁ saṁvasati,**
   a male zombie living with a goddess;
3. **devo chavāya saddhiṁ saṁvasati,**
   a god living with a female zombie;
4. **devo deviyā saddhiṁ saṁvasati.**
   a god living with a goddess.

Kathañca, gahapatayo, chavo chavāya saddhiṁ saṁvasati?
And how does a male zombie live with a female zombie?

Idha, gahapatayo, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī surāmerayamajjapamādaṭṭhāyī dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. He's unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins.

bhariyāpissa hoti pāṇātipātinī adinnādāyinī kāmesumicchācārinī musāvādinī surāmerayamajjapamādaṭṭhāyinī dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
And the wife is also … unethical, of bad character …

Evaṁ kho, gahapatayo, chavo chavāya saddhiṁ saṁvasati.
That's how a male zombie lives with a female zombie.

Kathañca, gahapatayo, chavo deviyā saddhiṁ saṁvasati?
And how does a male zombie live with a goddess?

Idha, gahapatayo, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī surāmerayamajjapamādaṭṭhāyī dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband … is unethical, of bad character …

bhariyā khvassa hoti pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins.

Evaṁ kho, gahapatayo, chavo deviyā saddhiṁ saṁvasati.
That's how a male zombie lives with a goddess.

Kathañca, gahapatayo, devo chavāya saddhiṁ saṁvasati?
And how does a god live with a female zombie?

Idha, gahapatayo, sāmiko hoti pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato surāmerayamajjapamādaṭṭhānā paṭivirato sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband … is ethical, of good character …

bhariyā khvassa hoti pāṇātipātinī …pe… surāmerayamajjapamādaṭṭhāyinī dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
But the wife … is unethical, of bad character …

Evaṁ kho, gahapatayo, devo chavāya saddhiṁ saṁvasati.
That's how a god lives with a female zombie.

Kathañca, gahapatayo, devo deviyā saddhiṁ saṁvasati?
And how does a god live with a goddess?

Idha, gahapatayo, sāmiko hoti pāṇātipātā paṭivirato …pe… sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband … is ethical, of good character …

bhariyāpissa hoti pāṇātipātā paṭiviratā …pe… surāmerayamajjapamādaṭṭhānā paṭiviratā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
And the wife is also … ethical, of good character …

Evaṁ kho, gahapatayo, devo deviyā saddhiṁ saṁvasati.
That's how a god lives with a goddess.

Ime kho, gahapatayo, cattāro saṁvāsāti.
These are the four ways of living together.

Ubho ca honti dussīlā,
When both are unethical,

kadariyā paribhāsakā;
miserly and abusive,

Te honti jānipatayo,
then wife and husband

chavā saṁvāsamāgatā.
live together as zombies.

Sāmiko hoti dussīlo,
When the husband is unethical,

kadariyo paribhāsako;
miserly and abusive,

Bhariyā sīlavatī hoti,

but the wife is ethical,

vadaññū vītamaccharā;
kind, rid of stinginess,

Sāpi devī saṁvasati,
she’s a goddess living

chavena patinā saha.
with a zombie for a husband.

Sāmiko sīlavā hoti,
When the husband is ethical,

vadaññū vītamaccharo;
kind, rid of stinginess,

Bhariyā hoti dussīlā,
but the wife is unethical,

kadariyā paribhāsikā;
miserly and abusive,

Sāpi chavā saṁvasati,
she’s a zombie living

devena patinā saha.
with a god for a husband.

Ubho saddhā vadaññū ca,
When both are faithful and kind,

saññatā dhammajīvino;
disciplined, living righteously,

Te honti jānipatayo,
then wife and husband

aññamaññaṁ piyaṁvadā.
say nice things to each other.

Atthāsaṁ pacurā honti,
They get all the things they need,

phāsukaṁ upajāyati;
so they live at ease.

Amittā dummanā honti,
Their enemies are downhearted,

ubhinnaṁ samasīlinaṁ.
when both are equal in ethics.

Idha dhammaṁ caritvāna,
Having practiced the teaching here,

samasīlabbatā ubho;
both equal in precepts and observances,

Nandino devalokasmiṁ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

Tatiyaṁ.

54. Dutiyasaṁvāsasutta
54. Living Together (2nd)

“Cattārome, bhikkhave, saṁvāsā.
“Mendicants, there are four ways of living together.

Katame cattāro?
What four?

1. **Chavo chavāya saddhiṁ saṁvasati,**
   A male zombie living with a female zombie;
2. **chavo deviyā saddhiṁ saṁvasati,**
   a male zombie living with a goddess;
3. **devo chavāya saddhiṁ saṁvasati,**
   a god living with a female zombie;
4. **devo deviyā saddhiṁ saṁvasati.**
   a god living with a goddess.

Kathañca, bhikkhave, chavo chavāya saddhiṁ saṁvasati.
And how does a male zombie live with a female zombie?

Idha, bhikkhave, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It’s when the husband kills living creatures, steals, commits sexual misconduct; he uses speech that’s false, divisive, harsh, or nonsensical; and he’s covetous, malicious, and has wrong view. He’s

unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins.

bhariyāpissa hoti pāṇātipātinī adinnādāyinī kāmesumicchācārinī musāvādinī pisuṇavācā pharusavācā samphappalāpinī abhijjhālunī byāpannacittā micchādiṭṭhikā dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
And the wife is also … unethical, of bad character …

Evaṁ kho, bhikkhave, chavo chavāya saddhiṁ saṁvasati.
That's how a male zombie lives with a female zombie.

Kathañca, bhikkhave, chavo deviyā saddhiṁ saṁvasati?
And how does a male zombie live with a goddess?

Idha, bhikkhave, sāmiko hoti pāṇātipātī …pe… micchādiṭṭhiko dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband … is unethical, of bad character …

bhariyā khvassa hoti pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālunī abyāpannacittā sammādiṭṭhikā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins.

Evaṁ kho, bhikkhave, chavo deviyā saddhiṁ saṁvasati.
That's how a male zombie lives with a goddess.

Kathañca, bhikkhave, devo chavāya saddhiṁ saṁvasati?
And how does a god live with a female zombie?

Idha, bhikkhave, sāmiko hoti pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhiko sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband … is ethical, of good character …

bhariyā khvassa hoti pāṇātipātinī …pe… micchādiṭṭhikā dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
But the wife … is unethical, of bad character …

Evaṁ kho, bhikkhave, devo chavāya saddhiṁ saṁvasati.
That's how a god lives with a female zombie.

Kathañca, bhikkhave, devo deviyā saddhiṁ saṁvasati?
And how does a god live with a goddess?

Idha, bhikkhave, sāmiko hoti pāṇātipātā paṭivirato …pe… sammādiṭṭhiko sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṁ;
It's when the husband … is ethical, of good character …

bhariyāpissa hoti pāṇātipātā paṭiviratā …pe… sammādiṭṭhikā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṁ ajjhāvasati anakkosikaparibhāsikā samaṇabrāhmaṇānaṁ.
And the wife is also … ethical, of good character …

Evaṁ kho, bhikkhave, devo deviyā saddhiṁ saṁvasati.
That's how a god lives with a goddess.

Ime kho, bhikkhave, cattāro saṁvāsāti.
These are the four ways of living together." …

Ubho ca honti dussīlā,

kadariyā paribhāsakā;
Te honti jānipatayo,
chavā saṁvāsamāgatā.

Sāmiko hoti dussīlo,
kadariyo paribhāsako;
Bhariyā sīlavatī hoti,
vadaññū vītamaccharā;
Sāpi devī saṁvasati,
chavena patinā saha.

Sāmiko sīlavā hoti,
vadaññū vītamaccharo;
Bhariyā hoti dussīlā,
kadariyā paribhāsikā;
Sāpi chavā saṁvasati,
devena patinā saha.

Ubho saddhā vadaññū ca,
saññatā dhammajīvino;
Te honti jānipatayo,
aññamaññaṁ piyaṁvadā.

Atthāsaṁ pacurā honti,
phāsukaṁ upajāyati;
Amittā dummanā honti,
ubhinnaṁ samasīlinaṁ.

Idha dhammaṁ caritvāna,
samasīlabbatā ubho;
Nandino devalokasmiṁ,
modanti kāmakāmino”ti.

Catutthaṁ.

55. Paṭhamasamajīvīsutta
55. Equality (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena nakulapituno gahapatissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat on the seat spread out.

Atha kho nakulapitā ca gahapati nakulamātā ca gahapatānī yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho nakulapitā gahapati bhagavantaṁ etadavoca:
Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha,

"Yato me, bhante, nakulamātā gahapatānī daharasseva daharā ānītā, nābhijānāmi nakulamātaraṁ gahapatāniṁ manasāpi aticaritā, kuto pana kāyena.
"Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still

less in deed.

Iccheyyāma mayaṁ, bhante, diṭṭhe ceva dhamme aññamaññaṁ passituṁ abhisamparāyañca aññamaññaṁ passitun”ti.
We want to see each other in both this life and the next.”

Nakulamātāpi kho gahapatānī bhagavantaṁ etadavoca:
Then Nakula’s mother said to the Buddha,

“yatohaṁ, bhante, nakulapituno gahapatissa daharasseva daharā ānītā, nābhijānāmi nakulapitaraṁ gahapatiṁ manasāpi aticaritā, kuto pana kāyena.
“Sir, ever since we were both young, and I was given in marriage to Nakula’s father, I can’t recall betraying him even in thought, still less in deed.

Iccheyyāma mayaṁ, bhante, diṭṭhe ceva dhamme aññamaññaṁ passituṁ abhisamparāyañca aññamaññaṁ passitun”ti.
We want to see each other in both this life and the next.”

“Ākaṅkheyyuñce, gahapatayo, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṁ passituṁ abhisamparāyañca aññamaññaṁ passituṁ ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṁ passanti abhisamparāyañca aññamaññaṁ passantīti.
“Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethical conduct, generosity, and wisdom.

Ubho saddhā vadaññū ca,
When both are faithful and kind,

saññatā dhammajīvino;
disciplined, living righteously,

Te honti jānipatayo,
then wife and husband

aññamaññaṁ piyaṁvadā.
say nice things to each other.

Atthāsaṁ pacurā honti,
They get all the things they need,

phāsukaṁ upajāyati;
so they live at ease.

Amittā dummanā honti,
Their enemies are downhearted,

ubhinnaṁ samasīlinaṁ.
when both are equal in ethics.

Idha dhammaṁ caritvāna,
Having practiced the teaching here,

samasīlabbatā ubho;
both equal in precepts and observances,

Nandino devalokasmiṁ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

Pañcamaṁ.

56. Dutiyasamajīvīsutta
56. Equality (2nd)

“Ākaṅkheyyuñce, bhikkhave, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṁ passituṁ abhisamparāyañca aññamaññaṁ passituṁ ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṁ passanti abhisamparāyañca aññamaññaṁ passantīti.
“Mendicants, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethical conduct, generosity, and wisdom. …”

Ubho saddhā vadaññū ca,
saññatā dhammajīvino;
Te honti jānipatayo,
aññamaññaṁ piyaṁvadā.

Atthāsaṁ pacurā honti,
phāsukaṁ upajāyati;
Amittā dummanā honti,
ubhinnaṁ samasīlinaṁ.

Idha dhammaṁ caritvāna,
samasīlabbatā ubho;
Nandino devalokasmiṁ,

modanti kāmakāmino”ti.

Chaṭṭhaṁ.

57. Suppavāsāsutta
57. Suppavāsā

Ekaṁ samayaṁ bhagavā koliyesu viharati pajjanikaṁ nāma koliyānaṁ nigamo.
At one time the Buddha was staying in the land of the Koliyans, where they have a town named Pajjanika.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena suppavāsāya koliyadhītuyā nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Suppavāsā the Koliyan, where he sat on the seat spread out.

Atha kho suppavāsā koliyadhītā bhagavantaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Suppavāsā served and satisfied the Buddha with her own hands with a variety of delicious foods.

Atha kho suppavāsā koliyadhītā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, she sat down to one side.

Ekamantaṁ nisinnaṁ kho suppavāsaṁ koliyadhītaraṁ bhagavā etadavoca:
The Buddha said to her:

“Bhojanaṁ, suppavāse, dentī ariyasāvikā paṭiggāhakānaṁ cattāri ṭhānāni deti.

“Suppavāsā, when a noble disciple gives food, she gives the recipients four things.

Katamāni cattāri?
What four?

Āyuṁ deti, vaṇṇaṁ deti, sukhaṁ deti, balaṁ deti.
Long life, beauty, happiness, and strength.

Āyuṁ kho pana datvā āyussa bhāginī hoti dibbassa vā mānusassa vā.
Giving long life, she has long life as a god or human.

Vaṇṇaṁ datvā vaṇṇassa bhāginī hoti dibbassa vā mānusassa vā.
Giving beauty, she has beauty as a god or human.

Sukhaṁ datvā sukhassa bhāginī hoti dibbassa vā mānusassa vā.
Giving happiness, she has happiness as a god or human.

Balaṁ datvā balassa bhāginī hoti dibbassa vā mānusassa vā.
Giving strength, she has strength as a god or human.

Bhojanaṁ, suppavāse, dentī ariyasāvikā paṭiggāhakānaṁ imāni cattāri ṭhānāni detīti.
When a noble disciple gives food, she gives the recipients these four things.

Susaṅkhataṁ bhojanaṁ yā dadāti,
When she gives well-prepared food,

Suciṁ paṇītaṁ rasasā upetaṁ;
pure, fine, and full of flavor,

Sā dakkhiṇā ujjugatesu dinnā,
that offering—given to the upright,

Caraṇūpapannesu mahaggatesu;
who have good conduct, and are big-hearted—

Puññena puññaṁ saṁsandamānā,

joins merit to merit. It’s very fruitful,

Mahapphalā lokavidūna vaṇṇitā.
and is praised by those who know the world.

Etādisaṁ yaññamanussarantā,
Those who recall such sacrifices,

Ye vedajātā vicaranti loke;
live in the world full of joy.

Vineyya maccheramalaṁ samūlaṁ,
They’ve driven out the stain of stinginess down to the root,

Aninditā saggamupenti ṭhānan”ti.
blameless, they go to a heavenly place.”

Sattamaṁ.

58. Sudattasutta
58. Sudatta

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Bhojanaṁ, gahapati, dadamāno ariyasāvako paṭiggāhakānaṁ cattāri ṭhānāni deti.
“Householder, when a noble disciple gives food, they give the recipients four things.

Katamāni cattāri?
What four?

Āyuṁ deti, vaṇṇaṁ deti, sukhaṁ deti, balaṁ deti.
Long life, beauty, happiness, and strength.

Āyuṁ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā.
Giving long life, they have long life as a god or human. …

Vaṇṇaṁ datvā … sukhaṁ datvā … balaṁ datvā balassa bhāgī hoti dibbassa vā mānusassa vā.
Giving beauty … happiness … strength …

Bhojanaṁ, gahapati, dadamāno ariyasāvako paṭiggāhakānaṁ imāni cattāri ṭhānāni detīti.
When a noble disciple gives food, they give the recipients these four things.

Yo saññatānaṁ paradattabhojinaṁ,
Carefully giving food at the right time,

Kālena sakkacca dadāti bhojanaṁ;
to those who are disciplined, eating only what others give,

Cattāri ṭhānāni anuppavecchati,
you provide them with four things:

Āyuñca vaṇṇañca sukhaṁ balañca.
long life, beauty, happiness, and strength.

So āyudāyī vaṇṇadāyī,
A person who gives long life, beauty,

sukhaṁ balaṁ dado naro;
happiness, and strength,

Dīghāyu yasavā hoti,
has long life and fame

yattha yatthūpapajjatī”ti.
wherever they’re reborn.”

Aṭṭhamaṁ.

59. Bhojanasutta
59. Food

“Bhojanaṁ, bhikkhave, dadamāno dāyako paṭiggāhakānaṁ cattāri ṭhānāni deti.
“Mendicants, when a donor gives food, they give the recipients four things.

Katamāni cattāri?
What four?

Āyuṁ deti, vaṇṇaṁ deti, sukhaṁ deti, balaṁ deti.
Long life, beauty, happiness, and strength. …”

Āyuṁ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā.

Vaṇṇaṁ datvā … sukhaṁ datvā … balaṁ datvā balassa bhāgī hoti dibbassa vā mānusassa vā.

Bhojanaṁ, bhikkhave, dadamāno dāyako paṭiggāhakānaṁ imāni cattāri ṭhānāni detīti.

Yo saññatānaṁ paradattabhojinaṁ,
Kālena sakkacca dadāti bhojanaṁ;
Cattāri ṭhānāni anuppavecchati,
Āyuñca vaṇṇañca sukhaṁ balañca.

So āyudāyī vaṇṇadāyī,
sukhaṁ balaṁ dado naro;

Dīghāyu yasavā hoti,
yattha yatthūpapajjatī”ti.

Navamaṁ.

60. Gihisāmīcisutta
60. Lay Practice

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Catūhi kho, gahapati, dhammehi samannāgato ariyasāvako gihisāmīcipaṭipadaṁ paṭipanno hoti yasopaṭilābhiniṁ saggasaṁvattanikaṁ.
“Householder, when a noble disciple does four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

Katamehi catūhi?
What four?

Idha, gahapati, ariyasāvako bhikkhusaṅghaṁ paccupaṭṭhito hoti cīvarena, bhikkhusaṅghaṁ paccupaṭṭhito hoti piṇḍapātena, bhikkhusaṅghaṁ paccupaṭṭhito hoti senāsanena, bhikkhusaṅghaṁ paccupaṭṭhito hoti gilānappaccayabhesajjaparikkhārena.
It’s when a noble disciple serves the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

Imehi kho, gahapati, catūhi dhammehi samannāgato ariyasāvako gihisāmīcipaṭipadaṁ paṭipanno hoti yasopaṭilābhiniṁ saggasaṁvattanikanti.

When a noble disciple does these four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

Gihisāmīcipaṭipadaṁ,
Those who are astute practice the way

paṭipajjanti paṇḍitā;
that's appropriate for laypeople.

Sammaggate sīlavante,
They provide those who are ethical

cīvarena upaṭṭhitā.
and on the right path with robes,

Piṇḍapātasayanena,
alms-food, lodgings,

Gilānappaccayena ca;
and supplies for the sick.

Tesaṁ divā ca ratto ca,
Their merit always grows

Sadā puññaṁ pavaḍḍhati;
by day and by night.

Saggañca kamatiṭṭhānaṁ,
They pass on to a place in heaven,

Kammaṁ katvāna bhaddakan"ti.
having done excellent deeds."

Dasamaṁ.

Puññābhisandavaggo paṭhamo.

Tassuddānaṁ

Dve puññābhisandā dve ca,
saṁvāsā samajīvino;
Suppavāsā sudatto ca,
bhojanaṁ gihisāmicīti.

61. Pattakammasutta
61. Deeds of Substance

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Cattārome, gahapati, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
“Householder, these four things that are likable, desirable, and agreeable are hard to get in the world.

Katame cattāro?
What four?

Bhogā me uppajjantu sahadhammenāti, ayaṁ paṭhamo dhammo iṭṭho kanto manāpo dullabho lokasmiṁ.
The first thing is the wish: ‘May wealth come to me by legitimate means!’

Bhoge laddhā sahadhammena yaso me āgacchatu saha ñātīhi saha upajjhāyehīti, ayaṁ dutiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṁ.
The second thing, having got wealth by legitimate means, is the wish: ‘May fame come to me, together with my family and teachers.’

Bhoge laddhā sahadhammena yasaṁ laddhā saha ñātīhi saha upajjhāyehi ciraṁ jīvāmi dīghamāyuṁ pālemīti, ayaṁ tatiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṁ.
The third thing, having got wealth and fame, is the wish: 'May I live long, keeping alive for a long time!'

Bhoge laddhā sahadhammena yasaṁ laddhā saha ñātīhi saha upajjhāyehi ciraṁ jīvitvā dīghamāyuṁ pāletvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjāmīti, ayaṁ catuttho dhammo iṭṭho kanto manāpo dullabho lokasmiṁ.
The fourth thing, having got wealth, fame, and long life, is the wish: 'When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!'

Ime kho, gahapati, cattāro dhammā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
These are the four things that are likable, desirable, and agreeable, but hard to get in the world.

Imesaṁ kho, gahapati, catunnaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ cattāro dhammā paṭilābhāya saṁvattanti.
These next four things lead to the getting of those four things.

Katame cattāro?
What four?

Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.
Accomplishment in faith, ethics, generosity, and wisdom.

Katamā ca, gahapati, saddhāsampadā?
And what is accomplishment in faith?

Idha, gahapati, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Ayaṁ vuccati, gahapati, saddhāsampadā.
This is called accomplishment in faith.

Katamā ca, gahapati, sīlasampadā?
And what is accomplishment in ethics?

Idha, gahapati, ariyasāvako pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence.

Ayaṁ vuccati, gahapati, sīlasampadā.
This is called accomplishment in ethics.

Katamā ca, gahapati, cāgasampadā?
And what is accomplishment in generosity?

Idha, gahapati, ariyasāvako vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vosaggarato yācayogo dānasaṁvibhāgarato.
It’s when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṁ vuccati, gahapati, cāgasampadā.
This is called accomplishment in generosity.

Katamā ca, gahapati, paññāsampadā?

And what is accomplishment in wisdom?

Abhijjhāvisamalobhābhibhūtena, gahapati, cetasā viharanto akiccaṁ karoti, kiccaṁ aparādheti.
When your heart is mastered by covetousness and immoral greed, you do what you shouldn't, and fail to do what you should.

Akiccaṁ karonto kiccaṁ aparādhento yasā ca sukhā ca dhaṁsati.
Your fame and happiness are crushed.

Byāpādābhibhūtena, gahapati, cetasā viharanto akiccaṁ karoti, kiccaṁ aparādheti.
When your heart is mastered by ill will …

Akiccaṁ karonto kiccaṁ aparādhento yasā ca sukhā ca dhaṁsati.

Thinamiddhābhibhūtena, gahapati, cetasā viharanto akiccaṁ karoti kiccaṁ aparādheti.
dullness and drowsiness …

Akiccaṁ karonto kiccaṁ aparādhento yasā ca sukhā ca dhaṁsati.

Uddhaccakukkuccābhibhūtena, gahapati, cetasā viharanto akiccaṁ karoti, kiccaṁ aparādheti.
restlessness and remorse …

Akiccaṁ karonto kiccaṁ aparādhento yasā ca sukhā ca dhaṁsati.

Vicikicchābhibhūtena, gahapati, cetasā viharanto akiccaṁ karoti, kiccaṁ aparādheti.
doubt, you do what you shouldn't, and fail to do what you should.

Akiccaṁ karonto kiccaṁ aparādhento yasā ca sukhā ca dhaṁsati.
Your fame and happiness are crushed.

Sa kho so, gahapati, ariyasāvako abhijjhāvisamalobho cittassa upakkilesoti, iti viditvā abhijjhāvisamalobhaṁ cittassa upakkilesaṁ pajahati.
Knowing that ‘covetousness and immoral greed are corruptions of the mind’, that noble disciple gives them up.

Byāpādo cittassa upakkilesoti, iti viditvā byāpādaṁ cittassa upakkilesaṁ pajahati.
Knowing that ‘ill will …’ …

Thinamiddhaṁ cittassa upakkilesoti, iti viditvā thinamiddhaṁ cittassa upakkilesaṁ pajahati.
‘dullness and drowsiness …’ …

Uddhaccakukkuccaṁ cittassa upakkilesoti, iti viditvā uddhaccakukkuccaṁ cittassa upakkilesaṁ pajahati.
‘restlessness and remorse …’ …

Vicikicchā cittassa upakkilesoti, iti viditvā vicikicchaṁ cittassa upakkilesaṁ pajahati.
‘doubt is a corruption of the mind’, that noble disciple gives it up.

Yato ca kho, gahapati, ariyasāvakassa abhijjhāvisamalobho cittassa upakkilesoti, iti viditvā abhijjhāvisamalobho cittassa upakkileso pahīno hoti.
When a noble disciple has given up these things,

Byāpādo cittassa upakkilesoti, iti viditvā byāpādo cittassa upakkileso pahīno hoti.

Thinamiddhaṁ cittassa upakkilesoti, iti viditvā thinamiddhaṁ cittassa upakkileso pahīno hoti.

Uddhaccakukkuccaṁ cittassa upakkilesoti, iti viditvā uddhaccakukkuccaṁ cittassa upakkileso pahīno hoti.

Vicikicchā cittassa upakkilesoti, iti viditvā vicikicchā cittassa upakkileso pahīno hoti.

Ayaṁ vuccati, gahapati, ariyasāvako mahāpañño puthupañño āpātadaso paññāsampanno.

they're called 'a noble disciple of great wisdom, of widespread wisdom, who sees what matters, and is accomplished in wisdom'.

Ayaṁ vuccati, gahapati, paññāsampadā.
This is called accomplishment in wisdom.

Imesaṁ kho, gahapati, catunnaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ ime cattāro dhammā paṭilābhāya saṁvattanti.
These are the four things that lead to the getting of the four things that are likable, desirable, and agreeable, but hard to get in the world.

Sa kho so, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi cattāri pattakammāni kattā hoti.
There are four deeds of substance that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

Katamāni cattāri?
What four?

Idha, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi attānaṁ sukheti pīṇeti sammā sukhaṁ pariharati.
To start with, with his legitimate wealth he makes himself happy and pleased, keeping himself properly happy.

Mātāpitaro sukheti pīṇeti sammā sukhaṁ pariharati.
He makes his mother and father happy …

Puttadāradāsakammakaraporise sukheti pīṇeti sammā sukhaṁ pariharati.
He makes his children, partners, bondservants, workers, and staff happy …

Mittāmacce sukheti pīṇeti sammā sukhaṁ pariharati.

He makes his friends and colleagues happy …

Idamassa paṭhamaṁ ṭhānagataṁ hoti pattagataṁ āyatanaso paribhuttaṁ.
This is his first solid and substantive investment, used in the appropriate sphere.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi yā tā honti āpadā aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato, tathārūpāsu āpadāsu pariyodhāya saṁvattati.
Furthermore, with his legitimate wealth he defends himself against threats from such things as fire, flood, rulers, bandits, or unloved heirs.

Sotthiṁ attānaṁ karoti.
He keeps himself safe.

Idamassa dutiyaṁ ṭhānagataṁ hoti pattagataṁ āyatanaso paribhuttaṁ.
This is his second solid and substantive investment, used in the appropriate sphere.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi pañcabaliṁ kattā hoti—
Furthermore, with his legitimate wealth he makes five spirit-offerings:

ñātibaliṁ, atithibaliṁ, pubbapetabaliṁ, rājabaliṁ, devatābaliṁ.
to relatives, guests, ancestors, king, and deities.

Idamassa tatiyaṁ ṭhānagataṁ hoti pattagataṁ āyatanaso paribhuttaṁ.
This is his third solid and substantive investment, used in the appropriate sphere.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi ye te samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṁ damenti, ekamattānaṁ samenti, ekamattānaṁ parinibbāpenti, tathārūpesu samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven.

Idamassa catutthaṁ ṭhānagataṁ hoti pattagataṁ āyatanaso paribhuttaṁ.
This is his fourth solid and substantive investment, used in the appropriate sphere.

Sa kho so, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi imāni cattāri pattakammāni kattā hoti.
These are the four deeds of substance that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

Yassa kassaci, gahapati, aññatra imehi catūhi pattakammehi bhogā parikkhayaṁ gacchanti, ime vuccanti, gahapati, bhogā aṭṭhānagatā apattagatā anāyatanaso paribhuttā.
Whatever wealth is spent on something other than these four deeds of substance is said to be not a solid or substantive investment, and not used in the appropriate sphere.

Yassa kassaci, gahapati, imehi catūhi pattakammehi bhogā parikkhayaṁ gacchanti, ime vuccanti, gahapati, bhogā ṭhānagatā pattagatā āyatanaso paribhuttāti.

But whatever wealth is spent on these four deeds of substance is said to be a solid and substantive investment, used in the appropriate sphere.

Bhuttā bhogā bhatā bhaccā,
‘I’ve enjoyed my wealth, supporting those who depend on me;

Vitiṇṇā āpadāsu me;
I’ve overcome losses;

Uddhaggā dakkhiṇā dinnā,
I’ve given uplifting religious donations;

Atho pañcabalī katā;
and made the five spirit-offerings.

Upaṭṭhitā sīlavanto,
I have looked after the ethical and

Saññatā brahmacārayo.
disciplined spiritual practitioners.

Yadatthaṁ bhogaṁ iccheyya,
I’ve achieved the purpose

paṇḍito gharamāvasaṁ;
for which an astute lay person

So me attho anuppatto,
wishes to gain wealth.

kataṁ ananutāpiyaṁ.
I don’t regret what I’ve done.’

Etaṁ anussaraṁ macco,
A mortal person who recollects this

ariyadhamme ṭhito naro;
stands firm in the teaching of the noble ones.

Idheva naṁ pasaṁsanti,

They’re praised in this life,

pecca sagge pamodatī”ti.
and they depart to rejoice in heaven.”

Paṭhamaṁ.

62. Ānaṇyasutta
62. Debtlessness

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Cattārimāni, gahapati, sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṁ samayena samayaṁ upādāya.
“Householder, these four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

Katamāni cattāri?
What four?

Atthisukhaṁ, bhogasukhaṁ, ānaṇyasukhaṁ, anavajjasukhaṁ.
The happiness of ownership, using wealth, debtlessness, and blamelessness.

Katamañca, gahapati, atthisukhaṁ?
And what is the happiness of ownership?

Idha, gahapati, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalapāricitā sedāvakkhittā dhammikā dhammaladdhā.
It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

So ‘bhogā me atthi uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā’ti adhigacchati sukhaṁ, adhigacchati somanassaṁ.
When he reflects on this, he’s filled with pleasure and happiness.

Idaṁ vuccati, gahapati, atthisukhaṁ.
This is called ‘the happiness of ownership’.

Katamañca, gahapati, bhogasukhaṁ?
And what is the happiness of using wealth?

Idha, gahapati, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjati puññāni ca karoti.
It’s when a gentleman uses his legitimate wealth, and makes merit with it.

So ‘uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjāmi puññāni ca karomī’ti adhigacchati sukhaṁ, adhigacchati somanassaṁ.
When he reflects on this, he’s filled with pleasure and happiness.

Idaṁ vuccati, gahapati, bhogasukhaṁ.
This is called ‘the happiness of using wealth’.

Katamañca, gahapati, ānaṇyasukhaṁ?
And what is the happiness of debtlessness?

Idha, gahapati, kulaputto na kassaci kiñci dhāreti appaṁ vā bahuṁ vā.
It’s when a gentleman owes no debt, large or small, to anyone.

So ‘na kassaci kiñci dhāremi appaṁ vā bahuṁ vā’ti adhigacchati sukhaṁ, adhigacchati somanassaṁ.
When he reflects on this, he’s filled with pleasure and happiness.

Idaṁ vuccati, gahapati, ānaṇyasukhaṁ.
This is called ‘the happiness of debtlessness’.

Katamañca, gahapati, anavajjasukhaṁ?
And what is the happiness of blamelessness?

Idha, gahapati, ariyasāvako anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti.
It's when a noble disciple has blameless conduct by way of body, speech, and mind.

So 'anavajjenamhi kāyakammena samannāgato, anavajjena vacīkammena samannāgato, anavajjena manokammena samannāgato'ti adhigacchati sukhaṁ, adhigacchati somanassaṁ.
When he reflects on this, he's filled with pleasure and happiness.

Idaṁ vuccati, gahapati, anavajjasukhaṁ.
This is called 'the happiness of blamelessness'.

Imāni kho, gahapati, cattāri sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṁ samayena samayaṁ upādāyāti.
These four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

Ānaṇyasukhaṁ ñatvāna,
Knowing the happiness of debtlessness,

Atho atthisukhaṁ paraṁ;
and the extra happiness of possession,

Bhuñjaṁ bhogasukhaṁ macco,
a mortal enjoying the happiness of using wealth,

Tato paññā vipassati.
then sees clearly with wisdom.

Vipassamāno jānāti,
Seeing clearly, a clever person knows

ubho bhoge sumedhaso;

both kinds of happiness:

Anavajjasukhassetaṁ,
the other kind is not worth a sixteenth part

kalaṁ nāgghati soḷasin”ti.
of the happiness of blamelessness.”

Dutiyaṁ.

63. Brahmasutta
63. Living with Brahmā

“Sabrahmakāni, bhikkhave, tāni kulāni yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā.

Sapubbācariyakāni, bhikkhave, tāni kulāni, yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
A family where the children honor their parents in their home is said to live with the first teachers.

Sapubbadevatāni, bhikkhave, tāni kulāni yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
A family where the children honor their parents in their home is said to live with the old deities.

Sāhuneyyakāni, bhikkhave, tāni kulāni yesaṁ puttānaṁ mātāpitaro ajjhāgāre pūjitā honti.
A family where the children honor their parents in their home is said to live with those worthy of offerings to the gods.

Brahmāti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘Brahmā’ is a term for your parents.

Pubbācariyāti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘First teachers’ is a term for your parents.

Pubbadevatāti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘Old deities’ is a term for your parents.

Āhuneyyāti, bhikkhave, mātāpitūnaṁ etaṁ adhivacanaṁ.
‘Worthy of an offering dedicated to the gods’ is a term for your parents.

Taṁ kissa hetu?
Why is that?

Bahukārā, bhikkhave, mātāpitaro, puttānaṁ āpādakā posakā imassa lokassa dassetāroti.
Parents are very helpful to their children, they raise them, nurture them, and show them the world.

Brahmāti mātāpitaro,
Parents are said to be ‘Brahmā’

pubbācariyāti vuccare;
and ‘first teachers’.

Āhuneyyā ca puttānaṁ,
They’re worthy of offerings to the gods from their children,

pajāya anukampakā.
for they love their offspring.

Tasmā hi ne namasseyya,
Therefore an astute person

sakkareyya ca paṇḍito;
would revere them and honor them

Annena atha pānena,
with food and drink,

vatthena sayanena ca;
clothes and bedding,

Ucchādanena nhāpanena,
by anointing and bathing,

pādānaṁ dhovanena ca.

and by washing their feet.

Tāya naṁ pāricariyāya,
Because they look after

mātāpitūsu paṇḍitā;
their parents like this,

Idheva naṁ pasaṁsanti,
they’re praised in this life by the astute,

pecca sagge pamodatī”ti.
and they depart to rejoice in heaven.”

Tatiyaṁ.

64. Nirayasutta
64. Hell

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti—
They kill living creatures, steal, commit sexual misconduct, and lie.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ nirayeti.
Someone with these four qualities is cast down to hell.

Pāṇātipāto adinnādānaṁ,
Killing, stealing,

Musāvādo ca vuccati;
telling lies,

Paradāragamanañcāpi,
and visiting others’ wives:

Nappasaṁsanti paṇḍitā”ti.
astute people don’t praise these things.”

Catutthaṁ.

65. Rūpasutta
65. Appearance

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo lūkhappasanno, dhammappamāṇo dhammappasanno—
There are those whose estimation of and confidence in others is based on appearance, on eloquence, on mortification, and on principle.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasminti.
These are the four people found in the world.

Ye ca rūpe pamāṇiṁsu,
Those who judge on appearance,

ye ca ghosena anvagū;
and those swayed by a voice,

Chandarāgavasūpetā,
are full of desire and greed;

nābhijānanti te janā.
those people just don’t understand.

Ajjhattañca na jānāti,
Not knowing what's inside,

bahiddhā ca na passati;
nor seeing what's outside,

Samantāvaraṇo bālo,
the fool shut in on every side,

sa ve ghosena vuyhati.
gets carried away by a voice.

Ajjhattañca na jānāti,
Not knowing what's inside,

bahiddhā ca vipassati;
but seeing what's outside,

Bahiddhā phaladassāvī,
seeing the fruit outside,

sopi ghosena vuyhati.
they're also carried away by a voice.

Ajjhattañca pajānāti,
Understanding what's inside,

bahiddhā ca vipassati;
and seeing what's outside,

Vinīvaraṇadassāvī,
seeing without hindrances,

na so ghosena vuyhatī"ti.
they don't get carried away by a voice."

Pañcamaṁ.

66. Sarāgasutta
66. Greedy

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Sarāgo, sadoso, samoho, samāno—
The greedy, the hateful, the delusional, and the conceited.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasminti.
These are the four people found in the world.

Sārattā rajanīyesu,
Full of desire for desirable things,

Piyarūpābhinandino;
enjoying things that seem pleasant,

Mohena āvutā sattā,
beings shrouded by ignorance,

Baddhā vaḍḍhenti bandhanaṁ.
only tighten their bonds.

Rāgajaṁ dosajañcāpi,
Born of greed, born of hate,

mohajaṁ cāpaviddasū;
born of delusion: the ignorant

Karontākusalaṁ kammaṁ,
make bad karma

savighātaṁ dukhudrayaṁ.
that afflicts and produces pain.

Avijjānivutā posā,
If you act out of these qualities, that's what you become.

andhabhūtā acakkhukā;
But men hindered by ignorance,

Yathā dhammā tathā santā,
are blind, with no eyes to see,

na tassevanti maññare"ti.
and they never imagine that this could be so."

Chaṭṭhaṁ.

67. Ahirājasutta
67. The Snake King

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena sāvatthiyaṁ aññataro bhikkhu ahinā daṭṭho kālaṅkato hoti.
Now, at that time a monk in Sāvatthī passed away due to a snake bite.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

"idha, bhante, sāvatthiyaṁ aññataro bhikkhu ahinā daṭṭho kālaṅkato"ti.
"Sir, a monk in Sāvatthī has passed away due to a snake bite."

"Na hi nūna so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phari.
"Mendicants, that monk mustn't have spread a mind of love to the four royal snake families.

Sace hi so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho

kālaṁ kareyya.
If he had, he wouldn't have died due to a snake bite.

Katamāni cattāri?
What four?

Virūpakkhaṁ ahirājakulaṁ, erāpathaṁ ahirājakulaṁ, chabyāputtaṁ ahirājakulaṁ, kaṇhāgotamakaṁ ahirājakulaṁ.
The royal snake families of Virūpakkha, Erāpatha, Chabyāputta, and Kaṇhāgotamaka. …

Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari.

Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṁ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṁ attaguttiyā attarakkhāya attaparittāyāti.
Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.

Virūpakkhehi me mettaṁ,
I love the Virūpakkhas,

Mettaṁ erāpathehi me;
the Erāpathas I love,

Chabyāputtehi me mettaṁ,
I love the Chabyāputtas,

Mettaṁ kaṇhāgotamakehi ca.
the Kaṇhāgotamakas I love.

Apādakehi me mettaṁ,
I love the footless creatures,

mettaṁ dvipādakehi me;

the two-footed I love,

Catuppadehi me mettaṁ,
I love the four-footed,

mettaṁ bahuppadehi me.
the many-footed I love.

Mā maṁ apādako hiṁsi,
May the footless not harm me!

mā maṁ hiṁsi dvipādako;
May I not be harmed by the two-footed!

Mā maṁ catuppado hiṁsi,
May the four-footed not harm me!

mā maṁ hiṁsi bahuppado.
May I not be harmed by the many-footed!

Sabbe sattā sabbe pāṇā,
All sentient beings, all living things,

sabbe bhūtā ca kevalā;
all creatures, every one:

Sabbe bhadrāni passantu,
may they see only nice things,

mā kañci pāpamāgamā.
may bad not come to anyone.

Appamāṇo buddho,
The Buddha is immeasurable,

Appamāṇo dhammo;
the teaching is immeasurable,

Appamāṇo saṅgho,
the Saṅgha is immeasurable.

Pamāṇavantāni sarīsapāni.
But limited are crawling things,

Ahivicchikā satapadī,
snakes and scorpions, centipedes,

Uṇṇanābhī sarabū mūsikā;
spiders and lizards and mice.

Katā me rakkhā katā me parittā,
I've made this safeguard, I've made this protection:

Paṭikkamantu bhūtāni;
go away, creatures!

Sohaṁ namo bhagavato,
And so I revere the Blessed One,

Namo sattannaṁ sammāsambuddhānan"ti.
I revere the seven perfectly awakened Buddhas."

Sattamaṁ.

68. Devadattasutta
68. Devadatta

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra kho bhagavā devadattaṁ ārabbha bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

"attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi.
"Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

Parābhavāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi.

Seyyathāpi, bhikkhave, kadalī attavadhāya phalaṁ deti, parābhavāya phalaṁ deti;
It's like a banana tree,

evamevaṁ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

Seyyathāpi, bhikkhave, veḷu attavadhāya phalaṁ deti, parābhavāya phalaṁ deti;
or a bamboo,

evamevaṁ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

Seyyathāpi, bhikkhave, naḷo attavadhāya phalaṁ deti, parābhavāya phalaṁ deti;
or a reed, all of which bear fruit to their own ruin and downfall …

evamevaṁ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

Seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṁ gaṇhāti, parābhavāya gabbhaṁ gaṇhāti;
It's like a mule, which becomes pregnant to its own ruin and downfall.

evamevaṁ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādīti.
In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

Phalaṁ ve kadaliṁ hanti,
The banana tree is destroyed by its own fruit,

phalaṁ veḷuṁ phalaṁ naḷaṁ;
as are the bamboo and the reed.

Sakkāro kāpurisaṁ hanti,
Honor destroys a sinner,

gabbho assatariṁ yathā"ti.
as pregnancy destroys a mule."

Aṭṭhamaṁ.

69. Padhānasutta
69. Effort

“Cattārimāni, bhikkhave, padhānāni.
“Mendicants, there are these four efforts.

Katamāni cattāri?
What four?

Saṁvarappadhānaṁ, pahānappadhānaṁ, bhāvanāppadhānaṁ, anurakkhaṇāppadhānaṁ.
The efforts to restrain, to give up, to develop, and to preserve.

Katamañca, bhikkhave, saṁvarappadhānaṁ?
And what, mendicants, is the effort to restrain?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

Idaṁ vuccati, bhikkhave, saṁvarappadhānaṁ.
This is called the effort to restrain.

Katamañca, bhikkhave, pahānappadhānaṁ?
And what, mendicants, is the effort to give up?

Idha, bhikkhave, bhikkhu uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities are given up.

Idaṁ vuccati, bhikkhave, pahānappadhānaṁ.
This is called the effort to give up.

Katamañca, bhikkhave, bhāvanāppadhānaṁ?
And what, mendicants, is the effort to develop?

Idha, bhikkhave, bhikkhu anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Idaṁ vuccati, bhikkhave, bhāvanāppadhānaṁ.
This is called the effort to develop.

Katamañca, bhikkhave, anurakkhaṇāppadhānaṁ?
And what, mendicants, is the effort to preserve?

Idha, bhikkhave, bhikkhu uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Idaṁ vuccati, bhikkhave, anurakkhaṇāppadhānaṁ.
This is called the effort to preserve.

Imāni kho, bhikkhave, cattāri padhānānīti.
These are the four efforts.

Saṁvaro ca pahānañca,
Restraint and giving up,

bhāvanā anurakkhaṇā;
development and preservation:

Ete padhānā cattāro,
these are the four efforts

desitādiccabandhunā;
taught by the Kinsman of the Sun.

Yo hi bhikkhu idhātāpī,
Any mendicant who keenly applies these

khayaṁ dukkhassa pāpuṇe”ti.
may attain the ending of suffering.”

Navamaṁ.

70. Adhammikasutta
70. Unprincipled

“Yasmiṁ, bhikkhave, samaye rājāno adhammikā honti, rājāyuttāpi tasmiṁ samaye adhammikā honti.
“At a time when kings are unprincipled, royal officials become unprincipled.

Rājāyuttesu adhammikesu brāhmaṇagahapatikāpi tasmiṁ samaye adhammikā honti.
When royal officials are unprincipled, brahmins and householders become unprincipled.

Brāhmaṇagahapatikesu adhammikesu negamajānapadāpi tasmiṁ samaye adhammikā honti.
When brahmins and householders are unprincipled, the people of town and country become unprincipled.

Negamajānapadesu adhammikesu visamaṁ candimasūriyā parivattanti.
When the people of town and country are unprincipled, the courses of the moon and sun become erratic.

Visamaṁ candimasūriyesu parivattantesu visamaṁ nakkhattāni tārakarūpāni parivattanti.
… the courses of the stars and constellations …

Visamaṁ nakkhattesu tārakarūpesu parivattantesu visamaṁ rattindivā parivattanti.
the days and nights …

Visamaṁ rattindivesu parivattantesu visamaṁ māsaddhamāsā parivattanti.

the months and fortnights …

Visamaṁ māsaddhamāsesu parivattantesu visamaṁ utusaṁvaccharā parivattanti.
the seasons and years become erratic.

Visamaṁ utusaṁvaccharesu parivattantesu visamaṁ vātā vāyanti visamā apañjasā.
… the blowing of the winds becomes erratic and chaotic.

Visamaṁ vātesu vāyantesu visamesu apañjasesu devatā parikupitā bhavanti.
… the deities are angered.

Devatāsu parikupitāsu devo na sammā dhāraṁ anuppavecchati.
… the heavens don't provide enough rain.

Deve na sammā dhāraṁ anuppavecchante visamapākāni sassāni bhavanti.
… the crops ripen erratically.

Visamapākāni, bhikkhave, sassāni manussā paribhuñjantā appāyukā honti dubbaṇṇā ca bavhābādhā ca.
When people eat crops that have ripened erratically, they become short-lived, ugly, weak, and sickly.

Yasmiṁ, bhikkhave, samaye rājāno dhammikā honti, rājāyuttāpi tasmiṁ samaye dhammikā honti.
At a time when kings are principled, royal officials become principled.

Rājāyuttesu dhammikesu brāhmaṇagahapatikāpi tasmiṁ samaye dhammikā honti.
… brahmins and householders …

Brāhmaṇagahapatikesu dhammikesu negamajānapadāpi tasmiṁ samaye dhammikā honti.
people of town and country become principled.

Negamajānapadesu dhammikesu samaṁ candimasūriyā parivattanti.

When the people of town and country are principled, the courses of the sun and moon become regular.

Samaṁ candimasūriyesu parivattantesu samaṁ nakkhattāni tārakarūpāni parivattanti.
… the stars and constellations …

Samaṁ nakkhattesu tārakarūpesu parivattantesu samaṁ rattindivā parivattanti.
the days and nights …

Samaṁ rattindivesu parivattantesu samaṁ māsaddhamāsā parivattanti.
the months and fortnights …

Samaṁ māsaddhamāsesu parivattantesu samaṁ utusaṁvaccharā parivattanti.
the seasons and years become regular.

Samaṁ utusaṁvaccharesu parivattantesu samaṁ vātā vāyanti samā pañjasā.
… the blowing of the winds becomes regular and orderly.

Samaṁ vātesu vāyantesu samesu pañjasesu devatā aparikupitā bhavanti.
… the deities are not angered …

Devatāsu aparikupitāsu devo sammā dhāraṁ anuppavecchati.
… the heavens provide plenty of rain.

Deve sammā dhāraṁ anuppavecchante samapākāni sassāni bhavanti.
When the heavens provide plenty of rain, the crops ripen well.

Samapākāni, bhikkhave, sassāni manussā paribhuñjantā dīghāyukā ca honti vaṇṇavanto ca balavanto ca appābādhā cāti.
When people eat crops that have ripened well, they become long-lived, beautiful, strong, and healthy.

Gunnañce taramānānaṁ,
When cattle ford a river,

jimhaṁ gacchati puṅgavo;
if the bull goes off course,

Sabbā tā jimhaṁ gacchanti,
they all go off course,

nette jimhaṁ gate sati.
because their leader is off course.

Evamevaṁ manussesu,
So it is for humans:

yo hoti seṭṭhasammato;
when the one agreed on as chief

So ce adhammaṁ carati,
behaves badly,

pageva itarā pajā;
what do you expect the rest to do?

Sabbaṁ raṭṭhaṁ dukkhaṁ seti,
The whole country sleeps badly,

rājā ce hoti adhammiko.
when the king is unprincipled.

Gunnañce taramānānaṁ,
When cattle ford a river,

ujuṁ gacchati puṅgavo;
if the bull goes straight,

Sabbā tā ujuṁ gacchanti,
they all go straight,

nette ujuṁ gate sati.
because their leader is straight.

Evamevaṁ manussesu,

So it is for humans:

yo hoti seṭṭhasammato;
when the one agreed on as chief

So sace dhammaṁ carati,
does the right thing,

pageva itarā pajā;
what do you expect the rest to do?

Sabbaṁ raṭṭhaṁ sukhaṁ seti,
The whole country sleeps at ease,

rājā ce hoti dhammiko”ti.
when the king is just.”

Dasamaṁ.

Pattakammavaggo dutiyo.

Tassuddānaṁ

Pattakammaṁ ānaṇyako,

Sabrahmanirayā rūpena pañcamaṁ;

Sarāgaahirājā devadatto,

Padhānaṁ adhammikena cāti.

71. Padhānasutta
71. Effort

“Catūhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṁ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṁ khayāya.
“Mendicants, when a mendicant has four things their practice is guaranteed, and they have laid the groundwork for ending the defilements.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu sīlavā hoti, bahussuto hoti, āraddhavīriyo hoti, paññavā hoti.
It’s when a mendicant is ethical, learned, energetic, and wise.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṁ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṁ khayāyā”ti.
When a mendicant has these four things their practice is guaranteed, and they have laid the groundwork for ending the defilements.”

Paṭhamaṁ.

72. Sammādiṭṭhisutta
72. Right View

“Catūhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṁ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṁ khayāya.
“Mendicants, when a mendicant has four things their practice is guaranteed, and they have laid the groundwork for ending the defilements.

Katamehi catūhi?
What four?

Nekkhammavitakkena, abyāpādavitakkena, avihiṁsāvitakkena, sammādiṭṭhiyā—
Thoughts of renunciation, good will, and harmlessness; and right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṁ paṭipanno hoti, yoni cassa āraddhā hoti āsavānaṁ khayāyā”ti.
When a mendicant has these four things their practice is guaranteed, and they have laid the groundwork for ending the defilements.”

Dutiyaṁ.

73. Sappurisasutta
73. A Good Person

“Catūhi, bhikkhave, dhammehi samannāgato asappuriso veditabbo.
“Mendicants, a bad person can be known by four qualities.

Katamehi catūhi?
What four?

Idha, bhikkhave, asappuriso yo hoti parassa avaṇṇo taṁ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.
To start with, a bad person speaks ill of another even when not asked, let alone when asked.

Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṁ vitthārena parassa avaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak ill of another in full detail, not leaving anything out.

Veditabbametaṁ, bhikkhave, asappuriso ayaṁ bhavanti.
That’s how to know that this is a bad person.

Puna caparaṁ, bhikkhave, asappuriso yo hoti parassa vaṇṇo taṁ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa.
Furthermore, a bad person doesn’t speak well of another even when asked, let alone when not asked.

Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṁ avitthārena parassa vaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak well of another without giving the full details, leaving many things out.

Veditabbametaṁ, bhikkhave, asappuriso ayaṁ bhavanti.
That's how to know that this is a bad person.

Puna caparaṁ, bhikkhave, asappuriso yo hoti attano avaṇṇo taṁ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa.
Furthermore, a bad person doesn't speak ill of themselves even when asked, let alone when not asked.

Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṁ avitthārena attano avaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak ill of themselves without giving the full details, leaving many things out.

Veditabbametaṁ, bhikkhave, asappuriso ayaṁ bhavanti.
That's how to know that this is a bad person.

Puna caparaṁ, bhikkhave, asappuriso yo hoti attano vaṇṇo taṁ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.
Furthermore, a bad person speaks well of themselves even when not asked, let alone when asked.

Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṁ vitthārena attano vaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak well of themselves in full detail, not leaving anything out.

Veditabbametaṁ, bhikkhave, asappuriso ayaṁ bhavanti.
That's how to know that this is a bad person.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato asappuriso veditabbo.
A bad person can be known by these four qualities.

Catūhi, bhikkhave, dhammehi samannāgato sappuriso veditabbo.
A good person can be known by four qualities.

Katamehi catūhi?

What four?

Idha, bhikkhave, sappuriso yo hoti parassa avaṇṇo taṁ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa.
To start with, a good person doesn't speak ill of another even when asked, let alone when not asked.

Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṁ avitthārena parassa avaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak ill of another without giving the full details, leaving many things out.

Veditabbametaṁ, bhikkhave, sappuriso ayaṁ bhavanti.
That's how to know that this is a good person.

Puna caparaṁ, bhikkhave, sappuriso yo hoti parassa vaṇṇo taṁ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.
Furthermore, a good person speaks well of another even when not asked, let alone when asked.

Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṁ vitthārena parassa vaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak well of another in full detail, not leaving anything out.

Veditabbametaṁ, bhikkhave, sappuriso ayaṁ bhavanti.
That's how to know that this is a good person.

Puna caparaṁ, bhikkhave, sappuriso yo hoti attano avaṇṇo taṁ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.
Furthermore, a good person speaks ill of themselves even when not asked, let alone when asked.

Puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṁ vitthārena attano avaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak ill of themselves in full detail, not leaving anything out.

Veditabbametaṁ, bhikkhave, sappuriso ayaṁ bhavanti.
That's how to know that this is a good person.

Puna caparaṁ, bhikkhave, sappuriso yo hoti attano vaṇṇo taṁ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa.
Furthermore, a good person doesn't speak well of themselves even when asked, let alone when not asked.

Puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṁ avitthārena attano vaṇṇaṁ bhāsitā hoti.
But when led on by questions they speak well of themselves without giving the full details, leaving many things out.

Veditabbametaṁ, bhikkhave, sappuriso ayaṁ bhavanti.
That's how to know that this is a good person.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato sappuriso veditabbo.
A good person can be known by these four qualities.

Seyyathāpi, bhikkhave, vadhukā yaññadeva rattiṁ vā divaṁ vā ānītā hoti, tāvadevassā tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti sassuyāpi sasurepi sāmikepi antamaso dāsakammakaraporisesu.
It's like a bride on the day or night she's first brought to her husband's home. Right away she sets up a keen sense of conscience and prudence for her mother and father in law, her husband, and even the bondservants, workers, and staff.

Sā aparena samayena saṁvāsamanvāya vissāsamanvāya sassumpi sasurampi sāmikampi evamāha:
But after some time, because of living together and familiarity, she'll even say to her mother and father in law, or to her husband:

'apetha, kiṁ pana tumhe jānāthā'ti.
'Go away! What would you know?'

Evamevaṁ kho, bhikkhave, idhekacco bhikkhu yaññadeva rattiṁ vā divaṁ vā agārasmā anagāriyaṁ pabbajito hoti,

tāvadevassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti bhikkhūsu bhikkhunīsu upāsakesu upāsikāsu antamaso ārāmikasamaṇuddesesu.
In the same way, on the day or night a mendicant first goes forth from the lay life to homelessness, right away they set up a keen sense of conscience and prudence for the monks, nuns, laymen, and laywomen, and even the monastery workers and novices.

So aparena samayena saṁvāsamanvāya vissāsamanvāya ācariyampi upajjhāyampi evamāha:
But after some time, because of living together and familiarity, they'll even say to their teacher or mentor:

'apetha, kiṁ pana tumhe jānāthā'ti.
'Go away! What would you know?'

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'adhunāgatavadhukāsamena cetasā viharissāmā'ti.
'We will live with hearts like that of a newly wedded bride.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Tatiyaṁ.

74. Paṭhamaaggasutta
74. Best (1st)

“Cattārimāni, bhikkhave, aggāni.
“Mendicants, these four things are the best.

Katamāni cattāri?
What four?

Sīlaggaṁ, samādhiggaṁ, paññāggaṁ, vimuttaggaṁ—
The best ethics, immersion, wisdom, and freedom.

Imāni kho, bhikkhave, cattāri aggānī”ti.
These are the four things that are the best.”

Catutthaṁ.

75. Dutiyaaggasutta
75. Best (2nd)

“Cattārimāni, bhikkhave, aggāni.
“Mendicants, these four things are the best.

Katamāni cattāri?
What four?

Rūpaggaṁ, vedanāggaṁ, saññāggaṁ, bhavaggaṁ—
The best form, feeling, perception, and state of existence.

Imāni kho, bhikkhave, cattāri aggānī”ti.
These are the four things that are the best.”

Pañcamaṁ.

76. Kusinārasutta
76. At Kusinārā

Ekaṁ samayaṁ bhagavā kusinārāyaṁ viharati upavattane mallānaṁ sālavane antarena yamakasālānaṁ parinibbānasamaye.
At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:
“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

‘sammukhībhūto no satthā ahosi, nāsakkhimha bhagavantaṁ sammukhā paṭipucchitun’”ti.

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

Evaṁ vutte, te bhikkhū tuṇhī ahesuṁ.
When this was said, the mendicants kept silent.

Dutiyampi kho bhagavā bhikkhū āmantesi:
For a second time the Buddha addressed the mendicants: …

“siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

‘sammukhībhūto no satthā ahosi, nāsakkhimha bhagavantaṁ sammukhā paṭipucchitun’”ti.

Dutiyampi kho te bhikkhū tuṇhī ahesuṁ.
For a second time, the mendicants kept silent.

Tatiyampi kho bhagavā bhikkhū āmantesi:
For a third time the Buddha addressed the mendicants: …

“siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

‘sammukhībhūto no satthā ahosi, nāsakkhimha bhagavantaṁ sammukhā paṭipucchitun’”ti.

Tatiyampi kho te bhikkhū tuṇhī ahesuṁ.
For a third time, the mendicants kept silent.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha, sahāyakopi, bhikkhave, sahāyakassa ārocetū”ti.
“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

Evaṁ vutte, te bhikkhū tuṇhī ahesuṁ.
When this was said, the mendicants kept silent.

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda said to the Buddha:

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Evaṁ pasanno ahaṁ, bhante. Natthi imasmiṁ bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā”ti.
I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Pasādā kho tvaṁ, ānanda, vadesi. Ñāṇameva hettha, ānanda, tathāgatassa: ‘natthi imasmiṁ bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’.
“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.

Imesañhi, ānanda, pañcannaṁ bhikkhusatānaṁ yo pacchimako bhikkhu so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Chaṭṭhaṁ.

77. Acinteyyasutta
77. Unthinkable

“Cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni; yāni cintento ummādassa vighātassa bhāgī assa.
“Mendicants, these four things are unthinkable. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated.

Katamāni cattāri?
What four?

Buddhānaṁ, bhikkhave, buddhavisayo acinteyyo, na cintetabbo;
The scope of the Buddhas …

yaṁ cintento ummādassa vighātassa bhāgī assa.

Jhāyissa, bhikkhave, jhānavisayo acinteyyo, na cintetabbo;
The scope of one in absorption …

yaṁ cintento ummādassa vighātassa bhāgī assa.

Kammavipāko, bhikkhave, acinteyyo, na cintetabbo;
The results of deeds …

yaṁ cintento ummādassa vighātassa bhāgī assa.

Lokacintā, bhikkhave, acinteyyā, na cintetabbā;
Speculation about the world …

yaṁ cintento ummādassa vighātassa bhāgī assa.

Imāni kho, bhikkhave, cattāri acinteyyāni, na cintetabbāni; yāni cintento ummādassa vighātassa bhāgī assā”ti.
These are the four unthinkable things. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated.”

Sattamaṁ.

78. Dakkhiṇasutta
78. A Religious Donation

“Catasso imā, bhikkhave, dakkhiṇā visuddhiyo.
“Mendicants, there are these four ways of purifying a religious donation.

Katamā catasso?
What four?

Atthi, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato;
There’s a religious donation that’s purified by the giver, not the recipient.

atthi, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato;
There’s a religious donation that’s purified by the recipient, not the giver.

atthi, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato;
There’s a religious donation that’s purified by neither the giver nor the recipient.

atthi, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.
There’s a religious donation that’s purified by both the giver and the recipient.

Kathañca, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato?

And how is a religious donation purified by the giver, not the recipient?

Idha, bhikkhave, dāyako hoti sīlavā kalyāṇadhammo; paṭiggāhakā honti dussīlā pāpadhammā.
It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

Evaṁ kho, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato.

Kathañca, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato?
And how is a religious donation purified by the recipient, not the giver?

Idha, bhikkhave, dāyako hoti dussīlo pāpadhammo; paṭiggāhakā honti sīlavanto kalyāṇadhammā.
It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

Evaṁ kho, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato.

Kathañca, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato?
And how is a religious donation purified by neither the giver nor the recipient?

Idha, bhikkhave, dāyako hoti dussīlo pāpadhammo; paṭiggāhakāpi honti dussīlā pāpadhammā.
It's when both the giver and the recipient are unethical, of bad character.

Evaṁ kho, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato.

Kathañca, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca?
And how is a religious donation purified by both the giver and the recipient?

Idha, bhikkhave, dāyako hoti sīlavā kalyāṇadhammo; paṭiggāhakāpi honti sīlavanto kalyāṇadhammā.
It's when both the giver and the recipient are ethical, of good character.

Evaṁ kho, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

Imā kho, bhikkhave, catasso dakkhiṇā visuddhiyo"ti.
These are the four ways of purifying a religious donation."

Aṭṭhamaṁ.

79. Vaṇijjasutta
79. Business

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā chedagāminī hoti?
“Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail,

Ko pana, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā na yathādhippāyā hoti?
while another doesn’t meet expectations,

Ko nu kho, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā yathādhippāyā hoti?
another meets expectations,

Ko pana, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā parādhippāyā hotī”ti?
and another exceeds expectations?”

“Idha, sāriputta, ekacco samaṇaṁ vā brāhmaṇaṁ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṁ na deti.

“Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what’s requested.

So ce tato cuto itthattaṁ āgacchati, so yaññadeva vaṇijjaṁ payojeti, sāssa hoti chedagāminī.
When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake fails.

Idha pana, sāriputta, ekacco samaṇaṁ vā brāhmaṇaṁ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṁ na yathādhippāyaṁ deti.
Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, but don’t meet expectations.

So ce tato cuto itthattaṁ āgacchati, so yaññadeva vaṇijjaṁ payojeti, sāssa na hoti yathādhippāyā.
When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake doesn’t meet expectations.

Idha pana, sāriputta, ekacco samaṇaṁ vā brāhmaṇaṁ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. So yena pavāreti taṁ yathādhippāyaṁ deti.
Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, meeting expectations.

So ce tato cuto itthattaṁ āgacchati, so yaññadeva vaṇijjaṁ payojeti, sāssa hoti yathādhippāyā.
When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake meets expectations.

Idha, sāriputta, ekacco samaṇaṁ vā brāhmaṇaṁ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. So yena

pavāreti taṁ parādhippāyaṁ deti.
Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, exceeding expectations.

So ce tato cuto itthattaṁ āgacchati, so yaññadeva vaṇijjaṁ payojeti, sāssa hoti parādhippāyā.
When they've passed away from that life, if they're reborn in this state of existence, whatever business they undertake exceeds expectations.

Ayaṁ kho, sāriputta, hetu ayaṁ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā chedagāminī hoti.
This is the cause, this is the reason why for different people the same kind of business enterprise might fail,

Ayaṁ pana, sāriputta, hetu ayaṁ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā na yathādhippāyā hoti.
while another doesn't meet expectations,

Ayaṁ kho pana, sāriputta, hetu ayaṁ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā yathādhippāyā hoti.
another meets expectations,

Ayaṁ pana, sāriputta, hetu ayaṁ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā parādhippāyā hotī"ti.
and another exceeds expectations."

Navamaṁ.

80. Kambojasutta
80. Persia

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Ko nu kho, bhante, hetu ko paccayo, yena mātugāmo neva sabhāyaṁ nisīdati, na kammantaṁ payojeti, na kambojaṁ gacchatī"ti?
"Sir, what is the cause, what is the reason why females don't attend council meetings, work for a living, or travel to Persia?"

"Kodhano, ānanda, mātugāmo;
"Ānanda, females are irritable,

issukī, ānanda, mātugāmo;
jealous,

maccharī, ānanda, mātugāmo;
stingy,

duppañño, ānanda, mātugāmo—
and unintelligent.

ayaṁ kho, ānanda, hetu ayaṁ paccayo, yena mātugāmo neva sabhāyaṁ nisīdati, na kammantaṁ payojeti, na kambojaṁ gacchatī”ti.
This is the cause, this is the reason why females don’t attend council meetings, work for a living, or travel to Persia.”

Dasamaṁ.

Apaṇṇakavaggo tatiyo.

Tassuddānaṁ

Padhānaṁ diṭṭhisappurisa,
Vadhukā dve ca honti aggāni;
Kusināraacinteyyā,
Dakkhiṇā ca vaṇijjā kambojanti.

81. Pāṇātipātasutta
81. Killing Living Creatures

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti—
They kill living creatures, steal, commit sexual misconduct, and lie.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti—
They don’t kill living creatures, steal, commit sexual misconduct, or lie.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Paṭhamaṁ.

82. Musāvādasutta
82. Lying

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti—
They use speech that’s false, divisive, harsh, or nonsensical.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti —
They don’t use speech that’s false, divisive, harsh, or nonsensical.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Dutiyaṁ.

83. Avaṇṇārahasutta
83. Where Criticism Takes You

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and they criticize those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṁ upadaṁseti, ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṁ upadaṁseti—
They arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and they praise those deserving of praise.

anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṁ upadaṁseti
They don’t arouse faith in things that are dubious,

anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṁ upadaṁseti —
and they do arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Tatiyaṁ.

84. Kodhagarusutta
84. Valuing Anger

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Kodhagaru hoti na saddhammagaru, makkhagaru hoti na saddhammagaru, lābhagaru hoti na saddhammagaru, sakkāragaru hoti na saddhammagaru—
They value anger, or denigration, or material possessions, or honor rather than the true teaching.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Saddhammagaru hoti na kodhagaru, saddhammagaru hoti na makkhagaru, saddhammagaru hoti na lābhagaru, saddhammagaru hoti na sakkāragaru—
They value the true teaching rather than anger, or denigration, or material possessions, or honor.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Catutthaṁ.

85. Tamotamasutta
85. From Darkness to Darkness

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Tamo tamaparāyaṇo,**
   The dark bound for darkness,
2. **tamo jotiparāyaṇo,**
   the dark bound for light,
3. **joti tamaparāyaṇo,**
   the light bound for darkness, and
4. **joti jotiparāyaṇo.**
   the light bound for light.

Kathañca, bhikkhave, puggalo tamo hoti tamaparāyaṇo?
And how is a person dark and bound for darkness?

Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti—caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.
It’s when someone is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting.

So kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
And they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Evaṁ kho, bhikkhave, puggalo tamo hoti tamaparāyaṇo.
That's how a person is dark and bound for darkness.

Kathañca, bhikkhave, puggalo tamo hoti jotiparāyaṇo?
And how is a person dark and bound for light?

Idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti—caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati;
It's when some person is reborn in a low family …

so ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

So kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
But they do good things by way of body, speech, and mind.

So kāyena sucaritaṁ caritvā, vācāya sucaritaṁ caritvā, manasā sucaritaṁ caritvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Evaṁ kho, bhikkhave, puggalo tamo hoti jotiparāyaṇo.
That's how a person is dark and bound for light.

Kathañca, bhikkhave, puggalo joti hoti tamaparāyaṇo?
And how is a person light and bound for darkness?

Idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti—khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe;
It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
But they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Evaṁ kho, bhikkhave, puggalo joti hoti tamaparāyaṇo.
That's how a person is light and bound for darkness.

Kathañca, bhikkhave, puggalo joti hoti jotiparāyaṇo?
And how is a person light and bound for light?

Idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti—khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe;
It's when some person is reborn in an eminent family …

so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

So kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
And they do good things by way of body, speech, and mind.

So kāyena sucaritaṁ caritvā, vācāya sucaritaṁ caritvā, manasā sucaritaṁ caritvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Evaṁ kho, bhikkhave, puggalo joti hoti jotiparāyaṇo.
That's how a person is light and bound for light.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Pañcamaṁ.

86. Oṇatoṇatasutta
86. Sunk Low

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These four people are found in the world.

Katame cattāro?
What four?

1. **Oṇatoṇato,**
   One sunk low who sinks lower,
2. **oṇatuṇṇato,**
   one sunk low who rises high,
3. **uṇṇatoṇato,**
   one risen high who sinks low, and
4. **uṇṇatuṇṇato.**
   one risen high who rises higher.

… Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
… These are the four people found in the world.”

Chaṭṭhaṁ.

87. Puttasutta
87. The Son

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

Kathañca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

Idha, bhikkhave, bhikkhu sekho hoti pāṭipado;
It’s when a mendicant is a practicing trainee,

anuttaraṁ yogakkhemaṁ patthayamāno viharati.
who lives aspiring to the supreme sanctuary.

Seyyathāpi, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto ābhiseko anabhisitto macalappatto;
It’s like the eldest son of an anointed king. He has not yet been anointed, but is eligible, and has been confirmed in the succession.

evamevaṁ kho, bhikkhave, bhikkhu sekho hoti pāṭipado, anuttaraṁ yogakkhemaṁ patthayamāno viharati.
In the same way, a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary.

Evaṁ kho, bhikkhave, puggalo samaṇamacalo hoti.

That’s how a person is a confirmed ascetic.

Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti?
And how is a person a white lotus ascetic?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, no ca kho aṭṭha vimokkhe kāyena phusitvā viharati.
It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. But they don’t have direct meditative experience of the eight liberations.

Evaṁ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.
That’s how a person is a white lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, aṭṭha ca vimokkhe kāyena phusitvā viharati.
It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. … And they have direct meditative experience of the eight liberations.

Evaṁ kho, bhikkhave, puggalo samaṇapadumo hoti.
That’s how a person is a pink lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

Idha, bhikkhave, bhikkhu yācitova bahulaṁ cīvaraṁ paribhuñjati, appaṁ ayācito; yācitova bahulaṁ piṇḍapātaṁ paribhuñjati, appaṁ ayācito; yācitova bahulaṁ senāsanaṁ

paribhuñjati, appaṁ ayācito; yācitova bahulaṁ gilānappaccayabhesajjaparikkhāraṁ paribhuñjati, appaṁ ayācito.
It's when a mendicant usually uses only what they've been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

Yehi kho pana sabrahmacārīhi saddhiṁ viharati, tyassa manāpeneva bahulaṁ kāyakammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ vacīkammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ manokammena samudācaranti, appaṁ amanāpena;
When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably.

manāpaṁyeva bahulaṁ upahāraṁ upaharanti, appaṁ amanāpaṁ.
And they usually present them with agreeable things, rarely with disagreeable ones.

Yāni kho pana tāni vedayitāni pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamikāni vā kammavipākajāni vā, tāni panassa na bahudeva uppajjanti. Appābādho hoti.
They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds—usually don't come up.

Catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
And they realize the undefiled freedom of heart and freedom by wisdom in this very life. …

Evaṁ kho, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti.
That's how a person is an exquisite ascetic of ascetics.

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.
And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

Ahañhi, bhikkhave, yācitova bahulaṁ cīvaraṁ paribhuñjāmi, appaṁ ayācito; yācitova bahulaṁ piṇḍapātaṁ paribhuñjāmi, appaṁ ayācito; yācitova bahulaṁ senāsanaṁ paribhuñjāmi, appaṁ ayācito; yācitova bahulaṁ gilānappaccayabhesajjaparikkhāraṁ paribhuñjāmi, appaṁ ayācito.
For I usually use only what I've been invited to accept …

Yehi kho pana bhikkhūhi saddhiṁ viharāmi te me manāpeneva bahulaṁ kāyakammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ vacīkammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ manokammena samudācaranti, appaṁ amanāpena; manāpaṁyeva bahulaṁ upahāraṁ upaharanti, appaṁ amanāpaṁ.
When living with other spiritual practitioners, I usually treat them agreeably …

Yāni kho pana tāni vedayitāni pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamikāni vā kammavipākajāni vā, tāni me na bahudeva uppajjanti. Appābādhohamasmi.

I'm healthy …

Catunnaṁ kho panasmi jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī,
I get the four absorptions when I want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmi.
And I've realized the undefiled freedom of heart and freedom by wisdom in this very life. …

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.
So if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Sattamaṁ.

88. Saṁyojanasutta
88. Fetters

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

Kathañca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

Idha, bhikkhave, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
It’s when a mendicant—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Evaṁ kho, bhikkhave, puggalo samaṇamacalo hoti.
That’s how a person is a confirmed ascetic.

Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti?
And how is a person a white lotus ascetic?

Idha, bhikkhave, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā, rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.

It’s when a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

Evaṁ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.
That’s how a person is a white lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It’s when a mendicant—with the ending of the five lower fetters—is reborn spontaneously. They’re extinguished there, and are not liable to return from that world.

Evaṁ kho, bhikkhave, puggalo samaṇapadumo hoti.
That’s how a person is a pink lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Evaṁ kho, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti.
That’s how a person is an exquisite ascetic of ascetics.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Aṭṭhamaṁ.

89. Sammādiṭṭhisutta
89. Right View

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

Kathañca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

Idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti.
It’s when a mendicant has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Evaṁ kho, bhikkhave, puggalo samaṇamacalo hoti.
That’s how a person is a confirmed ascetic.

Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti?
And how is a person a white lotus ascetic?

Idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti,

sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti hoti, no ca kho aṭṭha vimokkhe kāyena phusitvā viharati.
It's when they have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. But they don't have direct meditative experience of the eight liberations.

Evaṁ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.
That's how a person is a white lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

Idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti …pe… sammāvimutti hoti, aṭṭha ca vimokkhe kāyena phusitvā viharati.
It's when they have right view … and right freedom. And they do have direct meditative experience of the eight liberations.

Evaṁ kho, bhikkhave, puggalo samaṇapadumo hoti.
That's how a person is a pink lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

Idha, bhikkhave, bhikkhu yācitova bahulaṁ cīvaraṁ paribhuñjati, appaṁ ayācito …pe… yañhi taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.
It's when a mendicant usually uses only what they've been invited to accept … And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.

These are the four people found in the world.”

Navamaṁ.

90. Khandhasutta
90. Aggregates

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

Kathañca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

Idha, bhikkhave, bhikkhu sekho hoti appattamānaso, anuttaraṁ yogakkhemaṁ patthayamāno viharati.
It’s when a mendicant is a trainee who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary.

Evaṁ kho, bhikkhave, puggalo samaṇamacalo hoti.
That’s how a person is a confirmed ascetic.

Kathañca, bhikkhave, puggalo samaṇapuṇḍarīko hoti?
And how is a person a white lotus ascetic?

Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati:
It’s when a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …pe…
Such is feeling …

iti saññā …pe…
Such is perception …

iti saṅkhārā …pe…
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti;
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

no ca kho aṭṭha vimokkhe kāyena phusitvā viharati.
But they don’t have direct meditative experience of the eight liberations.

Evaṁ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.
That’s how a person is a white lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati:
It’s when a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …pe…
Such is feeling …

iti saññā …pe…
Such is perception …

iti saṅkhārā …pe…

Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti;
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

aṭṭha ca vimokkhe kāyena phusitvā viharati.
And they have direct meditative experience of the eight liberations.

Evaṁ kho, bhikkhave, puggalo samaṇapadumo hoti.
That’s how a person is a pink lotus ascetic.

Kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

Idha, bhikkhave, bhikkhu yācitova bahulaṁ cīvaraṁ paribhuñjati, appaṁ ayācito …pe… mameva taṁ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.
It’s when a mendicant usually uses only what they’ve been invited to accept … And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Dasamaṁ.

Macalavaggo catuttho.

Tassuddānaṁ

Pāṇātipāto ca musā,
avaṇṇakodhatamoṇatā;

Putto saṁyojanañceva,
diṭṭhi khandhena te dasāti.

91. Asurasutta
91. Demons

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Asuro asuraparivāro,**
   A demon surrounded by demons,
2. **asuro devaparivāro,**
   a demon surrounded by gods,
3. **devo asuraparivāro,**
   a god surrounded by demons, and
4. **devo devaparivāro.**
   a god surrounded by gods.

Kathañca, bhikkhave, puggalo asuro hoti asuraparivāro?
And how is a person a demon surrounded by demons?

Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo, parisāpissa hoti dussīlā pāpadhammā.
It’s when a person is unethical, of bad character, and their followers are the same.

Evaṁ kho, bhikkhave, puggalo asuro hoti asuraparivāro.
That’s how a person is a demon surrounded by demons.

Kathañca, bhikkhave, puggalo asuro hoti devaparivāro?

And how is a person a demon surrounded by gods?

Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo, parisā ca khvassa hoti sīlavatī kalyāṇadhammā.
It's when a person is unethical, of bad character, but their followers are ethical, of good character.

Evaṁ kho, bhikkhave, puggalo asuro hoti devaparivāro.
That's how a person is a demon surrounded by gods.

Kathañca, bhikkhave, puggalo devo hoti asuraparivāro?
And how is a person a god surrounded by demons?

Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo, parisā ca khvassa hoti dussīlā pāpadhammā.
It's when a person is ethical, of good character, but their followers are unethical, of bad character.

Evaṁ kho, bhikkhave, puggalo devo hoti asuraparivāro.
That's how a person is a god surrounded by demons.

Kathañca, bhikkhave, puggalo devo hoti devaparivāro?
And how is a person a god surrounded by gods?

Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo, parisāpissa hoti sīlavatī kalyāṇadhammā.
It's when a person is ethical, of good character, and their followers are the same.

Evaṁ kho, bhikkhave, puggalo devo hoti, devaparivāro.
That's how a person is a god surrounded by gods.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Paṭhamaṁ.

92. Paṭhamasamādhisutta
92. Immersion (1st)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṁ cetosamathassa, na lābhī adhipaññādhammavipassanāya.
One person has internal serenity of heart, but not the higher wisdom of discernment of principles.

Idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṁ cetosamathassa.
One person has the higher wisdom of discernment of principles, but not internal serenity of heart.

Idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṁ cetosamathassa na ca lābhī adhipaññādhammavipassanāya.
One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

Idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Dutiyaṁ.

93. Dutiyasamādhisutta
93. Immersion (2nd)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṁ cetosamathassa, na lābhī adhipaññādhammavipassanāya.**
   One person has internal serenity of heart, but not the higher wisdom of discernment of principles.
2. **Idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṁ cetosamathassa.**
   One person has the higher wisdom of discernment of principles, but not internal serenity of heart.
3. **Idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṁ cetosamathassa na ca lābhī adhipaññādhammavipassanāya.**
   One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.
4. **Idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.**
   One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

Tatra, bhikkhave, yvāyaṁ puggalo lābhī hoti ajjhattaṁ cetosamathassa na lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena ajjhattaṁ cetosamathe patiṭṭhāya adhipaññādhammavipassanāya yogo karaṇīyo.
As for the person who has serenity but not discernment: grounded on serenity, they should practice meditation to get discernment.

So aparena samayena lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
After some time they have both serenity and discernment.

Tatra, bhikkhave, yvāyaṁ puggalo lābhī adhipaññādhammavipassanāya na lābhī ajjhattaṁ cetosamathassa, tena, bhikkhave, puggalena adhipaññādhammavipassanāya patiṭṭhāya ajjhattaṁ cetosamathe yogo karaṇīyo.
As for the person who has discernment but not serenity: grounded on discernment, they should practice meditation to get serenity.

So aparena samayena lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattaṁ cetosamathassa.
After some time they have both discernment and serenity.

Tatra, bhikkhave, yvāyaṁ puggalo na ceva lābhī ajjhattaṁ cetosamathassa na ca lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena tesaṁyeva kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
As for the person who has neither serenity nor discernment: in order to get those skillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca

vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya;
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṁ kho, bhikkhave, tena puggalena tesaṁyeva kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to get those skillful qualities, that person should apply outstanding enthusiasm …

So aparena samayena lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
After some time they have both serenity and discernment.

Tatra, bhikkhave, yvāyaṁ puggalo lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya, tena, bhikkhave, puggalena tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo.
As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Tatiyaṁ.

94. Tatiyasamādhisutta
94. Immersion (3rd)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṁ cetosamathassa, na lābhī adhipaññādhammavipassanāya.
One person has internal serenity of heart, but not the higher wisdom of discernment of principles.

Idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattaṁ cetosamathassa.
One person has the higher wisdom of discernment of principles, but not internal serenity of heart.

Idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṁ cetosamathassa na ca lābhī adhipaññādhammavipassanāya.
One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

Idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

Tatra, bhikkhave, yvāyaṁ puggalo lābhī ajjhattaṁ cetosamathassa na lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena yvāyaṁ puggalo lābhī adhipaññādhammavipassanāya so upasaṅkamitvā evamassa vacanīyo:
As for the person who has serenity but not discernment: they should approach someone who has discernment and ask:

‘kathaṁ nu kho, āvuso, saṅkhārā daṭṭhabbā?
‘Reverend, how should conditions be seen?

Kathaṁ saṅkhārā sammasitabbā?
How should they be comprehended?

Kathaṁ saṅkhārā vipassitabbā’ti?
How should they be discerned?’

Tassa so yathādiṭṭhaṁ yathāviditaṁ byākaroti:
That person would answer from their own experience:

‘evaṁ kho, āvuso, saṅkhārā daṭṭhabbā, evaṁ saṅkhārā sammasitabbā, evaṁ saṅkhārā vipassitabbā’ti.
‘This is how conditions should be seen, comprehended, and discerned.’

So aparena samayena lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
After some time they have both serenity and discernment.

Tatra, bhikkhave, yvāyaṁ puggalo lābhī adhipaññādhammavipassanāya na lābhī ajjhattaṁ cetosamathassa, tena, bhikkhave, puggalena yvāyaṁ puggalo lābhī ajjhattaṁ cetosamathassa so upasaṅkamitvā evamassa vacanīyo:
As for the person who has discernment but not serenity: they should approach someone who has serenity and ask:

‘kathaṁ nu kho, āvuso, cittaṁ saṇṭhapetabbaṁ?
‘Reverend, how should the mind be stilled?

Kathaṁ cittaṁ sannisādetabbaṁ?
How should it be settled?

Kathaṁ cittaṁ ekodi kātabbaṁ?
How should it be unified?

Kathaṁ cittaṁ samādahātabban'ti?
How should it be immersed in samādhi?'

Tassa so yathādiṭṭhaṁ yathāviditaṁ byākaroti:
That person would answer from their own experience:

'evaṁ kho, āvuso, cittaṁ saṇṭhapetabbaṁ, evaṁ cittaṁ sannisādetabbaṁ, evaṁ cittaṁ ekodi kātabbaṁ, evaṁ cittaṁ samādahātabban'ti.
'Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.'

So aparena samaye lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattaṁ cetosamathassa.
After some time they have both discernment and serenity.

Tatra, bhikkhave, yvāyaṁ puggalo na ceva lābhī ajjhattaṁ cetosamathassa na ca lābhī adhipaññādhammavipassanāya, tena, bhikkhave, puggalena yvāyaṁ puggalo lābhī ceva ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya so upasaṅkamitvā evamassa vacanīyo:
As for the person who has neither serenity nor discernment: they should approach someone who has serenity and discernment and ask:

'kathaṁ nu kho, āvuso, cittaṁ saṇṭhapetabbaṁ?
'Reverend, how should the mind be stilled?

Kathaṁ cittaṁ sannisādetabbaṁ?
How should it be settled?

Kathaṁ cittaṁ ekodi kātabbaṁ?

How should it be unified?

Kathaṁ cittaṁ samādahātabbaṁ?
How should it be immersed in samādhi?’

Kathaṁ saṅkhārā daṭṭhabbā?
How should conditions be seen?

Kathaṁ saṅkhārā sammasitabbā?
How should they be comprehended?

Kathaṁ saṅkhārā vipassitabbā’ti?
How should they be discerned?’

Tassa so yathādiṭṭhaṁ yathāviditaṁ byākaroti:
That person would answer as they’ve seen and known:

‘evaṁ kho, āvuso, cittaṁ saṇṭhapetabbaṁ, evaṁ cittaṁ sannisādetabbaṁ, evaṁ cittaṁ ekodi kātabbaṁ, evaṁ cittaṁ samādahātabbaṁ, evaṁ saṅkhārā daṭṭhabbā, evaṁ saṅkhārā sammasitabbā, evaṁ saṅkhārā vipassitabbā’ti.
‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi. And this is how conditions should be seen, comprehended, and discerned.’

So aparena samayena lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
After some time they have both serenity and discernment.

Tatra, bhikkhave, yvāyaṁ puggalo lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya, tena, bhikkhave, puggalena tesu ceva kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo.
As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.

These are the four people found in the world.”

Catutthaṁ.

95. Chavālātasutta
95. A Firebrand

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Nevattahitāya paṭipanno no parahitāya,**
   One who practices to benefit neither themselves nor others;
2. **parahitāya paṭipanno no attahitāya,**
   one who practices to benefit others, but not themselves;
3. **attahitāya paṭipanno no parahitāya,**
   one who practices to benefit themselves, but not others; and
4. **attahitāya ceva paṭipanno parahitāya ca.**
   one who practices to benefit both themselves and others.

Seyyathāpi, bhikkhave, chavālātaṁ ubhato padittaṁ, majjhe gūthagataṁ, neva gāme kaṭṭhatthaṁ pharati na araññe (…);
Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn’t be used as timber either in the village or the wilderness.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi yvāyaṁ puggalo nevattahitāya paṭipanno no parahitāya.
The person who practices to benefit neither themselves nor others is like this, I say.

Tatra, bhikkhave, yvāyaṁ puggalo parahitāya paṭipanno no attahitāya, ayaṁ imesaṁ dvinnaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
The person who practices to benefit others, but not themselves, is better than that.

Tatra, bhikkhave, yvāyaṁ puggalo attahitāya paṭipanno no parahitāya, ayaṁ imesaṁ tiṇṇaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
The person who practices to benefit themselves, but not others, is better than both of those.

Tatra, bhikkhave, yvāyaṁ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṁ imesaṁ catunnaṁ puggalānaṁ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.
But the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evamevaṁ kho, bhikkhave, yvāyaṁ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṁ imesaṁ catunnaṁ puggalānaṁ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.
In the same way, the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Pañcamaṁ.

96. Rāgavinayasutta
96. Removing Greed

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Attahitāya paṭipanno no parahitāya,**
   One who practices to benefit themselves, but not others;
2. **parahitāya paṭipanno no attahitāya,**
   one who practices to benefit others, but not themselves;
3. **nevattahitāya paṭipanno no parahitāya,**
   one who practices to benefit neither themselves nor others; and
4. **attahitāya ceva paṭipanno parahitāya ca.**
   one who practices to benefit both themselves and others.

Kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti no parahitāya?
And how does a person practice to benefit themselves, but not others?

Idha, bhikkhave, ekacco puggalo attanā rāgavinayāya paṭipanno hoti, no paraṁ rāgavinayāya samādapeti;
It’s when a person practices to remove their own greed, hate, and delusion, but doesn’t encourage others to do the same.

attanā dosavinayāya paṭipanno hoti, no paraṁ dosavinayāya samādapeti;

attanā mohavinayāya paṭipanno hoti, no paraṁ mohavinayāya samādapeti.

Evaṁ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit themselves, but not others.

Kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya?
And how does a person practice to benefit others, but not themselves?

Idha, bhikkhave, ekacco puggalo attanā na rāgavinayāya paṭipanno hoti, paraṁ rāgavinayāya samādapeti;
It's when a person doesn't practice to remove their own greed, hate, and delusion, but encourages others to remove theirs.

attanā na dosavinayāya paṭipanno hoti, paraṁ dosavinayāya samādapeti;

attanā na mohavinayāya paṭipanno hoti, paraṁ mohavinayāya samādapeti.

Evaṁ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.
That's how a person practices to benefit others, but not themselves.

Kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit neither themselves nor others?

Idha, bhikkhave, ekacco puggalo attanā na rāgavinayāya paṭipanno hoti, no paraṁ rāgavinayāya samādapeti;
It's when a person doesn't practice to remove their own greed, hate, and delusion, nor do they encourage others to remove theirs.

attanā na dosavinayāya paṭipanno hoti, no paraṁ dosavinayāya samādapeti;

attanā na mohavinayāya paṭipanno hoti, no paraṁ mohavinayāya samādapeti.

Evaṁ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit neither themselves nor others.

Kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca?
And how does a person practice to benefit both themselves and others?

Idha, bhikkhave, ekacco puggalo attanā ca rāgavinayāya paṭipanno hoti, parañca rāgavinayāya samādapeti;
It's when a person practices to remove their own greed, hate, and delusion, and encourages others to remove theirs.

attanā ca dosavinayāya paṭipanno hoti, parañca dosavinayāya samādapeti;

attanā ca mohavinayāya paṭipanno hoti, parañca mohavinayāya samādapeti.

Evaṁ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca.
That's how a person practices to benefit both themselves and others.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Chaṭṭhaṁ.

97. Khippanisantisutta
97. Quick-witted

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **attahitāya paṭipanno no parahitāya,**
   One who practices to benefit themselves, but not others;
2. **parahitāya paṭipanno no attahitāya,**
   one who practices to benefit others, but not themselves;
3. **nevattahitāya paṭipanno no parahitāya,**
   one who practices to benefit neither themselves nor others; and
4. **attahitāya ceva paṭipanno parahitāya ca.**
   one who practices to benefit both themselves and others.

Kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit themselves, but not others?

Idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu, sutānañca dhammānaṁ dhārakajātiko hoti, dhātānañca dhammānaṁ atthūpaparikkhī hoti atthamaññāya dhammamaññāya, dhammānudhammappaṭipanno hoti;
It’s when a person is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine

the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
But they're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions.

Evaṁ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit themselves, but not others.

Kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya?
And how does a person practice to benefit others, but not themselves?

Idha, bhikkhave, ekacco puggalo na heva kho khippanisantī hoti kusalesu dhammesu, no ca sutānaṁ dhammānaṁ dhārakajātiko hoti, no ca dhātānaṁ dhammānaṁ atthūpaparikkhī hoti, no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
It's when a person is not quick-witted when it comes to skillful teachings. …

kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
But they're a good speaker. …

Evaṁ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.
That's how a person practices to benefit others, but not themselves.

Kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit neither themselves nor others?

Idha, bhikkhave, ekacco puggalo na heva kho khippanisantī hoti kusalesu dhammesu, no ca sutānaṁ dhammānaṁ dhārakajātiko hoti, no ca dhātānaṁ dhammānaṁ atthūpaparikkhī hoti, no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
It's when a person is not quick-witted when it comes to skillful teachings. …

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
Nor are they a good speaker. …

Evaṁ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit neither themselves nor others.

Kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca?
And how does a person practice to benefit both themselves and others?

Idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu, sutānañca dhammānaṁ dhārakajātiko hoti, dhātānañca dhammānaṁ atthūpaparikkhī hoti atthamaññāya dhammamaññāya, dhammānudhammappaṭipanno hoti;
It's when a person is quick-witted when it comes to skillful teachings. …

kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā,

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
And they're a good speaker. …

Evaṁ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca.
That's how a person practices to benefit both themselves and others.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Sattamaṁ.

98. Attahitasutta
98. To Benefit Oneself

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Attahitāya paṭipanno no parahitāya,**
   One who practices to benefit themselves, but not others;
2. **parahitāya paṭipanno no attahitāya,**
   one who practices to benefit others, but not themselves;
3. **nevattahitāya paṭipanno no parahitāya,**
   one who practices to benefit neither themselves nor others; and
4. **attahitāya ceva paṭipanno parahitāya ca.**
   one who practices to benefit both themselves and others.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Aṭṭhamaṁ.

99. Sikkhāpadasutta
99. Training Rules

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **attahitāya paṭipanno no parahitāya,**
   One who practices to benefit themselves, but not others;
2. **parahitāya paṭipanno no attahitāya,**
   one who practices to benefit others, but not themselves;
3. **nevattahitāya paṭipanno no parahitāya,**
   one who practices to benefit neither themselves nor others; and
4. **attahitāya ceva paṭipanno parahitāya ca.**
   one who practices to benefit both themselves and others.

Kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit themselves, but not others?

Idha, bhikkhave, ekacco puggalo attanā pāṇātipātā paṭivirato hoti, no paraṁ pāṇātipātā veramaṇiyā samādapeti;
It’s when a person doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. But they don’t encourage others to do the same.

attanā adinnādānā paṭivirato hoti, no paraṁ adinnādānā veramaṇiyā samādapeti;

attanā kāmesumicchācārā paṭivirato hoti, no paraṁ kāmesumicchācārā veramaṇiyā samādapeti;

attanā musāvādā paṭivirato hoti, no paraṁ musāvādā veramaṇiyā samādapeti;

attanā surāmerayamajjapamādaṭṭhānā paṭivirato hoti, no paraṁ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.

Evaṁ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit themselves, but not others.

Kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya?
And how does a person practice to benefit others, but not themselves?

Idha, bhikkhave, ekacco puggalo attanā pāṇātipātā appaṭivirato hoti, paraṁ pāṇātipātā veramaṇiyā samādapeti;
It's when a person kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. But they encourage others to not do these things.

attanā adinnādānā appaṭivirato hoti, paraṁ adinnādānā veramaṇiyā samādapeti;

attanā kāmesumicchācārā appaṭivirato hoti, paraṁ kāmesumicchācārā veramaṇiyā samādapeti;

attanā musāvādā appaṭivirato hoti, paraṁ musāvādā veramaṇiyā samādapeti;

attanā surāmerayamajjapamādaṭṭhānā appaṭivirato hoti, paraṁ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.

Evaṁ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.

That’s how a person practices to benefit others, but not themselves.

Kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti no parahitāya?
And how does a person practice to benefit neither themselves nor others?

Idha, bhikkhave, ekacco puggalo attanā pāṇātipātā appaṭivirato hoti, no paraṁ pāṇātipātā veramaṇiyā samādapeti …pe… attanā surāmerayamajjapamādaṭṭhānā appaṭivirato hoti, no paraṁ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.
It’s when a person kills, etc. … and doesn’t encourage others to not do these things.

Evaṁ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.
That’s how a person practices to benefit neither themselves nor others.

Kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca?
And how does a person practice to benefit both themselves and others?

Idha, bhikkhave, ekacco puggalo attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti …pe… attanā ca surāmerayamajjapamādaṭṭhānā paṭivirato hoti, parañca surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.
It’s when a person doesn’t kill, etc. … and encourages others to do the same.

Evaṁ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca.
That’s how a person practices to benefit both themselves and others.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.

These are the four people found in the world.”

Navamaṁ.

100. Potaliyasutta
100. With Potaliya the Wanderer

Atha kho potaliyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Potaliya went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho potaliyaṁ paribbājakaṁ bhagavā etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Cattārome, potaliya, puggalā santo saṁvijjamānā lokasmiṁ.
“Potaliya, these four people are found in the world.

Katame cattāro?
What four?

Idha, potaliya, ekacco puggalo avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca kho vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.
One person criticizes those deserving of criticism at the right time, truthfully and substantively. But they don’t praise those deserving of praise at the right time, truthfully and substantively.

Idha pana, potaliya, ekacco puggalo vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca kho avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.

Another person praises those deserving of praise … But they don't criticize those deserving of criticism …

Idha pana, potaliya, ekacco puggalo neva avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.
Another person doesn't praise those deserving of praise … Nor do they criticize those deserving of criticism …

Idha pana, potaliya, ekacco puggalo avaṇṇārahassa ca avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, vaṇṇārahassa ca vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.
Another person criticizes those deserving of criticism at the right time, truthfully and substantively. And they praise those deserving of praise at the right time, truthfully and substantively.

Ime kho, potaliya, cattāro puggalā santo saṁvijjamānā lokasmiṁ.
These are the four people found in the world.

Imesaṁ kho, potaliya, catunnaṁ puggalānaṁ katamo te puggalo khamati abhikkantataro ca paṇītataro cā"ti?
Of these four people, who do you believe to be the finest?"

"Cattārome, bho gotama, puggalā santo saṁvijjamānā lokasmiṁ.

Katame cattāro?

Idha, bho gotama, ekacco puggalo avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca kho vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.

Idha pana, bho gotama, ekacco puggalo vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca kho avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.

Idha pana, bho gotama, ekacco puggalo neva avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.

Idha pana, bho gotama, ekacco puggalo avaṇṇārahassa ca avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, vaṇṇārahassa ca vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena.

Ime kho, bho gotama, cattāro puggalā santo saṁvijjamānā lokasmiṁ.

Imesaṁ, bho gotama, catunnaṁ puggalānaṁ yvāyaṁ puggalo neva avaṇṇārahassa avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, no ca vaṇṇārahassa vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena;
“Master Gotama, of these four people, it is the person who neither praises those deserving of praise at the right time, truthfully and substantively; nor criticizes those deserving of criticism at the right time, truthfully and substantively.

ayaṁ me puggalo khamati imesaṁ catunnaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
That is the person I believe to be the finest.

Taṁ kissa hetu?
Why is that?

Abhikkantā hesā, bho gotama, yadidaṁ upekkhā”ti.
Because, Master Gotama, equanimity is the best.”

“Cattārome, potaliya, puggalā santo saṁvijjamānā lokasmiṁ.

Katame cattāro …pe… ime kho, potaliya, cattāro puggalā santo saṁvijjamānā lokasmiṁ.

Imesaṁ kho, potaliya, catunnaṁ puggalānaṁ yvāyaṁ puggalo avaṇṇārahassa ca avaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena, vaṇṇārahassa ca vaṇṇaṁ bhāsitā hoti bhūtaṁ tacchaṁ kālena;

“Potaliya, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and substantively; and praises those deserving of praise at the right time, truthfully and substantively.

ayaṁ imesaṁ catunnaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
That is the person I consider to be the finest.

Taṁ kissa hetu?
Why is that?

Abhikkantā hesā, potaliya, yadidaṁ tattha tattha kālaññutā”ti.
Because, Potaliya, understanding of time and context is the best.”

“Cattārome, bho gotama, puggalā santo saṁvijjamānā lokasmiṁ.

Katame cattāro …pe… ime kho, bho gotama, cattāro puggalā santo saṁvijjamānā lokasmiṁ.

Imesaṁ, bho gotama, catunnaṁ puggalānaṁ yvāyaṁ puggalo avaṇṇārahassa ca avaṇṇaṁ bhāsitā bhūtaṁ tacchaṁ kālena, vaṇṇārahassa ca vaṇṇaṁ bhāsitā bhūtaṁ tacchaṁ kālena;
“Master Gotama, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and substantively; and praises those deserving of praise at the right time, truthfully and substantively.

ayaṁ me puggalo khamati imesaṁ catunnaṁ puggalānaṁ abhikkantataro ca paṇītataro ca.
That is the person I believe to be the finest.

Taṁ kissa hetu?
Why is that?

Abhikkantā hesā, bho gotama, yadidaṁ tattha tattha kālaññutā.
Because, Master Gotama, understanding of time and context is the best.

Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dasamaṁ.

Asuravaggo pañcamo.

Tassuddānaṁ

Asuro tayo samādhī,
chavālātena pañcamaṁ;
Rāgo nisanti attahitaṁ,
sikkhā potaliyena cāti.

Dutiyo paṇṇāsako samatto.

101. Paṭhamavalāhakasutta
101. Clouds (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Cattārome, bhikkhave, valāhakā.
"Mendicants, there are these four kinds of clouds.

Katame cattāro?
What four?

1. **Gajjitā no vassitā,**
   One thunders but doesn't rain,
2. **vassitā no gajjitā,**

one rains but doesn't thunder,

3. **neva gajjitā no vassitā,**
   one neither thunders nor rains, and
4. **gajjitā ca vassitā ca.**
   one both rains and thunders.

Ime kho, bhikkhave, cattāro valāhakā.
These are the four kinds of clouds.

Evamevaṁ kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to clouds are found in the world.

Katame cattāro?
What four?

1. **Gajjitā no vassitā,**
   One thunders but doesn't rain,
2. **vassitā no gajjitā,**
   one rains but doesn't thunder,
3. **neva gajjitā no vassitā,**
   one neither thunders nor rains, and
4. **gajjitā ca vassitā ca.**
   one both rains and thunders.

Kathañca, bhikkhave, puggalo gajjitā hoti no vassitā?
And how does a person thunder but not rain?

Idha, bhikkhave, ekacco puggalo bhāsitā hoti, no kattā.
It's when a person is a talker, not a doer.

Evaṁ kho, bhikkhave, puggalo gajjitā hoti, no vassitā.
That's how a person thunders but doesn't rain.

Seyyathāpi so, bhikkhave, valāhako gajjitā, no vassitā;

That person is like a cloud that thunders but doesn't rain, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo vassitā hoti, no gajjitā?
And how does a person rain but not thunder?

Idha, bhikkhave, ekacco puggalo kattā hoti, no bhāsitā.
It's when a person is a doer, not a talker. …

Evaṁ kho, bhikkhave, puggalo vassitā hoti, no gajjitā.

Seyyathāpi so, bhikkhave, valāhako vassitā, no gajjitā;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo neva gajjitā hoti, no vassitā?
And how does a person neither thunder nor rain?

Idha, bhikkhave, ekacco puggalo neva bhāsitā hoti, no kattā.
It's when a person is neither a talker nor a doer. …

Evaṁ kho, bhikkhave, puggalo neva gajjitā hoti, no vassitā.

Seyyathāpi so, bhikkhave, valāhako neva gajjitā, no vassitā;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo gajjitā ca hoti vassitā ca?
And how does a person both thunder and rain?

Idha, bhikkhave, ekacco puggalo bhāsitā ca hoti kattā ca.
It's when a person is both a talker and a doer. …

Evaṁ kho, bhikkhave, puggalo gajjitā ca hoti vassitā ca.

Seyyathāpi so, bhikkhave, valāhako gajjitā ca vassitā ca;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṁvijjamānā lokasmin"ti.

These four people similar to clouds are found in the world.”

Paṭhamaṁ.

102. Dutiyavalāhakasutta
102. Clouds (2nd)

“Cattārome, bhikkhave, valāhakā.
“Mendicants, there are these four kinds of clouds.

Katame cattāro?
What four?

1. **Gajjitā no vassitā,**
   One thunders but doesn’t rain,
2. **vassitā no gajjitā,**
   one rains but doesn’t thunder,
3. **neva gajjitā no vassitā,**
   one neither thunders nor rains, and
4. **gajjitā ca vassitā ca.**
   one both rains and thunders.

Ime kho, bhikkhave, cattāro valāhakā.
These are the four kinds of clouds.

Evamevaṁ kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to clouds are found in the world.

Katame cattāro?
What four?

1. **Gajjitā no vassitā,**

One thunders but doesn't rain,

2. **vassitā no gajjitā,**
   one rains but doesn't thunder,
3. **neva gajjitā no vassitā,**
   one neither thunders nor rains, and
4. **gajjitā ca vassitā ca.**
   one both rains and thunders.

Kathañca, bhikkhave, puggalo gajjitā hoti, no vassitā?
And how does a person thunder but not rain?

Idha, bhikkhave, ekacco puggalo dhammaṁ pariyāpuṇāti—
It's when a person memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti, 'ayaṁ dukkhasamudayo'ti yathābhūtaṁ nappajānāti, 'ayaṁ dukkhanirodho'ti yathābhūtaṁ nappajānāti, 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
But they don't truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, puggalo gajjitā hoti, no vassitā.
That's how a person thunders but doesn't rain.

Seyyathāpi so, bhikkhave, valāhako gajjitā, no vassitā;
That person is like a cloud that thunders but doesn't rain, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo vassitā hoti, no gajjitā?
And how does a person rain but not thunder?

Idha, bhikkhave, ekacco puggalo dhammaṁ na pariyāpuṇāti—
It's when a person doesn't memorize the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
But they truly understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo vassitā hoti, no gajjitā.

Seyyathāpi so, bhikkhave, valāhako vassitā, no gajjitā;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo neva gajjitā hoti, no vassitā?
And how does a person neither thunder nor rain?

Idha, bhikkhave, ekacco puggalo neva dhammaṁ pariyāpuṇāti —
It's when a person doesn't memorize the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
Nor do they truly understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo neva gajjitā hoti, no vassitā.

Seyyathāpi so, bhikkhave, valāhako neva gajjitā, no vassitā;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo gajjitā ca hoti vassitā ca?
And how does a person both thunder and rain?

Idha, bhikkhave, ekacco puggalo dhammaṁ pariyāpuṇāti—
It's when a person memorizes the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
And they truly understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo gajjitā ca hoti vassitā ca.

Seyyathāpi so, bhikkhave, valāhako gajjitā ca vassitā ca;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These four people similar to clouds are found in the world.”

Dutiyaṁ.

103. Kumbhasutta
103. Pots

“Cattārome, bhikkhave, kumbhā.
“Mendicants, there are these four pots.

Katame cattāro?
What four?

1. **Tuccho pihito,**
   Covered but hollow,
2. **pūro vivaṭo,**
   uncovered but full,
3. **tuccho vivaṭo,**
   uncovered and hollow, and
4. **pūro pihito—**
   covered and full.

Ime kho, bhikkhave, cattāro kumbhā.
These are the four pots.

Evamevaṁ kho, bhikkhave, cattāro kumbhūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to pots are found in the world.

Katame cattāro?
What four?

1. **Tuccho pihito,**

Covered but hollow,

2. **pūro vivaṭo,**
   uncovered but full,
3. **tuccho vivaṭo,**
   uncovered and hollow, and
4. **pūro pihito.**
   covered and full.

Kathañca, bhikkhave, puggalo tuccho hoti pihito?
And how is a person covered but hollow?

Idha, bhikkhave, ekaccassa puggalassa pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
But they don't truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, puggalo tuccho hoti pihito.
That's how a person is covered but hollow.

Seyyathāpi so, bhikkhave, kumbho tuccho pihito;
That person is like a pot that's covered but hollow, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo pūro hoti vivaṭo?
And how is a person uncovered but full?

Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ

pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is not impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
But they truly understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo pūro hoti vivaṭo.

Seyyathāpi so, bhikkhave, kumbho pūro vivaṭo;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo tuccho hoti vivaṭo?
And how is a person uncovered and hollow?

Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is not impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
Nor do they truly understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo tuccho hoti vivaṭo.

Seyyathāpi so, bhikkhave, kumbho tuccho vivaṭo;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo pūro hoti pihito?
And how is a person covered and full?

Idha, bhikkhave, ekaccassa puggalassa pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.

And they truly understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo pūro hoti pihito.

Seyyathāpi so, bhikkhave, kumbho pūro pihito;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro kumbhūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These four people similar to pots are found in the world.”

Tatiyaṁ.

104. Udakarahadasutta
104. Lakes

“Cattārome, bhikkhave, udakarahadā.
“Mendicants, there are these four lakes.

Katame cattāro?
What four?

1. **Uttāno gambhīrobhāso,**
   One is shallow but appears deep,
2. **gambhīro uttānobhāso,**
   one is deep but appears shallow,
3. **uttāno uttānobhāso,**
   one is shallow and appears shallow, and
4. **gambhīro gambhīrobhāso—**
   one is deep and appears deep.

Ime kho, bhikkhave, cattāro udakarahadā.
These are the four lakes.

Evamevaṁ kho, bhikkhave, cattāro udakarahadūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to lakes are found in the world.

Katame cattāro?
What four?

1. **Uttāno gambhīrobhāso,**

One is shallow but appears deep,

2. **gambhīro uttānobhāso,**
   one is deep but appears shallow,
3. **uttāno uttānobhāso,**
   one is shallow and appears shallow, and
4. **gambhīro gambhīrobhāso.**
   one is deep and appears deep.

Kathañca, bhikkhave, puggalo uttāno hoti gambhīrobhāso?
And how is a person shallow but appears deep?

Idha, bhikkhave, ekaccassa puggalassa pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
But they don't really understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, puggalo uttāno hoti gambhīrobhāso.
That's how a person is shallow but appears deep.

Seyyathāpi so, bhikkhave, udakarahado uttāno gambhīrobhāso;
That person is like a lake that's shallow but appears deep, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo gambhīro hoti uttānobhāso?
And how is a person deep but appears shallow?

Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ

pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is not impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
But they really understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo gambhīro hoti uttānobhāso.

Seyyathāpi so, bhikkhave, udakarahado gambhīro uttānobhāso;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo uttāno hoti uttānobhāso?
And how is a person shallow and appears shallow?

Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is not impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
Nor do they really understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo uttāno hoti uttānobhāso.

Seyyathāpi so, bhikkhave, udakarahado uttāno uttānobhāso;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo gambhīro hoti gambhīrobhāso?
And how is a person deep and appears deep?

Idha, bhikkhave, ekaccassa puggalassa pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.

And they really understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo gambhīro hoti gambhīrobhāso.

Seyyathāpi so, bhikkhave, udakarahado gambhīro gambhīrobhāso;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro udakarahadūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These four people similar to lakes are found in the world.”

Catutthaṁ.

105. Ambasutta
105. Mangoes

“Cattārimāni, bhikkhave, ambāni.
“Mendicants, there are these four mangoes.

Katamāni cattāri?
What four?

1. **Āmaṁ pakkavaṇṇi,**
   One is unripe but seems ripe,
2. **pakkaṁ āmavaṇṇi,**
   one is ripe but seems unripe,
3. **āmaṁ āmavaṇṇi,**
   one is unripe and seems unripe, and
4. **pakkaṁ pakkavaṇṇi—**
   one is ripe and seems ripe.

Imāni kho, bhikkhave, cattāri ambāni.
These are the four mangoes.

Evamevaṁ kho, bhikkhave, cattāro ambūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to mangoes are found in the world.

Katame cattāro?
What four?

1. **Āmo pakkavaṇṇī,**
   One is unripe but seems ripe,
2. **pakko āmavaṇṇī,**
   one is ripe but seems unripe,
3. **āmo āmavaṇṇī,**
   one is unripe and seems unripe, and
4. **pakko pakkavaṇṇī.**
   one is ripe and seems ripe.

Kathañca, bhikkhave, puggalo āmo hoti pakkavaṇṇī?
And how is a person unripe but seems ripe?

Idha, bhikkhave, ekaccassa puggalassa pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
But they don't really understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, puggalo āmo hoti pakkavaṇṇī.
That's how a person is unripe but seems ripe.

Seyyathāpi taṁ, bhikkhave, ambaṁ āmaṁ pakkavaṇṇi;
That person is like a mango that's unripe but seems ripe, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo pakko hoti āmavaṇṇī?
And how is a person ripe but seems unripe?

Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is not impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
But they really understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo pakko hoti āmavaṇṇī.

Seyyathāpi taṁ, bhikkhave, ambaṁ pakkaṁ āmavaṇṇi;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo āmo hoti āmavaṇṇī?
And how is a person unripe and seems unripe?

Idha, bhikkhave, ekaccassa puggalassa na pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is not impressive …

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
Nor do they really understand: 'This is suffering' …

Evaṁ kho, bhikkhave, puggalo āmo hoti āmavaṇṇī.

Seyyathāpi taṁ, bhikkhave, ambaṁ āmaṁ āmavaṇṇi;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo pakko hoti pakkavaṇṇī?
And how is a person ripe and seems ripe?

Idha, bhikkhave, ekaccassa puggalassa pāsādikaṁ hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ.
It's when a person is impressive …

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
And they really understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo pakko hoti pakkavaṇṇī.

Seyyathāpi taṁ, bhikkhave, ambaṁ pakkaṁ pakkavaṇṇi;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro ambūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These four people similar to mangoes are found in the world.”

Pañcamaṁ.

107. Mūsikasutta
107. Mice

“Catasso imā, bhikkhave, mūsikā.
“Mendicants, there are these four kinds of mice.

Katamā catasso?
What four?

1. **Gādhaṁ kattā no vasitā,**
   One makes a hole but doesn’t live in it,
2. **vasitā no gādhaṁ kattā,**
   one lives in a hole but doesn’t make it,
3. **neva gādhaṁ kattā no vasitā,**
   one neither makes a hole nor lives in it, and
4. **gādhaṁ kattā ca vasitā ca—**
   one both makes a hole and lives in it.

imā kho, bhikkhave, catasso mūsikā.
These are the four kinds of mice.

Evamevaṁ kho, bhikkhave, cattāro mūsikūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to mice are found in the world.

Katame cattāro?
What four?

1. **Gādhaṁ kattā no vasitā,**

One makes a hole but doesn't live in it,

2. **vasitā no gādhaṁ kattā,**
   one lives in a hole but doesn't make it,
3. **neva gādhaṁ kattā no vasitā,**
   one neither makes a hole nor lives in it, and
4. **gādhaṁ kattā ca vasitā ca.**
   one both makes a hole and lives in it.

Kathañca, bhikkhave, puggalo gādhaṁ kattā hoti no vasitā?
And how does a person make a hole but not live in it?

Idha, bhikkhave, ekacco puggalo dhammaṁ pariyāpuṇāti—
It's when a person memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So 'idaṁ dukkhan'ti yathābhūtaṁ nappajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ nappajānāti.
But they don't really understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, puggalo gādhaṁ kattā hoti, no vasitā.
That's how a person makes a hole but doesn't live in it.

Seyyathāpi sā, bhikkhave, mūsikā gādhaṁ kattā, no vasitā;
That person is like a mouse that makes a hole but doesn't live in it, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo vasitā hoti, no gādhaṁ kattā?
And how does a person live in a hole but not make it?

Idha, bhikkhave, ekacco puggalo dhammaṁ na pariyāpuṇāti—

It’s when a person doesn’t memorize the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
But they really understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo vasitā hoti, no gādhaṁ kattā.

Seyyathāpi sā, bhikkhave, mūsikā vasitā hoti, no gādhaṁ kattā;

tathūpamāhaṁ, bhikkhave, imaṁ, puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo neva gādhaṁ kattā hoti no vasitā?
And how does a person neither make a hole nor live in it?

Idha, bhikkhave, ekacco puggalo dhammaṁ na pariyāpuṇāti—
It’s when a person doesn’t memorize the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

So ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānāti.
Nor do they really understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo neva gādhaṁ kattā hoti, no vasitā.

Seyyathāpi sā, bhikkhave, mūsikā neva gādhaṁ kattā hoti, no vasitā;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo gādhaṁ kattā ca hoti vasitā ca?
And how does a person both make a hole and live in it?

Idha, bhikkhave, ekacco puggalo dhammaṁ pariyāpuṇāti—
It’s when a person memorizes the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
And they really understand: ‘This is suffering’ …

Evaṁ kho, bhikkhave, puggalo gādhaṁ kattā ca hoti vasitā ca.

Seyyathāpi sā, bhikkhave, mūsikā gādhaṁ kattā ca hoti vasitā ca;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro mūsikūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These four people similar to mice are found in the world.”

Sattamaṁ.

108. Balībaddasutta
108. Oxen

“Cattārome, bhikkhave, balībaddā.
“Mendicants, there are these four kinds of oxen.

Katame cattāro?
What four?

1. **Sagavacaṇḍo no paragavacaṇḍo,**
   One hostile to its own herd, not others;
2. **paragavacaṇḍo no sagavacaṇḍo,**
   one hostile to other herds, not its own;
3. **sagavacaṇḍo ca paragavacaṇḍo ca,**
   one hostile to both its own herd and others; and
4. **neva sagavacaṇḍo no paragavacaṇḍo—**
   one hostile to neither its own herd nor others.

Ime kho, bhikkhave, cattāro balībaddā.
These are the four kinds of oxen.

Evamevaṁ kho, bhikkhave, cattāro balībaddūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to oxen are found in the world.

Katame cattāro?
What four?

1. **Sagavacaṇḍo no paragavacaṇḍo,**

One hostile to their own herd, not others;

2. **paragavacaṇḍo no sagavacaṇḍo,**
   one hostile to other herds, not their own;
3. **sagavacaṇḍo ca paragavacaṇḍo ca,**
   one hostile to both their own herd and others; and
4. **neva sagavacaṇḍo no paragavacaṇḍo.**
   one hostile to neither their own herd nor others.

Kathañca, bhikkhave, puggalo sagavacaṇḍo hoti, no paragavacaṇḍo?
And how is a person hostile to their own herd, not others?

Idha, bhikkhave, ekacco puggalo sakaparisaṁ ubbejetā hoti, no paraparisaṁ.
It's when a person intimidates their own followers, not the followers of others.

Evaṁ kho, bhikkhave, puggalo sagavacaṇḍo hoti, no paragavacaṇḍo.
That's how a person is hostile to their own herd, not others.

Seyyathāpi so, bhikkhave, balībaddo sagavacaṇḍo, no paragavacaṇḍo;
That person is like an ox that's hostile to its own herd, not others.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo paragavacaṇḍo hoti, no sagavacaṇḍo?
And how is a person hostile to other herds, not their own?

Idha, bhikkhave, ekacco puggalo paraparisaṁ ubbejetā hoti, no sakaparisaṁ.
It's when a person intimidates the followers of others, not their own.
…

Evaṁ kho, bhikkhave, puggalo paragavacaṇḍo hoti, no sagavacaṇḍo.

Seyyathāpi so, bhikkhave, balībaddo paragavacaṇḍo, no sagavacaṇḍo;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo sagavacaṇḍo ca hoti paragavacaṇḍo ca?
And how is a person hostile to both their own herd and others?

Idha, bhikkhave, ekacco puggalo sakaparisaṁ ubbejetā hoti paraparisañca.
It's when a person intimidates their own followers and the followers of others. …

Evaṁ kho, bhikkhave, puggalo sagavacaṇḍo ca hoti paragavacaṇḍo ca.

Seyyathāpi so, bhikkhave, balībaddo sagavacaṇḍo ca paragavacaṇḍo ca;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo neva sagavacaṇḍo hoti no paragavacaṇḍo?
And how is a person hostile to neither their own herd nor others?

Idha, bhikkhave, ekacco puggalo neva sakaparisaṁ ubbejetā hoti, no paraparisañca.
It's when a person doesn't intimidate their own followers or the followers of others.

Evaṁ kho, bhikkhave, puggalo neva sagavacaṇḍo hoti, no paragavacaṇḍo.

Seyyathāpi so, bhikkhave, balībaddo neva sagavacaṇḍo, no paragavacaṇḍo;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro balībaddūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These four people similar to oxen are found in the world.”

Aṭṭhamaṁ.

109. Rukkhasutta
109. Trees

“Cattārome, bhikkhave, rukkhā.
“Mendicants, there are these four kinds of tree.

Katame cattāro?
What four?

1. **Pheggu phegguparivāro,**
   One is a softwood surrounded by softwoods,
2. **pheggu sāraparivāro,**
   one is a softwood surrounded by hardwoods,
3. **sāro phegguparivāro,**
   one is a hardwood surrounded by softwoods, and
4. **sāro sāraparivāro—**
   one is a hardwood surrounded by hardwoods.

Ime kho, bhikkhave, cattāro rukkhā.
These are the four kinds of tree.

Evamevaṁ kho, bhikkhave, cattāro rukkhūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to trees are found in the world.

Katame cattāro?
What four?

1. **Pheggu phegguparivāro,**

One is a softwood surrounded by softwoods,

2. **pheggu sāraparivāro,**
   one is a softwood surrounded by hardwoods,
3. **sāro phegguparivāro,**
   one is a hardwood surrounded by softwoods, and
4. **sāro sāraparivāro.**
   one is a hardwood surrounded by hardwoods.

Kathañca, bhikkhave, puggalo pheggu hoti phegguparivāro?
And how is a person a softwood surrounded by softwoods?

Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo;
It's when a person is unethical, of bad character,

parisāpissa hoti dussīlā pāpadhammā.
and their followers are the same.

Evaṁ kho, bhikkhave, puggalo pheggu hoti phegguparivāro.
That's how a person is a softwood surrounded by softwoods.

Seyyathāpi so, bhikkhave, rukkho pheggu phegguparivāro;
That person is like a softwood tree that's surrounded by softwoods, I say.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo pheggu hoti sāraparivāro?
And how is a person a softwood surrounded by hardwoods?

Idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo;
It's when a person is unethical, of bad character,

parisā ca khvassa hoti sīlavatī kalyāṇadhammā.
but their followers are ethical, of good character. …

Evaṁ kho, bhikkhave, puggalo pheggu hoti sāraparivāro.

Seyyathāpi so, bhikkhave, rukkho pheggu sāraparivāro;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo sāro hoti phegguparivāro?
And how is a person a hardwood surrounded by softwoods?

Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo;
It's when someone is ethical, of good character,

parisā ca khvassa hoti dussīlā pāpadhammā.
but their followers are unethical, of bad character. …

Evaṁ kho, bhikkhave, puggalo sāro hoti phegguparivāro.

Seyyathāpi so, bhikkhave, rukkho sāro phegguparivāro;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo sāro hoti sāraparivāro?
And how is a person a hardwood surrounded by hardwoods?

Idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo;
It's when someone is ethical, of good character,

parisāpissa hoti sīlavatī kalyāṇadhammā.
and their followers are the same.

Evaṁ kho, bhikkhave, puggalo sāro hoti sāraparivāro.

Seyyathāpi so, bhikkhave, rukkho sāro sāraparivāro;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro rukkhūpamā puggalā santo saṁvijjamānā lokasmin"ti.
These four people similar to trees are found in the world."

Navamaṁ.

110. Āsīvisasutta
110. Vipers

“Cattārome, bhikkhave, āsīvisā.
“Mendicants, there are these four kinds of viper.

Katame cattāro?
What four?

1. **Āgataviso na ghoraviso,**
   One whose venom is fast-acting but not lethal,
2. **ghoraviso na āgataviso,**
   one whose venom is lethal but not fast-acting,
3. **āgataviso ca ghoraviso ca,**
   one whose venom is both fast-acting and lethal, and
4. **nevāgataviso na ghoraviso—**
   one whose venom is neither fast-acting nor lethal.

Ime kho, bhikkhave, cattāro āsīvisā.
These are the four kinds of viper.

Evamevaṁ kho, bhikkhave, cattāro āsīvisūpamā puggalā santo saṁvijjamānā lokasmiṁ.
In the same way, these four people similar to vipers are found in the world.

Katame cattāro?
What four?

1. **Āgataviso na ghoraviso,**

One whose venom is fast-acting but not lethal,

2. **ghoraviso na āgataviso,**
   one whose venom is lethal but not fast-acting,
3. **āgataviso ca ghoraviso ca,**
   one whose venom is both fast-acting and lethal, and
4. **nevāgataviso na ghoraviso.**
   one whose venom is neither fast-acting nor lethal.

Kathañca, bhikkhave, puggalo āgataviso hoti, na ghoraviso?
And how is a person's venom fast-acting but not lethal?

Idha, bhikkhave, ekacco puggalo abhiṇhaṁ kujjhati.
It's when a person is often angry,

So ca khvassa kodho na dīgharattaṁ anuseti.
but their anger doesn't linger long.

Evaṁ kho, bhikkhave, puggalo āgataviso hoti, na ghoraviso.
That's how a person's venom is fast-acting but not lethal.

Seyyathāpi so, bhikkhave, āsīviso āgataviso, na ghoraviso;
That person is like a viper whose venom is fast-acting but not lethal.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo ghoraviso hoti, na āgataviso?
And how is a person's venom lethal but not fast-acting?

Idha, bhikkhave, ekacco puggalo na heva kho abhiṇhaṁ kujjhati.
It's when a person is not often angry,

So ca khvassa kodho dīgharattaṁ anuseti.
but their anger lingers for a long time.

Evaṁ kho, bhikkhave, puggalo ghoraviso hoti, na āgataviso.

Seyyathāpi so, bhikkhave, āsīviso ghoraviso, na āgataviso;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo āgataviso ca hoti ghoraviso ca?
And how is a person's venom both fast-acting and lethal?

Idha, bhikkhave, ekacco puggalo abhiṇhaṁ kujjhati.
It's when a person is often angry,

So ca khvassa kodho dīgharattaṁ anuseti.
and their anger lingers for a long time.

Evaṁ kho, bhikkhave, puggalo āgataviso ca hoti ghoraviso ca.

Seyyathāpi so, bhikkhave, āsīviso āgataviso ca ghoraviso ca;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Kathañca, bhikkhave, puggalo nevāgataviso hoti na ghoraviso?
And how is a person's venom neither fast-acting nor lethal?

Idha, bhikkhave, ekacco puggalo na heva kho abhiṇhaṁ kujjhati.
It's when a person is not often angry,

So ca khvassa kodho na dīgharattaṁ anuseti.
and their anger doesn't linger long.

Evaṁ kho, bhikkhave, puggalo nevāgataviso hoti, na ghoraviso.

Seyyathāpi so, bhikkhave, āsīviso nevāgataviso na ghoraviso;

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, cattāro āsīvisūpamā puggalā santo saṁvijjamānā lokasmin"ti.
These four people similar to vipers are found in the world."

Dasamaṁ.

Valāhakavaggo paṭhamo.

Tassuddānaṁ

Dve valāhā kumbha udaka,
rahadā dve honti ambāni;
Mūsikā balībaddā rukkhā,
āsīvisena te dasāti.

111. Kesisutta
111. With Kesi

Atha kho kesi assadammasārathi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho kesiṁ assadammasārathiṁ bhagavā etadavoca:
Then Kesi the horse trainer went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“tvaṁ khosi, kesi, paññāto assadammasārathīti.
“Kesi, you’re known as a horse trainer.

Kathaṁ pana tvaṁ, kesi, assadammaṁ vinesī”ti?
Just how do you guide a horse in training?”

“Ahaṁ kho, bhante, assadammaṁ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemī”ti.
“Sir, I guide a horse in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.”

“Sace te, kesi, assadammo saṇhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, saṇhapharusena vinayaṁ na upeti, kinti naṁ karosī”ti?
“Kesi, what do you do with a horse in training that doesn’t follow these forms of training?”

“Sace me, bhante, assadammo saṇhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, saṇhapharusena vinayaṁ na upeti;

hanāmi naṁ, bhante.
“In that case, sir, I kill it.

Taṁ kissa hetu?
Why is that?

‘Mā me ācariyakulassa avaṇṇo ahosī’ti.
So that I don’t disgrace my profession.

Bhagavā pana, bhante, anuttaro purisadammasārathi.
But sir, the Buddha is the supreme guide for those who wish to train.

Kathaṁ pana, bhante, bhagavā purisadammaṁ vinetī”ti?
Just how do you guide a person in training?”

“Ahaṁ kho, kesi, purisadammaṁ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemi.
“Kesi, I guide a person in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.

Tatridaṁ, kesi, saṇhasmiṁ—
The gentle way is this:

iti kāyasucaritaṁ iti kāyasucaritassa vipāko, iti vacīsucaritaṁ iti vacīsucaritassa vipāko, iti manosucaritaṁ iti manosucaritassa vipāko, iti devā, iti manussāti.
‘This is good conduct by way of body, speech, and mind. This is the result of good conduct by way of body, speech, and mind. This is life as a god. This is life as a human.’

Tatridaṁ, kesi, pharusasmiṁ—
The harsh way is this:

iti kāyaduccaritaṁ iti kāyaduccaritassa vipāko, iti vacīduccaritaṁ iti vacīduccaritassa vipāko, iti manoduccaritaṁ iti manoduccaritassa vipāko, iti nirayo, iti tiracchānayoni, iti pettivisayoti.

‘This is bad conduct by way of body, speech, and mind. This is the result of bad conduct by way of body, speech, and mind. This is life in hell. This is life as an animal. This is life as a ghost.’

Tatridaṁ, kesi, saṇhapharusasmiṁ—
The both gentle and harsh way is this:

iti kāyasucaritaṁ iti kāyasucaritassa vipāko, iti kāyaduccaritaṁ iti kāyaduccaritassa vipāko, iti vacīsucaritaṁ iti vacīsucaritassa vipāko, iti vacīduccaritaṁ iti vacīduccaritassa vipāko, iti manosucaritaṁ iti manosucaritassa vipāko, iti manoduccaritaṁ iti manoduccaritassa vipāko, iti devā, iti manussā, iti nirayo, iti tiracchānayoni, iti pettivisayo”ti.
‘This is good conduct … this is bad conduct …’”

“Sace te, bhante, purisadammo saṇhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, saṇhapharusena vinayaṁ na upeti, kinti naṁ bhagavā karotī”ti?
“Sir, what do you do with a person in training who doesn’t follow these forms of training?”

“Sace me, kesi, purisadammo saṇhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, saṇhapharusena vinayaṁ na upeti, hanāmi naṁ, kesī”ti.
“In that case, Kesi, I kill them.”

“Na kho, bhante, bhagavato pāṇātipāto kappati.
“Sir, it’s not appropriate for the Buddha to kill living creatures.

Atha ca pana bhagavā evamāha:
And yet you say

‘hanāmi naṁ, kesī’”ti.
you kill them.”

“Saccaṁ, kesi.

“It’s true, Kesi,

Na tathāgatassa pāṇātipāto kappati.
it’s not appropriate for a Realized One to kill living creatures.

Api ca yo purisadammo saṇhena vinayaṁ na upeti, pharusena vinayaṁ na upeti, saṇhapharusena vinayaṁ na upeti, na taṁ tathāgato vattabbaṁ anusāsitabbaṁ maññati, nāpi viññū sabrahmacārī vattabbaṁ anusāsitabbaṁ maññanti.
But when a person in training doesn’t follow any of these forms of training, the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions.

Vadho heso, kesi, ariyassa vinaye—
For it is death in the training of the noble one

yaṁ na tathāgato vattabbaṁ anusāsitabbaṁ maññati, nāpi viññū sabrahmacārī vattabbaṁ anusāsitabbaṁ maññantī”ti.
when the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions.”

“So hi nūna, bhante, suhato hoti—
“Well, they’re definitely dead

yaṁ na tathāgato vattabbaṁ anusāsitabbaṁ maññati, nāpi viññū sabrahmacārī vattabbaṁ anusāsitabbaṁ maññantīti.
when the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions.

Abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe… upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Paṭhamaṁ.

112. Javasutta
112. Speed

“Catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

Katamehi catūhi?
What four?

Ajjavena, javena, khantiyā, soraccena—
Integrity, speed, patience, and sweetness.

imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti, rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
A fine royal thoroughbred with these four factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with four factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi catūhi?
What four?

Ajjavena, javena, khantiyā, soraccena—

Integrity, speed, patience, and sweetness.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these four factors … is the supreme field of merit for the world.”

Dutiyaṁ.

113. Patodasutta
113. The Goad

“Cattārome, bhikkhave, bhadrā assājānīyā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four fine thoroughbreds are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco bhadro assājānīyo patodacchāyaṁ disvā saṁvijjati saṁvegaṁ āpajjati:
One fine thoroughbred is moved to act when it sees the shadow of the goad, thinking:

‘kiṁ nu kho maṁ ajja assadammasārathi kāraṇaṁ kāressati, kimassāhaṁ paṭikaromī’ti.
‘What task will the horse trainer have me do today? How should I respond?’

Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

Ayaṁ, bhikkhave, paṭhamo bhadro assājānīyo santo saṁvijjamāno lokasmiṁ.
This is the first fine thoroughbred found in the world.

Puna caparaṁ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṁ disvā saṁvijjati saṁvegaṁ āpajjati, api ca kho lomavedhaviddho saṁvijjati saṁvegaṁ āpajjati:
Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, but only when its hairs are struck, thinking:

‘kiṁ nu kho maṁ ajja assadammasārathi kāraṇaṁ kāressati, kimassāhaṁ paṭikaromī’ti.
‘What task will the horse trainer have me do today? How should I respond?’

Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

Ayaṁ, bhikkhave, dutiyo bhadro assājānīyo santo saṁvijjamāno lokasmiṁ.
This is the second fine thoroughbred found in the world.

Puna caparaṁ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṁ disvā saṁvijjati saṁvegaṁ āpajjati nāpi lomavedhaviddho saṁvijjati saṁvegaṁ āpajjati, api ca kho cammavedhaviddho saṁvijjati saṁvegaṁ āpajjati:
Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, but only when its hide is struck, thinking:

‘kiṁ nu kho maṁ ajja assadammasārathi kāraṇaṁ kāressati, kimassāhaṁ paṭikaromī’ti.
‘What task will the horse trainer have me do today? How should I respond?’

Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

Ayaṁ, bhikkhave, tatiyo bhadro assājānīyo santo saṁvijjamāno lokasmiṁ.
This is the third fine thoroughbred found in the world.

Puna caparaṁ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṁ disvā saṁvijjati saṁvegaṁ āpajjati nāpi lomavedhaviddho saṁvijjati saṁvegaṁ āpajjati nāpi cammavedhaviddho saṁvijjati saṁvegaṁ āpajjati, api ca kho aṭṭhivedhaviddho saṁvijjati saṁvegaṁ āpajjati:

Furthermore, one fine thoroughbred isn't moved to act when it sees the shadow of the goad, nor when its hairs are struck, nor when its hide is struck, but only when its bone is struck, thinking:

'kiṁ nu kho maṁ ajja assadammasārathi kāraṇaṁ kāressati, kimassāhaṁ paṭikaromī'ti.
'What task will the horse trainer have me do today? How should I respond?'

Evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

Ayaṁ, bhikkhave, catuttho bhadro assājānīyo santo saṁvijjamāno lokasmiṁ.
This is the fourth fine thoroughbred found in the world.

Ime kho, bhikkhave, cattāro bhadrā assājānīyā santo saṁvijjamānā lokasmiṁ.
These are the four fine thoroughbreds found in the world.

Evamevaṁ kho, bhikkhave, cattārome bhadrā purisājānīyā santo saṁvijjamānā lokasmiṁ.
In the same way, these four fine thoroughbred people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco bhadro purisājānīyo suṇāti:
One fine thoroughbred person hears about

'amukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā'ti.
the suffering or death of a woman or man in such and such village or town.

So tena saṁvijjati, saṁvegaṁ āpajjati.
They're moved to act by this,

Saṁviggo yoniso padahati.
and strive effectively.

Pahitatto kāyena ceva paramasaccaṁ sacchikaroti, paññāya ca ativijjha passati.
Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

Seyyathāpi so, bhikkhave, bhadro assājānīyo patodacchāyaṁ disvā saṁvijjati saṁvegaṁ āpajjati;
This person is like the fine thoroughbred

tathūpamāhaṁ, bhikkhave, imaṁ bhadraṁ purisājānīyaṁ vadāmi.
that's shaken when it sees the shadow of the goad.

Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.
Some fine thoroughbred people are like that.

Ayaṁ, bhikkhave, paṭhamo bhadro purisājānīyo santo saṁvijjamāno lokasmiṁ.
This is the first fine thoroughbred person found in the world.

Puna caparaṁ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti:
Furthermore, one fine thoroughbred person doesn't hear about

'amukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā'ti, api ca kho sāmaṁ passati itthiṁ vā purisaṁ vā dukkhitaṁ vā kālaṅkataṁ vā.
the suffering or death of a woman or man in such and such village or town, but they see it themselves.

So tena saṁvijjati, saṁvegaṁ āpajjati.
They're moved to act by this,

Saṁviggo yoniso padahati.
and strive effectively.

Pahitatto kāyena ceva paramasaccaṁ sacchikaroti, paññāya ca ativijjha passati.

Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

Seyyathāpi so, bhikkhave, bhadro assājānīyo lomavedhaviddho saṁvijjati saṁvegaṁ āpajjati;
This person is like the fine thoroughbred that's moved to act

tathūpamāhaṁ, bhikkhave, imaṁ bhadraṁ purisājānīyaṁ vadāmi.
when its hairs are struck.

Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.
Some fine thoroughbred people are like that.

Ayaṁ, bhikkhave, dutiyo bhadro purisājānīyo santo saṁvijjamāno lokasmiṁ.
This is the second fine thoroughbred person found in the world.

Puna caparaṁ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti:
Furthermore, one fine thoroughbred person doesn't hear about

'amukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā'ti, nāpi sāmaṁ passati itthiṁ vā purisaṁ vā dukkhitaṁ vā kālaṅkataṁ vā, api ca khvassa ñāti vā sālohito vā dukkhito vā hoti kālaṅkato vā.
the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, but it happens to their own relative or family member.

So tena saṁvijjati, saṁvegaṁ āpajjati.
They're moved to act by this,

Saṁviggo yoniso padahati.
and strive effectively.

Pahitatto kāyena ceva paramasaccaṁ sacchikaroti, paññāya ca ativijjha passati.
Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

Seyyathāpi so, bhikkhave, bhadro assājānīyo cammavedhaviddho saṁvijjati saṁvegaṁ āpajjati;
This person is like the fine thoroughbred that's moved to act

tathūpamāhaṁ, bhikkhave, imaṁ bhadraṁ purisājānīyaṁ vadāmi.
when its skin is struck.

Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.
Some fine thoroughbred people are like that.

Ayaṁ, bhikkhave, tatiyo bhadro purisājānīyo santo saṁvijjamāno lokasmiṁ.
This is the third fine thoroughbred person found in the world.

Puna caparaṁ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti:
Furthermore, one fine thoroughbred person doesn't hear about

'amukasmiṁ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā'ti, nāpi sāmaṁ passati itthiṁ vā purisaṁ vā dukkhitaṁ vā kālaṅkataṁ vā, nāpissa ñāti vā sālohito vā dukkhito vā hoti kālaṅkato vā, api ca kho sāmaññeva phuṭṭho hoti sārīrikāhi vedanāhi dukkhāhi tibbāhi kharāhi kaṭukāhi asātāhi amanāpāhi pāṇaharāhi.
the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, nor does it happen to their own relative or family member, but they themselves are afflicted with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

So tena saṁvijjati, saṁvegaṁ āpajjati.
They're moved to act by this,

Saṁviggo yoniso padahati.
and strive effectively.

Pahitatto kāyena ceva paramasaccaṁ sacchikaroti, paññāya ca ativijjha passati.

Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

Seyyathāpi so, bhikkhave, bhadro assājānīyo aṭṭhivedhaviddho saṁvijjati saṁvegaṁ āpajjati;
This person is like the fine thoroughbred that's moved to act

tathūpamāhaṁ, bhikkhave, imaṁ bhadraṁ purisājānīyaṁ vadāmi.
when its bone is struck.

Evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.
Some fine thoroughbred people are like that.

Ayaṁ, bhikkhave, catuttho bhadro purisājānīyo santo saṁvijjamāno lokasmiṁ.
This is the fourth fine thoroughbred person found in the world.

Ime kho, bhikkhave, cattāro bhadrā purisājānīyā santo saṁvijjamānā lokasmin"ti.
These are the four fine thoroughbred people found in the world."

Tatiyaṁ.

114. Nāgasutta
114. A Royal Elephant

“Catūhi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
“Mendicants, a royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi catūhi?
What four?

Idha, bhikkhave, rañño nāgo sotā ca hoti, hantā ca, khantā ca, gantā ca.
A royal bull elephant listens, destroys, endures, and goes fast.

Kathañca, bhikkhave, rañño nāgo sotā hoti?
And how does a royal bull elephant listen?

Idha, bhikkhave, rañño nāgo yamenaṁ hatthidammasārathi kāraṇaṁ kāreti—
It’s when a royal bull elephant pays heed, pays attention, engages wholeheartedly, and lends an ear to whatever task the elephant trainer has it do,

yadi vā katapubbaṁ yadi vā akatapubbaṁ—
whether or not it has done it before.

taṁ aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasoto suṇāti.

Evaṁ kho, bhikkhave, rañño nāgo sotā hoti.
That’s how a royal bull elephant listens.

Kathañca, bhikkhave, rañño nāgo hantā hoti?
And how does a royal bull elephant destroy?

Idha, bhikkhave, rañño nāgo saṅgāmagato hatthimpi hanati, hatthāruhampi hanati, assampi hanati, assāruhampi hanati, rathampi hanati, rathikampi hanati, pattikampi hanati.
It's when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers.

Evaṁ kho, bhikkhave, rañño nāgo hantā hoti.
That's how a royal bull elephant destroys.

Kathañca, bhikkhave, rañño nāgo khantā hoti?
And how does a royal bull elephant endure?

Idha bhikkhave, rañño nāgo saṅgāmagato khamo hoti sattippahārānaṁ asippahārānaṁ usuppahārānaṁ pharasuppahārānaṁ bheripaṇavasaṅkhatiṇavaninnādasaddānaṁ.
It's when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals.

Evaṁ kho, bhikkhave, rañño nāgo khantā hoti.
That's how a royal bull elephant endures.

Kathañca, bhikkhave, rañño nāgo gantā hoti?
And how does a royal bull elephant go fast?

Idha, bhikkhave, rañño nāgo yamenaṁ hatthidammasārathi disaṁ peseti—
It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it,

yadi vā gatapubbaṁ yadi vā agatapubbaṁ—
whether or not it has been there before.

taṁ khippameva gantā hoti.

Evaṁ kho, bhikkhave, rañño nāgo gantā hoti.
That's how a royal bull elephant goes fast.

Imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
A royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with four factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu sotā ca hoti, hantā ca, khantā ca, gantā ca.
A mendicant listens, destroys, endures, and goes fast.

Kathañca, bhikkhave, bhikkhu sotā hoti?
And how does a mendicant listen?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasoto dhammaṁ suṇāti.
It's when a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear when the teaching and training proclaimed by a Realized One is being taught.

Evaṁ kho, bhikkhave, bhikkhu sotā hoti.
That's how a mendicant listens.

Kathañca, bhikkhave, bhikkhu hantā hoti?
And how does a mendicant destroy?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti hanati byantīkaroti anabhāvaṁ gameti, uppannaṁ byāpādavitakkaṁ …pe… uppannaṁ vihiṁsāvitakkaṁ …pe… uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti hanati byantīkaroti anabhāvaṁ gameti.
It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Evaṁ kho, bhikkhave, bhikkhu hantā hoti.
That's how a mendicant destroys.

Kathañca, bhikkhave, bhikkhu khantā hoti?
And how does a mendicant endure?

Idha, bhikkhave, bhikkhu khamo hoti sītassa uṇhassa jighacchāya pipāsāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko hoti.
It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Evaṁ kho, bhikkhave, bhikkhu khantā hoti.
That's how a mendicant endures.

Kathañca, bhikkhave, bhikkhu gantā hoti?
And how does a mendicant go fast?

Idha, bhikkhave, bhikkhu yāyaṁ disā agatapubbā iminā dīghena addhunā yadidaṁ sabbasaṅkhārasamatho

sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ, taṁ khippaññeva gantā hoti.
It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Evaṁ kho, bhikkhave, bhikkhu gantā hoti.
That's how a mendicant goes fast.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these four factors … is the supreme field of merit for the world."

Catutthaṁ.

Aṅguttara Nikāya 4
Numbered Discourses 4

12. Kesivagga
12. With Kesi

115. Ṭhānasutta
115. Things

“Cattārimāni, bhikkhave, ṭhānāni.
“Mendicants, there are these four things.

Katamāni cattāri?
What four?

1. **Atthi, bhikkhave, ṭhānaṁ amanāpaṁ kātuṁ;**
   There is a thing that’s unpleasant to do,

   tañca kayiramānaṁ anatthāya saṁvattati.
   and doing it proves harmful.
2. **Atthi, bhikkhave, ṭhānaṁ amanāpaṁ kātuṁ;**
   There is a thing that’s unpleasant to do,

   tañca kayiramānaṁ atthāya saṁvattati.
   but doing it proves beneficial.
3. **Atthi, bhikkhave, ṭhānaṁ manāpaṁ kātuṁ;**
   There is a thing that’s pleasant to do,

   tañca kayiramānaṁ anatthāya saṁvattati.
   but doing it proves harmful.
4. **Atthi, bhikkhave, ṭhānaṁ manāpaṁ kātuṁ;**
   There is a thing that’s pleasant to do,

   tañca kayiramānaṁ atthāya saṁvattati.
   and doing it proves beneficial.

Tatra, bhikkhave, yamidaṁ ṭhānaṁ amanāpaṁ kātuṁ;

Take the thing that's unpleasant to do,

tañca kayiramānaṁ anatthāya saṁvattati—
and doing it proves harmful.

idaṁ, bhikkhave, ṭhānaṁ ubhayeneva na kattabbaṁ maññati.
This is regarded as a thing that shouldn't be done on both grounds:

Yampidaṁ ṭhānaṁ amanāpaṁ kātuṁ;
because it's unpleasant,

iminā̃pi naṁ na kattabbaṁ maññati.

Yampidaṁ ṭhānaṁ kayiramānaṁ anatthāya saṁvattati;
and because doing it proves harmful.

iminā̃pi naṁ na kattabbaṁ maññati.

Idaṁ, bhikkhave, ṭhānaṁ ubhayeneva na kattabbaṁ maññati.
This is regarded as a thing that shouldn't be done on both grounds.

Tatra, bhikkhave, yamidaṁ ṭhānaṁ amanāpaṁ kātuṁ;
Next, take the thing that's unpleasant to do,

tañca kayiramānaṁ atthāya saṁvattati—
but doing it proves beneficial.

imasmiṁ, bhikkhave, ṭhāne bālo ca paṇḍito ca veditabbo purisathāme purisavīriye purisaparakkame.
It is here that you can tell who is foolish and who is astute in regard to manly strength, energy, and vigor.

Na, bhikkhave, bālo iti paṭisañcikkhati:
A fool doesn't reflect:

'kiñcāpi kho idaṁ ṭhānaṁ amanāpaṁ kātuṁ;
'Despite the fact that this thing is unpleasant to do,

atha carahidaṁ ṭhānaṁ kayiramānaṁ atthāya saṁvattatī'ti.
doing it still proves beneficial.'

So taṁ ṭhānaṁ na karoti.
They don't do that thing,

Tassa taṁ ṭhānaṁ akayiramānaṁ anatthāya saṁvattati.
so that proves harmful.

Paṇḍito ca kho, bhikkhave, iti paṭisañcikkhati:
An astute person does reflect:

‘kiñcāpi kho idaṁ ṭhānaṁ amanāpaṁ kātuṁ;
‘Despite the fact that this thing is unpleasant to do,

atha carahidaṁ ṭhānaṁ kayiramānaṁ atthāya saṁvattatī’ti.
doing it still proves beneficial.’

So taṁ ṭhānaṁ karoti.
They do that thing,

Tassa taṁ ṭhānaṁ kayiramānaṁ atthāya saṁvattati.
so that proves beneficial.

Tatra, bhikkhave, yamidaṁ ṭhānaṁ manāpaṁ kātuṁ;
Next, take the thing that’s pleasant to do,

tañca kayiramānaṁ anatthāya saṁvattati—
but doing it proves harmful.

imasmimpi, bhikkhave, ṭhāne bālo ca paṇḍito ca veditabbo purisathāme purisavīriye purisaparakkame.
It is here that you can tell who is foolish and who is astute in regard to manly strength, energy, and vigor.

Na, bhikkhave, bālo iti paṭisañcikkhati:
A fool doesn’t reflect:

‘kiñcāpi kho idaṁ ṭhānaṁ manāpaṁ kātuṁ;
‘Despite the fact that this thing is pleasant to do,

atha carahidaṁ ṭhānaṁ kayiramānaṁ anatthāya saṁvattatī’ti.
doing it still proves harmful.’

So taṁ ṭhānaṁ karoti.
They do that thing,

Tassa taṁ ṭhānaṁ kayiramānaṁ anatthāya saṁvattati.

and so that proves harmful.

Paṇḍito ca kho, bhikkhave, iti paṭisañcikkhati:
An astute person does reflect:

‘kiñcāpi kho idaṁ ṭhānaṁ manāpaṁ kātuṁ;
‘Despite the fact that this thing is pleasant to do,

atha carahidaṁ ṭhānaṁ kayiramānaṁ anatthāya saṁvattatī’ti.
doing it still proves harmful.’

So taṁ ṭhānaṁ na karoti.
They don’t do that thing,

Tassa taṁ ṭhānaṁ akayiramānaṁ atthāya saṁvattati.
so that proves beneficial.

Tatra, bhikkhave, yamidaṁ ṭhānaṁ manāpaṁ kātuṁ, tañca kayiramānaṁ atthāya saṁvattati—
Next, take the thing that’s pleasant to do, and doing it proves beneficial.

idaṁ, bhikkhave, ṭhānaṁ ubhayeneva kattabbaṁ maññati.
This is regarded as a thing that should be done on both grounds:

Yampidaṁ ṭhānaṁ manāpaṁ kātuṁ, iminā pi naṁ kattabbaṁ maññati;
because it’s pleasant,

yampidaṁ ṭhānaṁ kayiramānaṁ atthāya saṁvattati, iminā pi naṁ kattabbaṁ maññati.
and because doing it proves beneficial.

Idaṁ, bhikkhave, ṭhānaṁ ubhayeneva kattabbaṁ maññati.
This is regarded as a thing that should be done on both grounds.

Imāni kho, bhikkhave, cattāri ṭhānānī”ti.
These are the four things.”

Pañcamaṁ.

116. Appamādasutta
116. Diligence

“Catūhi, bhikkhave, ṭhānehi appamādo karaṇīyo.
“Mendicants, you should be diligent in four situations.

Katamehi catūhi?
What four?

Kāyaduccaritaṁ, bhikkhave, pajahatha, kāyasucaritaṁ bhāvetha;
Give up bad conduct by way of body, speech, and mind; and develop good conduct by way of body, speech, and mind.

tattha ca mā pamādattha.
Don’t neglect these things.

Vacīduccaritaṁ, bhikkhave, pajahatha, vacīsucaritaṁ bhāvetha;

tattha ca mā pamādattha.

Manoduccaritaṁ, bhikkhave, pajahatha, manosucaritaṁ bhāvetha;

tattha ca mā pamādattha.

Micchādiṭṭhiṁ, bhikkhave, pajahatha, sammādiṭṭhiṁ bhāvetha;
Give up wrong view; and develop right view.

tattha ca mā pamādattha.
Don’t neglect this.

Yato kho, bhikkhave, bhikkhuno kāyaduccaritaṁ pahīnaṁ hoti kāyasucaritaṁ bhāvitaṁ, vacīduccaritaṁ pahīnaṁ hoti vacīsucaritaṁ bhāvitaṁ, manoduccaritaṁ pahīnaṁ hoti

manosucaritaṁ bhāvitaṁ, micchādiṭṭhi pahīnā hoti sammādiṭṭhi bhāvitā, so na bhāyati samparāyikassa maraṇassā”ti.
A mendicant who has done these things does not fear death in lives to come.”

Chaṭṭhaṁ.

117. Ārakkhasutta
117. Guarding

“Catūsu, bhikkhave, ṭhānesu attarūpena appamādo sati cetaso ārakkho karaṇīyo.
“Mendicants, in your own way you should practice diligence, mindfulness, and guarding of the mind in four situations.

Katamesu catūsu?
What four?

‘Mā me rajanīyesu dhammesu cittaṁ rajjī’ti attarūpena appamādo sati cetaso ārakkho karaṇīyo;
‘May my mind not be aroused by things that arouse greed.’ In your own way you should practice diligence, mindfulness, and guarding of the mind.

‘mā me dosanīyesu dhammesu cittaṁ dussī’ti attarūpena appamādo sati cetaso ārakkho karaṇīyo;
‘May my mind not be angered by things that provoke hate.’ …

‘mā me mohanīyesu dhammesu cittaṁ muyhī’ti attarūpena appamādo sati cetaso ārakkho karaṇīyo;
‘May my mind not be deluded by things that promote delusion.’ …

‘mā me madanīyesu dhammesu cittaṁ majjī’ti attarūpena appamādo sati cetaso ārakkho karaṇīyo.
‘May my mind not be intoxicated by things that intoxicate.’ …

Yato kho, bhikkhave, bhikkhuno rajanīyesu dhammesu cittaṁ na rajjati vītarāgattā, dosanīyesu dhammesu cittaṁ na dussati vītadosattā, mohanīyesu dhammesu cittaṁ na muyhati vītamohattā, madanīyesu dhammesu cittaṁ na majjati vītamadattā, so na chambhati na kampati na vedhati na santāsaṁ āpajjati, na ca pana samaṇavacanahetupi gacchatī”ti. When a mendicant’s mind is no longer affected by greed, hate, delusion, or intoxication because they’ve got rid of these things, they don’t cower or shake or tremble or get scared, nor are they persuaded by the teachings of other ascetics.”

Sattamaṁ.

118. Saṁvejanīyasutta
118. Inspiring

“Cattārimāni, bhikkhave, saddhassa kulaputtassa dassanīyāni saṁvejanīyāni ṭhānāni.
“Mendicants, a faithful gentleman should go to see these four inspiring places.

Katamāni cattāri?
What four?

‘Idha tathāgato jāto’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

‘Idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

‘Idha tathāgato anuttaraṁ dhammacakkaṁ pavattesī’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One rolled forth the supreme Wheel of Dhamma!’—that is an inspiring place.

‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ

ṭhānaṁ.
Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’—that is an inspiring place.

Imāni kho, bhikkhave, cattāri saddhassa kulaputtassa dassanīyāni saṁvejanīyāni ṭhānānī”ti.
These are the four inspiring places that a faithful gentleman should go to see.”

Aṭṭhamaṁ.

119. Paṭhamabhayasutta
119. Perils (1st)

“Cattārimāni, bhikkhave, bhayāni.
“Mendicants, there are these four perils.

Katamāni cattāri?
What four?

Jātibhayaṁ, jarābhayaṁ, byādhibhayaṁ, maraṇabhayaṁ—
The perils of rebirth, old age, sickness, and death.

Imāni kho, bhikkhave, cattāri bhayānī”ti.
These are the four perils.”

Navamaṁ.

120. Dutiyabhayasutta
120. Perils (2nd)

“Cattārimāni, bhikkhave, bhayāni.
“Mendicants, there are these four perils.

Katamāni cattāri?
What four?

Aggibhayaṁ, udakabhayaṁ, rājabhayaṁ, corabhayaṁ—
The perils of fire, water, kings, and bandits.

Imāni kho, bhikkhave, cattāri bhayānī”ti.
These are the four perils.”

Dasamaṁ.

Kesivaggo dutiyo.

Tassuddānaṁ

Kesi javo patodo ca,
Nāgo ṭhānena pañcamaṁ;
Appamādo ca ārakkho,
Saṁvejanīyañca dve bhayāti.

121. Attānuvādasutta
121. Guilt

“Cattārimāni, bhikkhave, bhayāni.
“Mendicants, there are these four fears.

Katamāni cattāri?
What four?

Attānuvādabhayaṁ, parānuvādabhayaṁ, daṇḍabhayaṁ, duggatibhayaṁ.
The fears of guilt, shame, punishment, and going to a bad place.

Katamañca, bhikkhave, attānuvādabhayaṁ?
And what, mendicants, is the fear of guilt?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It’s when someone reflects:

‘ahañceva kho pana kāyena duccaritaṁ careyyaṁ, vācāya duccaritaṁ careyyaṁ, manasā duccaritaṁ careyyaṁ, kiñca taṁ yaṁ maṁ attā sīlato na upavadeyyā’ti.
‘If I were to do bad things by way of body, speech, and mind, wouldn’t I blame myself for my conduct?’

So attānuvādabhayassa bhīto kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Being afraid of guilt, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, attānuvādabhayaṁ.
This is called the fear of guilt.

Katamañca, bhikkhave, parānuvādabhayaṁ?
And what, mendicants, is the fear of shame?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It's when someone reflects:

'ahañceva kho pana kāyena duccaritaṁ careyyaṁ, vācāya duccaritaṁ careyyaṁ, manasā duccaritaṁ careyyaṁ, kiñca taṁ yaṁ maṁ pare sīlato na upavadeyyun'ti.
'If I were to do bad things by way of body, speech, and mind, wouldn't others blame me for my conduct?'

So parānuvādabhayassa bhīto kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Being afraid of shame, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, parānuvādabhayaṁ.
This is called the fear of shame.

Katamañca, bhikkhave, daṇḍabhayaṁ?
And what, mendicants, is the fear of punishment?

Idha, bhikkhave, ekacco passati coraṁ āgucāriṁ, rājāno gahetvā vividhā kammakāraṇā kārente,
It's when someone sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tāḷente, vettehipi tāḷente, addhadaṇḍakehipi tāḷente, hatthampi chindante, pādampi chindante, hatthapādampi chindante, kaṇṇampi chindante, nāsampi chindante, kaṇṇanāsampi chindante, bilaṅgathālikampi karonte, saṅkhamuṇḍikampi karonte, rāhumukhampi karonte,

jotimālikampi karonte, hatthapajjotikampi karonte, erakavattikampi karonte, cīrakavāsikampi karonte, eṇeyyakampi karonte, balisamaṁsikampi karonte, kahāpaṇakampi karonte, khārāpatacchikampi karonte, palighaparivattikampi karonte, palālapīṭhakampi karonte, tattenapi telena osiñcante, sunakhehipi khādāpente, jīvantampi sūle uttāsente, asināpi sīsaṁ chindante.
whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Tassa evaṁ hoti:
They think:

'yathārūpānaṁ kho pāpakānaṁ kammānaṁ hetu coraṁ āgucāriṁ rājāno gahetvā vividhā kammakāraṇā kārenti, kasāhipi tāḷenti …pe… asināpi sīsaṁ chindanti, ahañceva kho pana evarūpaṁ pāpakammaṁ kareyyaṁ, mampi rājāno gahetvā evarūpā vividhā kammakāraṇā kāreyyuṁ, kasāhipi tāḷeyyuṁ, vettehipi tāḷeyyuṁ, addhadaṇḍakehipi tāḷeyyuṁ, hatthampi chindeyyuṁ, pādampi chindeyyuṁ, hatthapādampi chindeyyuṁ, kaṇṇampi chindeyyuṁ, nāsampi chindeyyuṁ, kaṇṇanāsampi chindeyyuṁ, bilaṅgathālikampi kareyyuṁ, saṅkhamuṇḍikampi kareyyuṁ;
'If I were to do the same kind of bad deed, the kings would punish me in the same way.' …

rāhumukhampi kareyyuṁ, jotimālikampi kareyyuṁ, hatthapajjotikampi kareyyuṁ, erakavattikampi kareyyuṁ, cīrakavāsikampi kareyyuṁ, eṇeyyakampi kareyyuṁ, balisamaṁsikampi kareyyuṁ, kahāpaṇakampi kareyyuṁ, khārāpatacchikampi kareyyuṁ, palighaparivattikampi

kareyyuṁ, palālapīṭhakampi kareyyuṁ, tattenapi telena osiñceyyuṁ, sunakhehipi khādāpeyyuṁ, jīvantampi sūle uttāseyyuṁ, asināpi sīsaṁ chindeyyun'ti.

So daṇḍabhayassa bhīto na paresaṁ pābhataṁ vilumpanto carati.
Being afraid of punishment, they don't steal the belongings of others.

Kāyaduccaritaṁ pahāya …pe… suddhaṁ attānaṁ pariharati.
They give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, daṇḍabhayaṁ.
This is called the fear of punishment.

Katamañca, bhikkhave, duggatibhayaṁ?
And what, mendicants, is the fear of rebirth in a bad place?

Idha, bhikkhave, ekacco iti paṭisañcikkhati:
It's when someone reflects:

'kāyaduccaritassa kho pāpako vipāko abhisamparāyaṁ, vacīduccaritassa pāpako vipāko abhisamparāyaṁ, manoduccaritassa pāpako vipāko abhisamparāyaṁ.
'Bad conduct of body, speech, or mind has a bad result in the next life.

Ahañceva kho pana kāyena duccaritaṁ careyyaṁ, vācāya duccaritaṁ careyyaṁ, manasā duccaritaṁ careyyaṁ, kiñca taṁ yāhaṁ na kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyan'ti.
If I were to do such bad things, when my body breaks up, after death, I'd be reborn in a place of loss, a bad place, the underworld, hell.'

So duggatibhayassa bhīto kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ

bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti, suddhaṁ attānaṁ pariharati.
Being afraid of rebirth in a bad place, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

Idaṁ vuccati, bhikkhave, duggatibhayaṁ.
This is called the fear of rebirth in a bad place.

Imāni kho, bhikkhave, cattāri bhayānī”ti.
These are the four fears.”

Paṭhamaṁ.

122. Ūmibhayasutta
122. The Danger of Waves

“Cattārimāni, bhikkhave, bhayāni udakorohantassa pāṭikaṅkhitabbāni.
“Mendicants, anyone who enters the water should anticipate four dangers.

Katamāni cattāri?
What four?

Ūmibhayaṁ, kumbhīlabhayaṁ, āvaṭṭabhayaṁ, susukābhayaṁ—
The dangers of waves, crocodiles, whirlpools, and sharks.

Imāni kho, bhikkhave, cattāri bhayāni udakorohantassa pāṭikaṅkhitabbāni.
These are the four dangers that anyone who enters the water should anticipate.

Evamevaṁ kho, bhikkhave, cattāri bhayāni idhekaccassa kulaputtassa imasmiṁ dhammavinaye agārasmā anagāriyaṁ pabbajitassa pāṭikaṅkhitabbāni.
In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers.

Katamāni cattāri?
What four?

Ūmibhayaṁ, kumbhīlabhayaṁ, āvaṭṭabhayaṁ, susukābhayaṁ.
The dangers of waves, crocodiles, whirlpools, and sharks.

Katamañca, bhikkhave, ūmibhayaṁ?
And what, mendicants, is the danger of waves?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti:
It's when a gentleman has gone forth from the lay life to homelessness, thinking:

'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto;
'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti.
Hopefully I can find an end to this entire mass of suffering.'

Tamenaṁ tathā pabbajitaṁ samānaṁ sabrahmacārino ovadanti anusāsanti:
When they've gone forth, their spiritual companions advise and instruct them:

'evaṁ te abhikkamitabbaṁ, evaṁ te paṭikkamitabbaṁ, evaṁ te āloketabbaṁ, evaṁ te viloketabbaṁ, evaṁ te samiñjitabbaṁ, evaṁ te pasāritabbaṁ, evaṁ te saṅghāṭipattacīvaraṁ dhāretabban'ti.
'You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.'

Tassa evaṁ hoti:
They think:

'mayaṁ kho pubbe agāriyabhūtā samānā aññe ovadāmapi anusāsāmapi.
'Formerly, as a lay person, I advised and instructed others.

Ime panamhākaṁ puttamattā maññe nattamattā maññe ovaditabbaṁ anusāsitabbaṁ maññantī’ti.
And now these mendicants—who you’d think were my children or grandchildren—imagine they can advise and instruct me!’

So kupito anattamano sikkhaṁ paccakkhāya hīnāyāvattati.
Angry and upset, they reject the training and return to a lesser life.

Ayaṁ vuccati, bhikkhave, bhikkhu ūmibhayassa bhīto sikkhaṁ paccakkhāya hīnāyāvatto.
This is called a mendicant who rejects the training and returns to a lesser life because they’re afraid of the danger of waves.

Ūmibhayanti kho, bhikkhave, kodhūpāyāsassetaṁ adhivacanaṁ.
‘Danger of waves’ is a term for anger and distress.

Idaṁ vuccati, bhikkhave, ūmibhayaṁ.
This is called the danger of waves.

Katamañca, bhikkhave, kumbhīlabhayaṁ?
And what, mendicants, is the danger of crocodiles?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti:
It’s when a gentleman has gone forth from the lay life to homelessness …

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto;

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

Tamenaṁ tathā pabbajitaṁ samānaṁ sabrahmacārino ovadanti anusāsanti:
When they’ve gone forth, their spiritual companions advise and instruct them:

‘idaṁ te khāditabbaṁ, idaṁ te na khāditabbaṁ, idaṁ te bhuñjitabbaṁ, idaṁ te na bhuñjitabbaṁ, idaṁ te sāyitabbaṁ,

idaṁ te na sāyitabbaṁ, idaṁ te pātabbaṁ, idaṁ te na pātabbaṁ, kappiyaṁ te khāditabbaṁ, akappiyaṁ te na khāditabbaṁ, kappiyaṁ te bhuñjitabbaṁ, akappiyaṁ te na bhuñjitabbaṁ, kappiyaṁ te sāyitabbaṁ, akappiyaṁ te na sāyitabbaṁ, kappiyaṁ te pātabbaṁ, akappiyaṁ te na pātabbaṁ, kāle te khāditabbaṁ, vikāle te na khāditabbaṁ, kāle te bhuñjitabbaṁ, vikāle te na bhuñjitabbaṁ, kāle te sāyitabbaṁ, vikāle te na sāyitabbaṁ, kāle te pātabbaṁ, vikāle te na pātabban'ti.
'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.'

Tassa evaṁ hoti:
They think:

'mayaṁ kho pubbe agāriyabhūtā samānā yaṁ icchāma taṁ khādāma, yaṁ na icchāma na taṁ khādāma;
'When I was a lay person, I used to eat, consume, taste, and drink what I wanted, not what I didn't want.

yaṁ icchāma taṁ bhuñjāma, yaṁ na icchāma na taṁ bhuñjāma;

yaṁ icchāma taṁ sāyāma, yaṁ na icchāma na taṁ sāyāma;

yaṁ icchāma taṁ pivāma, yaṁ na icchāma na taṁ pivāma;

kappiyampi khādāma akappiyampi khādāma kappiyampi bhuñjāma akappiyampi bhuñjāma kappiyampi sāyāma akappiyampi sāyāma kappiyampi pivāma akappiyampi pivāma, kālepi khādāma vikālepi khādāma kālepi bhuñjāma vikālepi bhuñjāma kālepi sāyāma vikālepi sāyāma kālepi pivāma vikālepi pivāma;
I ate and drank both allowable and unallowable things, at the right time and the wrong time.

yampi no saddhā gahapatikā divā vikāle paṇītaṁ khādanīyaṁ vā bhojanīyaṁ vā denti, tatrapime mukhāvaraṇaṁ maññe karontī'ti.

And these faithful householders give us a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!’

So kupito anattamano sikkhaṁ paccakkhāya hīnāyāvattati.
Angry and upset, they reject the training and return to a lesser life.

Ayaṁ vuccati, bhikkhave, bhikkhu kumbhīlabhayassa bhīto sikkhaṁ paccakkhāya hīnāyāvatto.
This is called a mendicant who rejects the training and returns to a lesser life because they’re afraid of the danger of crocodiles.

Kumbhīlabhayanti kho, bhikkhave, odarikattassetaṁ adhivacanaṁ.
‘Danger of crocodiles’ is a term for gluttony.

Idaṁ vuccati, bhikkhave, kumbhīlabhayaṁ.
This is called the danger of crocodiles.

Katamañca, bhikkhave, āvaṭṭabhayaṁ?
And what, mendicants, is the danger of whirlpools?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti:
It’s when a gentleman has gone forth from the lay life to homelessness …

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi, dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

So evaṁ pabbajito samāno pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṁvutehi indriyehi.
When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding

body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati gahapatiṁ vā gahapatiputtaṁ vā pañcahi kāmaguṇehi samappitaṁ samaṅgībhūtaṁ paricārayamānaṁ.
There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Tassa evaṁ hoti:
They think:

‘mayaṁ kho pubbe agāriyabhūtā samānā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārimhā;
‘Formerly, as a lay person, I amused myself, supplied and provided with the five kinds of sensual stimulation.

saṁvijjanti kho pana me kule bhogā.
And it’s true that my family is wealthy.

Sakkā bhoge ca bhuñjituṁ puññāni ca kātuṁ.
I can both enjoy my wealth and make merit.

Yannūnāhaṁ sikkhaṁ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṁ puññāni ca kareyyan’ti.
Why don’t I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?’

So sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Ayaṁ vuccati, bhikkhave, bhikkhu āvaṭṭabhayassa bhīto sikkhaṁ paccakkhāya hīnāyāvatto.
This is called a mendicant who rejects the training and returns to a lesser life because they’re afraid of the danger of whirlpools.

Āvaṭṭabhayanti kho, bhikkhave, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.
‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation.

Idaṁ vuccati, bhikkhave, āvaṭṭabhayaṁ.

This is called the danger of whirlpools.

Katamañca, bhikkhave, susukābhayaṁ?
And what, mendicants, is the danger of sharks?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti:
It's when a gentleman has gone forth from the lay life to homelessness …

'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto;

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti.

So evaṁ pabbajito samāno pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṁvutehi indriyehi.
When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There they see a female scantily clad, with revealing clothes.

Tassa mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects their mind,

So rāgānuddhaṁsitena cittena sikkhaṁ paccakkhāya hīnāyāvattati.
so they reject the training and return to a lesser life.

Ayaṁ vuccati, bhikkhave, bhikkhu susukābhayassa bhīto sikkhaṁ paccakkhāya hīnāyāvatto.
This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of sharks.

Susukābhayanti kho, bhikkhave, mātugāmassetaṁ adhivacanaṁ.
‘Danger of sharks’ is a term for females.

Idaṁ vuccati, bhikkhave, susukābhayaṁ.
This is called the danger of sharks.

Imāni kho, bhikkhave, cattāri bhayāni idhekaccassa kulaputtassa imasmiṁ dhammavinaye agārasmā anagāriyaṁ pabbajitassa pāṭikaṅkhitabbānī”ti.
These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate.”

Dutiyaṁ.

123. Paṭhamanānākaraṇasutta
123. Difference (1st)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy it and like it and find it satisfying.

Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of Brahmā’s Host.

Brahmakāyikānaṁ, bhikkhave, devānaṁ kappo āyuppamāṇaṁ.
The lifespan of the gods of Brahma’s Host is one eon.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Puna caparaṁ, bhikkhave, idhekacco puggalo vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy it and like it and find it satisfying.

Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno ābhassarānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance.

Ābhassarānaṁ, bhikkhave, devānaṁ dve kappā āyuppamāṇaṁ.
The lifespan of the gods of streaming radiance is two eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Puna caparaṁ, bhikkhave, idhekacco puggalo pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy it and like it and find it satisfying.

Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno, kālaṁ kurumāno subhakiṇhānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods replete with glory.

Subhakiṇhānaṁ, bhikkhave, devānaṁ cattāro kappā āyuppamāṇaṁ.
The lifespan of the gods replete with glory is four eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi

gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Puna caparaṁ, bhikkhave, idhekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy it and like it and find it satisfying.

Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno vehapphalānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit.

Vehapphalānaṁ, bhikkhave, devānaṁ pañca kappasatāni āyuppamāṇaṁ.
The lifespan of the gods of abundant fruit is five hundred eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Tatiyaṁ.

124. Dutiyanānākaraṇasutta
124. Difference (2nd)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
Firstly, a person, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption …

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So kāyassa bhedā paraṁ maraṇā suddhāvāsānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes.

Ayaṁ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

Puna caparaṁ, bhikkhave, idhekacco puggalo vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …pe… tatiyaṁ jhānaṁ … pe… catutthaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption …

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So kāyassa bhedā paraṁ maraṇā suddhāvāsānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes.

Ayaṁ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Catutthaṁ.

125. Paṭhamamettāsutta
125. Love (1st)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy this and like it and find it satisfying.

Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of Brahmā’s Host.

Brahmakāyikānaṁ, bhikkhave, devānaṁ kappo āyuppamāṇaṁ.
The lifespan of the gods of Brahma’s Host is one eon.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Puna caparaṁ, bhikkhave, idhekacco puggalo karuṇāsahagatena cetasā …pe…
Furthermore, a person meditates spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy this and like it and find it satisfying.

Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno ābhassarānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons.

Ābhassarānaṁ, bhikkhave, devānaṁ dve kappā āyuppamāṇaṁ …pe… subhakiṇhānaṁ devānaṁ sahabyataṁ upapajjati.
… they're reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons.

Subhakiṇhānaṁ, bhikkhave, devānaṁ cattāro kappā āyuppamāṇaṁ …pe… vehapphalānaṁ devānaṁ sahabyataṁ upapajjati.
… they're reborn in the company of the gods of abundant fruit.

Vehapphalānaṁ, bhikkhave, devānaṁ pañca kappasatāni āyuppamāṇaṁ.
The lifespan of the gods of abundant fruit is five hundred eons.

Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Pañcamaṁ.

126. Dutiyamettāsutta
126. Love (2nd)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So kāyassa bhedā paraṁ maraṇā suddhāvāsānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes.

Ayaṁ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

Puna caparaṁ, bhikkhave, idhekacco puggalo karuṇā …pe…
Furthermore, a person meditates spreading a heart full of compassion …

muditā …pe…
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So kāyassa bhedā paraṁ maraṇā suddhāvāsānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes.

Ayaṁ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasminti.
These are the four people found in the world."

Chaṭṭhaṁ.

127. Paṭhamatathāgataacchariyasutta
127. Incredible Things About the Realized One (1st)

“Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā pātubhavanti.
“Mendicants, with the appearance of a Realized One, a perfected one, a fully awakened Buddha, four incredible and amazing things appear.

Katame cattāro?
What four?

Yadā, bhikkhave, bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṁ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
When the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s womb, mindful and aware. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā yatthapimesaṁ candimasūriyānaṁ evaṁmahiddhikānaṁ evaṁmahānubhāvānaṁ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and

powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṁ sañjānanti:
And the sentient beings reborn there recognize each other by that light:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.
‘So, it seems other sentient beings have been reborn here!’

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ paṭhamo acchariyo abbhuto dhammo pātubhavati.
This is the first incredible and amazing thing that appears with the appearance of a Realized One.

Puna caparaṁ, bhikkhave, yadā bodhisatto sato sampajāno mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Furthermore, the being intent on awakening emerges from his mother’s womb, mindful and aware. And then … an immeasurable, magnificent light appears …

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā yatthapimesaṁ candimasūriyānaṁ evaṁmahiddhikānaṁ evaṁmahānubhāvānaṁ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
even in the boundless desolation of interstellar space …

Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṁ sañjānanti:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ dutiyo acchariyo abbhuto dhammo pātubhavati.
This is the second incredible and amazing thing that appears with the appearance of a Realized One.

Puna caparaṁ, bhikkhave, yadā tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Furthermore, the Realized One understands the supreme perfect awakening. And then … an immeasurable, magnificent light appears …

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā yatthapimesaṁ candimasūriyānaṁ evaṁmahiddhikānaṁ evaṁmahānubhāvānaṁ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
even in the boundless desolation of interstellar space …

Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṁ sañjānanti:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ tatiyo acchariyo abbhuto dhammo pātubhavati.
This is the third incredible and amazing thing that appears with the appearance of a Realized One.

Puna caparaṁ, bhikkhave, yadā tathāgato anuttaraṁ dhammacakkaṁ pavatteti, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya

appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Furthermore, the Realized One rolls forth the supreme Wheel of Dhamma. And then … an immeasurable, magnificent light appears …

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā yatthapimesaṁ candimasūriyānaṁ evaṁmahiddhikānaṁ evaṁmahānubhāvānaṁ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
even in the boundless desolation of interstellar space …

Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṁ sañjānanti:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ catuttho acchariyo abbhuto dhammo pātubhavati.
This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ime cattāro acchariyā abbhutā dhammā pātubhavantī”ti.
With the appearance of a Realized One, the perfected one, the fully awakened Buddha, these four incredible and amazing things appear.”

Sattamaṁ.

128. Dutiyatathāgataacchariyasutta
128. Incredible Things About the Realized One (2nd)

“Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā pātubhavanti.
“Mendicants, with the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear.

Katame cattāro?
What four?

Ālayārāmā, bhikkhave, pajā ālayaratā ālayasammuditā;
People like attachment, they love it and enjoy it.

sā tathāgatena anālaye dhamme desiyamāne sussūsati sotaṁ odahati aññā cittaṁ upaṭṭhapeti.
Yet when a Realized One is teaching the Dhamma of non-adherence, they want to listen, they lend an ear, and they apply their minds to understand it.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ paṭhamo acchariyo abbhuto dhammo pātubhavati.
This is the first incredible and amazing thing that appears with the appearance of a Realized One.

Mānārāmā, bhikkhave, pajā mānaratā mānasammuditā.
People like conceit, they love it and enjoy it.

Sā tathāgatena mānavinaye dhamme desiyamāne sussūsati sotaṁ odahati aññā cittaṁ upaṭṭhapeti.

Yet when a Realized One is teaching the Dhamma of removing conceit, they want to listen, they lend an ear, and they apply their minds to understand it.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ dutiyo acchariyo abbhuto dhammo pātubhavati.
This is the second incredible and amazing thing that appears with the appearance of a Realized One.

Anupasamārāmā, bhikkhave, pajā anupasamaratā anupasamasammuditā.
People like excitement, they love it and enjoy it.

Sā tathāgatena opasamike dhamme desiyamāne sussūsati sotaṁ odahati aññā cittaṁ upaṭṭhapeti.
Yet when a Realized One is teaching the Dhamma of peace, they want to listen, they lend an ear, and they apply their minds to understand it.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ tatiyo acchariyo abbhuto dhammo pātubhavati.
This is the third incredible and amazing thing that appears with the appearance of a Realized One.

Avijjāgatā, bhikkhave, pajā aṇḍabhūtā pariyonaddhā.
This population is lost in ignorance, trapped in their shells.

Sā tathāgatena avijjāvinaye dhamme desiyamāne sussūsati sotaṁ odahati aññā cittaṁ upaṭṭhapeti.
Yet when a Realized One is teaching the Dhamma of removing ignorance, they want to listen, they lend an ear, and they apply their minds to understand it.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṁ catuttho acchariyo abbhuto dhammo pātubhavati.

This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ime cattāro acchariyā abbhutā dhammā pātubhavantī”ti.
With the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear.”

Aṭṭhamaṁ.

129. Ānandaacchariyasutta
129. Incredible Things About Ānanda

“Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.
“Mendicants, there are these four incredible and amazing things about Ānanda.

Katame cattāro?
What four?

Sace, bhikkhave, bhikkhuparisā ānandaṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, bhikkhuparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they’ve never had enough.

Sace, bhikkhave, bhikkhuniparisā ānandaṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of nuns …

Tattha ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, bhikkhuniparisā hoti, atha ānando tuṇhī bhavati.

Sace, bhikkhave, upāsakaparisā ānandaṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
laymen …

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, upāsakaparisā hoti, atha ānando tuṇhī bhavati.

Sace, bhikkhave, upāsikāparisā ānandaṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
or laywomen goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, upāsikāparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande"ti.
These are the four incredible and amazing things about Ānanda."

Navamaṁ.

130. Cakkavattiacchariyasutta

130. Incredible Things About the Wheel-Turning Monarch

“Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi.
“Mendicants, there are these four incredible and amazing things about a wheel-turning monarch.

Katame cattāro?
What four?

Sace, bhikkhave, khattiyaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of aristocrats goes to see a wheel-turning monarch, they’re uplifted by seeing him

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, khattiyaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.
And when he falls silent, they’ve never had enough.

Sace, bhikkhave, brāhmaṇaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of brahmins …

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, brāhmaṇaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

Sace, bhikkhave, gahapatiparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
householders …

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, gahapatiparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

Sace, bhikkhave, samaṇaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, samaṇaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.
And when he falls silent, they've never had enough.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā rañño cakkavattimhi.
These are the four incredible and amazing things about a wheel-turning monarch.

Evamevaṁ kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.
In the same way, there are these four incredible and amazing things about Ānanda.

Katame cattāro?
What four?

Sace, bhikkhave, bhikkhuparisā ānandaṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, bhikkhuparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

Sace, bhikkhave, bhikkhuniparisā …pe… sace, bhikkhave, upāsakaparisā …pe… sace, bhikkhave, upāsikāparisā ānandaṁ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, upāsikāparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande"ti.
These are the four incredible and amazing things about Ānanda."

Dasamaṁ.

Bhayavaggo tatiyo.

Tassuddānaṁ

Attānuvādaūmi ca,
dve ca nānā dve ca honti;
Mettā dve ca acchariyā,

aparā ca tathā duveti.

131. Saṁyojanasutta
131. Fetters

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Idha, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṁyojanāni appahīnāni honti, upapattipaṭilābhiyāni saṁyojanāni appahīnāni honti, bhavapaṭilābhiyāni saṁyojanāni appahīnāni honti.**
   One person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.
2. **Idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṁyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṁyojanāni appahīnāni honti, bhavapaṭilābhiyāni saṁyojanāni appahīnāni honti.**
   One person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence.
3. **Idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṁyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṁyojanāni pahīnāni honti, bhavapaṭilābhiyāni saṁyojanāni appahīnāni honti.**
   One person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence.
4.

Idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṁyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṁyojanāni pahīnāni honti, bhavapaṭilābhiyāni saṁyojanāni pahīnāni honti.
One person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence.

Katamassa, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni appahīnāni, upapattipaṭilābhiyāni saṁyojanāni appahīnāni, bhavapaṭilābhiyāni saṁyojanāni appahīnāni?
What person hasn't given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence?

Sakadāgāmissa.
A once-returner.

Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni appahīnāni, upapattipaṭilābhiyāni saṁyojanāni appahīnāni, bhavapaṭilābhiyāni saṁyojanāni appahīnāni.
This is the person who hasn't given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

Katamassa, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni appahīnāni, bhavapaṭilābhiyāni saṁyojanāni appahīnāni?
What person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence?

Uddhaṁsotassa akaniṭṭhagāmino.
One heading upstream, going to the Akaniṭṭha realm.

Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni appahīnāni, bhavapaṭilābhiyāni saṁyojanāni appahīnāni.

Katamassa, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni pahīnāni,

bhavapaṭilābhiyāni saṁyojanāni appahīnāni?
What person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence?

Antarāparinibbāyissa.
One extinguished between one life and the next.

Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni pahīnāni, bhavapaṭilābhiyāni saṁyojanāni appahīnāni.

Katamassa, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni pahīnāni, bhavapaṭilābhiyāni saṁyojanāni pahīnāni?
What person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence?

Arahato.
A perfected one.

Imassa kho, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni pahīnāni, bhavapaṭilābhiyāni saṁyojanāni pahīnāni.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Paṭhamaṁ.

132. Paṭibhānasutta
132. Eloquence

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Yuttappaṭibhāno, no muttappaṭibhāno;**
   One who speaks on topic, but not fluently.
2. **muttappaṭibhāno, no yuttappaṭibhāno;**
   One who speaks fluently, but not on topic.
3. **yuttappaṭibhāno ca muttappaṭibhāno ca;**
   One who speaks on topic and fluently.
4. **neva yuttappaṭibhāno na muttappaṭibhāno—**
   One who speaks neither on topic nor fluently.

ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Dutiyaṁ.

133. Ugghaṭitaññūsutta
133. One Who Understands Immediately

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Ugghaṭitaññū, vipañcitaññū, neyyo, padaparamo—
One who understands immediately, one who understands after detailed explanation, one who needs personal training, and one who merely learns by rote.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Tatiyaṁ.

134. Uṭṭhānaphalasutta
134. The Fruits of Initiative

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“These four people are found in the world.

Katame cattāro?
What four?

1. **Uṭṭhānaphalūpajīvī na kammaphalūpajīvī,**
   One who lives off the fruit of initiative, but not deeds;
2. **kammaphalūpajīvī na uṭṭhānaphalūpajīvī,**
   one who lives off the fruit of deeds, but not initiative;
3. **uṭṭhānaphalūpajīvī ceva kammaphalūpajīvī ca,**
   one who lives off the fruit of deeds, but not initiative;
4. **neva uṭṭhānaphalūpajīvī na kammaphalūpajīvī—**
   one who lives off the fruit of neither initiative nor deeds.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Catutthaṁ.

135. Sāvajjasutta
135. Blameworthy

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Sāvajjo, vajjabahulo, appavajjo, anavajjo.
The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

Kathañca, bhikkhave, puggalo sāvajjo hoti?
And how is a person blameworthy?

Idha, bhikkhave, ekacco puggalo sāvajjena kāyakammena samannāgato hoti, sāvajjena vacīkammena samannāgato hoti, sāvajjena manokammena samannāgato hoti.
It’s when a person does things by way of body, speech, and mind that are blameworthy.

Evaṁ kho, bhikkhave, puggalo sāvajjo hoti.
That’s how a person is blameworthy.

Kathañca, bhikkhave, puggalo vajjabahulo hoti?
And how is a person mostly blameworthy?

Idha, bhikkhave, ekacco puggalo sāvajjena bahulaṁ kāyakammena samannāgato hoti, appaṁ anavajjena;
It’s when a person does things by way of body, speech, and mind that are mostly blameworthy, but occasionally blameless.

sāvajjena bahulaṁ vacīkammena samannāgato hoti, appaṁ anavajjena;

sāvajjena bahulaṁ manokammena samannāgato hoti, appaṁ anavajjena.

Evaṁ kho, bhikkhave, puggalo vajjabahulo hoti.
That's how a person is mostly blameworthy.

Kathañca, bhikkhave, puggalo appavajjo hoti?
And how is a person slightly blameworthy?

Idha, bhikkhave, ekacco puggalo anavajjena bahulaṁ kāyakammena samannāgato hoti, appaṁ sāvajjena;
It's when a person does things by way of body, speech, and mind that are mostly blameless, but occasionally blameworthy.

anavajjena bahulaṁ vacīkammena samannāgato hoti, appaṁ sāvajjena;

anavajjena bahulaṁ manokammena samannāgato hoti, appaṁ sāvajjena.

Evaṁ kho, bhikkhave, puggalo appavajjo hoti.
That's how a person is slightly blameworthy.

Kathañca, bhikkhave, puggalo anavajjo hoti?
And how is a person blameless?

Idha, bhikkhave, ekacco puggalo anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti.
It's when a person does things by way of body, speech, and mind that are blameless.

Evaṁ kho, bhikkhave, puggalo anavajjo hoti.
That's how a person is blameless.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Pañcamaṁ.

136. Paṭhamasīlasutta
136. Ethics (1st)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco puggalo sīlesu na paripūrakārī hoti, samādhismiṁ na paripūrakārī, paññāya na paripūrakārī.
One person has not fulfilled ethics, immersion, or wisdom.

Idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ na paripūrakārī, paññāya na paripūrakārī.
One person has fulfilled ethics, but not immersion or wisdom.

Idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ paripūrakārī, paññāya na paripūrakārī.
One person has fulfilled ethics and immersion, but not wisdom.

Idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ paripūrakārī, paññāya paripūrakārī.
One person has fulfilled ethics, immersion, and wisdom.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Chaṭṭhaṁ.

137. Dutiyasīlasutta
137. Ethics (2nd)

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Idha, bhikkhave, ekacco puggalo na sīlagaru hoti na sīlādhipateyyo, na samādhigaru hoti na samādhādhipateyyo, na paññāgaru hoti na paññādhipateyyo.**
   One person doesn’t value or submit to ethics, immersion, or wisdom.
2. **Idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, na samādhigaru hoti na samādhādhipateyyo, na paññāgaru hoti na paññādhipateyyo.**
   One person values and submits to ethics, but not to immersion or wisdom.
3. **Idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, samādhigaru hoti samādhādhipateyyo, na paññāgaru hoti na paññādhipateyyo.**
   One person values and submits to ethics and immersion, but not wisdom.
4. **Idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, samādhigaru hoti samādhādhipateyyo, paññāgaru hoti paññādhipateyyo.**

One person values and submits to ethics, immersion, and wisdom.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Sattamaṁ.

138. Nikaṭṭhasutta
138. Retreat

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Nikaṭṭhakāyo anikaṭṭhacitto,**
   One is on retreat in body, but not mind;
2. **anikaṭṭhakāyo nikaṭṭhacitto,**
   one is on retreat in mind, but not body;
3. **anikaṭṭhakāyo ca anikaṭṭhacitto ca,**
   one is on retreat in neither body nor mind; and
4. **nikaṭṭhakāyo ca nikaṭṭhacitto ca.**
   one is on retreat in both body and mind.

Kathañca, bhikkhave, puggalo nikaṭṭhakāyo hoti anikaṭṭhacitto?
And how is a person on retreat in body, but not mind?

Idha, bhikkhave, ekacco puggalo araññavanapatthāni pantāni senāsanāni paṭisevati.
It’s when a person frequents remote lodgings in the wilderness and the forest.

So tattha kāmavitakkampi vitakketi byāpādavitakkampi vitakketi vihiṁsāvitakkampi vitakketi.
But they think sensual, malicious, and cruel thoughts.

Evaṁ kho, bhikkhave, puggalo nikaṭṭhakāyo hoti anikaṭṭhacitto.

That’s how a person is on retreat in body, but not mind.

Kathañca, bhikkhave, puggalo anikaṭṭhakāyo hoti nikaṭṭhacitto?
And how is a person on retreat in mind, but not body?

Idha, bhikkhave, ekacco puggalo naheva kho araññavanapatthāni pantāni senāsanāni paṭisevati.
It’s when a person doesn’t frequent remote lodgings in the wilderness and the forest.

So tattha nekkhammavitakkampi vitakketi abyāpādavitakkampi vitakketi avihiṁsāvitakkampi vitakketi.
But they think thoughts of renunciation, good will, and harmlessness.

Evaṁ kho, bhikkhave, puggalo anikaṭṭhakāyo hoti nikaṭṭhacitto.
That’s how a person is on retreat in mind, but not body.

Kathañca, bhikkhave, puggalo anikaṭṭhakāyo ca hoti anikaṭṭhacitto ca?
And how is a person on retreat in neither body nor mind?

Idha, bhikkhave, ekacco puggalo naheva kho araññavanapatthāni pantāni senāsanāni paṭisevati.
It’s when a person doesn’t frequent remote lodgings in the wilderness and the forest.

So tattha kāmavitakkampi vitakketi byāpādavitakkampi vitakketi vihiṁsāvitakkampi vitakketi.
And they think sensual, malicious, and cruel thoughts.

Evaṁ kho, bhikkhave, puggalo anikaṭṭhakāyo ca hoti anikaṭṭhacitto ca.
That’s how a person is on retreat in neither body nor mind.

Kathañca, bhikkhave, puggalo nikaṭṭhakāyo ca hoti nikaṭṭhacitto ca?
And how is a person on retreat in both body and mind?

Idha, bhikkhave, ekacco puggalo araññavanapatthāni pantāni senāsanāni paṭisevati.
It's when a person frequents remote lodgings in the wilderness and the forest.

So tattha nekkhammavitakkampi vitakketi abyāpādavitakkampi vitakketi avihiṁsāvitakkampi vitakketi.
And they think thoughts of renunciation, good will, and harmlessness.

Evaṁ kho, bhikkhave, puggalo nikaṭṭhakāyo ca hoti nikaṭṭhacitto ca.
That's how a person is on retreat in both body and mind.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Aṭṭhamaṁ.

139. Dhammakathikasutta
139. Dhamma Speakers

“Cattārome, bhikkhave, dhammakathikā.
“Mendicants, there are these four Dhamma speakers.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco dhammakathiko appañca bhāsati asahitañca;
One Dhamma speaker speaks little and off topic.

parisā cassa na kusalā hoti sahitāsahitassa.
And their assembly can’t tell what’s on topic and what’s off topic.

Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṁ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

Idha pana, bhikkhave, ekacco dhammakathiko appañca bhāsati sahitañca;
One Dhamma speaker speaks little but stays on topic.

parisā cassa kusalā hoti sahitāsahitassa.
And their assembly can tell what’s on topic and what’s off topic.

Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṁ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

Idha pana, bhikkhave, ekacco dhammakathiko bahuñca bhāsati asahitañca;
One Dhamma speaker speaks much but off topic.

parisā cassa na kusalā hoti sahitāsahitassa.
And their assembly can't tell what's on topic and what's off topic.

Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṁ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

Idha pana, bhikkhave, ekacco dhammakathiko bahuñca bhāsati sahitañca;
One Dhamma speaker speaks much and stays on topic.

parisā cassa kusalā hoti sahitāsahitassa.
And their assembly can tell what's on topic and what's off topic.

Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṁ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

Ime kho, bhikkhave, cattāro dhammakathikā"ti.
These are the four Dhamma speakers."

Navamaṁ.

140. Vādīsutta
140. Speaker

“Cattārome, bhikkhave, vādī.
“Mendicants, there are these four speakers.

Katame cattāro?
What four?

1. **Atthi, bhikkhave, vādī atthato pariyādānaṁ gacchati, no byañjanato;**
   There’s a speaker who runs out of meaningful things to say, but not of ways of phrasing things.
2. **atthi, bhikkhave, vādī byañjanato pariyādānaṁ gacchati, no atthato;**
   There’s a speaker who runs out of ways of phrasing things, but not of meaningful things to say.
3. **atthi, bhikkhave, vādī atthato ca byañjanato ca pariyādānaṁ gacchati;**
   There’s a speaker who runs out of both meaningful things to say, and ways of phrasing things.
4. **atthi, bhikkhave, vādī nevatthato no byañjanato pariyādānaṁ gacchati.**
   There’s a speaker who never runs out of meaningful things to say, or ways of phrasing things.

Ime kho, bhikkhave, cattāro vādī.
These are the four speakers.

Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ catūhi paṭisambhidāhi samannāgato atthato vā byañjanato vā pariyādānaṁ gaccheyyā”ti.
It is impossible, it cannot happen that someone accomplished in the four kinds of textual analysis will ever run out of meaningful things to say, or ways of phrasing things.”

Dasamaṁ.

Puggalavaggo catuttho.

Tassuddānaṁ

Saṁyojanaṁ paṭibhāno,
ugghaṭitaññu uṭṭhānaṁ;
Sāvajjo dve ca sīlāni,
nikaṭṭha dhamma vādī cāti.

141. Ābhāsutta
141. Brightness

“Catasso imā, bhikkhave, ābhā.
“Mendicants, there are these four kinds of brightness.

Katamā catasso?
What four?

Candābhā, sūriyābhā, aggābhā, paññābhā—
The brightness of the moon, sun, fire, and wisdom.

imā kho, bhikkhave, catasso ābhā.
These are the four kinds of brightness.

Etadaggaṁ, bhikkhave, imāsaṁ catunnaṁ ābhānaṁ yadidaṁ paññābhā”ti.
The best of these four kinds of brightness is the brightness of wisdom.”

Paṭhamaṁ.

142. Pabhāsutta
142. Radiance

“Catasso imā, bhikkhave, pabhā.
“Mendicants, there are these four kinds of radiance.

Katamā catasso?
What four?

Candappabhā, sūriyappabhā, aggippabhā, paññāpabhā—
The radiance of the moon, sun, fire, and wisdom.

imā kho, bhikkhave, catasso pabhā.
These are the four kinds of radiance.

Etadaggaṁ, bhikkhave, imāsaṁ catunnaṁ pabhānaṁ yadidaṁ paññāpabhā”ti.
The best of these four kinds of radiance is the radiance of wisdom.”

Dutiyaṁ.

143. Ālokasutta
143. Light

“Cattārome, bhikkhave, ālokā.
“Mendicants, there are these four lights.

Katame cattāro?
What four?

Candāloko, sūriyāloko, aggāloko, paññāloko—
The lights of the moon, sun, fire, and wisdom.

Ime kho, bhikkhave, cattāro ālokā.
These are the four lights.

Etadaggaṁ, bhikkhave, imesaṁ catunnaṁ ālokānaṁ yadidaṁ paññāloko”ti.
The best of these four lights is the light of wisdom.”

Tatiyaṁ.

144. Obhāsasutta
144. Shining

“Cattārome, bhikkhave, obhāsā.
“Mendicants, there are four kinds of shining.

Katame cattāro?
What four?

Candobhāso, sūriyobhāso, aggobhāso, paññobhāso—
The shining of the moon, sun, fire, and wisdom.

Ime kho, bhikkhave, cattāro obhāsā.
These are the four kinds of shining.

Etadaggaṁ, bhikkhave, imesaṁ catunnaṁ obhāsānaṁ yadidaṁ paññobhāso”ti.
The best of these four kinds of shining is the shining of wisdom.”

Catutthaṁ.

145. Pajjotasutta
145. Lamps

“Cattārome, bhikkhave, pajjotā.
“Mendicants, there are these four lamps.

Katame cattāro?
What four?

Candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto—
The lamps of the moon, sun, fire, and wisdom.

Ime kho, bhikkhave, cattāro pajjotā.
These are the four lamps.

Etadaggaṁ, bhikkhave, imesaṁ catunnaṁ pajjotānaṁ yadidaṁ paññāpajjoto”ti.
The best of these four lamps is the lamp of wisdom.”

Pañcamaṁ.

146. Paṭhamakālasutta
146. Times (1st)

“Cattārome, bhikkhave, kālā.
“Mendicants, there are these four times.

Katame cattāro?
What four?

Kālena dhammassavanaṁ, kālena dhammasākacchā, kālena sammasanā, kālena vipassanā—
A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment.

Ime kho, bhikkhave, cattāro kālā”ti.
These are the four times.”

Chaṭṭhaṁ.

147. Dutiyakālasutta
147. Times (2nd)

“Cattārome, bhikkhave, kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṁ khayaṁ pāpenti.
“Mendicants, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements.

Katame cattāro?
What four?

Kālena dhammassavanaṁ, kālena dhammasākacchā, kālena sammasanā, kālena vipassanā—
A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment.

Ime kho, bhikkhave, cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṁ khayaṁ pāpenti.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti; pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti; kusobbhā paripūrā mahāsobbhe paripūrenti; mahāsobbhā paripūrā kunnadiyo paripūrenti; kunnadiyo paripūrā mahānadiyo paripūrenti; mahānadiyo paripūrā samuddaṁ paripūrenti.
It’s like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the

streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

Evamevaṁ kho, bhikkhave, ime cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṁ khayaṁ pāpentī”ti.
In the same way, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements.”

Sattamaṁ.

148. Duccaritasutta
148. Bad Conduct

“Cattārimāni, bhikkhave, vacīduccaritāni.
“Mendicants, there are these four kinds of bad conduct by way of speech.

Katamāni cattāri?
What four?

Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo—
Speech that’s false, divisive, harsh, or nonsensical.

Imāni kho, bhikkhave, cattāri vacīduccaritānī”ti.
These are the four kinds of bad conduct by way of speech.”

Aṭṭhamaṁ.

149. Sucaritasutta
149. Good Conduct

“Cattārimāni, bhikkhave, vacīsucaritāni.
“Mendicants, there are these four kinds of good conduct by way of speech.

Katamāni cattāri?
What four?

Saccavācā, apisuṇā vācā, saṇhā vācā, mantabhāsā—
Speech that’s true, harmonious, gentle, and thoughtful.

Imāni kho, bhikkhave, cattāri vacīsucaritānī”ti.
These are the four kinds of good conduct by way of speech.”

Navamaṁ.

150. Sārasutta
150. Essentials

“Cattārome, bhikkhave, sārā.
“Mendicants, there are these four essentials.

Katame cattāro?
What four?

Sīlasāro, samādhisāro, paññāsāro, vimuttisāro—
Ethics, immersion, wisdom, and freedom are essentials.

Ime kho, bhikkhave, cattāro sārā”ti.
These are the four essentials.”

Dasamaṁ.

Ābhāvaggo pañcamo.

Tassuddānaṁ

Ābhā pabhā ca ālokā,
obhāsā ceva pajjotā;
Dve kālā caritā dve ca,
honti sārena te dasāti.

Tatiyo paṇṇāsako samatto.

151. Indriyasutta
151. Faculties

“Cattārimāni, bhikkhave, indriyāni.
“Mendicants, there are these four faculties.

Katamāni cattāri?
What four?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ—
The faculties of faith, energy, mindfulness, and immersion.

Imāni kho, bhikkhave, cattāri indriyānī”ti.
These are the four faculties.”

Paṭhamaṁ.

152. Saddhābalasutta
152. The Power of Faith

“Cattārimāni, bhikkhave, balāni.
“Mendicants, there are these four powers.

Katamāni cattāri?
What four?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ—
The powers of faith, energy, mindfulness, and immersion.

Imāni kho, bhikkhave, cattāri balānī”ti.
These are the four powers.”

Dutiyaṁ.

153. Paññābalasutta
153. The Power of Wisdom

“Cattārimāni, bhikkhave, balāni.
“Mendicants, there are these four powers.

Katamāni cattāri?
What four?

Paññābalaṁ, vīriyabalaṁ, anavajjabalaṁ, saṅgahabalaṁ—
The powers of wisdom, energy, blamelessness, and inclusiveness.

Imāni kho, bhikkhave, cattāri balānī”ti.
These are the four powers.”

Tatiyaṁ.

154. Satibalasutta
154. The Power of Mindfulness

“Cattārimāni, bhikkhave, balāni.
“Mendicants, there are these four powers.

Katamāni cattāri?
What four?

Satibalaṁ, samādhibalaṁ, anavajjabalaṁ, saṅgahabalaṁ—
The powers of mindfulness, immersion, blamelessness, and inclusiveness.

Imāni kho, bhikkhave, cattāri balānī”ti.
These are the four powers.”

Catutthaṁ.

155. Paṭisaṅkhānabalasutta
155. The Power of Reflection

“Cattārimāni, bhikkhave, balāni.
“Mendicants, there are these four powers.

Katamāni cattāri?
What four?

Paṭisaṅkhānabalaṁ, bhāvanābalaṁ, anavajjabalaṁ, saṅgahabalaṁ—
The powers of reflection, development, blamelessness, and inclusiveness.

Imāni kho, bhikkhave, cattāri balānī”ti.
These are the four powers.”

Pañcamaṁ.

156. Kappasutta
156. Eons

“Cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni.
“Mendicants, an eon contains four uncountable periods.

Katamāni cattāri?
What four?

Yadā, bhikkhave, kappo saṁvaṭṭati, taṁ na sukaraṁ saṅkhātuṁ —
When an eon contracts, it’s not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

Yadā, bhikkhave, kappo saṁvaṭṭo tiṭṭhati, taṁ na sukaraṁ saṅkhātuṁ—
When an eon remains fully contracted, it’s not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

Yadā, bhikkhave, kappo vivaṭṭati, taṁ na sukaraṁ saṅkhātuṁ—
When an eon expands, it’s not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.

how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

Yadā, bhikkhave, kappo vivaṭṭo tiṭṭhati, taṁ na sukaraṁ saṅkhātuṁ—
When an eon remains fully expanded, it's not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

Imāni kho, bhikkhave, cattāri kappassa asaṅkhyeyyānī"ti.
These are the four uncountable periods of an eon."

Chaṭṭhaṁ.

157. Rogasutta
157. Illness

“Dveme, bhikkhave, rogā.
“Mendicants, there are two kinds of illness.

Katame dve?
What two?

Kāyiko ca rogo cetasiko ca rogo.
Mental and physical.

Dissanti, bhikkhave, sattā kāyikena rogena ekampi vassaṁ ārogyaṁ paṭijānamānā, dvepi vassāni ārogyaṁ paṭijānamānā, tīṇipi vassāni ārogyaṁ paṭijānamānā, cattāripi vassāni ārogyaṁ paṭijānamānā, pañcapi vassāni ārogyaṁ paṭijānamānā, dasapi vassāni ārogyaṁ paṭijānamānā, vīsatipi vassāni ārogyaṁ paṭijānamānā, tiṁsampi vassāni ārogyaṁ paṭijānamānā, cattārīsampi vassāni ārogyaṁ paṭijānamānā, paññāsampi vassāni ārogyaṁ paṭijānamānā, vassasatampi, bhiyyopi ārogyaṁ paṭijānamānā.
Some sentient beings are seen who can claim to be free of physical illness for a year, or two, or three years … even up to a hundred years or more.

Te, bhikkhave, sattā sudullabhā lokasmiṁ ye cetasikena rogena muhuttampi ārogyaṁ paṭijānanti, aññatra khīṇāsavehi.
But it’s very hard to find any sentient beings in the world who can claim to be free of mental illness even for a moment, apart from those who have ended the defilements.

Cattārome, bhikkhave, pabbajitassa rogā.

There are four kinds of illness for those gone forth.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu mahiccho hoti vighātavā asantuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.
To start with, a mendicant has many wishes, is frustrated, and is not content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

So mahiccho samāno vighātavā asantuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena pāpikaṁ icchaṁ paṇidahati anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya.
Because of this, they focus their corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity.

So uṭṭhahati ghaṭati vāyamati anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya.
They try hard, strive, and make an effort to get these things.

So saṅkhāya kulāni upasaṅkamati, saṅkhāya nisīdati, saṅkhāya dhammaṁ bhāsati, saṅkhāya uccārapassāvaṁ sandhāreti.
They have an ulterior motive when they visit families. They have an ulterior motive when they sit down, when they speak on Dhamma, and even when they hold it in when they need to go to the toilet.

Ime kho, bhikkhave, cattāro pabbajitassa rogā.
These are the four kinds of illness for those gone forth.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘na mahicchā bhavissāma vighātavanto asantuṭṭhā itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, na pāpikaṁ icchaṁ paṇidahissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, na uṭṭhahissāma na ghaṭessāma na vāyamissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, khamā bhavissāma sītassa uṇhassa jighacchāya pipāsāya ḍaṁsamakasavātātapasarīsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ, uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātikā bhavissāmā’ti.
‘We will not have many wishes or be frustrated. We will be content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. We won’t focus our corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity. We won’t try hard, strive, and make an effort to get these things. We will endure cold, heat, hunger, and thirst. We will endure the touch of flies, mosquitoes, wind, sun, and reptiles. We will endure rude and unwelcome criticism. We will put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Sattamaṁ.

158. Parihānisutta
158. Decline

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṁ:
“Reverends, any monk or nun who sees four things inside themselves should conclude:

‘parihāyāmi kusalehi dhammehi’.
‘My skillful qualities are declining.

Parihānametaṁ vuttaṁ bhagavatā.
For this is what the Buddha calls decline.’

Katame cattāro?
What four?

Rāgavepullattaṁ, dosavepullattaṁ, mohavepullattaṁ, gambhīresu kho panassa ṭhānāṭhānesu paññācakkhu na kamati.

They have much greed, much hate, and much delusion; and their wisdom eye doesn't go into the many deep matters.

Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā ime cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṁ:
Any monk or nun who sees these four things inside themselves should conclude:

'parihāyāmi kusalehi dhammehi'.
'My skillful qualities are declining.

Parihānametaṁ vuttaṁ bhagavatā.
For this is what the Buddha calls decline.'

Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṁ:
Any monk or nun who sees four things inside themselves should conclude:

'na parihāyāmi kusalehi dhammehi'.
'My skillful qualities are not declining.

Aparihānametaṁ vuttaṁ bhagavatā.
For this is what the Buddha calls non-decline.'

Katame cattāro?
What four?

Rāgatanuttaṁ, dosatanuttaṁ, mohatanuttaṁ, gambhīresu kho panassa ṭhānāṭhānesu paññācakkhu kamati.
Their greed, hate, and delusion grow less; and their wisdom eye goes into the many deep matters.

Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā ime cattāro dhamme attani samanupassati, niṭṭhamettha gantabbaṁ:
Any monk or nun who sees these four things inside themselves should conclude:

'na parihāyāmi kusalehi dhammehi'.
'My skillful qualities are not declining.

Aparihānametaṁ vuttaṁ bhagavatā”ti.
For this is what the Buddha calls non-decline.’”

Aṭṭhamaṁ.

159. Bhikkhunīsutta
159. Nun

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

Atha kho aññatarā bhikkhunī aññataraṁ purisaṁ āmantesi:
And then a certain nun addressed a man,

"ehi tvaṁ, ambho purisa, yenayyo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena ayyassa ānandassa pāde sirasā vanda:
"Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

'itthannāmā, bhante, bhikkhunī ābādhikinī dukkhitā bāḷhagilānā.
'Sir, the nun named so-and-so is sick, suffering, and gravely ill.

Sā ayyassa ānandassa pāde sirasā vandatī'ti. Evañca vadehi:
She bows with her head to your feet.' And then say:

'sādhu kira, bhante, ayyo ānando yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamatu anukampaṁ upādāyā'"ti.
'Sir, please go to the nuns' quarters to visit that nun out of compassion.'"

“Evaṁ, ayye”ti kho so puriso tassā bhikkhuniyā paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so puriso āyasmantaṁ ānandaṁ etadavoca:
“Yes, ma’am,” that man replied. He did as the nun asked.

“Itthannāmā, bhante, bhikkhunī ābādhikinī dukkhitā bāḷhagilānā.

Sā āyasmato ānandassa pāde sirasā vandati, evañca vadeti:

‘sādhu kira, bhante, āyasmā ānando yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamatu anukampaṁ upādāyā’”ti.

Adhivāsesi kho āyasmā ānando tuṇhībhāvena.
Ānanda consented in silence.

Atha kho āyasmā ānando nivāsetvā pattacīvaramādāya yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkami.
Then Ānanda robed up and went to the nuns’ quarters to visit that nun, taking his bowl and robe.

Addasā kho sā bhikkhunī āyasmantaṁ ānandaṁ dūratova āgacchantaṁ.
That nun saw Ānanda coming off in the distance.

Disvā sasīsaṁ pārupitvā mañcake nipajji.
She wrapped herself up from head to foot and laid down on her cot.

Atha kho āyasmā ānando yena sā bhikkhunī tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā ānando taṁ bhikkhuniṁ etadavoca:
Then Venerable Ānanda went up to her, and sat down on the seat spread out. Then Ānanda said to the nun:

“Āhārasambhūto ayaṁ, bhagini, kāyo āhāraṁ nissāya.
“Sister, this body is produced by food. Relying on food,

Āhāro pahātabbo.

you should give up food.

Taṇhāsambhūto ayaṁ, bhagini, kāyo taṇhaṁ nissāya.
This body is produced by craving. Relying on craving,

Taṇhā pahātabbā.
you should give up craving.

Mānasambhūto ayaṁ, bhagini, kāyo mānaṁ nissāya.
This body is produced by conceit. Relying on conceit,

Māno pahātabbo.
you should give up conceit.

Methunasambhūto ayaṁ, bhagini, kāyo.
This body is produced by sex.

Methune ca setughāto vutto bhagavatā.
The Buddha spoke of breaking off everything to do with sex.

‘Āhārasambhūto ayaṁ, bhagini, kāyo āhāraṁ nissāya.
‘This body is produced by food. Relying on food,

Āhāro pahātabbo’ti, iti kho panetaṁ vuttaṁ.
you should give up food.’ This is what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Idha, bhagini, bhikkhu paṭisaṅkhā yoniso āhāraṁ āhāreti:
Take a mendicant who reflects properly on the food that they eat:

‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi. Yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti.
‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

So aparena samayena āhāraṁ nissāya āhāraṁ pajahati.
After some time, relying on food, they give up food.

‘Āhārasambhūto ayaṁ, bhagini, kāyo āhāraṁ nissāya āhāro pahātabbo’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s why I said what I said.

‘Taṇhāsambhūto ayaṁ, bhagini, kāyo taṇhaṁ nissāya.
‘This body is produced by craving. Relying on craving,

Taṇhā pahātabbā’ti, iti kho panetaṁ vuttaṁ.
you should give up craving.’ This is what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Idha, bhagini, bhikkhu suṇāti:
Take a mendicant who hears this:

‘itthannāmo kira bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī’ti.
‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’

Tassa evaṁ hoti:
They think:

‘kudāssu nāma ahampi āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissāmī’ti.
‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life. …’

So aparena samayena taṇhaṁ nissāya taṇhaṁ pajahati.
After some time, relying on craving, they give up craving.

‘Taṇhāsambhūto ayaṁ, bhagini, kāyo taṇhaṁ nissāya taṇhā pahātabbā’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That's why I said what I said.

‘Mānasambhūto ayaṁ, bhagini, kāyo mānaṁ nissāya.
‘This body is produced by conceit. Relying on conceit,

Māno pahātabbo’ti, iti kho panetaṁ vuttaṁ.
you should give up conceit.’ This is what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Idha, bhagini, bhikkhu suṇāti:
Take a mendicant who hears this:

‘itthannāmo kira bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī’ti.
‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’

Tassa evaṁ hoti:
They think:

‘so hi nāma āyasmā āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati;
‘Well, that venerable can realize the undefiled freedom of heart and freedom by wisdom in this very life. …

kimaṅgaṁ panāhan’ti.
Why can’t I?’

So aparena samayena mānaṁ nissāya mānaṁ pajahati.
After some time, relying on conceit, they give up conceit.

‘Mānasambhūto ayaṁ, bhagini, kāyo, mānaṁ nissāya māno pahātabbo’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s why I said what I said.

Methunasambhūto ayaṁ, bhagini, kāyo.
‘This body is produced by sex.

Methune ca setughāto vutto bhagavatā”ti.
The Buddha spoke of breaking off everything to do with sex.’”

Atha kho sā bhikkhunī mañcakā vuṭṭhahitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā āyasmato ānandassa pādesu sirasā nipatitvā āyasmantaṁ ānandaṁ etadavoca:
Then that nun rose from her cot, placed her robe over one shoulder, bowed with her head at Ānanda’s feet, and said,

“accayo maṁ, bhante, accagamā, yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yāhaṁ evamakāsiṁ.
“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to act in that way.

Tassā me, bhante, ayyo ānando accayaṁ accayato paṭiggaṇhātu, āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I can restrain myself in future.”

“Taggha taṁ, bhagini, accayo accagamā, yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yā tvaṁ evamakāsi.
“Indeed, sister, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

Yato ca kho tvaṁ, bhagini, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhi hesā, bhagini, ariyassa vinaye yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti āyatiṁ saṁvaraṁ āpajjatī”ti.
For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Navamaṁ.

160. Sugatavinayasutta
160. The Training of a Holy One

“Sugato vā, bhikkhave, loke tiṭṭhamāno sugatavinayo vā tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
“Mendicants, a Holy One or a Holy One’s training remain in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Katamo ca, bhikkhave, sugato?
And who is a Holy One?

Idha, bhikkhave, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

Ayaṁ, bhikkhave, sugato.
This is a Holy One.

Katamo ca, bhikkhave, sugatavinayo?
And what is the training of a Holy One?

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ

parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Ayaṁ, bhikkhave, sugatavinayo.
This is the training of a Holy One.

Evaṁ sugato vā, bhikkhave, loke tiṭṭhamāno sugatavinayo vā tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti.
This is how a Holy One or a Holy One's training remain in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Cattārome, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
These four things lead to the decline and disappearance of the true teaching.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhū duggahitaṁ suttantaṁ pariyāpuṇanti dunnikkhittehi padabyañjanehi.
Firstly, the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases.

Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti.
When the words and phrases are misplaced, the meaning is misinterpreted.

Ayaṁ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the first thing that leads to the decline and disappearance of the true teaching.

Puna caparaṁ, bhikkhave, bhikkhū dubbacā honti dovacassakaraṇehi dhammehi samannāgatā akkhamā appadakkhiṇaggāhino anusāsaniṁ.
Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully.

Ayaṁ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the second thing that leads to the decline and disappearance of the true teaching.

Puna caparaṁ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te na sakkaccaṁ suttantaṁ paraṁ vācenti.
Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines—don't carefully make others recite the discourses.

Tesaṁ accayena chinnamūlako suttanto hoti appaṭisaraṇo.
When they pass away, the discourses are cut off at the root, with no-one to preserve them.

Ayaṁ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the third thing that leads to the decline and disappearance of the true teaching.

Puna caparaṁ, bhikkhave, therā bhikkhū bāhulikā honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
Those who come after them follow their example.

Sāpi hoti bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Ayaṁ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the fourth thing that leads to the decline and disappearance of the true teaching.

Ime kho, bhikkhave, cattāro dhammā saddhammassa sammosāya antaradhānāya saṁvattantīti.
These are four things that lead to the decline and disappearance of the true teaching.

Cattārome, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattanti.
These four things lead to the continuation, persistence, and enduring of the true teaching.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhū suggahitaṁ suttantaṁ pariyāpuṇanti sunikkhittehi padabyañjanehi.
Firstly, the mendicants memorize discourses that have been learned correctly, with well placed words and phrases.

Sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti.
When the words and phrases are well placed, the meaning is interpreted correctly.

Ayaṁ, bhikkhave, paṭhamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Puna caparaṁ, bhikkhave, bhikkhū suvacā honti sovacassakaraṇehi dhammehi samannāgatā khamā padakkhiṇaggāhino anusāsaniṁ.
Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

Ayaṁ, bhikkhave, dutiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the second thing that leads to the continuation, persistence, and enduring of the true teaching.

Puna caparaṁ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te sakkaccaṁ suttantaṁ paraṁ vācenti.
Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses.

Tesaṁ accayena nacchinnamūlako suttanto hoti sappaṭisaraṇo.
When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them.

Ayaṁ, bhikkhave, tatiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the third thing that leads to the continuation, persistence, and enduring of the true teaching.

Puna caparaṁ, bhikkhave, therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Furthermore, the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
Those who come after them follow their example.

Sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too aren't indulgent or slack …

Ayaṁ, bhikkhave, catuttho dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the fourth thing that leads to the continuation, persistence, and enduring of the true teaching.

Ime kho, bhikkhave, cattāro dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattantī"ti.
These are four things that lead to the continuation, persistence, and enduring of the true teaching."

Dasamaṁ.

Indriyavaggo paṭhamo.

Tassuddānaṁ

Indriyāni saddhā paññā,
sati saṅkhānapañcamaṁ;
Kappo rogo parihāni,
bhikkhunī sugatena cāti.

161. Saṅkhittasutta
161. In Brief

“Catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā—**
   pleasant practice with swift insight.

imā kho, bhikkhave, catasso paṭipadā”ti.
These are the four ways of practice.”

Paṭhamaṁ.

162. Vitthārasutta
162. In Detail

“Catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā.**
   pleasant practice with swift insight.

Katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā?
And what’s the painful practice with slow insight?

Idha, bhikkhave, ekacco pakatiyāpi tibbarāgajātiko hoti, abhikkhaṇaṁ rāgajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

Pakatiyāpi tibbadosajātiko hoti, abhikkhaṇaṁ dosajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Pakatiyāpi tibbamohajātiko hoti, abhikkhaṇaṁ mohajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Tassimāni pañcindriyāni mudūni pātubhavanti—
These five faculties manifest in them weakly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ muduttā dandhaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they only slowly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.
This is called the painful practice with slow insight.

Katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā?
And what's the painful practice with swift insight?

Idha, bhikkhave, ekacco pakatiyāpi tibbarāgajātiko hoti, abhikkhaṇaṁ rāgajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

Pakatiyāpi tibbadosajātiko hoti, abhikkhaṇaṁ dosajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Pakatiyāpi tibbamohajātiko hoti, abhikkhaṇaṁ mohajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Tassimāni pañcindriyāni adhimattāni pātubhavanti—
And these five faculties manifest in them strongly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ adhimattattā khippaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they swiftly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.
This is called the painful practice with swift insight.

Katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā?
And what's pleasant practice with slow insight?

Idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti, nābhikkhaṇaṁ rāgajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

Pakatiyāpi na tibbadosajātiko hoti, nābhikkhaṇaṁ dosajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Pakatiyāpi na tibbamohajātiko hoti, nābhikkhaṇaṁ mohajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Tassimāni pañcindriyāni mudūni pātubhavanti—
These five faculties manifest in them weakly:

saddhindriyaṁ …pe… paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ muduttā dandhaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they only slowly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.
This is called the pleasant practice with slow insight.

Katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā?
And what's the pleasant practice with swift insight?

Idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti, nābhikkhaṇaṁ rāgajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

Pakatiyāpi na tibbadosajātiko hoti, nābhikkhaṇaṁ dosajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Pakatiyāpi na tibbamohajātiko hoti, nābhikkhaṇaṁ mohajaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.

Tassimāni pañcindriyāni adhimattāni pātubhavanti—
These five faculties manifest in them strongly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ adhimattattā khippaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they swiftly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā.
This is called the pleasant practice with swift insight.

Imā kho, bhikkhave, catasso paṭipadā"ti.
These are the four ways of practice."

Dutiyaṁ.

163. Asubhasutta
163. Ugly

“Catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā.**
   pleasant practice with swift insight.

Katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā?
And what’s the painful practice with slow insight?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī;
It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ, hiribalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni mudūni pātubhavanti—
But these five faculties manifest in them weakly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ muduttā dandhaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they only slowly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.
This is called the painful practice with slow insight.

Katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā?
And what's the painful practice with swift insight?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī;
It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ …pe… paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni adhimattāni pātubhavanti—
And these five faculties manifest in them strongly:

saddhindriyaṁ …pe… paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ adhimattattā khippaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they swiftly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.
This is called the painful practice with swift insight.

Katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā?
And what's the pleasant practice with slow insight?

Idha bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati;
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati;
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja viharati;
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and

aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ …pe… paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni mudūni pātubhavanti—
But these five faculties manifest in them weakly:

saddhindriyaṁ …pe… paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ muduttā dandhaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they only slowly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.
This is called the pleasant practice with slow insight.

Katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā?
And what’s the pleasant practice with swift insight?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati …pe… dutiyaṁ jhānaṁ …pe… tatiyaṁ jhānaṁ …pe… catutthaṁ jhānaṁ upasampajja viharati.

It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption …

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ, hiribalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni adhimattāni pātubhavanti—
And these five faculties manifest in them strongly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ adhimattattā khippaṁ ānantariyaṁ pāpuṇāti āsavānaṁ khayāya.
Because of this, they swiftly attain the conditions for ending the defilements in the present life.

Ayaṁ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā.
This is called the pleasant practice with swift insight.

Imā kho, bhikkhave, catasso paṭipadā"ti.
These are the four ways of practice."

Tatiyaṁ.

164. Paṭhamakhamasutta
164. Patient (1st)

“Catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

Katamā catasso?
What four?

Akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.
Impatient practice, patient practice, taming practice, and calming practice.

Katamā ca, bhikkhave, akkhamā paṭipadā?
And what’s the impatient practice?

Idha, bhikkhave, ekacco akkosantaṁ paccakkosati, rosantaṁ paṭirosati, bhaṇḍantaṁ paṭibhaṇḍati.
It’s when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them.

Ayaṁ vuccati, bhikkhave, akkhamā paṭipadā.
This is called the impatient practice.

Katamā ca, bhikkhave, khamā paṭipadā?
And what’s the patient practice?

Idha, bhikkhave, ekacco akkosantaṁ na paccakkosati, rosantaṁ na paṭirosati, bhaṇḍantaṁ na paṭibhaṇḍati.
It’s when someone abuses, annoys, or argues with you, and you don’t abuse, annoy, or argue back at them.

Ayaṁ vuccati, bhikkhave, khamā paṭipadā.
This is called the patient practice.

Katamā ca, bhikkhave, damā paṭipadā?
And what's the taming practice?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī;
When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;
When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ,

tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it.

Ayaṁ vuccati, bhikkhave, damā paṭipadā.
This is called the taming practice.

Katamā ca, bhikkhave, samā paṭipadā?
And what's the calming practice?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṁ gameti; uppannaṁ byāpādavitakkaṁ …pe… uppannaṁ vihiṁsāvitakkaṁ … uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṁ gameti.
It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them.

Ayaṁ vuccati, bhikkhave, samā paṭipadā.
This is called the calming practice.

Imā kho, bhikkhave, catasso paṭipadā"ti.
These are the four ways of practice."

Catutthaṁ.

165. Dutiyakhamasutta
165. Patience (2nd)

“Catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

Katamā catasso?
What four?

Akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.
Impatient practice, patient practice, taming practice, and calming practice.

Katamā ca, bhikkhave, akkhamā paṭipadā?
And what’s the impatient practice?

Idha, bhikkhave, ekacco akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ anadhivāsakajātiko hoti.
It’s when a mendicant cannot endure cold, heat, hunger, and thirst. They cannot endure the touch of flies, mosquitoes, wind, sun, and reptiles. They cannot endure rude and unwelcome criticism. And they cannot put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Ayaṁ vuccati, bhikkhave, akkhamā paṭipadā.
This is called the impatient practice.

Katamā ca, bhikkhave, khamā paṭipadā?
And what's the patient practice?

Idha, bhikkhave, ekacco khamo hoti sītassa uṇhassa jighacchāya pipāsāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko hoti.
It's when a mendicant endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Ayaṁ vuccati, bhikkhave, khamā paṭipadā.
This is called the patient practice.

Katamā ca, bhikkhave, damā paṭipadā?
And what's the taming practice?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti …pe…
When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. …

sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;

When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it.

Ayaṁ vuccati, bhikkhave, damā paṭipadā.
This is called the taming practice.

Katamā ca, bhikkhave, samā paṭipadā?
And what's the calming practice?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṁ gameti, uppannaṁ byāpādavitakkaṁ …pe… uppannaṁ vihiṁsāvitakkaṁ … uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṁ gameti.
It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them.

Ayaṁ vuccati, bhikkhave, samā paṭipadā.
This is called the calming practice.

Imā kho, bhikkhave, catasso paṭipadā"ti.
These are the four ways of practice."

Pañcamaṁ.

166. Ubhayasutta
166. Both

“Catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā.**
   pleasant practice with swift insight.

Tatra, bhikkhave, yāyaṁ paṭipadā dukkhā dandhābhiññā, ayaṁ, bhikkhave, paṭipadā ubhayeneva hīnā akkhāyati. Yampāyaṁ paṭipadā dukkhā, imināpāyaṁ hīnā akkhāyati; yampāyaṁ paṭipadā dandhā, imināpāyaṁ hīnā akkhāyati.
Of these, the painful practice with slow insight is said to be inferior in both ways: because it’s painful and because it’s slow.

Ayaṁ, bhikkhave, paṭipadā ubhayeneva hīnā akkhāyati.
This practice is said to be inferior in both ways.

Tatra, bhikkhave, yāyaṁ paṭipadā dukkhā khippābhiññā, ayaṁ, bhikkhave, paṭipadā dukkhattā hīnā akkhāyati.
The painful practice with swift insight is said to be inferior because it's painful.

Tatra, bhikkhave, yāyaṁ paṭipadā sukhā dandhābhiññā, ayaṁ, bhikkhave, paṭipadā dandhattā hīnā akkhāyati.
The pleasant practice with slow insight is said to be inferior because it's slow.

Tatra, bhikkhave, yāyaṁ paṭipadā sukhā khippābhiññā, ayaṁ, bhikkhave, paṭipadā ubhayeneva paṇītā akkhāyati. Yampāyaṁ paṭipadā sukhā, imināpāyaṁ paṇītā akkhāyati; yampāyaṁ paṭipadā khippā, imināpāyaṁ paṇītā akkhāyati.
The pleasant practice with swift insight is said to be superior in both ways: because it's pleasant, and because it's swift.

Ayaṁ, bhikkhave, paṭipadā ubhayeneva paṇītā akkhāyati.
This practice is said to be superior in both ways.

Imā kho, bhikkhave, catasso paṭipadā"ti.
These are the four ways of practice."

Chaṭṭhaṁ.

167. Mahāmoggallānasutta
167. Moggallāna's Practice

Atha kho āyasmā sāriputto yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahāmoggallānena saddhiṁ sammodi.
Then Venerable Sāriputta went up to Venerable Mahāmoggallāna, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahāmoggallānaṁ etadavoca:
When the greetings and polite conversation were over, Sāriputta sat down to one side and said to Mahāmoggallāna:

"Catasso imā, āvuso moggallāna, paṭipadā.
"Reverend Moggallāna, there are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā.**
   pleasant practice with swift insight.

Imā kho, āvuso, catasso paṭipadā.
These are the four ways of practice.

Imāsaṁ, āvuso, catunnaṁ paṭipadānaṁ katamaṁ te paṭipadaṁ āgamma anupādāya āsavehi cittaṁ vimuttan”ti?
Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?”

“Catasso imā, āvuso sāriputta, paṭipadā.
“Reverend Sāriputta …

Katamā catasso?

Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Imā kho, āvuso, catasso paṭipadā.

Imāsaṁ, āvuso, catunnaṁ paṭipadānaṁ yāyaṁ paṭipadā dukkhā khippābhiññā, imaṁ me paṭipadaṁ āgamma anupādāya āsavehi cittaṁ vimuttan”ti.
I relied on the painful practice with swift insight to free my mind from defilements by not grasping.”

Sattamaṁ.

168. Sāriputtasutta
168. Sāriputta's Practice

Atha kho āyasmā mahāmoggallāno yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Mahāmoggallāna went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahāmoggallāno āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Mahāmoggallāna sat down to one side, and said to Sāriputta:

"Catasso imā, āvuso sāriputta, paṭipadā.
"Reverend Sāriputta, there are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā.**
   pleasant practice with swift insight.

Imā kho, āvuso, catasso paṭipadā.
These are the four ways of practice.

Imāsaṁ, āvuso, catunnaṁ paṭipadānaṁ katamaṁ te paṭipadaṁ āgamma anupādāya āsavehi cittaṁ vimuttan”ti?
Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?”

“Catasso imā, āvuso moggallāna, paṭipadā.
“Reverend Moggallāna …

Katamā catasso?

Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Imā kho, āvuso, catasso paṭipadā.

Imāsaṁ, āvuso, catunnaṁ paṭipadānaṁ yāyaṁ paṭipadā sukhā khippābhiññā, imaṁ me paṭipadaṁ āgamma anupādāya āsavehi cittaṁ vimuttan”ti.
I relied on the pleasant practice with swift insight to free my mind from defilements by not grasping.”

Aṭṭhamaṁ.

169. Sasaṅkhārasutta
169. Extra Effort

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Idha, bhikkhave, ekacco puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.**
   One person becomes fully extinguished in the present life by making extra effort.
2. **Idha pana, bhikkhave, ekacco puggalo kāyassa bhedā sasaṅkhāraparinibbāyī hoti.**
   One person becomes fully extinguished when the body breaks up by making extra effort.
3. **Idha pana, bhikkhave, ekacco puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti.**
   One person becomes fully extinguished in the present life without making extra effort.
4. **Idha pana, bhikkhave, ekacco puggalo kāyassa bhedā asaṅkhāraparinibbāyī hoti.**
   One person becomes fully extinguished when the body breaks up without making extra effort.

Kathañca, bhikkhave, puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti?

And how does a person become fully extinguished in the present life by making extra effort?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī.
It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

Maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ, hiribalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni adhimattāni pātubhavanti—
And these five faculties manifest in them strongly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ adhimattattā diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.
Because of the strength of the five faculties, they become fully extinguished in the present life by making extra effort.

Evaṁ kho, bhikkhave, puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.
That's how a person becomes fully extinguished in the present life by making extra effort.

Kathañca, bhikkhave, puggalo kāyassa bhedā sasaṅkhāraparinibbāyī hoti?

How does a person become fully extinguished when the body breaks up by making extra effort?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī.
It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

Maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ, hiribalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni mudūni pātubhavanti—
But these five faculties manifest in them weakly:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ muduttā kāyassa bhedā sasaṅkhāraparinibbāyī hoti.
Because of the weakness of the five faculties, they become fully extinguished when the body breaks up by making extra effort.

Evaṁ kho, bhikkhave, puggalo kāyassa bhedā sasaṅkhāraparinibbāyī hoti.
That's how a person becomes fully extinguished when the body breaks up by making extra effort.

Kathañca, bhikkhave, puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti?

And how does a person become fully extinguished in the present life without making extra effort?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ …pe… dutiyaṁ jhānaṁ …pe… tatiyaṁ jhānaṁ …pe… catutthaṁ jhānaṁ upasampajja viharati.
It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption …

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ …pe… paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni adhimattāni pātubhavanti—
And these five faculties manifest in them strongly:

saddhindriyaṁ …pe… paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ adhimattattā diṭṭheva dhamme asaṅkhāraparinibbāyī hoti.
Because of the strength of the five faculties, they become fully extinguished in the present life without making extra effort.

Evaṁ kho, bhikkhave, puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti.
That's how a person becomes fully extinguished in the present life without making extra effort.

Kathañca, bhikkhave, puggalo kāyassa bhedā asaṅkhāraparinibbāyī hoti?
And how does a person become fully extinguished when the body breaks up without making extra effort?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ …pe… dutiyaṁ jhānaṁ …pe… tatiyaṁ jhānaṁ …pe… catutthaṁ jhānaṁ upasampajja viharati.

It’s when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption …

So imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṁ, hiribalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ.
faith, conscience, prudence, energy, and wisdom.

Tassimāni pañcindriyāni …pe… paññindriyaṁ.
But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom.

So imesaṁ pañcannaṁ indriyānaṁ muduttā kāyassa bhedā asaṅkhāraparinibbāyī hoti.
Because of the weakness of the five faculties, they become fully extinguished when the body breaks up without making extra effort.

Evaṁ kho, bhikkhave, puggalo kāyassa bhedā asaṅkhāraparinibbāyī hoti.
That’s how a person becomes fully extinguished when the body breaks up without making extra effort.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin”ti.
These are the four people found in the world.”

Navamaṁ.

170. Yuganaddhasutta
170. In Conjunction

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

Tatra kho āyasmā ānando bhikkhū āmantesi:
There Ānanda addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato ānandassa paccassosuṁ.
"Reverend," they replied.

Āyasmā ānando etadavoca:
Ānanda said this:

"Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṁ byākaroti, sabbo so catūhi maggehi, etesaṁ vā aññatarena.
"Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.

Katamehi catūhi?
What four?

Idha, āvuso, bhikkhu samathapubbaṅgamaṁ vipassanaṁ bhāveti.
Take a mendicant who develops serenity before discernment.

Tassa samathapubbaṅgamaṁ vipassanaṁ bhāvayato maggo sañjāyati.
As they do so, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

Puna caparaṁ, āvuso, bhikkhu vipassanāpubbaṅgamaṁ samathaṁ bhāveti.
Another mendicant develops discernment before serenity.

Tassa vipassanāpubbaṅgamaṁ samathaṁ bhāvayato maggo sañjāyati.
As they do so, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

Puna caparaṁ, āvuso, bhikkhu samathavipassanaṁ yuganaddhaṁ bhāveti.
Another mendicant develops serenity and discernment in conjunction.

Tassa samathavipassanaṁ yuganaddhaṁ bhāvayato maggo sañjāyati.
As they do so, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

Puna caparaṁ, āvuso, bhikkhuno dhammuddhaccaviggahitaṁ mānasaṁ hoti.
Another mendicant's mind is seized by restlessness to realize the teaching.

Hoti so, āvuso, samayo yaṁ taṁ cittaṁ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhiyati.
But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi.

Tassa maggo sañjāyati.
The path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṁ byākaroti, sabbo so imehi catūhi maggehi, etesaṁ vā aññatarenā"ti.
All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths."

Dasamaṁ.

Paṭipadāvaggo dutiyo.

Tassuddānaṁ

Saṅkhittaṁ vitthārāsubhaṁ,
Dve khamā ubhayena ca;
Moggallāno sāriputto,
Sasaṅkhāraṁ yuganaddhena cāti.

171. Cetanāsutta
171. Intention

“Kāye vā, bhikkhave, sati kāyasañcetanāhetu uppajjati ajjhattaṁ sukhadukkhaṁ.
“Mendicants, as long as there’s a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself.

Vācāya vā, bhikkhave, sati vacīsañcetanāhetu uppajjati ajjhattaṁ sukhadukkhaṁ.
As long as there’s a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself.

Mane vā, bhikkhave, sati manosañcetanāhetu uppajjati ajjhattaṁ sukhadukkhaṁ avijjāpaccayāva.
As long as there’s a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

Sāmaṁ vā taṁ, bhikkhave, kāyasaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
By oneself one makes the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself.

Pare vāssa taṁ, bhikkhave, kāyasaṅkhāraṁ abhisaṅkharonti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Or else others make the choice …

Sampajāno vā taṁ, bhikkhave, kāyasaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
One consciously makes the choice …

Asampajāno vā taṁ, bhikkhave, kāyasaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Or else one unconsciously makes the choice …

Sāmaṁ vā taṁ, bhikkhave, vacīsaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ;

pare vāssa taṁ, bhikkhave, vacīsaṅkhāraṁ abhisaṅkharonti;

yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ;

sampajāno vā taṁ, bhikkhave, vacīsaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ;

asampajāno vā taṁ, bhikkhave, vacīsaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.

Sāmaṁ vā taṁ, bhikkhave, manosaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ;

pare vāssa taṁ, bhikkhave, manosaṅkhāraṁ abhisaṅkharonti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ;

sampajāno vā taṁ, bhikkhave, manosaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ;

asampajāno vā taṁ, bhikkhave, manosaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.

Imesu, bhikkhave, dhammesu avijjā anupatitā,
Ignorance is included in all these things.

avijjāya tveva asesavirāganirodhā so kāyo na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ, sā vācā na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ, so mano na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ,

But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself.

khettaṁ taṁ na hoti …pe… vatthu taṁ na hoti …pe… āyatanaṁ taṁ na hoti …pe… adhikaraṇaṁ taṁ na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhanti.
There is no field, no ground, no scope, and no basis, conditioned by which that pleasure and pain arise in oneself.

Cattārome, bhikkhave, attabhāvapaṭilābhā.
Mendicants, there are four kinds of reincarnation.

Katame cattāro?
What four?

1. **Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe attasañcetanā kamati, no parasañcetanā.**
   There is a reincarnation where one's own intention is effective, not that of others.
2. **Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe parasañcetanā kamati, no attasañcetanā.**
   There is a reincarnation where the intention of others is effective, not one's own.
3. **Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca.**
   There is a reincarnation where both one's own and others' intentions are effective.
4. **Atthi, bhikkhave, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe nevattasañcetanā kamati, no parasañcetanā.**

There is a reincarnation where neither one's own nor others' intentions are effective.

Ime kho, bhikkhave, cattāro attabhāvapaṭilābhā"ti.
These are the four kinds of reincarnation."

Evaṁ vutte, āyasmā sāriputto bhagavantaṁ etadavoca:
When he said this, Venerable Sāriputta said to the Buddha:

"imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi:
"Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

'tatra, bhante, yāyaṁ attabhāvapaṭilābho yasmiṁ attabhāvapaṭilābhe attasañcetanā kamati no parasañcetanā, attasañcetanāhetu tesaṁ sattānaṁ tamhā kāyā cuti hoti.
Take the case of the reincarnation where one's own intention is effective, not that of others. Those sentient beings pass away from that realm due to their own intention.

Tatra, bhante, yāyaṁ attabhāvapaṭilābho yasmiṁ attabhāvapaṭilābhe parasañcetanā kamati no attasañcetanā, parasañcetanāhetu tesaṁ sattānaṁ tamhā kāyā cuti hoti.
Take the case of the reincarnation where the intention of others is effective, not one's own. Those sentient beings pass away from that realm due to the intention of others.

Tatra, bhante, yāyaṁ attabhāvapaṭilābho yasmiṁ attabhāvapaṭilābhe attasañcetanā ca kamati parasañcetanā ca, attasañcetanā ca parasañcetanā ca hetu tesaṁ sattānaṁ tamhā kāyā cuti hoti.
Take the case of the reincarnation where both one's own and others' intentions are effective. Those sentient beings pass away from that realm due to both their own and others' intentions.

Tatra, bhante, yāyaṁ attabhāvapaṭilābho yasmiṁ attabhāvapaṭilābhe neva attasañcetanā kamati no parasañcetanā, katame tena devā daṭṭhabbā'"ti?
But sir, in the case of the reincarnation where neither one's own nor others' intentions are effective, what kind of gods does this refer to?"

"Nevasaññānāsaññāyatanūpagā, sāriputta, devā tena daṭṭhabbā"ti.
"Sāriputta, it refers to the gods reborn in the dimension of neither perception nor non-perception."

"Ko nu kho, bhante, hetu ko paccayo, yena m'idhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṁ?
"What is the cause, sir, what is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence,

Ko pana, bhante, hetu ko paccayo, yena m'idhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattan"ti?
while others are non-returners who don't come back?"

"Idha, sāriputta, ekaccassa puggalassa orambhāgiyāni saṁyojanāni appahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanaṁ upasampajja viharati.
"Sāriputta, take a person who hasn't given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati;
They enjoy it and like it and find it satisfying.

tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno nevasaññānāsaññāyatanūpagānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception.

So tato cuto āgāmī hoti āgantā itthattaṁ.
When they pass away from there, they're a returner, who comes back to this state of existence.

Idha pana, sāriputta, ekaccassa puggalassa orambhāgiyāni saṁyojanāni pahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanaṁ upasampajja viharati.
Sāriputta, take a person who has given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception.

So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati;
They enjoy it and like it and find it satisfying.

tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno nevasaññānāsaññāyatanūpagānaṁ devānaṁ sahabyataṁ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception.

So tato cuto anāgāmī hoti anāgantā itthattaṁ.
When they pass away from there, they're a non-returner, not coming back to this state of existence.

Ayaṁ kho, sāriputta, hetu ayaṁ paccayo, yena m'idhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṁ.
This is the cause, this is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence,

Ayaṁ pana, sāriputta, hetu ayaṁ paccayo, yena m'idhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattan"ti.
while others are non-returners who don't come back."

Paṭhamaṁ.

172. Vibhattisutta
172. Sāriputta's Attainment of Textual Analysis

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
"Reverend," they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

"Addhamāsūpasampannena me, āvuso, atthapaṭisambhidā sacchikatā odhiso byañjanaso.
"Reverends, I realized the textual analysis of the meaning—piece by piece and expression by expression—a fortnight after I ordained.

Tamahaṁ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.
In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it.

Yassa kho panassa kaṅkhā vā vimati vā, so maṁ pañhena.
Whoever has any doubt or uncertainty, let them ask me,

Ahaṁ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṁ sukusalo.
I will answer. Our teacher is present, he who is so very skilled in our teachings.

Addhamāsūpasampannena me, āvuso, dhammapaṭisambhidā sacchikatā odhiso byañjanaso.
I realized the textual analysis of the text—piece by piece and expression by expression—a fortnight after I ordained. …

Tamahaṁ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.

Yassa kho panassa kaṅkhā vā vimati vā, so maṁ pañhena.

Ahaṁ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṁ sukusalo.

Addhamāsūpasampannena me, āvuso, niruttipaṭisambhidā sacchikatā odhiso byañjanaso.
I realized the textual analysis of terminology—piece by piece and expression by expression—a fortnight after I ordained. …

Tamahaṁ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.

Yassa kho panassa kaṅkhā vā vimati vā, so maṁ pañhena.

Ahaṁ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṁ sukusalo.

Addhamāsūpasampannena me, āvuso, paṭibhānapaṭisambhidā sacchikatā odhiso byañjanaso.
I realized the textual analysis of eloquence—piece by piece and expression by expression—a fortnight after I ordained.

Tamahaṁ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.
In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it.

Yassa kho panassa kaṅkhā vā vimati vā, so maṁ pañhena.
If anyone has any doubt or uncertainty, let them ask me,

Ahaṁ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṁ sukusalo’’ti.
I will answer. Our teacher is present, he who is so very skilled in our teachings.”

Dutiyaṁ.

173. Mahākoṭṭhikasutta
173. With Mahākoṭṭhita

Atha kho āyasmā mahākoṭṭhiko yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Mahākoṭṭhita sat down to one side, and said to Sāriputta:

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthaññaṁ kiñcī”ti?
“Reverend, when the six fields of contact have faded away and ceased with nothing left over, does something else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā natthaññaṁ kiñcī”ti?
“Does nothing else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthi ca natthi ca aññaṁ kiñcī”ti?
“Do both something else and nothing else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā nevatthi no natthaññaṁ kiñcī”ti?
“Do neither something else nor nothing else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthaññaṁ kiñcī’ti, iti puṭṭho samāno ‘mā hevaṁ, āvuso’ti vadesi.
“Reverend, when asked whether—when the six fields of contact have faded away and ceased with nothing left over—something else exists, you say ‘don’t put it like that’.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā natthaññaṁ kiñcī’ti, iti puṭṭho samāno:
When asked whether nothing else exists,

‘mā hevaṁ, āvuso’ti vadesi.
you say ‘don’t put it like that’.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthi ca natthi ca aññaṁ kiñcī’ti, iti puṭṭho samāno:
When asked whether both something else and nothing else exist,

‘mā hevaṁ, āvuso’ti vadesi.
you say ‘don’t put it like that’.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā nevatthi no natthaññaṁ kiñcī’ti, iti puṭṭho samāno:

When asked whether neither something else nor nothing else exist,

‘mā hevaṁ, āvuso’ti vadesi.
you say ‘don’t put it like that’.

Yathā kathaṁ pana, āvuso, imassa bhāsitassa attho daṭṭhabbo”ti?
How then should we see the meaning of this statement?”

“‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthaññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
“If you say that, ‘When the six fields of contact have faded away and ceased with nothing left over, something else exists’, you’re proliferating the unproliferated.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā natthaññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
If you say that ‘nothing else exists’, you’re proliferating the unproliferated.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthi ca natthi ca aññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
If you say that ‘both something else and nothing else exist’, you’re proliferating the unproliferated.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā nevatthi no natthaññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
If you say that ‘neither something else nor nothing else exists’, you’re proliferating the unproliferated.

Yāvatā, āvuso, channaṁ phassāyatanānaṁ gati tāvatā papañcassa gati;
The scope of the six fields of contact extends as far as the scope of proliferation.

yāvatā papañcassa gati tāvatā channaṁ phassāyatanānaṁ gati.
The scope of proliferation extends as far as the scope of the six fields of contact.

Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā papañcanirodho papañcavūpasamo”ti.
When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

Tatiyaṁ.

174. Ānandasutta
174. With Ānanda

Atha kho āyasmā ānando yenāyasmā mahākoṭṭhiko tenupasaṅkami; upasaṅkamitvā āyasmatā mahākoṭṭhikena saddhiṁ sammodi.
Then Venerable Ānanda went up to Venerable Mahākoṭṭhita, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Mahākoṭṭhita:

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthaññaṁ kiñcī”ti?
“Reverend, when these six fields of contact have faded away and ceased with nothing left over, does anything else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā natthaññaṁ kiñcī”ti?
“Does nothing else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthi ca natthi ca aññaṁ kiñcī”ti?
“Do both something else and nothing else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā nevatthi no natthaññaṁ kiñcī”ti?
“Do neither something else nor nothing else exist?”

“Mā hevaṁ, āvuso”.
“Don’t put it like that, reverend.”

“‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthaññaṁ kiñcī’ti, iti puṭṭho samāno:
“Reverend, when asked these questions,

‘mā hevaṁ, āvuso’ti vadesi.
you say ‘don’t put it like that’.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā natthaññaṁ kiñcī’ti, iti puṭṭho samāno:

‘mā hevaṁ, āvuso’ti vadesi.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthi ca natthi ca aññaṁ kiñcī’ti, iti puṭṭho samāno:

‘mā hevaṁ, āvuso’ti vadesi.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā nevatthi no natthaññaṁ kiñcī’ti, iti puṭṭho samāno:

‘mā hevaṁ, āvuso’ti vadesi.

Yathā kathaṁ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?
… How then should we see the meaning of this statement?”

“‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthaññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
“If you say that ‘when the six fields of contact have faded away and ceased with nothing left over, something else exists’, you’re proliferating the unproliferated.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā natthaññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
If you say that ‘nothing else exists’, you’re proliferating the unproliferated.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā atthi ca natthi ca aññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
If you say that ‘both something else and nothing else exist’, you’re proliferating the unproliferated.

‘Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā nevatthi no natthaññaṁ kiñcī’ti, iti vadaṁ appapañcaṁ papañceti.
If you say that ‘neither something else nor nothing else exist’, you’re proliferating the unproliferated.

Yāvatā, āvuso, channaṁ phassāyatanānaṁ gati tāvatā papañcassa gati.
The scope of the six fields of contact extends as far as the scope of proliferation.

Yāvatā papañcassa gati tāvatā channaṁ phassāyatanānaṁ gati.
The scope of proliferation extends as far as the scope of the six fields of contact.

Channaṁ, āvuso, phassāyatanānaṁ asesavirāganirodhā papañcanirodho papañcavūpasamo”ti.
When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

Catutthaṁ.

175. Upavāṇasutta
175. With Upavāṇa

Atha kho āyasmā upavāṇo yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Upavāṇa went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā upavāṇo āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Upavāṇa sat down to one side, and said to Sāriputta:

“Kiṁ nu kho, āvuso sāriputta, vijjāyantakaro hotī”ti?
“Reverend Sāriputta, do you become a terminator because of knowledge?”

“No hidaṁ, āvuso”.
“That’s not it, reverend.”

“Kiṁ panāvuso sāriputta, caraṇenantakaro hotī”ti?
“Do you become a terminator because of conduct?”

“No hidaṁ, āvuso”.
“That’s not it, reverend.”

“Kiṁ panāvuso sāriputta, vijjācaraṇenantakaro hotī”ti?

“Do you become a terminator because of both knowledge and conduct?”

“No hidaṁ, āvuso”.
“That’s not it, reverend.”

“Kiṁ panāvuso sāriputta, aññatra vijjācaraṇenantakaro hotī”ti?
“Do you become a terminator for some reason other than knowledge and conduct?”

“No hidaṁ, āvuso”.
“That’s not it, reverend.”

“‘Kiṁ nu kho, āvuso sāriputta, vijjāyantakaro hotī’ti, iti puṭṭho samāno:
“Reverend Sāriputta, when asked whether you become a terminator because of knowledge or conduct or knowledge and conduct, or for some other reason,

‘no hidaṁ, āvuso’ti vadesi.
you say ‘that’s not it’.

‘Kiṁ panāvuso sāriputta, caraṇenantakaro hotī’ti, iti puṭṭho samāno:

‘no hidaṁ, āvuso’ti vadesi.

‘Kiṁ panāvuso sāriputta, vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno:

‘no hidaṁ, āvuso’ti vadesi.

‘Kiṁ panāvuso sāriputta, aññatra vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno:

‘no hidaṁ, āvuso’ti vadesi.

Yathā kathaṁ panāvuso, antakaro hotī”ti?
How then do you become a terminator?”

“Vijjāya ce, āvuso, antakaro abhavissa, saupādānova samāno antakaro abhavissa.
“Reverend, if you became a terminator because of knowledge, then even someone who still has grasping could be a terminator.

Caraṇena ce, āvuso, antakaro abhavissa, saupādānova samāno antakaro abhavissa.
If you became a terminator because of conduct, then even someone who still has grasping could be a terminator.

Vijjācaraṇena ce, āvuso, antakaro abhavissa, saupādānova samāno antakaro abhavissa.
If you became a terminator because of both knowledge and conduct, then even someone who still has grasping could be a terminator.

Aññatra vijjācaraṇena ce, āvuso, antakaro abhavissa, puthujjano antakaro abhavissa.
If you became a terminator for some reason other than knowledge and conduct, then even an ordinary person could be a terminator.

Puthujjano hi, āvuso, aññatra vijjācaraṇena.
For an ordinary person lacks knowledge and conduct.

Caraṇavipanno kho, āvuso, yathābhūtaṁ na jānāti na passati.
Reverend, someone lacking good conduct does not know and see things as they are.

Caraṇasampanno yathābhūtaṁ jānāti passati.
Someone accomplished in good conduct knows and sees things as they are.

Yathābhūtaṁ jānaṁ passaṁ antakaro hotī”ti.
Knowing and seeing things as they are, one is a terminator.”

Pañcamaṁ.

176. Āyācanasutta
176. Aspiration

“Saddho, bhikkhave, bhikkhu evaṁ sammā āyācamāno āyāceyya:
“Mendicants, a faithful monk would rightly aspire:

‘tādiso homi yādisā sāriputtamoggallānā’ti.
‘May I be like Sāriputta and Moggallāna!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvakānaṁ bhikkhūnaṁ, yadidaṁ sāriputtamoggallānā.
These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

Saddhā, bhikkhave, bhikkhunī evaṁ sammā āyācamānā āyāceyya:
A faithful nun would rightly aspire:

‘tādisā homi yādisā khemā ca bhikkhunī uppalavaṇṇā cā’ti.
‘May I be like the nuns Khemā and Uppalavaṇṇā!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvikānaṁ bhikkhunīnaṁ, yadidaṁ khemā ca bhikkhunī uppalavaṇṇā ca.
These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

Saddho, bhikkhave, upāsako evaṁ sammā āyācamāno āyāceyya:
A faithful layman would rightly aspire:

‘tādiso homi yādiso citto ca gahapati hatthako ca āḷavako’ti.

‘May I be like the householder Citta and Hatthaka of Aḷavī!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvakānaṁ upāsakānaṁ, yadidaṁ citto ca gahapati hatthako ca āḷavako.
These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavī.

Saddhā, bhikkhave, upāsikā evaṁ sammā āyācamānā āyāceyya:
A faithful laywoman would rightly aspire:

‘tādisā homi yādisā khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’ti.
‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvikānaṁ upāsikānaṁ, yadidaṁ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā”ti.
These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

Chaṭṭhaṁ.

177. Rāhulasutta
177. With Rāhula

Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ rāhulaṁ bhagavā etadavoca:
Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Yā ca, rāhula, ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhāturevesā.
“Rāhula, the interior earth element and the exterior earth element are just the earth element.

‘Taṁ netaṁ mama, nesohamasmi, na meso attā’ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṁ yathābhūtaṁ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṁ virājeti.
When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

Yā ca, rāhula, ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhāturevesā.
The interior water element and the exterior water element are just the water element.

‘Taṁ netaṁ mama, nesohamasmi, na meso attā’ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṁ yathābhūtaṁ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṁ virājeti.
When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

Yā ca, rāhula, ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhāturevesā.
The interior fire element and the exterior fire element are just the fire element.

‘Taṁ netaṁ mama, nesohamasmi, na meso attā’ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṁ yathābhūtaṁ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṁ virājeti.
When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

Yā ca, rāhula, ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, vāyodhāturevesā.
The interior air element and the exterior air element are just the air element.

‘Taṁ netaṁ mama, nesohamasmi, na meso attā’ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṁ yathābhūtaṁ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṁ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

Yato kho, rāhula, bhikkhu imāsu catūsu dhātūsu nevattānaṁ na attaniyaṁ samanupassati, ayaṁ vuccati, rāhula, bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā”ti.
When a mendicant sees these four elements as neither self nor belonging to self, they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

Sattamaṁ.

178. Jambālīsutta
178. Billabong

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
Take a mendicant who enters and remains in a peaceful release of the heart.

So sakkāyanirodhaṁ manasi karoti.
They focus on the cessation of identification,

Tassa sakkāyanirodhaṁ manasi karoto sakkāyanirodhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.
but their mind isn’t eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno na sakkāyanirodho pāṭikaṅkho.
You wouldn’t expect that mendicant to stop identifying.

Seyyathāpi, bhikkhave, puriso lepagatena hatthena sākhaṁ gaṇheyya, tassa so hattho sajjeyyapi gaṇheyyapi bajjheyyapi;
Suppose a person were to grab a branch with a glue-smeared hand. Their hand would stick, hold, and bind to it.

evamevaṁ kho, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.

In the same way, take a mendicant who enters and remains in a peaceful release of the heart.

So sakkāyanirodhaṁ manasi karoti.
They focus on the cessation of identification,

Tassa sakkāyanirodhaṁ manasi karoto sakkāyanirodhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.
but their mind isn't eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno na sakkāyanirodho pāṭikaṅkho.
You wouldn't expect that mendicant to stop identifying.

Idha pana, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
Next, take a mendicant who enters and remains in a peaceful release of the heart.

So sakkāyanirodhaṁ manasi karoti.
They focus on the cessation of identification,

Tassa sakkāyanirodhaṁ manasi karoto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati adhimuccati.
and their mind is eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno sakkāyanirodho pāṭikaṅkho.
You'd expect that mendicant to stop identifying.

Seyyathāpi, bhikkhave, puriso suddhena hatthena sākhaṁ gaṇheyya, tassa so hattho neva sajjeyya na gaṇheyya na bajjheyya;
Suppose a person were to grab a branch with a clean hand. Their hand wouldn't stick, hold, or bind to it.

evamevaṁ kho, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
In the same way, take a mendicant who enters and remains in a peaceful release of the heart.

So sakkāyanirodhaṁ manasi karoti.
They focus on the cessation of identification,

Tassa sakkāyanirodhaṁ manasi karoto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati adhimuccati.
and their mind is eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno sakkāyanirodho pāṭikaṅkho.
You'd expect that mendicant to stop identifying.

Idha pana, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
Next, take a mendicant who enters and remains in a peaceful release of the heart.

So avijjāppabhedaṁ manasi karoti.
They focus on smashing ignorance,

Tassa avijjāppabhedaṁ manasi karoto avijjāppabhede cittaṁ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.
but their mind isn't eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno na avijjāppabhedo pāṭikaṅkho.
You wouldn't expect that mendicant to smash ignorance.

Seyyathāpi, bhikkhave, jambālī anekavassagaṇikā.
Suppose there was a billabong that had been stagnant for many years.

Tassā puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya, devo ca na sammā dhāraṁ anuppaveccheyya.
And someone was to close off the inlets and open up the drains, and the heavens didn't provide enough rain.

Evañhi tassā, bhikkhave, jambāliyā na āḷippabhedo pāṭikaṅkho.
You wouldn't expect that billabong to break its banks.

Evamevaṁ kho, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart.

So avijjāppabhedaṁ manasi karoti.
They focus on smashing ignorance,

Tassa avijjāppabhedaṁ manasi karoto avijjāppabhede cittaṁ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.
but their mind isn't eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno na avijjāppabhedo pāṭikaṅkho.
You wouldn't expect that mendicant to smash ignorance.

Idha pana, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
Next, take a mendicant who enters and remains in a peaceful release of the heart.

So avijjāppabhedaṁ manasi karoti.
They focus on smashing ignorance,

Tassa avijjāppabhedaṁ manasi karoto avijjāppabhede cittaṁ pakkhandati pasīdati santiṭṭhati adhimuccati.
and their mind is eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno avijjāppabhedo pāṭikaṅkho.
You'd expect that mendicant to smash ignorance.

Seyyathāpi, bhikkhave, jambālī anekavassagaṇikā.
Suppose there was a billabong that had been stagnant for many years.

Tassā puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya, devo ca sammā dhāraṁ anuppaveccheyya.

And someone was to open up the inlets and close off the drains, and the heavens provided plenty of rain.

Evañhi tassā, bhikkhave, jambāliyā āḷippabhedo pāṭikaṅkho.
You'd expect that billabong to break its banks.

Evamevaṁ kho, bhikkhave, bhikkhu aññataraṁ santaṁ cetovimuttiṁ upasampajja viharati.
In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart.

So avijjāppabhedaṁ manasi karoti.
They focus on smashing ignorance,

Tassa avijjāppabhedaṁ manasi karoto avijjāppabhede cittaṁ pakkhandati pasīdati santiṭṭhati adhimuccati.
and their mind is eager, confident, settled, and decided about it.

Tassa kho evaṁ, bhikkhave, bhikkhuno avijjāppabhedo pāṭikaṅkho.
You'd expect that mendicant to smash ignorance.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Aṭṭhamaṁ.

179. Nibbānasutta
179. Extinguishment

Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

“ko nu kho, āvuso sāriputta, hetu ko paccayo, yena m’idhekacce sattā diṭṭheva dhamme na parinibbāyantī”ti?
“What is the cause, Reverend Sāriputta, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

“Idhāvuso ānanda, sattā imā hānabhāgiyā saññāti yathābhūtaṁ nappajānanti, imā ṭhitibhāgiyā saññāti yathābhūtaṁ nappajānanti, imā visesabhāgiyā saññāti yathābhūtaṁ nappajānanti, imā nibbedhabhāgiyā saññāti yathābhūtaṁ nappajānanti.
“Reverend Ānanda, it’s because some sentient beings don’t really understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration.

Ayaṁ kho, āvuso ānanda, hetu ayaṁ paccayo, yena m’idhekacce sattā diṭṭheva dhamme na parinibbāyantī”ti.

That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.”

“Ko panāvuso sāriputta, hetu ko paccayo, yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantī”ti?
“What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are fully extinguished in the present life?”

“Idhāvuso ānanda, sattā imā hānabhāgiyā saññāti yathābhūtaṁ pajānanti, imā ṭhitibhāgiyā saññāti yathābhūtaṁ pajānanti, imā visesabhāgiyā saññāti yathābhūtaṁ pajānanti, imā nibbedhabhāgiyā saññāti yathābhūtaṁ pajānanti.
“Reverend Ānanda, it’s because some sentient beings truly understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration.

Ayaṁ kho, āvuso ānanda, hetu ayaṁ paccayo, yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantī”ti.
That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

Navamaṁ.

180. Mahāpadesasutta
180. The Four Great References

Ekaṁ samayaṁ bhagavā bhoganagare viharati ānandacetiye.
At one time the Buddha was staying near the city of Bhoga, at the Ānanda Tree-shrine.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“cattārome, bhikkhave, mahāpadese desessāmi,
“Mendicants, I will teach you the four great references.

taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katame, bhikkhave, cattāro mahāpadesā?
“Mendicants, what are the four great references?

Idha, bhikkhave, bhikkhu evaṁ vadeyya:
Take a mendicant who says:

‘sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ—
‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they’re not included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

imassa ca bhikkhuno duggahitan’ti.
It has been incorrectly memorized by that mendicant.’

Iti hetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ—
‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

imassa ca bhikkhuno suggahitan’ti.
It has been correctly memorized by that mendicant.’

Idaṁ, bhikkhave, paṭhamaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the first great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asukasmiṁ nāma āvāse saṅgho viharati sathero sapāmokkho.
‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

Tassa me saṅghassa sammukhā sutaṁ sammukhā paṭiggahitaṁ—
I’ve heard and learned this in the presence of that Saṅgha:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca saṅghassa duggahitan’ti.
It has been incorrectly memorized by that Saṅgha.’

Iti hetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asukasmiṁ nāma āvāse saṅgho viharati sathero sapāmokkho.
‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

Tassa me saṅghassa sammukhā sutaṁ sammukhā paṭiggahitaṁ—
I’ve heard and learned this in the presence of that Saṅgha:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

Tāni ce sutte otāriyamānāni, vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca saṅghassa suggahitan’ti.
It has been correctly memorized by that Saṅgha.’

Idaṁ, bhikkhave, dutiyaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the second great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asukasmiṁ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā.
‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who remember the teachings, the texts on monastic training, and the outlines.

Tesaṁ me therānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ —
I’ve heard and learned this in the presence of those senior mendicants:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they’re not included in the discourses or found in the monastic law, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

tesañca therānaṁ duggahitan’ti.
It has been incorrectly memorized by those senior mendicants.’

Iti hetaṁ, bhikkhave, chaḍḍeyyātha.

And so you should reject it.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asukasmiṁ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā.
‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who remember the teachings, the texts on monastic training, and the outlines.

Tesaṁ me therānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ —
I’ve heard and learned this in the presence of those senior mendicants:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ arahato sammāsambuddhassa;

‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

tesañca therānaṁ suggahitan’ti.
It has been correctly memorized by those senior mendicants.’

Idaṁ, bhikkhave, tatiyaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the third great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asukasmiṁ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.
‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic discipline, and the outlines.

Tassa me therassa sammukhā sutaṁ sammukhā paṭiggahitaṁ —
I’ve heard and learned this in the presence of that senior mendicant:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic discipline.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṁ:

If they're not included in the discourses or found in the texts on monastic discipline, you should draw the conclusion:

'addhā idaṁ na ceva tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca therassa duggahitan'ti.
It has been incorrectly memorized by that senior mendicant.'

Iti hetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

'asukasmiṁ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.
'In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic discipline, and the outlines.

Tassa me therassa sammukhā sutaṁ sammukhā paṭiggahitaṁ —
I've heard and learned this in the presence of that senior mendicant:

ayaṁ dhammo, ayaṁ vinayo, idaṁ satthusāsanan'ti.
this is the teaching, this is the training, this is the Teacher's instruction.'

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant's statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.
Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses and found in the texts

on monastic discipline.

Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they are included in the discourses and found in the monastic law, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ arahato sammāsambuddhassa;
‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca therassa suggahitan’ti.
It has been correctly memorized by that senior mendicant.’

Idaṁ, bhikkhave, catutthaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the fourth great reference.

Ime kho, bhikkhave, cattāro mahāpadesā”ti.
These are the four great references.”

Dasamaṁ.

Sañcetaniyavaggo tatiyo.

Tassuddānaṁ

Cetanā vibhatti koṭṭhiko,
Ānando upavāṇapañcamaṁ;
Āyācana rāhula jambālī,
Nibbānaṁ mahāpadesenāti.

181. Yodhājīvasutta
181. A Warrior

“Catūhi, bhikkhave, aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
“Mendicants, a warrior with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi catūhi?
What four?

Idha, bhikkhave, yodhājīvo ṭhānakusalo ca hoti, dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.
He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

Imehi kho, bhikkhave, catūhi aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
A warrior with these four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with four factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu ṭhānakusalo ca hoti, dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.
He's skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

Kathañca, bhikkhave, bhikkhu ṭhānakusalo hoti?
And how is a mendicant skilled in the basics?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṁ kho, bhikkhave, bhikkhu ṭhānakusalo hoti.
That's how a mendicant is skilled in the basics.

Kathañca, bhikkhave, bhikkhu dūrepātī hoti?
And how is a mendicant a long-distance shooter?

Idha, bhikkhave, bhikkhu yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya passati.
It's when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'

Yā kāci vedanā …
They truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, bhikkhave, bhikkhu dūrepātī hoti.
That’s how a mendicant is a long-distance shooter.

Kathañca, bhikkhave, bhikkhu akkhaṇavedhī hoti?
And how is a mendicant a marksman?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Evaṁ kho, bhikkhave, bhikkhu akkhaṇavedhī hoti.
That’s how a mendicant is a marksman.

Kathañca, bhikkhave, bhikkhu mahato kāyassa padāletā hoti?
And how does a mendicant shatter large objects?

Idha, bhikkhave, bhikkhu mahantaṁ avijjākkhandhaṁ padāletā.
It’s when a mendicant shatters the great mass of ignorance.

Evaṁ kho, bhikkhave, bhikkhu mahato kāyassa padāletā hoti.
That’s how a mendicant shatters large objects.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.

A mendicant with these four factors … is the supreme field of merit for the world.”

Paṭhamaṁ.

182. Pāṭibhogasutta
182. Guarantee

“Catunnaṁ, bhikkhave, dhammānaṁ natthi koci pāṭibhogo—
“There are four things that no-one can guarantee—

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ.
not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.

Katamesaṁ catunnaṁ?
What four?

‘Jarādhammaṁ mā jīrī’ti natthi koci pāṭibhogo—
No-one can guarantee that someone liable to grow old will not grow old.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ;

‘byādhidhammaṁ mā byādhiyī’ti natthi koci pāṭibhogo—
No-one can guarantee that someone liable to sickness will not get sick.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ;

‘maraṇadhammaṁ mā mīyī’ti natthi koci pāṭibhogo—
No-one can guarantee that someone liable to death will not die.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ;

‘yāni kho pana tāni pubbe attanā katāni pāpakāni kammāni saṅkilesikāni ponobhavikāni sadarāni dukkhavipākāni āyatiṁ jātijarāmaraṇikāni, tesaṁ vipāko mā nibbattī’ti natthi koci pāṭibhogo—
No-one can guarantee that the bad deeds done in past lives—corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—will not produce their result.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ.

Imesaṁ kho, bhikkhave, catunnaṁ dhammānaṁ natthi koci pāṭibhogo—
These are the four things that no-one can guarantee—

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmin”ti.
not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.”

Dutiyaṁ.

183. Sutasutta
183. Vassakāra on What is Heard

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Ahañhi, bho gotama, evaṁvādī evaṁdiṭṭhi:
"Master Gotama, this is my doctrine and view:

'yo koci diṭṭhaṁ bhāsati—
There's nothing wrong with talking about what you've seen, saying:

evaṁ me diṭṭhanti, natthi tato doso;
'So I have seen.'

yo koci sutaṁ bhāsati—
There's nothing wrong with talking about what you've heard, saying:

evaṁ me sutanti, natthi tato doso;

‘So I have heard.’

yo koci mutaṁ bhāsati—
There’s nothing wrong with talking about what you’ve thought, saying:

evaṁ me mutanti, natthi tato doso;
‘So I have thought.’

yo koci viññātaṁ bhāsati—
There’s nothing wrong with talking about what you’ve known, saying:

evaṁ me viññātanti, natthi tato doso’”ti.
‘So I have known.’”

“Nāhaṁ, brāhmaṇa, sabbaṁ diṭṭhaṁ bhāsitabbanti vadāmi;
“Brahmin, I don’t say you should talk about everything you see, hear, think, and know.

na panāhaṁ, brāhmaṇa, sabbaṁ diṭṭhaṁ na bhāsitabbanti vadāmi;
But I also don’t say you should talk about nothing you see, hear, think, and know.

nāhaṁ, brāhmaṇa, sabbaṁ sutaṁ bhāsitabbanti vadāmi;

na panāhaṁ, brāhmaṇa, sabbaṁ sutaṁ na bhāsitabbanti vadāmi;

nāhaṁ, brāhmaṇa, sabbaṁ mutaṁ bhāsitabbanti vadāmi;

na panāhaṁ, brāhmaṇa, sabbaṁ mutaṁ na bhāsitabbanti vadāmi;

nāhaṁ, brāhmaṇa, sabbaṁ viññātaṁ bhāsitabbanti vadāmi;

na panāhaṁ, brāhmaṇa, sabbaṁ viññātaṁ na bhāsitabbanti vadāmi.

Yañhi, brāhmaṇa, diṭṭhaṁ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ diṭṭhaṁ

na bhāsitabbanti vadāmi.
When talking about certain things you've seen, heard, thought, or known, unskillful qualities grow while skillful qualities decline. I say that you shouldn't talk about those things.

Yañca khvassa, brāhmaṇa, diṭṭhaṁ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṁ diṭṭhaṁ bhāsitabbanti vadāmi.
When talking about other things you've seen, heard, thought, or known, unskillful qualities decline while skillful qualities grow. I say that you should talk about those things."

Yañhi, brāhmaṇa, sutaṁ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ sutaṁ na bhāsitabbanti vadāmi.

Yañca khvassa, brāhmaṇa, sutaṁ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṁ sutaṁ bhāsitabbanti vadāmi.

Yañhi, brāhmaṇa, mutaṁ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ mutaṁ na bhāsitabbanti vadāmi.

Yañca khvassa, brāhmaṇa, mutaṁ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṁ mutaṁ bhāsitabbanti vadāmi.

Yañhi, brāhmaṇa, viññātaṁ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ viññātaṁ na bhāsitabbanti vadāmi.

Yañca khvassa, brāhmaṇa, viññātaṁ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṁ viññātaṁ bhāsitabbanti vadāmī"ti.

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti.
Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

Tatiyaṁ.

184. Abhayasutta
184. Fearless

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Ahañhi, bho gotama, evaṁvādī evaṁdiṭṭhi:
“Master Gotama, this is my doctrine and view:

‘natthi yo maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassā’”ti.
‘All those liable to death are frightened and terrified of death.’”

“Atthi, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṁ āpajjati maraṇassa;
“Brahmin, some of those liable to death are frightened and terrified of death.

atthi pana, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassa.
But some of those liable to death are not frightened and terrified of death.

Katamo ca, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṁ āpajjati maraṇassa?
Who are those frightened of death?

Idha, brāhmaṇa, ekacco kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.
It's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṁ hoti:
they think:

'piyā vata maṁ kāmā jahissanti, piye cāhaṁ kāme jahissāmī'ti.
'The sensual pleasures that I love so much will leave me, and I'll leave them.'

So socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
They sorrow and wail and lament, beating their breast and falling into confusion.

Ayaṁ kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṁ āpajjati maraṇassa.
This is someone who is frightened of death.

Puna caparaṁ, brāhmaṇa, idhekacco kāye avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.
Furthermore, it's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for the body.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṁ hoti:
they think:

'piyo vata maṁ kāyo jahissati, piyañcāhaṁ kāyaṁ jahissāmī'ti.

‘This body that I love so much will leave me, and I’ll leave it.’

So socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
They sorrow and wail and lament, beating their breast and falling into confusion.

Ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṁ āpajjati maraṇassa.
This, too, is someone who is frightened of death.

Puna caparaṁ, brāhmaṇa, idhekacco akatakalyāṇo hoti akatakusalo akatabhīruttāṇo katapāpo kataluddo katakibbiso.
Furthermore, it’s someone who hasn’t done good and skillful things that keep them safe, but has done bad, violent, and corrupt things.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṁ hoti:
they think:

‘akataṁ vata me kalyāṇaṁ, akataṁ kusalaṁ, akataṁ bhīruttāṇaṁ;
‘Well, I haven’t done good and skillful things that keep me safe.

kataṁ pāpaṁ, kataṁ luddaṁ, kataṁ kibbisaṁ.
And I have done bad, violent, and corrupt things.

Yāvatā, bho, akatakalyāṇānaṁ akatakusalānaṁ akatabhīruttāṇānaṁ katapāpānaṁ kataluddānaṁ katakibbisānaṁ gati taṁ gatiṁ pecca gacchāmī’ti.
When I depart, I’ll go to the place where people who’ve done such things go.’

So socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
They sorrow and wail and lament, beating their breast and falling into confusion.

Ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṁ āpajjati maraṇassa.
This, too, is someone who is frightened of death.

Puna caparaṁ, brāhmaṇa, idhekacco kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.
Furthermore, it's someone who's doubtful, uncertain, and undecided about the true teaching.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṁ hoti:
they think:

'kaṅkhī vatamhi vicikicchī aniṭṭhaṅgato saddhamme'ti.
'I'm doubtful, uncertain, and undecided about the true teaching.'

So socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
They sorrow and wail and lament, beating their breast and falling into confusion.

Ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṁ āpajjati maraṇassa.
This, too, is someone who is frightened of death.

Ime kho, brāhmaṇa, cattāro maraṇadhammā samānā bhāyanti, santāsaṁ āpajjanti maraṇassa.
These are the four people liable to death who are frightened and terrified of death.

Katamo ca, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassa?
Who are those not frightened of death?

Idha, brāhmaṇa, ekacco kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho.

It’s someone who is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa na evaṁ hoti:
they don’t think:

‘piyā vata maṁ kāmā jahissanti, piye cāhaṁ kāme jahissāmī’ti.
‘The sensual pleasures that I love so much will leave me, and I’ll leave them.’

So na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
They don’t sorrow and wail and lament, beating their breast and falling into confusion.

Ayaṁ kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassa.
This is someone who’s not frightened of death.

Puna caparaṁ, brāhmaṇa, idhekacco kāye vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho.
Furthermore, it’s someone who is rid of greed, desire, fondness, thirst, passion, and craving for the body.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa na evaṁ hoti:
they don’t think:

‘piyo vata maṁ kāyo jahissati, piyañcāhaṁ kāyaṁ jahissāmī’ti.
‘This body that I love so much will leave me, and I’ll leave it.’

So na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.

They don’t sorrow and wail and lament, beating their breast and falling into confusion.

Ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassa.
This, too, is someone who’s not frightened of death.

Puna caparaṁ, brāhmaṇa, idhekacco akatapāpo hoti akataluddo akatakibbiso katakalyāṇo katakusalo katabhīruttāṇo.
Furthermore, it’s someone who hasn’t done bad, violent, and corrupt deeds, but has done good and skillful deeds that keep them safe.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṁ hoti:
they think:

‘akataṁ vata me pāpaṁ, akataṁ luddaṁ, akataṁ kibbisaṁ;
‘Well, I haven’t done bad, violent, and corrupt things.

kataṁ kalyāṇaṁ, kataṁ kusalaṁ, kataṁ bhīruttāṇaṁ.
And I have done good and skillful deeds that keep me safe.

Yāvatā, bho, akatapāpānaṁ akataluddānaṁ akatakibbisānaṁ katakalyāṇānaṁ katakusalānaṁ katabhīruttāṇānaṁ gati taṁ gatiṁ pecca gacchāmī’ti.
When I depart, I’ll go to the place where people who’ve done such things go.’

So na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
They don’t sorrow and wail and lament, beating their breast and falling into confusion.

Ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassa.
This, too, is someone who’s not frightened of death.

Puna caparaṁ, brāhmaṇa, idhekacco akaṅkhī hoti avicikicchī niṭṭhaṅgato saddhamme.
Furthermore, it's someone who's not doubtful, uncertain, or undecided about the true teaching.

Tamenaṁ aññataro gāḷho rogātaṅko phusati.
When they fall seriously ill,

Tassa aññatarena gāḷhena rogātaṅkena phuṭṭhassa evaṁ hoti:
they think:

'akaṅkhī vatamhi avicikicchī niṭṭhaṅgato saddhamme'ti.
'I'm not doubtful, uncertain, or undecided about the true teaching.'

So na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
They don't sorrow and wail and lament, beating their breast and falling into confusion.

Ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṁ āpajjati maraṇassa.
This, too, is someone who's not frightened of death.

Ime kho, brāhmaṇa, cattāro maraṇadhammā samānā na bhāyanti, na santāsaṁ āpajjanti maraṇassā"ti.
These are the four people liable to death who are not frightened and terrified of death."

"Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe… upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
"Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Catutthaṁ.

185. Brāhmaṇasaccasutta
185. Truths of the Brahmins

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā sippinikātīre paribbājakārāme paṭivasanti, seyyathidaṁ annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā.
Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena sippinikātīre paribbājakārāmo tenupasaṅkami.
Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the bank of the Sappinī river.

Tena kho pana samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ ayamantarā kathā udapādi:
Now at that time this discussion came up while those wanderers who follow other paths were sitting together,

"itipi brāhmaṇasaccāni, itipi brāhmaṇasaccānī"ti.
"The truths of the brahmins are like this; the truths of the brahmins are like that."

Atha kho bhagavā yena te paribbājakā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā te paribbājake etadavoca:
Then the Buddha went up to those wanderers, sat down on the seat spread out, and said to them,

“Kāya nuttha, paribbājakā, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Wanderers, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bho gotama, amhākaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
“Well, Master Gotama, this discussion came up among us while we were sitting together:

‘itipi brāhmaṇasaccāni, itipi brāhmaṇasaccānī’”ti.
‘The truths of the brahmins are like this; the truths of the brahmins are like that.’”

“Cattārimāni, paribbājakā, brāhmaṇasaccāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Wanderers, I declare these four truths of the brahmins, having realized them with my own insight.

Katamāni cattāri?
What four?

Idha, paribbājakā, brāhmaṇo evamāha:
Take a brahmin who says:

‘sabbe pāṇā avajjhā’ti.
‘No sentient beings should be killed.’

Iti vadaṁ brāhmaṇo saccaṁ āha, no musā.
Saying this, a brahmin speaks the truth, not lies.

So tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisohamasmīti maññati, na hīnohamasmīti maññati.
But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'.

Api ca yadeva tattha saccaṁ tadabhiññāya pāṇānaṁyeva anuddayāya anukampāya paṭipanno hoti.
Rather, they simply practice out of kindness and compassion for living creatures, having had insight into the truth of that.

Puna caparaṁ, paribbājakā, brāhmaṇo evamāha:
Take another brahmin who says:

'sabbe kāmā aniccā dukkhā vipariṇāmadhammā'ti.
'All sensual pleasures are impermanent, suffering, and perishable.'

Iti vadaṁ brāhmaṇo saccamāha, no musā.
Saying this, a brahmin speaks the truth, not lies.

So tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisohamasmīti maññati, na hīnohamasmīti maññati.
But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'.

Api ca yadeva tattha saccaṁ tadabhiññāya kāmānaṁyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.
Rather, they simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures, having had insight into the truth of that.

Puna caparaṁ, paribbājakā, brāhmaṇo evamāha:
Take another brahmin who says:

'sabbe bhavā aniccā …pe… tadabhiññāya bhavānaṁyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘All states of existence are impermanent, suffering, and perishable.’ … They simply practice for disillusionment, dispassion, and cessation regarding future lives, having had insight into the truth of that.

Puna caparaṁ, paribbājakā, brāhmaṇo evamāha:
Take another brahmin who says:

‘nāhaṁ kvacani kassaci kiñcanatasmiṁ na ca mama kvacani katthaci kiñcanatatthī’ti.
‘I don’t belong to anyone anywhere. And nothing belongs to me anywhere.’

Iti vadaṁ brāhmaṇo saccaṁ āha, no musā.
Saying this, a brahmin speaks the truth, not lies.

So tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisohamasmīti maññati, na hīnohamasmīti maññati.
But they don’t think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.

Api ca yadeva tattha saccaṁ tadabhiññāya ākiñcaññaṁyeva paṭipadaṁ paṭipanno hoti.
Rather, they simply practice the path of nothingness, having had insight into the truth of that.

Imāni kho, paribbājakā, cattāri brāhmaṇasaccāni mayā sayaṁ abhiññā sacchikatvā paveditānī”ti.
These are the four truths of the brahmins that I declare, having realized them with my own insight.”

Pañcamaṁ.

186. Ummaggasutta
186. Approach

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then one of the mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṁ gacchatī”ti?
“Sir, what leads the world on? What drags it around? What arises and takes control?”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Bhaddako kho te, bhikkhu, ummaggo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṁ, bhikkhu, pucchasi:
For you asked:

‘kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṁ gacchatī’”ti?
‘What leads the world on? What drags it around? What arises and takes control?’”

“Evaṁ, bhante”.

“Yes, sir.”

“Cittena kho, bhikkhu, loko nīyati, cittena parikassati, cittassa uppannassa vasaṁ gacchatī”ti.
“Mendicant, the mind leads the world on. The mind drags it around. When the mind arises, it takes control.”

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“‘bahussuto dhammadharo, bahussuto dhammadharo’ti, bhante, vuccati.
“Sir, they speak of ‘a learned memorizer of the teaching’.

Kittāvatā nu kho, bhante, bahussuto dhammadharo hotī”ti?
How is a learned memorizer of the teaching defined?”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Bhaddako kho te, bhikkhu ummaggo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question. …

Evañhi tvaṁ, bhikkhu, pucchasi:

‘bahussuto dhammadharo, bahussuto dhammadharoti, bhante, vuccati.

Kittāvatā nu kho, bhante, bahussuto dhammadharo hotī’”ti?

“Evaṁ, bhante”.

“Bahū kho, bhikkhu, mayā dhammā desitā—
I have taught many teachings:

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthā, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Catuppadāya cepi, bhikkhu, gāthāya atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti bahussuto dhammadharoti alaṁvacanāyā”ti.
But if anyone understands the meaning and the text of even a four-line verse, and if they practice in line with that teaching, they’re qualified to be called a ‘learned memorizer of the teaching’.”

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“‘sutavā nibbedhikapañño, sutavā nibbedhikapañño’ti, bhante, vuccati.
“Sir, they speak of ‘a learned person with penetrating wisdom’.

Kittāvatā nu kho, bhante, sutavā nibbedhikapañño hotī”ti?
How is a learned person with penetrating wisdom defined?”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Bhaddako kho te, bhikkhu, ummaggo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question. …

Evañhi tvaṁ, bhikkhu, pucchasi:

‘sutavā nibbedhikapañño, sutavā nibbedhikapañño’ti, bhante, vuccati.

Kittāvatā nu kho, bhante, sutavā nibbedhikapañño hotī’”ti?

“Evaṁ, bhante”.

“Idha, bhikkhu, bhikkhuno ‘idaṁ dukkhan’ti sutaṁ hoti, paññāya cassa atthaṁ ativijjha passati;
Take a mendicant who has heard: ‘This is suffering.’ They see what it means with penetrating wisdom.

‘ayaṁ dukkhasamudayo’ti sutaṁ hoti, paññāya cassa atthaṁ ativijjha passati;
They’ve heard: ‘This is the origin of suffering’ …

‘ayaṁ dukkhanirodho’ti sutaṁ hoti, paññāya cassa atthaṁ ativijjha passati;
‘This is the cessation of suffering’ …

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti sutaṁ hoti, paññāya cassa atthaṁ ativijjha passati.
‘This is the practice that leads to the cessation of suffering.’ They see what it means with penetrating wisdom.

Evaṁ kho, bhikkhu, sutavā nibbedhikapañño hotī”ti.
That’s how a person is learned, with penetrating wisdom.”

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“‘paṇḍito mahāpañño, paṇḍito mahāpañño’ti, bhante, vuccati.
“Sir, they speak of ‘an astute person with great wisdom’.

Kittāvatā nu kho, bhante, paṇḍito mahāpañño hotī”ti?
How is an astute person with great wisdom defined?”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Bhaddako kho te, bhikkhu, ummaggo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question. …

Evañhi tvaṁ bhikkhu pucchasi:

'paṇḍito mahāpañño, paṇḍito mahāpaññoti, bhante, vuccati.

Kittāvatā nu kho, bhante, paṇḍito mahāpañño hotī'"ti?

"Evaṁ, bhante".

"Idha, bhikkhu, paṇḍito mahāpañño nevattabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti attahitaparahitaubhayahitasabbalokahitameva cintayamāno cinteti.
An astute person with great wisdom is one who has no intention to hurt themselves, or to hurt others, or to hurt both. When they think, they only think of the benefit for themselves, for others, for both, and for the whole world.

Evaṁ kho, bhikkhu, paṇḍito mahāpañño hotī"ti.
That's how a person is astute, with great wisdom."

Chaṭṭhaṁ.

187. Vassakārasutta
187. With Vassakāra

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Jāneyya nu kho, bho gotama, asappuriso asappurisaṁ:
"Master Gotama, could a bad person know of a bad person:

'asappuriso ayaṁ bhavan'"ti?
'This fellow is a bad person'?"

"Aṭṭhānaṁ kho etaṁ, brāhmaṇa, anavakāso yaṁ asappuriso asappurisaṁ jāneyya:
"That's impossible, brahmin, it can't happen."

'asappuriso ayaṁ bhavan'"ti.

“Jāneyya pana, bho gotama, asappuriso sappurisaṁ:
“Could a bad person know of a good person:

‘sappuriso ayaṁ bhavan’”ti?
‘This fellow is a good person’?”

“Etampi kho, brāhmaṇa, aṭṭhānaṁ anavakāso yaṁ asappuriso sappurisaṁ jāneyya:
“That too is impossible, it can’t happen.”

‘sappuriso ayaṁ bhavan’”ti.

“Jāneyya nu kho, bho gotama, sappuriso sappurisaṁ:
“Master Gotama, could a good person know of a good person:

‘sappuriso ayaṁ bhavan’”ti?
‘This fellow is a good person’?”

“Ṭhānaṁ kho etaṁ, brāhmaṇa, vijjati yaṁ sappuriso sappurisaṁ jāneyya:
“That, brahmin, is possible.”

‘sappuriso ayaṁ bhavan’”ti.

“Jāneyya pana, bho gotama, sappuriso asappurisaṁ:
“Could a good person know of a bad person:

‘asappuriso ayaṁ bhavan’”ti?
‘This fellow is a bad person’?”

“Etampi kho, brāhmaṇa, ṭhānaṁ vijjati yaṁ sappuriso asappurisaṁ jāneyya:
“That too is possible.”

‘asappuriso ayaṁ bhavan’”ti.

“Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
“It’s incredible, Master Gotama, it’s amazing,

Yāva subhāsitañcidaṁ bhotā gotamena:
how well said this was by Master Gotama:

‘aṭṭhānaṁ kho etaṁ, brāhmaṇa, anavakāso yaṁ asappuriso asappurisaṁ jāneyya—
‘It’s impossible, it can’t happen, that a bad person could know …

asappuriso ayaṁ bhavanti.

Etampi kho, brāhmaṇa, aṭṭhānaṁ anavakāso yaṁ asappuriso sappurisaṁ jāneyya—

sappuriso ayaṁ bhavanti.

Ṭhānaṁ kho etaṁ, brāhmaṇa, vijjati yaṁ sappuriso sappurisaṁ jāneyya—
But it is possible that a good person could know …’

sappuriso ayaṁ bhavanti.

Etampi kho, brāhmaṇa, ṭhānaṁ vijjati yaṁ sappuriso asappurisaṁ jāneyya—

asappuriso ayaṁ bhavan’ti.

Ekamidaṁ, bho gotama, samayaṁ todeyyassa brāhmaṇassa parisati parūpārambhaṁ vattenti:
Once, members of the brahmin Todeyya’s assembly were going on complaining about others:

‘bālo ayaṁ rājā eḷeyyo samaṇe rāmaputte abhippasanno, samaṇe ca pana rāmaputte evarūpaṁ paramanipaccakāraṁ karoti, yadidaṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammanti.
‘This King Eḷeyya is a fool to be so devoted to Rāmaputta. He even shows him the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.

Imepi rañño eḷeyyassa parihārakā bālā—
And these king’s men are fools too—

yamako moggallo uggo nāvindakī gandhabbo aggivesso, ye samaṇe rāmaputte abhippasannā, samaṇe ca pana rāmaputte evarūpaṁ paramanipaccakāraṁ karonti, yadidaṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikamman'ti.
Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—for they show the same kind of deference to Rāmaputta.'

Tyāssudaṁ todeyyo brāhmaṇo iminā nayena neti.
Then the brahmin Todeyya reasoned with them like this:

'Taṁ kiṁ maññanti, bhonto,
'What do you think, sirs?

paṇḍito rājā eḷeyyo karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataro'ti?
When it comes to the various duties and speeches, isn't King Eḷeyya astute, even better than the experts?'

'Evaṁ, bho, paṇḍito rājā eḷeyyo karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataroti.
'That's true, sir.'

Yasmā ca kho, bho, samaṇo rāmaputto raññā eḷeyyena paṇḍitena paṇḍitataro karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarena alamatthadasataro, tasmā rājā eḷeyyo samaṇe rāmaputte abhippasanno, samaṇe ca pana rāmaputte evarūpaṁ paramanipaccakāraṁ karoti, yadidaṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ'.
'It's because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That's why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.

‘Taṁ kiṁ maññanti, bhonto,
What do you think, sirs?

paṇḍitā rañño eḷeyyassa parihārakā—

yamako moggallo uggo nāvindakī gandhabbo aggivesso, karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasatarā’ti?
When it comes to the various duties and speeches, aren’t the king’s men—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—astute, even better than the experts?’

‘Evaṁ, bho, paṇḍitā rañño eḷeyyassa parihārakā—
‘That’s true, sir.’

yamako moggallo uggo nāvindakī gandhabbo aggivesso, karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasatarāti.

Yasmā ca kho, bho, samaṇo rāmaputto rañño eḷeyyassa parihārakehi paṇḍitehi paṇḍitataro karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataro, tasmā rañño eḷeyyassa parihārakā samaṇe rāmaputte abhippasannā;
‘It’s because Rāmaputta is even more astute and expert than the king’s men that they have such devotion to him. …

samaṇe ca pana rāmaputte evarūpaṁ paramanipaccakāraṁ karonti, yadidaṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikamman’ti.
It’s because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.’

Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
It’s incredible, Master Gotama, it’s amazing,

Yāva subhāsitañcidaṁ bhotā gotamena:
how well said this was by Master Gotama:

‘aṭṭhānaṁ kho etaṁ, brāhmaṇa, anavakāso yaṁ asappuriso asappurisaṁ jāneyya—
‘It’s impossible, it can’t happen, that a bad person could know …

asappuriso ayaṁ bhavanti.

Etampi kho, brāhmaṇa, aṭṭhānaṁ anavakāso yaṁ asappuriso sappurisaṁ jāneyya—

sappuriso ayaṁ bhavanti.

Ṭhānaṁ kho etaṁ, brāhmaṇa, vijjati yaṁ sappuriso sappurisaṁ jāneyya—
But it is possible that a good person could know …

sappuriso ayaṁ bhavanti.

Etampi kho, brāhmaṇa, ṭhānaṁ vijjati yaṁ sappuriso asappurisaṁ jāneyya—

asappuriso ayaṁ bhavan’ti.

Handa ca dāni mayaṁ, bho gotama, gacchāma.
Well, now, Master Gotama, I must go.

Bahukiccā mayaṁ bahukaraṇīyā”ti.
I have many duties, and much to do.”

“Yassadāni tvaṁ, brāhmaṇa, kālaṁ maññasī”ti.
“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti.
Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

Sattamaṁ.

188. Upakasutta
188. With Upaka

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho upako maṇḍikāputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho upako maṇḍikāputto bhagavantaṁ etadavoca:
Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:

"Ahañhi, bhante, evaṁvādī evaṁdiṭṭhi:
"Sir, this is my doctrine and view:

'yo koci parūpārambhaṁ vatteti, parūpārambhaṁ vattento sabbo so na upapādeti.
'Whoever goes on complaining about others without giving any reasons

Anupapādento gārayho hoti upavajjo'"ti.
is reprehensible and at fault.'"

"Parūpārambhañce, upaka, vatteti parūpārambhaṁ vattento na upapādeti, anupapādento gārayho hoti upavajjo.
"Upaka, if someone goes on complaining about others without giving a reason, they're reprehensible and at fault.

Tvaṁ kho, upaka, parūpārambhaṁ vattesi, parūpārambhaṁ vattento na upapādesi, anupapādento gārayho hosi upavajjo"ti.

But that's what you do, so you're reprehensible and at fault!"

"Seyyathāpi, bhante, ummujjamānakaṁyeva mahatā pāsena bandheyya;
"Sir, like a fish caught in a big trap just as it rises,

evamevaṁ kho ahaṁ, bhante, ummujjamānakoyeva bhagavatā mahatā vādapāsena baddho"ti.
so the Buddha caught me in a big trap of words just as I rose up."

"Idaṁ akusalanti kho, upaka, mayā paññattaṁ.
"Upaka, I've declared: 'This is unskillful.'

Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—
And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṁ akusalanti.
'This is another way of saying that this is unskillful.'

Taṁ kho panidaṁ akusalaṁ pahātabbanti kho, upaka, mayā paññattaṁ.
I've declared: 'The unskillful should be given up.'

Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—
And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṁ akusalaṁ pahātabbanti.
'This is another way of saying that the unskillful should be given up.'

Idaṁ kusalanti kho, upaka, mayā paññattaṁ.
I've declared that: 'This is skillful.'

Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—

And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṁ kusalanti.
‘This is another way of saying that this is skillful.’

Taṁ kho panidaṁ kusalaṁ bhāvetabbanti kho, upaka, mayā paññattaṁ.
I’ve declared: ‘The skillful should be developed.’

Tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—
And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṁ kusalaṁ bhāvetabban”ti.
‘This is another way of saying that the skillful should be developed.’”

Atha kho upako maṇḍikāputto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena rājā māgadho ajātasattu vedehiputto tenupasaṅkami; upasaṅkamitvā yāvatako ahosi bhagavatā saddhiṁ kathāsallāpo taṁ sabbaṁ rañño māgadhassa ajātasattussa vedehiputtassa ārocesi.
And then Upaka the son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu Vedehiputta of Magadha. He told the King of all they had discussed.

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto kupito anattamano upakaṁ maṇḍikāputtaṁ etadavoca:
But Ajātasattu became angry and upset, and said to Upaka,

“yāva dhaṁsī vatāyaṁ loṇakāradārako yāva mukharo yāva pagabbo yatra hi nāma taṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ āsādetabbaṁ maññissati;

“How rude of this salt-maker’s boy! How impolite and impudent of him to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha!

apehi tvaṁ, upaka, vinassa, mā taṁ addasan”ti.
Get out, Upaka, go away! Don’t let me see you again.”

Aṭṭhamaṁ.

189. Sacchikaraṇīyasutta
189. Things to be Realized

“Cattārome, bhikkhave, sacchikaraṇīyā dhammā.
“Mendicants, these four things should be realized.

Katame cattāro?
What four?

Atthi, bhikkhave, dhammā kāyena sacchikaraṇīyā;
There are things to be realized directly.

atthi, bhikkhave, dhammā satiyā sacchikaraṇīyā;
There are things to be realized with mindfulness.

atthi, bhikkhave, dhammā cakkhunā sacchikaraṇīyā;
There are things to be realized with vision.

atthi, bhikkhave, dhammā paññāya sacchikaraṇīyā.
There are things to be realized with wisdom.

Katame ca, bhikkhave, dhammā kāyena sacchikaraṇīyā?
What things are to be realized directly?

Aṭṭha vimokkhā, bhikkhave, kāyena sacchikaraṇīyā.
The eight liberations.

Katame ca, bhikkhave, dhammā satiyā sacchikaraṇīyā?
What things are to be realized with mindfulness?

Pubbenivāso, bhikkhave, satiyā sacchikaraṇīyo.
Past lives.

Katame ca, bhikkhave, dhammā cakkhunā sacchikaraṇīyā?
What things are to be realized with vision?

Sattānaṁ cutūpapāto, bhikkhave, cakkhunā sacchikaraṇīyo.
The passing away and rebirth of sentient beings.

Katame ca, bhikkhave, dhammā paññāya sacchikaraṇīyā?
What things are to be realized with wisdom?

Āsavānaṁ khayo, bhikkhave, paññāya sacchikaraṇīyo.
The ending of defilements.

Ime kho, bhikkhave, cattāro sacchikaraṇīyā dhammā”ti.
These are the four things to be realized.”

Navamaṁ.

190. Uposathasutta
190. Sabbath

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti.
Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

"Apalāpāyaṁ, bhikkhave, parisā nippalāpāyaṁ, bhikkhave, parisā suddhā sāre patiṭṭhitā.
"This assembly has no nonsense, mendicants, it's free of nonsense. It consists purely of the essential core.

Tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṁ, bhikkhave, parisā.
Such is this Saṅgha of monks, such is this assembly!

Yathārūpā parisā dullabhā dassanāyapi lokasmiṁ, tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṁ, bhikkhave, parisā.
An assembly such as this is rarely seen in the world.

Yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa, tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṁ, bhikkhave, parisā.
An assembly such as this is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Yathārūpāya parisāya appaṁ dinnaṁ bahu hoti bahu dinnaṁ bahutaraṁ, tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṁ, bhikkhave, parisā.
Even a small gift to an assembly such as this is plentiful, while giving more is even more plentiful.

Yathārūpaṁ parisaṁ alaṁ yojanagaṇanānipi dassanāya gantuṁ api puṭosenāpi, tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgho, tathārūpāyaṁ, bhikkhave, parisā.
An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe devappattā viharanti;
There are monks staying in this Saṅgha who have attained to the gods.

santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe brahmappattā viharanti;
There are monks staying in this Saṅgha who have attained to Brahmā.

santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe āneñjappattā viharanti;
There are monks staying in this Saṅgha who have attained to the imperturbable.

santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe ariyappattā viharanti.

There are monks staying in this Saṅgha who have attained to nobility.

Kathañca, bhikkhave, bhikkhu devappatto hoti?
And how has a monk attained to the gods?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati;
It's when a monk, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption …

vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …pe… tatiyaṁ jhānaṁ …pe… catutthaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption …

Evaṁ kho, bhikkhave, bhikkhu devappatto hoti.
That's how a monk has attained to the gods.

Kathañca, bhikkhave, bhikkhu brahmappatto hoti?
And how has a monk attained to Brahmā?

Idha, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Firstly, a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇā …
Furthermore, a monk meditates spreading a heart full of compassion …

muditā …

rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Evaṁ kho, bhikkhave, bhikkhu brahmappatto hoti.
That's how a monk has attained to Brahmā.

Kathañca, bhikkhave, bhikkhu āneñjappatto hoti?
And how has a monk attained to the imperturbable?

Idha, bhikkhave, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati.
It's when a monk—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he enters and remains in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he enters and remains in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, he enters and remains in the dimension of neither perception nor non-perception.

Evaṁ kho, bhikkhave, bhikkhu āneñjappatto hoti.
That's how a monk has attained to the imperturbable.

Kathañca, bhikkhave, bhikkhu ariyappatto hoti?
And how has a monk attained to nobility?

Idha, bhikkhave, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
It's when they truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Evaṁ kho, bhikkhave, bhikkhu ariyappatto hotī"ti.
That's how a monk has attained to nobility."

Dasamaṁ.

Brāhmaṇavaggo catuttho.

Tassuddānaṁ

Yodhā pāṭibhogasutaṁ,
Abhayaṁ brāhmaṇasaccena pañcamaṁ;
Ummaggavassakāro,
Upako sacchikiriyā ca uposathoti.

191. Sotānugatasutta
191. Followed by Ear

“Sotānugatānaṁ, bhikkhave, dhammānaṁ, vacasā paricitānaṁ, manasānupekkhitānaṁ, diṭṭhiyā suppaṭividdhānaṁ cattāro ānisaṁsā pāṭikaṅkhā.
“Mendicants, you can expect four benefits when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
Take a mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
They’ve followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.

Tassa tattha sukhino dhammapadā plavanti.
Being happy there, passages of the teaching come back to them.

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippaṁyeva visesagāmī hoti.
but then that being quickly reaches distinction.

Sotānugatānaṁ, bhikkhave, dhammānaṁ, vacasā paricitānaṁ, manasānupekkhitānaṁ, diṭṭhiyā suppaṭividdhānaṁ ayaṁ paṭhamo ānisaṁso pāṭikaṅkho.
This is the first benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Puna caparaṁ, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
Take another mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.

Tassa tattha na heva kho sukhino dhammapadā plavanti;
Though they're happy there, passages of the teaching don't come back to them.

api ca kho bhikkhu iddhimā cetovasippatto devaparisāyaṁ dhammaṁ deseti.
However, a mendicant with psychic powers, who has achieved mastery of the mind, teaches Dhamma to the assembly of gods.

Tassa evaṁ hoti:
They think:

‘ayaṁ vā so dhammavinayo, yatthāhaṁ pubbe brahmacariyaṁ acarin’ti.
‘I used to live the spiritual life in this same teaching and training.’

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippameva visesagāmī hoti.
but then that being quickly reaches distinction.

Seyyathāpi, bhikkhave, puriso kusalo bherisaddassa.
Suppose a person was skilled in the sound of drums.

So addhānamaggappaṭipanno bherisaddaṁ suṇeyya.
While traveling along a road they hear the sound of drums.

Tassa na heva kho assa kaṅkhā vā vimati vā:
They wouldn’t have any doubts or uncertainties about whether

‘bherisaddo nu kho, na nu kho bherisaddo’ti.
that was the sound of drums or not.

Atha kho bherisaddotveva niṭṭhaṁ gaccheyya.
They’d just conclude, ‘That’s the sound of drums.’

Evamevaṁ kho, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
In the same way, take another mendicant who memorizes the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.
…

Tassa tattha na heva kho sukhino dhammapadā plavanti;

api ca kho bhikkhu iddhimā cetovasippatto devaparisāyaṁ dhammaṁ deseti.

Tassa evaṁ hoti:

‘ayaṁ vā so dhammavinayo, yatthāhaṁ pubbe brahmacariyaṁ acarin’ti.

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippaṁyeva visesagāmī hoti.
but then that being quickly reaches distinction.

Sotānugatānaṁ, bhikkhave, dhammānaṁ, vacasā paricitānaṁ, manasānupekkhitānaṁ, diṭṭhiyā suppaṭividdhānaṁ ayaṁ dutiyo ānisaṁso pāṭikaṅkho.
This is the second benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Puna caparaṁ, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
Take another mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
They’ve followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.

Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṁ dhammaṁ deseti;
But passages of the teaching don't come back to them when they're happy, nor does a mendicant with psychic powers … teach Dhamma to the assembly of gods.

api ca kho devaputto devaparisāyaṁ dhammaṁ deseti.
However, a god teaches Dhamma to the assembly of gods.

Tassa evaṁ hoti:
They think:

'ayaṁ vā so dhammavinayo, yatthāhaṁ pubbe brahmacariyaṁ acarin'ti.
'I used to live the spiritual life in this same teaching and training.'

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippaṁyeva visesagāmī hoti.
but then that being quickly reaches distinction.

Seyyathāpi, bhikkhave, puriso kusalo saṅkhasaddassa.
Suppose a person was skilled in the sound of horns.

So addhānamaggappaṭipanno saṅkhasaddaṁ suṇeyya.
While traveling along a road they hear the sound of horns.

Tassa na heva kho assa kaṅkhā vā vimati vā:
They wouldn't have any doubt about whether

'saṅkhasaddo nu kho, na nu kho saṅkhasaddo'ti.
that was the sound of horns or not.

Atha kho saṅkhasaddotveva niṭṭhaṁ gaccheyya.
They'd just conclude, 'That's the sound of horns.'

Evamevaṁ kho, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
In the same way, take another mendicant who memorizes the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.
…

Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṁ dhammaṁ deseti;

api ca kho devaputto devaparisāyaṁ dhammaṁ deseti.

Tassa evaṁ hoti:

‘ayaṁ vā so dhammavinayo, yatthāhaṁ pubbe brahmacariyaṁ acarin’ti.

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippaṁyeva visesagāmī hoti.
but then that being quickly reaches distinction.

Sotānugatānaṁ, bhikkhave, dhammānaṁ, vacasā paricitānaṁ, manasānupekkhitānaṁ, diṭṭhiyā suppaṭividdhānaṁ ayaṁ tatiyo ānisaṁso pāṭikaṅkho.
This is the third benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Puna caparaṁ, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
Take another mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.

Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṁ dhammaṁ deseti, napi devaputto devaparisāyaṁ dhammaṁ deseti;
But passages of the teaching don't come back to them when they're happy, and neither a mendicant with psychic powers … nor a god teaches Dhamma to the assembly of gods.

api ca kho opapātiko opapātikaṁ sāreti:
But a being who has been reborn spontaneously reminds another such being:

'sarasi tvaṁ, mārisa, sarasi tvaṁ, mārisa, yattha mayaṁ pubbe brahmacariyaṁ acarimhā'ti.
'Do you remember, good sir? Do you remember where we used to live the spiritual life?'

So evamāha:
He says:

'sarāmi, mārisa, sarāmi, mārisā'ti.
'I remember, good sir, I remember!'

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippaṁyeva visesagāmī hoti.
but then that being quickly reaches distinction.

Seyyathāpi, bhikkhave, dve sahāyakā sahapaṁsukīḷikā.
Suppose there were two friends who had played together in the sand.

Te kadāci karahaci aññamaññaṁ samāgaccheyyuṁ.
Some time or other they'd meet.

Añño pana sahāyako sahāyakaṁ evaṁ vadeyya:
And one friend would say to the other:

'idampi, samma, sarasi, idampi, samma, sarasī'ti.
'Do you remember this, friend? Do you remember that, friend?'

So evaṁ vadeyya:
They'd say:

'sarāmi, samma, sarāmi, sammā'ti.
'I remember, friend, I remember!'

Evamevaṁ kho, bhikkhave, bhikkhu dhammaṁ pariyāpuṇāti—
In the same way, take another mendicant who memorizes the teaching …

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.

Tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.

So muṭṭhassati kālaṁ kurumāno aññataraṁ devanikāyaṁ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.
…

Tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṁ dhammaṁ deseti, napi devaputto devaparisāyaṁ dhammaṁ deseti;

api ca kho opapātiko opapātikaṁ sāreti:

'sarasi tvaṁ, mārisa, sarasi tvaṁ, mārisa, yattha mayaṁ pubbe brahmacariyaṁ acarimhā'ti.

So evamāha:

‘sarāmi, mārisa, sarāmi, mārisā’ti.

Dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha kho so satto khippaṁyeva visesagāmī hoti.
but then that being quickly reaches distinction.

Sotānugatānaṁ, bhikkhave, dhammānaṁ, vacasā paricitānaṁ, manasānupekkhitānaṁ, diṭṭhiyā suppaṭividdhānaṁ ayaṁ catuttho ānisaṁso pāṭikaṅkho.
This is the fourth benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Sotānugatānaṁ, bhikkhave, dhammānaṁ, vacasā paricitānaṁ, manasānupekkhitānaṁ diṭṭhiyā suppaṭividdhānaṁ ime cattāro ānisaṁsā pāṭikaṅkhā”ti.
You can expect these four benefits when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.”

Paṭhamaṁ.

192. Ṭhānasutta
192. Facts

“Cattārimāni, bhikkhave, ṭhānāni catūhi ṭhānehi veditabbāni.
“Mendicants, these four things can be known in four situations.

Katamāni cattāri?
What four?

Saṁvāsena, bhikkhave, sīlaṁ veditabbaṁ, tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

Saṁvohārena, bhikkhave, soceyyaṁ veditabbaṁ, tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
You can get to know a person’s purity by dealing with them. …

Āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
You can get to know a person’s resilience in times of trouble. …

Sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenāti.

You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

'Saṁvāsena, bhikkhave, sīlaṁ veditabbaṁ, tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā'ti,
'You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Idha, bhikkhave, puggalo puggalena saddhiṁ saṁvasamāno evaṁ jānāti:
Take a person who's living with someone else. They come to know:

'dīgharattaṁ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī, na santatakārī na santatavutti;
'For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent.

sīlesu dussīlo ayamāyasmā, nāyamāyasmā sīlavā'ti.
This venerable is unethical, not ethical.'

Idha pana, bhikkhave, puggalo puggalena saddhiṁ saṁvasamāno evaṁ jānāti:
Take another person who's living with someone else. They come to know:

'dīgharattaṁ kho ayamāyasmā akhaṇḍakārī acchiddakārī asabalakārī akammāsakārī santatakārī santatavutti;
'For a long time this venerable's deeds have been unbroken, impeccable, spotless, and unmarred. Their deeds and behavior are consistent.

sīlesu sīlavā ayamāyasmā, nāyamāyasmā dussīlo'ti.
This venerable is ethical, not unethical.'

‘Saṁvāsena, bhikkhave, sīlaṁ veditabbaṁ, tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (1)
That’s why I said that you can get to know a person’s ethics by living with them. But only after a long time, not a short time; only when paying attention, not when inattentive; and only by the wise, not the witless.

‘Saṁvohārena, bhikkhave, soceyyaṁ veditabbaṁ, tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti,
‘You can get to know a person’s purity by dealing with them. …’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, puggalo puggalena saddhiṁ saṁvoharamāno evaṁ jānāti:
Take a person who has dealings with someone else. They come to know:

‘aññathā kho ayamāyasmā ekena eko voharati, aññathā dvīhi, aññathā tīhi, aññathā sambahulehi;
‘This venerable deals with one person in one way. Then they deal with two, three, or many people each in different ways.

vokkamati ayamāyasmā purimavohārā pacchimavohāraṁ;
They’re not consistent from one deal to the next.

aparisuddhavohāro ayamāyasmā, nāyamāyasmā parisuddhavohāro’ti.
This venerable’s dealings are impure, not pure.’

Idha pana, bhikkhave, puggalo puggalena saddhiṁ saṁvoharamāno evaṁ jānāti:
Take another person who has dealings with someone else. They come to know:

‘yatheva kho ayamāyasmā ekena eko voharati, tathā dvīhi, tathā tīhi, tathā sambahulehi.
‘This venerable deals with one person in one way. Then they deal with two, three, or many people each in the same way.

Nāyamāyasmā vokkamati purimavohārā pacchimavohāraṁ;
They’re consistent from one deal to the next.

parisuddhavohāro ayamāyasmā, nāyamāyasmā aparisuddhavohāro’ti.
This venerable’s dealings are pure, not impure.’

‘Saṁvohārena, bhikkhave, soceyyaṁ veditabbaṁ, tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (2)
That’s why I said that you can get to know a person’s purity by dealing with them. …

‘Āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti,
‘You can get to know a person’s resilience in times of trouble. …’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, ekacco ñātibyasanena vā phuṭṭho samāno, bhogabyasanena vā phuṭṭho samāno, rogabyasanena vā phuṭṭho samāno na iti paṭisañcikkhati:
Take a person who experiences loss of family, wealth, or health. But they don’t reflect:

‘tathābhūto kho ayaṁ lokasannivāso tathābhūto ayaṁ attabhāvapaṭilābho yathābhūte lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokaṁ anuparivattanti loko ca aṭṭha lokadhamme anuparivattati—

‘The world’s like that. Reincarnation’s like that. That’s why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañcā’ti.
gain and loss, fame and disgrace, praise and blame, pleasure and pain.’

So ñātibyasanena vā phuṭṭho samāno bhogabyasanena vā phuṭṭho samāno rogabyasanena vā phuṭṭho samāno socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
They sorrow and pine and lament, beating their breast and falling into confusion.

Idha pana, bhikkhave, ekacco ñātibyasanena vā phuṭṭho samāno bhogabyasanena vā phuṭṭho samāno rogabyasanena vā phuṭṭho samāno iti paṭisañcikkhati:
Take another person who experiences loss of family, wealth, or health. But they reflect:

‘tathābhūto kho ayaṁ lokasannivāso tathābhūto ayaṁ attabhāvapaṭilābho yathābhūte lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokaṁ anuparivattanti loko ca aṭṭha lokadhamme anuparivattati—
‘The world’s like that. Reincarnation’s like that. That’s why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañcā’ti.
gain and loss, fame and disgrace, praise and blame, pleasure and pain.’

So ñātibyasanena vā phuṭṭho samāno bhogabyasanena vā phuṭṭho samāno rogabyasanena vā phuṭṭho samāno na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.

They don't sorrow or pine or lament, beating their breast and falling into confusion.

'Āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā'ti,
That's why I said that you can get to know a person's resilience in times of trouble. …

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (3)

'Sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā'ti,
'You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Idha, bhikkhave, puggalo puggalena saddhiṁ sākacchāyamāno evaṁ jānāti:
Take a person who is discussing with someone else. They come to know:

'yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, duppañño ayamāyasmā, nāyamāyasmā paññavā.
'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're witless, not wise.

Taṁ kissa hetu?
Why is that?

Tathā hi ayamāyasmā na ceva gambhīraṁ atthapadaṁ udāharati santaṁ paṇītaṁ atakkāvacaraṁ nipuṇaṁ paṇḍitavedanīyaṁ.

This venerable does not interpret a deep and meaningful saying that is peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Yañca ayamāyasmā dhammaṁ bhāsati tassa ca nappaṭibalo saṅkhittena vā vitthārena vā atthaṁ ācikkhituṁ desetuṁ paññāpetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ.
When this venerable speaks on Dhamma they're not able to explain the meaning, either briefly or in detail. They can't teach it, assert it, establish it, open it, analyze it, or make it clear.

Duppañño ayamāyasmā, nāyamāyasmā paññavā'ti.
This venerable is witless, not wise.'

Seyyathāpi, bhikkhave, cakkhumā puriso udakarahadassa tīre ṭhito passeyya parittaṁ macchaṁ ummujjamānaṁ.
Suppose a person with good eyesight was standing on the bank of a lake. They'd see a little fish rising,

Tassa evamassa:
and think:

'yathā kho imassa macchassa ummaggo yathā ca ūmighāto yathā ca vegāyitattaṁ, paritto ayaṁ maccho, nāyaṁ maccho mahanto'ti.
'Judging by this fish's approach, by the ripples it makes, and by its force, it's a little fish, not a big one.'

Evamevaṁ kho, bhikkhave, puggalo puggalena saddhiṁ sākacchāyamāno evaṁ jānāti:
In the same way, a person who is discussing with someone else would come to know:

'yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, duppañño ayamāyasmā, nāyamāyasmā paññavā.
'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're witless, not wise. …'

Taṁ kissa hetu?

Tathā hi ayamāyasmā na ceva gambhīraṁ atthapadaṁ udāharati santaṁ paṇītaṁ atakkāvacaraṁ nipuṇaṁ paṇḍitavedanīyaṁ.

Yañca ayamāyasmā dhammaṁ bhāsati, tassa ca na paṭibalo saṅkhittena vā vitthārena vā atthaṁ ācikkhituṁ desetuṁ paññāpetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ.

Duppañño ayamāyasmā, nāyamāyasmā paññavā'ti.

Idha pana, bhikkhave, puggalo puggalena saddhiṁ sākacchāyamāno evaṁ jānāti:
Take another person who is discussing with someone else. They come to know:

'yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, paññavā ayamāyasmā, nāyamāyasmā duppañño.
'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're wise, not witless.

Taṁ kissa hetu?
Why is that?

Tathā hi ayamāyasmā gambhīrañceva atthapadaṁ udāharati santaṁ paṇītaṁ atakkāvacaraṁ nipuṇaṁ paṇḍitavedanīyaṁ.
This venerable interprets a deep and meaningful saying that is peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Yañca ayamāyasmā dhammaṁ bhāsati, tassa ca paṭibalo saṅkhittena vā vitthārena vā atthaṁ ācikkhituṁ desetuṁ paññāpetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ.
When this venerable speaks on Dhamma they're able to explain the meaning, either briefly or in detail. They teach it, assert it, establish it, open it, analyze it, and make it clear.

Paññavā ayamāyasmā, nāyamāyasmā duppañño'ti.

This venerable is wise, not witless.'

Seyyathāpi, bhikkhave, cakkhumā puriso udakarahadassa tīre ṭhito passeyya mahantaṁ macchaṁ ummujjamānaṁ.
Suppose a man with good eyesight was standing on the bank of a lake. He'd see a big fish rising,

Tassa evamassa:
and think:

'yathā kho imassa macchassa ummaggo yathā ca ūmighāto yathā ca vegāyitattaṁ, mahanto ayaṁ maccho, nāyaṁ maccho paritto'ti.
'Judging by this fish's approach, by the ripples it makes, and by its force, it's a big fish, not a little one.'

Evamevaṁ kho, bhikkhave, puggalo puggalena saddhiṁ sākacchāyamāno evaṁ jānāti:
In the same way, a person who is discussing with someone else would come to know:

'yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, paññavā ayamāyasmā, nāyamāyasmā duppañño.
'Judging by this venerable's approach, by what they're getting at, and by how they articulate a question, they're wise, not witless. …'

Taṁ kissa hetu?

Tathā hi ayamāyasmā gambhīrañceva atthapadaṁ udāharati santaṁ paṇītaṁ atakkāvacaraṁ nipuṇaṁ paṇḍitavedanīyaṁ.

Yañca ayamāyasmā dhammaṁ bhāsati, tassa ca paṭibalo saṅkhittena vā vitthārena vā atthaṁ ācikkhituṁ desetuṁ paññāpetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ.

Paññavā ayamāyasmā, nāyamāyasmā duppañño'ti. (4)

'Sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā;

paññavatā, no duppaññenā'ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That's why I said that you can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

Imāni kho, bhikkhave, cattāri ṭhānāni imehi catūhi ṭhānehi veditabbānī"ti.
These are the four things that can be known in four situations."

Dutiyaṁ.

193. Bhaddiyasutta
193. With Bhaddiya

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhaddiyo licchavi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho bhaddiyo licchavi bhagavantaṁ etadavoca:
Then Bhaddiya the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

“Sutaṁ metaṁ, bhante:
“Sir, I have heard this:

‘māyāvī samaṇo gotamo āvaṭṭaniṁ māyaṁ jānāti yāya aññatitthiyānaṁ sāvake āvaṭṭetī’ti.
‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.’

Ye te, bhante, evamāhaṁsu:

‘māyāvī samaṇo gotamo āvaṭṭaniṁ māyaṁ jānāti yāya aññatitthiyānaṁ sāvake āvaṭṭetī’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṁ abhūtena abbhācikkhanti, dhammassa ca anudhammaṁ byākaronti, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgacchati, anabbhakkhātukāmā hi mayaṁ, bhante, bhagavantan”ti?

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.
“Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’

Yadā tumhe, bhaddiya, attanāva jāneyyātha:
But when you know for yourselves:

‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṁvattantī’ti, atha tumhe, bhaddiya, pajaheyyātha.
‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

Taṁ kiṁ maññatha, bhaddiya,
What do you think, Bhaddiya?

lobho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does greed come up in a person for their welfare or harm?”

“Ahitāya, bhante”.
“Harm, sir.”

“Luddho panāyaṁ, bhaddiya, purisapuggalo lobhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti yaṁsa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
“A greedy individual—overcome by greed—kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, bhaddiya,
“What do you think, Bhaddiya?

doso purisassa …pe… moho purisassa …pe… sārambho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does hate … or delusion … or aggression come up in a person for their welfare or harm?”

“Ahitāya, bhante”.
“Harm, sir.”

“Sāraddho panāyaṁ, bhaddiya, purisapuggalo sārambhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti yaṁsa hoti dīgharattaṁ ahitāya dukkhāyā”ti.
“An aggressive individual kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, bhaddiya, ime dhammā kusalā vā akusalā vā”ti?
“What do you think, Bhaddiya, are these things skillful or unskillful?”

“Akusalā, bhante”.
“Unskillful, sir.”

“Sāvajjā vā anavajjā vā”ti?
“Blameworthy or blameless?”

“Sāvajjā, bhante”.
“Blameworthy, sir.”

“Viññugarahitā vā viññuppasatthā vā”ti?
“Criticized or praised by sensible people?”

“Viññugarahitā, bhante”.
“Criticized by sensible people, sir.”

“Samattā samādinnā ahitāya dukkhāya saṁvattanti, no vā?
“When you undertake them, do they lead to harm and suffering, or not?

Kathaṁ vā ettha hotī”ti?
Or how do you see this?”

“Samattā, bhante, samādinnā ahitāya dukkhāya saṁvattanti.
“When you undertake them, they lead to harm and suffering.

Evaṁ no ettha hotī”ti.
That’s how we see it.”

“Iti kho, bhaddiya, yaṁ taṁ te avocumhā—
“So, Bhaddiya, when we said:

etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.
‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

Yadā tumhe, bhaddiya, attanāva jāneyyātha:
But when you know for yourselves:

‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṁvattantīti, atha tumhe, bhaddiya, pajaheyyāthā’ti,
“These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.
Please, Bhaddiya, don’t rely on oral transmission …

Yadā tumhe, bhaddiya, attanāva jāneyyātha:
But when you know for yourselves:

‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṁvattantī’ti, atha tumhe, bhaddiya, upasampajja vihareyyāthāti.

‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

Taṁ kiṁ maññatha, bhaddiya,
What do you think, Bhaddiya?

alobho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
Does contentment … love … understanding … benevolence come up in a person for their welfare or harm?”

“Hitāya, bhante”.

“Aluddho panāyaṁ, bhaddiya, purisapuggalo lobhena anabhibhūto apariyādinnacitto neva pāṇaṁ hanati, na adinnaṁ ādiyati, na paradāraṁ gacchati, na musā bhaṇati, parampi tathattāya na samādapeti yaṁsa hoti dīgharattaṁ hitāya sukhāyā”ti.

“Evaṁ, bhante”.

“Taṁ kiṁ maññatha, bhaddiya, adoso purisassa …pe… amoho purisassa …pe… asārambho purisassa ajjhattaṁ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante”.
“Welfare, sir.”

“Asāraddho panāyaṁ, bhaddiya, purisapuggalo sārambhena anabhibhūto apariyādinnacitto neva pāṇaṁ hanati, na adinnaṁ ādiyati, na paradāraṁ gacchati, na musā bhaṇati, parampi tathattāya na samādapeti yaṁsa hoti dīgharattaṁ hitāya sukhāyā”ti.
“An individual who is benevolent—not overcome by aggression—doesn’t kill living creatures, steal, commit adultery, lie, or encourage

others to do the same. Is that for their lasting welfare and happiness?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, bhaddiya, ime dhammā kusalā vā akusalā vā”ti?
“What do you think, Bhaddiya, are these things skillful or unskillful?”

“Kusalā, bhante”.
“Skillful, sir.”

“Sāvajjā vā anavajjā vā”ti?
“Blameworthy or blameless?”

“Anavajjā, bhante”.
“Blameless, sir.”

“Viññugarahitā vā viññuppasatthā vā”ti?
“Criticized or praised by sensible people?”

“Viññuppasatthā, bhante”.
“Praised by sensible people, sir.”

“Samattā samādinnā hitāya sukhāya saṁvattanti no vā?
“When you undertake them, do they lead to welfare and happiness, or not?

Kathaṁ vā ettha hotī”ti?
Or how do you see this?”

“Samattā, bhante, samādinnā hitāya sukhāya saṁvattanti.
“When you undertake them, they lead to welfare and happiness.

Evaṁ no ettha hotī”ti.
That’s how we see it.”

“Iti kho, bhaddiya, yaṁ taṁ te avocumhā—
“So, Bhaddiya, when we said:

etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.
‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

Yadā tumhe, bhaddiya, attanāva jāneyyātha:
But when you know for yourselves:

‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṁvattantīti, atha tumhe, bhaddiya, upasampajja vihareyyāthā’ti,
“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Ye kho te, bhaddiya, loke santo sappurisā te sāvakaṁ evaṁ samādapenti:
The good people in the world encourage their disciples:

‘ehi tvaṁ, ambho purisa, lobhaṁ vineyya viharāhi.
‘Please, mister, live rid of greed.

Lobhaṁ vineyya viharanto na lobhajaṁ kammaṁ karissasi kāyena vācāya manasā.
Then you won't act out of greed by way of body, speech, or mind.

Dosaṁ vineyya viharāhi.
Live rid of hate … delusion … aggression.

Dosaṁ vineyya viharanto na dosajaṁ kammaṁ karissasi kāyena vācāya manasā.
Then you won't act out of hate … delusion … aggression by way of body, speech, or mind."

Mohaṁ vineyya viharāhi.

Mohaṁ vineyya viharanto na mohajaṁ kammaṁ karissasi kāyena vācāya manasā.

Sārambhaṁ vineyya viharāhi.

Sārambhaṁ vineyya viharanto na sārambhajaṁ kammaṁ karissasi kāyena vācāya manasā'"ti.

Evaṁ vutte, bhaddiyo licchavi bhagavantaṁ etadavoca:
When he said this, Bhaddiya the Licchavi said to the Buddha,

"abhikkantaṁ, bhante …pe… upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
"Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"Api nu tāhaṁ, bhaddiya, evaṁ avacaṁ:
"Well, Bhaddiya, did I say to you:

'ehi me tvaṁ, bhaddiya, sāvako hohi;
'Please, Bhaddiya, be my disciple,

ahaṁ satthā bhavissāmī'"ti?
and I will be your teacher'?"

"No hetaṁ, bhante".

“No, sir.”

“Evaṁvādiṁ kho maṁ, bhaddiya, evamakkhāyiṁ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:
“Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘māyāvī samaṇo gotamo āvaṭṭaniṁ māyaṁ jānāti yāya aññatitthiyānaṁ sāvake āvaṭṭetī’”ti.
‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.’”

“Bhaddikā, bhante, āvaṭṭanī māyā.
“Sir, this conversion magic is excellent.

Kalyāṇī, bhante, āvaṭṭanī māyā.
This conversion magic is lovely!

Piyā me, bhante, ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyuṁ, piyānampi me assa ñātisālohitānaṁ dīgharattaṁ hitāya sukhāya.
If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness.

Sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyuṁ, sabbesampissa khattiyānaṁ dīgharattaṁ hitāya sukhāya.
If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.”

Sabbe cepi, bhante, brāhmaṇā … vessā … suddā imāya āvaṭṭaniyā āvaṭṭeyyuṁ, sabbesampissa suddānaṁ dīgharattaṁ hitāya sukhāyā”ti.

“Evametaṁ, bhaddiya, evametaṁ, bhaddiya.
“That’s so true, Bhaddiya! That’s so true, Bhaddiya!

Sabbe cepi, bhaddiya, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyuṁ akusaladhammappahānāya kusaladhammūpasampadāya, sabbesampissa khattiyānaṁ dīgharattaṁ hitāya sukhāya.
If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.

Sabbe cepi, bhaddiya, brāhmaṇā … vessā … suddā āvaṭṭeyyuṁ akusaladhammappahānāya kusaladhammūpasampadāya, sabbesampissa suddānaṁ dīgharattaṁ hitāya sukhāya.

Sadevako cepi, bhaddiya, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyuṁ akusaladhammappahānāya kusaladhammūpasampadāya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṁ hitāya sukhāya.
If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness.

Ime cepi, bhaddiya, mahāsālā imāya āvaṭṭaniyā āvaṭṭeyyuṁ akusaladhammappahānāya kusaladhammūpasampadāya, imesampissa mahāsālānaṁ dīgharattaṁ hitāya sukhāya (…).
If these great sal trees were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness—if they were sentient.

Ko pana vādo manussabhūtassā”ti.
How much more then a human being!”

Tatiyaṁ.

194. Sāmugiyasutta
194. At Sāpūga

Ekaṁ samayaṁ āyasmā ānando koliyesu viharati sāmugaṁ nāma koliyānaṁ nigamo.
At one time Venerable Ānanda was staying in the land of the Koliyans, where they have a town named Sāpūga.

Atha kho sambahulā sāmugiyā koliyaputtā yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te sāmugiye koliyaputte āyasmā ānando etadavoca:
Then several Koliyans from Sāpūga went up to Ānanda, bowed, and sat down to one side. Then Venerable Ānanda said to them:

“Cattārimāni, byagghapajjā, pārisuddhipadhāniyaṅgāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.
“Byagghapajjas, these four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katamāni cattāri?
What four?

Sīlapārisuddhipadhāniyaṅgaṁ, cittapārisuddhipadhāniyaṅgaṁ, diṭṭhipārisuddhipadhāniyaṅgaṁ, vimuttipārisuddhipadhāniyaṅgaṁ.
The factors of trying to be pure in ethics, mind, view, and freedom.

Katamañca, byagghapajjā, sīlapārisuddhipadhāniyaṅgaṁ?
And what is the factor of trying to be pure in ethics?

Idha, byagghapajjā, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Ayaṁ vuccati, byagghapajjā, sīlapārisuddhi.
This is called purity of ethics.

Iti evarūpiṁ sīlapārisuddhiṁ aparipūraṁ vā paripūressāmi paripūraṁ vā tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṁ vuccati, byagghapajjā, sīlapārisuddhipadhāniyaṅgaṁ.
They think: 'I will fulfill such purity of ethics, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that —their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in ethics.

Katamañca, byagghapajjā, cittapārisuddhipadhāniyaṅgaṁ?
And what is the factor of trying to be pure in mind?

Idha, byagghapajjā, bhikkhu vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

Ayaṁ vuccati, byagghapajjā, cittapārisuddhi.

This is called purity of mind.

Iti evarūpiṁ cittapārisuddhiṁ aparipūraṁ vā paripūressāmi paripūraṁ vā tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṁ vuccati, byagghapajjā, cittapārisuddhipadhāniyaṅgaṁ.
They think: ‘I will fulfill such purity of mind, or, if it’s already fulfilled, I’ll support it in every situation by wisdom.’ Their enthusiasm for that —their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in mind.

Katamañca, byagghapajjā, diṭṭhipārisuddhipadhāniyaṅgaṁ?
And what is the factor of trying to be pure in view?

Idha, byagghapajjā, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
Take a mendicant who truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Ayaṁ vuccati, byagghapajjā, diṭṭhipārisuddhi.
This is called purity of view.

Iti evarūpiṁ diṭṭhipārisuddhiṁ aparipūraṁ vā …pe… tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṁ vuccati, byagghapajjā, diṭṭhipārisuddhipadhāniyaṅgaṁ.
They think: ‘I will fulfill such purity of view, or, if it’s already fulfilled, I’ll support it in every situation by wisdom.’ Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in view.

Katamañca, byagghapajjā, vimuttipārisuddhipadhāniyaṅgaṁ?
And what is the factor of trying to be pure in freedom?

Sa kho so, byagghapajjā, ariyasāvako iminā ca sīlapārisuddhipadhāniyaṅgena samannāgato iminā ca cittapārisuddhipadhāniyaṅgena samannāgato iminā ca diṭṭhipārisuddhipadhāniyaṅgena samannāgato rajanīyesu dhammesu cittaṁ virājeti, vimocanīyesu dhammesu cittaṁ vimoceti.
That noble disciple—who has these factors of trying to be pure in ethics, mind, and view—detaches their mind from things that arouse greed, and frees their mind from things that it should be freed from.

So rajanīyesu dhammesu cittaṁ virājetvā, vimocanīyesu dhammesu cittaṁ vimocetvā sammāvimuttiṁ phusati.
Doing so, they experience perfect freedom.

Ayaṁ vuccati, byagghapajjā, vimuttipārisuddhi.
This is called purity of freedom.

Iti evarūpiṁ vimuttipārisuddhiṁ aparipūraṁ vā paripūressāmi paripūraṁ vā tattha tattha paññāya anuggahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca, idaṁ vuccati, byagghapajjā, vimuttipārisuddhipadhāniyaṅgaṁ.
They think: ‘I will fulfill such purity of freedom, or, if it’s already fulfilled, I’ll support it in every situation by wisdom.’ Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in freedom.

Imāni kho, byagghapajjā, cattāri pārisuddhipadhāniyaṅgāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā”ti.
These four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get

past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

Catutthaṁ.

195. Vappasutta
195. With Vappa

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho vappo sakko niganṭhasāvako yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho vappaṁ sakkaṁ niganṭhasāvakaṁ āyasmā mahāmoggallāno etadavoca:
Then Vappa of the Sakyans, a disciple of the Jains, went up to Venerable Mahāmoggallāna, bowed, and sat down to one side. Mahāmoggallāna said to him:

“Idhassa, vappa, kāyena saṁvuto vācāya saṁvuto manasā saṁvuto avijjāvirāgā vijjuppādā.
“Vappa, take a person who is restrained in body, speech, and mind. When ignorance fades away and knowledge arises,

Passasi no tvaṁ, vappa, taṁ ṭhānaṁ yatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan”ti?
do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“Passāmahaṁ, bhante, taṁ ṭhānaṁ.
“Sir, I do see such a case.

Idhassa, bhante, pubbe pāpakammaṁ kataṁ avipakkavipākaṁ.

Take a person who did bad deeds in a past life. But the result of that has not yet ripened.

Tatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan”ti.
For this reason defilements giving rise to painful feelings would defile that person in the next life.”

Ayañceva kho pana āyasmato mahāmoggallānassa vappena sakkena niganṭhasāvakena saddhiṁ antarākathā vippakatā hoti.
But this conversation between Mahāmoggallāna and Vappa was left unfinished.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṁ mahāmoggallānaṁ etadavoca:
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and said to Mahāmoggallāna,

“Kāya nuttha, moggallāna, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā”ti?
“Moggallāna, what were you sitting talking about just now? What conversation was unfinished?”

“Idhāhaṁ, bhante, vappaṁ sakkaṁ niganṭhasāvakaṁ etadavocaṁ:
Moggallāna repeated the entire conversation to the Buddha, and concluded:

‘idhassa, vappa, kāyena saṁvuto vācāya saṁvuto manasā saṁvuto avijjāvirāgā vijjuppādā.

Passasi no tvaṁ, vappa, taṁ ṭhānaṁ yatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan’ti?

Evaṁ vutte, bhante, vappo sakko niganṭhasāvako maṁ etadavoca:

‘passāmahaṁ, bhante, taṁ ṭhānaṁ.

Idhassa, bhante, pubbe pāpakammaṁ kataṁ avipakkavipākaṁ.

Tatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan’ti.

Ayaṁ kho no, bhante, vappena sakkena niganṭhasāvakena saddhiṁ antarākathā vippakatā; atha bhagavā anuppatto”ti.
“This was my conversation with Vappa that was unfinished when the Buddha arrived.”

Atha kho bhagavā vappaṁ sakkaṁ niganṭhasāvakaṁ etadavoca:
Then the Buddha said to Vappa,

“sace me tvaṁ, vappa, anuññeyyañceva anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi, yassa ca me bhāsitassa atthaṁ na jāneyyāsi mamevettha uttari paṭipuccheyyāsi:
“Vappa, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying:

‘idaṁ, bhante, kathaṁ, imassa ko attho’ti, siyā no ettha kathāsallāpo”ti.
‘Sir, why is this? What’s the meaning of that?’”

“Anuññeyyañcevāhaṁ, bhante, bhagavato anujānissāmi, paṭikkositabbañca paṭikkosissāmi, yassa cāhaṁ bhagavato bhāsitassa atthaṁ na jānissāmi bhagavantaṁyevettha uttari paṭipucchissāmi:
“Sir, let us discuss this. I will do as you say.”

‘idaṁ, bhante, kathaṁ, imassa ko attho’ti?

Hotu no ettha kathāsallāpo”ti.

“Taṁ kiṁ maññasi, vappa,

“What do you think, Vappa?

ye kāyasamārambhapaccayā uppajjanti āsavā vighātapariḷāhā, kāyasamārambhā paṭiviratassa evaṁsa te āsavā vighātapariḷāhā na honti.
There are distressing and feverish defilements that arise because of undertaking bodily activity. These don’t occur in someone who avoids such bodily activity.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti, sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Passasi no tvaṁ, vappa, taṁ ṭhānaṁ yatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan”ti?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, vappa,
“What do you think, Vappa?

ye vacīsamārambhapaccayā uppajjanti āsavā vighātapariḷāhā, vacīsamārambhā paṭiviratassa evaṁsa te āsavā vighātapariḷāhā na honti.
There are distressing and feverish defilements that arise because of undertaking verbal activity. These don’t occur in someone who avoids such verbal activity.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti.

They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Passasi no tvaṁ, vappa, taṁ ṭhānaṁ yatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan”ti?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, vappa,
“What do you think, Vappa?

ye manosamārambhapaccayā uppajjanti āsavā vighātapariḷāhā, manosamārambhā paṭiviratassa evaṁsa te āsavā vighātapariḷāhā na honti.
There are distressing and feverish defilements that arise because of undertaking mental activity. These don’t occur in someone who avoids such mental activity.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti.
They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Passasi no tvaṁ, vappa, taṁ ṭhānaṁ yatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan”ti?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, vappa,
“What do you think, Vappa?

ye avijjāpaccayā uppajjanti āsavā vighātapariḷāhā, avijjāvirāgā vijjuppādā evaṁsa te āsavā vighātapariḷāhā na honti.
There are distressing and feverish defilements that arise because of ignorance. These don’t occur when ignorance fades away and knowledge arises.

So navañca kammaṁ na karoti, purāṇañca kammaṁ phussa phussa byantīkaroti.
They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Passasi no tvaṁ, vappa, taṁ ṭhānaṁ yatonidānaṁ purisaṁ dukkhavedaniyā āsavā assaveyyuṁ abhisamparāyan”ti?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ sammā vimuttacittassa kho, vappa, bhikkhuno cha satatavihārā adhigatā honti.
“A mendicant whose mind is rightly freed like this has achieved six consistent responses.

So cakkhunā rūpaṁ disvā neva sumano hoti na dummano; upekkhako viharati sato sampajāno.
Seeing a sight with the eye, they’re neither happy nor sad, but remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with the ears …

ghānena gandhaṁ ghāyitvā …pe…
Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …pe…
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …pe…
Feeling a touch with the body …

manasā dhammaṁ viññāya neva sumano hoti na dummano; upekkhako viharati sato sampajāno.
Knowing a thought with the mind, they’re neither happy nor sad, but remain equanimous, mindful and aware.

So kāyapariyantikaṁ vedanaṁ vediyamāno ‘kāyapariyantikaṁ vedanaṁ vediyāmī’ti pajānāti; jīvitapariyantikaṁ vedanaṁ vediyamāno ‘jīvitapariyantikaṁ vedanaṁ vediyāmī’ti pajānāti;
Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītī bhavissantī’ti pajānāti.
They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, being no longer relished, will become cool right here.’

Seyyathāpi, vappa, thūṇaṁ paṭicca chāyā paññāyati.
Suppose there was a shadow cast by a sacrificial post.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya.
Then along comes a person with a spade and basket.

So taṁ thūṇaṁ mūle chindeyya;
They cut down the sacrificial post at its base,

mūle chinditvā palikhaṇeyya;
dig it up,

palikhaṇitvā mūlāni uddhareyya, antamaso usīranāḷimattānipi.
and pull it out by its roots, right down to the fibers and stems.

So taṁ thūṇaṁ khaṇḍākhaṇḍikaṁ chindeyya.
Then they split it apart,

Khaṇḍākhaṇḍikaṁ chetvā phāleyya.
cut up the parts,

Phāletvā sakalikaṁ sakalikaṁ kareyya.
and chop them into splinters.

Sakalikaṁ sakalikaṁ katvā vātātape visoseyya.
Next they dry the splinters in the wind and sun,

Vātātape visosetvā agginā ḍaheyya.
burn them with fire,

Agginā ḍahetvā masiṁ kareyya.
and reduce them to ashes.

Masiṁ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.
Then they sweep away the ashes in a strong wind, or float them away down a swift stream.

Evaṁ hissa, vappa, yā thūṇaṁ paṭicca chāyā sā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
And so the shadow cast by the post is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evamevaṁ kho, vappa, evaṁ sammā vimuttacittassa bhikkhuno cha satatavihārā adhigatā honti.
In the same way, a mendicant whose mind is rightly freed like this has achieved six consistent responses.

So cakkhunā rūpaṁ disvā neva sumano hoti na dummano; upekkhako viharati sato sampajāno.
Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with the ears …

ghānena gandhaṁ ghāyitvā …pe…
Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …pe…
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …pe…
Feeling a touch with the body …

manasā dhammaṁ viññāya neva sumano hoti na dummano; upekkhako viharati sato sampajāno.
Knowing a thought with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware.

So kāyapariyantikaṁ vedanaṁ vediyamāno 'kāyapariyantikaṁ vedanaṁ vediyāmī'ti pajānāti; jīvitapariyantikaṁ vedanaṁ vediyamāno 'jīvitapariyantikaṁ vedanaṁ vediyāmī'ti pajānāti;
Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītī bhavissantī'ti pajānāti''.
They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'"

Evaṁ vutte, vappo sakko niganṭhasāvako bhagavantaṁ etadavoca:
When he said this, Vappa the Sakyan, the disciple of the Jains, said to the Buddha:

“seyyathāpi, bhante, puriso udayatthiko assapaṇiyaṁ poseyya.
“Sir, suppose there was a man who raised commercial horses for profit.

So udayañceva nādhigaccheyya, uttariñca kilamathassa vighātassa bhāgī assa.
But he never made any profit, and instead just got weary and frustrated.

Evamevaṁ kho ahaṁ, bhante, udayatthiko bāle niganṭhe payirupāsiṁ.
In the same way, I paid homage to those Jain fools for profit.

Svāhaṁ udayañceva nādhigacchiṁ, uttariñca kilamathassa vighātassa bhāgī ahosiṁ.
But I never made any profit, and instead just got weary and frustrated.

Esāhaṁ, bhante, ajjatagge yo me bālesu niganṭhesu pasādo taṁ mahāvāte vā ophuṇāmi nadiyā vā sīghasotāya pavāhemi.
From this day forth, any confidence I had in those Jain fools I sweep away as in a strong wind, or float away as down a swift stream.

Abhikkantaṁ, bhante …pe… upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Pañcamaṁ.

196. Sāḷhasutta
196. With Sāḷha

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho sāḷho ca licchavi abhayo ca licchavi yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho sāḷho licchavi bhagavantaṁ etadavoca:
Then Sāḷha and Abhaya the Licchavis went up to the Buddha, bowed, sat down to one side, and said to him:

“Santi, bhante, eke samaṇabrāhmaṇā dvayena oghassa nittharaṇaṁ paññapenti—
“There are, sir, some ascetics and brahmins who advocate crossing the flood by means of two things:

sīlavisuddhihetu ca tapojigucchāhetu ca.
purification of ethics, and mortification in disgust of sin.

Idha, bhante, bhagavā kimāhā”ti?
What does the Buddha say about this?”

“Sīlavisuddhiṁ kho ahaṁ, sāḷha, aññataraṁ sāmaññaṅganti vadāmi.
“Sāḷha, purification of ethics is one of the factors of the ascetic life, I say.

Ye te, sāḷha, samaṇabrāhmaṇā tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharanti, abhabbā te oghassa nittharaṇāya.
But those ascetics and brahmins who teach mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood.

Yepi te, sāḷha, samaṇabrāhmaṇā aparisuddhakāyasamācārā aparisuddhavacīsamācārā aparisuddhamanosamācārā aparisuddhājīvā, abhabbā te ñāṇadassanāya anuttarāya sambodhāya.
And those ascetics and brahmins whose behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

Seyyathāpi, sāḷha, puriso nadiṁ taritukāmo tiṇhaṁ kuṭhāriṁ ādāya vanaṁ paviseyya.
Suppose a man who wanted to cross a river took a sharp axe into a wood.

So tattha passeyya mahatiṁ sālalaṭṭhiṁ ujuṁ navaṁ akukkuccakajātaṁ.
There he'd see a large green sal tree, straight and young and grown free of defects.

Tamenaṁ mūle chindeyya;
He'd cut it down at the base,

mūle chetvā agge chindeyya;
cut off the top,

agge chetvā sākhāpalāsaṁ suvisodhitaṁ visodheyya;
and completely strip off the branches and foliage.

sākhāpalāsaṁ suvisodhitaṁ visodhetvā kuṭhārīhi taccheyya;
Then he'd trim it with axes and

kuṭhārīhi tacchetvā vāsīhi taccheyya;
machetes,

vāsīhi tacchetvā lekhaṇiyā likheyya;
plane it,

lekhaṇiyā likhitvā pāsāṇaguḷena dhoveyya;
and sand it with a rock.

pāsāṇaguḷena dhovetvā nadiṁ patāreyya.
Finally, he'd launch out on the river.

Taṁ kiṁ maññasi, sāḷha,
What do you think, Sāḷha?

bhabbo nu kho so puriso nadiṁ taritun"ti?
Is that man capable of crossing the river?"

"No hetaṁ, bhante".
"No, sir.

"Taṁ kissa hetu"?
Why not?

"Asu hi, bhante, sālalaṭṭhi bahiddhā suparikammakatā anto avisuddhā.
Because that green sal tree is well worked on the outside, but inside it's still not cleared out.

Tassetaṁ pāṭikaṅkhaṁ—sālalaṭṭhi saṁsīdissati, puriso anayabyasanaṁ āpajjissatī"ti.
I'd expect that green sal tree to sink, and the man to come to ruin."

"Evamevaṁ kho, sāḷha, ye te samaṇabrāhmaṇā tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharanti, abhabbā te oghassa nittharaṇāya.
"In the same way, Sāḷha, those ascetics and brahmins who teach mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood.

Yepi te, sāḷha, samaṇabrāhmaṇā aparisuddhakāyasamācārā aparisuddhavacīsamācārā aparisuddhamanosamācārā

aparisuddhājīvā, abhabbā te ñāṇadassanāya anuttarāya sambodhāya.
And those ascetics and brahmins whose behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

Ye ca kho te, sāḷha, samaṇabrāhmaṇā na tapojigucchāvādā na tapojigucchāsārā na tapojigucchāallīnā viharanti, bhabbā te oghassa nittharaṇāya.
But those ascetics and brahmins who don't teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood.

Yepi te, sāḷha, samaṇabrāhmaṇā parisuddhakāyasamācārā parisuddhavacīsamācārā parisuddhamanosamācārā parisuddhājīvā, bhabbā te ñāṇadassanāya anuttarāya sambodhāya.
And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

Seyyathāpi, sāḷha, puriso nadiṁ taritukāmo tiṇhaṁ kuṭhāriṁ ādāya vanaṁ paviseyya.
Suppose a man who wanted to cross a river took a sharp axe into a wood.

So tattha passeyya mahatiṁ sālalaṭṭhiṁ ujuṁ navaṁ akukkuccakajātaṁ.
There he'd see a large green sal tree, straight and young and grown free of defects.

Tamenaṁ mūle chindeyya;
He'd cut it down at the base,

mūle chinditvā agge chindeyya;
cut off the top,

agge chinditvā sākhāpalāsaṁ suvisodhitaṁ visodheyya;

and completely strip off the branches and foliage.

sākhāpalāsaṁ suvisodhitaṁ visodhetvā kuṭhārīhi taccheyya;
Then he'd trim it with axes and

kuṭhārīhi tacchetvā vāsīhi taccheyya;
machetes.

vāsīhi tacchetvā nikhādanaṁ ādāya anto suvisodhitaṁ visodheyya;
Then he'd take a chisel and completely clear it out inside.

anto suvisodhitaṁ visodhetvā lekhaṇiyā likheyya;
Then he'd plane it,

lekhaṇiyā likhitvā pāsāṇaguḷena dhoveyya;
sand it with a rock,

pāsāṇaguḷena dhovetvā nāvaṁ kareyya;
and make it into a boat.

nāvaṁ katvā phiyārittaṁ bandheyya;
Finally he'd fix it with oars and rudder,

phiyārittaṁ bandhitvā nadiṁ patāreyya.
and launch out on the river.

Taṁ kiṁ maññasi, sāḷha,
What do you think, Sāḷha?

bhabbo nu kho so puriso nadiṁ taritun"ti?
Is that man capable of crossing the river?"

"Evaṁ, bhante".
"Yes, sir.

"Taṁ kissa hetu"?
Why is that?

"Asu hi, bhante, sālalaṭṭhi bahiddhā suparikammakatā, anto suvisuddhā nāvākatā phiyārittabaddhā.

Because that green sal tree is well worked on the outside, cleared out on the inside, made into a boat, and fixed with oars and rudder.

Tassetaṁ pāṭikaṅkhaṁ:
I'd expect

'nāvā na saṁsīdissati, puriso sotthinā pāraṁ gamissatī'"ti.
that boat to not sink, and the man to safely make it to the far shore."

"Evamevaṁ kho, sāḷha, ye te samaṇabrāhmaṇā na tapojigucchāvādā na tapojigucchāsārā na tapojigucchāallīnā viharanti, bhabbā te oghassa nittharaṇāya.
"In the same way, Sāḷha, those ascetics and brahmins who don't teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood.

Yepi te, sāḷha, samaṇabrāhmaṇā parisuddhakāyasamācārā parisuddhavacīsamācārā parisuddhamanosamācārā parisuddhājīvā, bhabbā te ñāṇadassanāya anuttarāya sambodhāya.
And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

Seyyathāpi, sāḷha, yodhājīvo bahūni cepi kaṇḍacitrakāni jānāti;
Suppose there was a warrior who knew lots of fancy archery tricks.

atha kho so tīhi ṭhānehi rājāraho hoti rājabhoggo, raññho aṅganteva saṅkhaṁ gacchati.
It is only with these three factors that he becomes worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi tīhi?
What three?

Dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.
He's a long-distance shooter, a marksman, and one who shatters large objects.

Seyyathāpi, sāḷha, yodhājīvo dūrepātī;
Just as a warrior is a long-distance shooter,

evamevaṁ kho, sāḷha, ariyasāvako sammāsamādhi hoti.
a noble disciple has right immersion.

Sammāsamādhi, sāḷha, ariyasāvako yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
A noble disciple with right immersion truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
They truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seyyathāpi, sāḷha, yodhājīvo akkhaṇavedhī;
Just as a warrior is a marksman,

evamevaṁ kho, sāḷha, ariyasāvako sammādiṭṭhi hoti.

a noble disciple has right view.

Sammādiṭṭhi, sāḷha, ariyasāvako ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
A noble disciple with right view truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Seyyathāpi, sāḷha, yodhājīvo mahato kāyassa padāletā;
Just as a warrior shatters large objects,

evamevaṁ kho, sāḷha, ariyasāvako sammāvimutti hoti.
a noble disciple has right freedom.

Sammāvimutti, sāḷha, ariyasāvako mahantaṁ avijjākkhandhaṁ padāletī”ti.
A noble disciple with right freedom shatters the great mass of ignorance.”

Chaṭṭhaṁ.

197. Mallikādevīsutta
197. Queen Mallikā

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho mallikā devī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho mallikā devī bhagavantaṁ etadavoca:
Then Queen Mallikā went up to the Buddha, bowed, sat down to one side, and said to him:

"Ko nu kho, bhante, hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;
"What is the cause, sir, what is the reason why in this life some females are ugly, unattractive, and bad-looking;

daliddā ca hoti appassakā appabhogā appesakkhā ca?
and poor, with few assets and possessions; and insignificant?

Ko pana, bhante, hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;
And why are some females ugly, unattractive, and bad-looking;

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca?
but rich, affluent, wealthy, and illustrious?

Ko nu kho, bhante, hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya

vaṇṇapokkharatāya samannāgatā;
And why are some females attractive, good-looking, lovely, of surpassing beauty;

daliddā ca hoti appassakā appabhogā appesakkhā ca?
but poor, with few assets and possessions; and insignificant?

Ko pana, bhante, hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā, aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā cā”ti?
And why are some females attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious?”

“Idha, mallike, ekacco mātugāmo kodhanā hoti upāyāsabahulā.
“Take a female who is irritable and bad-tempered.

Appampi vuttā samānā abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukaroti.
Even when criticized a little bit she loses her temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

Sā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
She doesn’t give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

Issāmanikā kho pana hoti;
And she’s jealous,

paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṁ bandhati.
envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

Sā ce tato cutā itthattaṁ āgacchati, sā yattha yattha paccājāyati dubbaṇṇā ca hoti durūpā supāpikā dassanāya;
If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking;

daliddā ca hoti appassakā appabhogā appesakkhā ca.
and poor, with few assets and possessions; and insignificant.

Idha pana, mallike, ekacco mātugāmo kodhanā hoti upāyāsabahulā.
Take another female who is irritable and bad-tempered. …

Appampi vuttā samānā abhisajjati kuppati byāpajjati patitthīyati, kopañca dosañca appaccayañca pātukaroti.

Sā dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
But she does give to ascetics or brahmins …

Anissāmanikā kho pana hoti;
And she's not jealous …

paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṁ bandhati.

Sā ce tato cutā itthattaṁ āgacchati, sā yattha yattha paccājāyati dubbaṇṇā ca hoti durūpā supāpikā dassanāya;
If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking;

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.
but rich, affluent, wealthy, and illustrious.

Idha pana, mallike, ekacco mātugāmo akkodhanā hoti anupāyāsabahulā.
Take another female who isn't irritable and bad-tempered. …

Bahumpi vuttā samānā nābhisajjati na kuppati na byāpajjati na patitthīyati, na kopañca dosañca appaccayañca pātukaroti.

Sā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
But she doesn't give to ascetics or brahmins …

Issāmanikā kho pana hoti;
And she's jealous …

paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṁ bandhati.

Sā ce tato cutā itthattaṁ āgacchati, sā yattha yattha paccājāyati abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;
If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty;

daliddā ca hoti appassakā appabhogā appesakkhā ca.
but poor, with few assets and possessions; and insignificant.

Idha pana, mallike, ekacco mātugāmo akkodhanā hoti anupāyāsabahulā.
Take another female who isn't irritable and bad-tempered. …

Bahumpi vuttā samānā nābhisajjati na kuppati na byāpajjati na patitthīyati, na kopañca dosañca appaccayañca pātukaroti.

Sā dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
She gives to ascetics and brahmins …

Anissāmanikā kho pana hoti;
And she's not jealous …

paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṁ bandhati.

Sā ce tato cutā itthattaṁ āgacchati, sā yattha yattha paccājāyati abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;
If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty;

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.
and rich, affluent, wealthy, and illustrious.

Ayaṁ kho, mallike, hetu ayaṁ paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;
This is why are some females are ugly …

daliddā ca hoti appassakā appabhogā appesakkhā ca.
and poor … and insignificant.

Ayaṁ pana, mallike, hetu ayaṁ paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;
And some females are ugly …

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.
but rich … and illustrious.

Ayaṁ kho, mallike, hetu ayaṁ paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;
And some females are attractive …

daliddā ca hoti appassakā appabhogā appesakkhā ca.
but poor … and insignificant.

Ayaṁ pana, mallike, hetu ayaṁ paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;
And some females are attractive …

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā cā"ti.
and rich … and illustrious."

Evaṁ vutte, mallikā devī bhagavantaṁ etadavoca:
When this was said, Queen Mallikā said to the Buddha:

“yā nūnāhaṁ, bhante, aññaṁ jātiṁ kodhanā ahosiṁ upāyāsabahulā,
“Sir, in another life I must have been irritable and bad-tempered.

appampi vuttā samānā abhisajjiṁ kuppiṁ byāpajjiṁ patitthīyiṁ kopañca dosañca appaccayañca pātvākāsiṁ,
Even when lightly criticized I must have lost my temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

sāhaṁ, bhante, etarahi dubbaṇṇā durūpā supāpikā dassanāya.
For now I am ugly, unattractive, and bad-looking.

Yā nūnāhaṁ, bhante, aññaṁ jātiṁ dātā ahosiṁ samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ, sāhaṁ, bhante, etarahi aḍḍhā mahaddhanā mahābhogā.
In another life I must have given to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. For now I am rich, affluent, and wealthy.

Yā nūnāhaṁ, bhante, aññaṁ jātiṁ anissāmanikā ahosiṁ, paralābhasakkāragarukāramānanavandanapūjanāsu na issiṁ na upadussiṁ na issaṁ bandhiṁ, sāhaṁ, bhante, etarahi mahesakkhā.
In another life, I must not have been jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. For now I am illustrious.

Santi kho pana, bhante, imasmiṁ rājakule khattiyakaññāpi brāhmaṇakaññāpi gahapatikaññāpi, tāsāhaṁ issarādhipaccaṁ kāremi.

In this royal court I command maidens of the aristocrats, brahmins, and householders.

Esāhaṁ, bhante, ajjatagge akkodhanā bhavissāmi anupāyāsabahulā,
So, sir, from this day forth I will not be irritable and bad-tempered.

bahumpi vuttā samānā nābhisajjissāmi na kuppissāmi na byāpajjissāmi na patitthīyissāmi, kopañca dosañca appaccayañca na pātukarissāmi;
Even when heavily criticized I won't lose my temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

dassāmi samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
I will give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

Anissāmanikā bhavissāmi, paralābhasakkāragarukāramānanavandanapūjanāsu na ississāmi na upadussissāmi na issaṁ bandhissāmi.
I will not be jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

Abhikkantaṁ, bhante …pe… upāsikaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Sattamaṁ.

198. Attantapasutta
198. Self-mortification

“Cattārome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these four people are found in the world.

Katame cattāro?
What four?

1. **Idha, bhikkhave, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.**
   One person mortifies themselves, pursuing the practice of mortifying themselves.
2. **Idha pana, bhikkhave, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.**
   One person mortifies others, pursuing the practice of mortifying others.
3. **Idha pana, bhikkhave, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.**
   One person mortifies themselves and others, pursuing the practice of mortifying themselves and others.
4. **Idha pana, bhikkhave, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.**
   One person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others.

   So neva attantapo na parantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṁvedī brahmabhūtena

attanā viharati.
They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Kathañca, bhikkhave, puggalo attantapo hoti attaparitāpanānuyogamanuyutto?
And how does one person mortify themselves, pursuing the practice of mortifying themselves?

Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko nābhihaṭaṁ na uddissakataṁ na nimantanaṁ sādiyati.
It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṁ na daṇḍamantaraṁ na musalamantaraṁ na dvinnaṁ bhuñjamānānaṁ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārinī na macchaṁ na maṁsaṁ na suraṁ na merayaṁ na thusodakaṁ pivati.
They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko dvāgāriko vā hoti dvālopiko … pe… sattāgāriko vā hoti sattālopiko;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti dvīhipi dattīhi yāpeti …pe… sattahipi dattīhi yāpeti;
They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṁ āhāreti dvāhikampi āhāraṁ āhāreti …pe… sattāhikampi āhāraṁ āhāreti. Iti evarūpaṁ aḍḍhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

So sākabhakkhopi hoti sāmākabhakkhopi hoti nīvārabhakkhopi hoti daddulabhakkhopi hoti haṭabhakkhopi hoti kaṇabhakkhopi hoti ācāmabhakkhopi hoti piññākabhakkhopi hoti tiṇabhakkhopi hoti gomayabhakkhopi hoti; vanamūlaphalāhāropi yāpeti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānipi dhāreti masāṇānipi dhāreti chavadussānipi dhāreti paṁsukūlānipi dhāreti tirīṭānipi dhāreti ajinampi dhāreti ajinakkhipampi dhāreti kusacīrampi dhāreti vākacīrampi dhāreti phalakacīrampi dhāreti kesakambalampi dhāreti vāḷakambalampi dhāreti ulūkapakkhampi dhāreti;
They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto;
They tear out hair and beard, pursuing this practice.

ubbhaṭṭhakopi hoti āsanappaṭikkhitto;
They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto;

They squat, committed to the endeavor of squatting.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṁ kappeti;
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
They pursue the practice of immersion in water three times a day, including the evening.

Iti evarūpaṁ anekavihitaṁ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.
And so they live pursuing these various ways of mortifying and tormenting the body.

Evaṁ kho, bhikkhave, puggalo attantapo hoti attaparitāpanānuyogamanuyutto.
That's how one person mortifies themselves, pursuing the practice of mortifying themselves.

Kathañca, bhikkhave, puggalo parantapo hoti paraparitāpanānuyogamanuyutto?
And how does one person mortify others, pursuing the practice of mortifying others?

Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko, ye vā panaññepi keci kurūrakammantā.
It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

Evaṁ kho, bhikkhave, puggalo parantapo hoti paraparitāpanānuyogamanuyutto.
That's how one person mortifies others, pursuing the practice of mortifying others.

Kathañca, bhikkhave, puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca

paraparitāpanānuyogamanuyutto?
And how does one person mortify themselves and others, pursuing the practice of mortifying themselves and others?

Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā hoti mahāsālo.
It's when a person is an anointed king or a well-to-do brahmin.

So puratthimena nagarassa navaṁ santhāgāraṁ kārāpetvā kesamassuṁ ohāretvā kharājinaṁ nivāsetvā sappitelena kāyaṁ abbhañjitvā magavisāṇena piṭṭhiṁ kaṇḍuvamāno navaṁ santhāgāraṁ pavisati, saddhiṁ mahesiyā brāhmaṇena ca purohitena.
He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṁ kappeti.
There he lies on the bare ground strewn with grass.

Ekissāya gāviyā sarūpavacchāya yaṁ ekasmiṁ thane khīraṁ hoti tena rājā yāpeti; yaṁ dutiyasmiṁ thane khīraṁ hoti tena mahesī yāpeti; yaṁ tatiyasmiṁ thane khīraṁ hoti tena brāhmaṇo purohito yāpeti; yaṁ catutthasmiṁ thane khīraṁ hoti tena aggiṁ juhati; avasesena vacchako yāpeti.
The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

So evamāha:
He says:

'ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā

haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā'ti.
'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!'

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.
His bondservants, workers, and staff do their jobs under threat of punishment and danger, weeping, with tearful faces.

Evaṁ kho, bhikkhave, puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.
That's how one person mortifies themselves and others, pursuing the practice of mortifying themselves and others.

Kathañca, bhikkhave, puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto?
And how does one person neither mortify themselves nor others, pursuing the practice of not mortifying themselves or others,

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṁvedī brahmabhūtena attanā viharati.
living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

Idha, bhikkhave, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

'sambādho gharāvāso rajāpatho, abbhokāso pabbajjā;
'Living in a house is cramped and dirty, but the life of one gone forth is wide open.

nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ;
It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan'ti.
Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya, mahantaṁ vā bhogakkhandhaṁ pahāya, appaṁ vā ñātiparivaṭṭaṁ pahāya, mahantaṁ vā ñātiparivaṭṭaṁ pahāya, kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno bhikkhūnaṁ sikkhāsājīvasamāpanno pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.
Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.
They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṁ pahāya brahmacārī hoti ārācārī virato asaddhammā gāmadhammā.
They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṁ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṁ bhedāya, na amutra vā sutvā imesaṁ akkhātā amūsaṁ bhedāya; iti bhinnānaṁ vā sandhātā,

sahitānaṁ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā hoti.
They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā hoti.
They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī; nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmabhūtagāmasamārambhā paṭivirato hoti.
They refrain from injuring plants and seeds.

Ekabhattiko hoti rattūparato virato vikālabhojanā.
They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti.
They refrain from dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti.
They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.
They refrain from high and luxurious beds.

Jātarūparajatapaṭiggahaṇā paṭivirato hoti.
They refrain from receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato hoti.
raw grains,

Āmakamaṁsapaṭiggahaṇā paṭivirato hoti.
raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato hoti.
women and girls,

Dāsidāsapaṭiggahaṇā paṭivirato hoti.
male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato hoti.
goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.
chickens and pigs,

Hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti.
elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato hoti.
and fields and land.

Dūteyyapahiṇagamanānuyogā paṭivirato hoti.
They refrain from running errands and messages;

Kayavikkayā paṭivirato hoti.
buying and selling;

Tulākūṭakaṁsakūṭamānakūṭā paṭivirato hoti.
falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.
bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evamevaṁ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
Seeing a sight with the eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of sight, and achieving restraint over it.

Sotena saddaṁ sutvā …
Hearing a sound with the ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with the body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
Knowing a thought with the mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it.

So iminā ariyena indriyasaṁvarena samannāgato ajjhattaṁ abyāsekasukhaṁ paṭisaṁvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme

sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato
When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanappatthaṁ abbhokāsaṁ palālapuñjaṁ.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṁ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya …pe…
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives …

sattānaṁ cutūpapātañāṇāya …pe…
knowledge of the death and rebirth of sentient beings …

āsavānaṁ khayañāṇāya cittaṁ abhininnāmeti.
knowledge of the ending of defilements.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

‘Ime āsavā’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati;
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Evaṁ kho, bhikkhave, puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na

paraparitāpanānuyogamanuyutto.
That's how one person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others,

So na attantapo na parantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṁvedī brahmabhūtena attanā viharati.
living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Aṭṭhamaṁ.

199. Taṇhāsutta
199. Craving, the Weaver

Bhagavā etadavoca:
The Buddha said this:

“taṇhaṁ vo, bhikkhave, desessāmi jāliniṁ saritaṁ visaṭaṁ visattikaṁ, yāya ayaṁ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattati.
“Mendicants, I will teach you about craving—the weaver, the migrant, the ubiquitous, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamā ca sā, bhikkhave, taṇhā jālinī saritā visaṭā visattikā, yāya ayaṁ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattati?
“And what is that craving …?

Aṭṭhārasa kho panimāni, bhikkhave, taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.
There are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

Katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya?
What are the eighteen currents of craving that derive from the interior?

Asmīti, bhikkhave, sati itthasmīti hoti, evaṁsmīti hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṁ santi hoti, evaṁ santi hoti, aññathā santi hoti, apihaṁ santi hoti, apihaṁ itthaṁ santi hoti, apihaṁ evaṁ santi hoti, apihaṁ aññathā santi hoti, bhavissanti hoti, itthaṁ bhavissanti hoti, evaṁ bhavissanti hoti, aññathā bhavissanti hoti.
When there is the concept ‘I am’, there are the concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will be’, ‘I will be such’, ‘I will be thus’, ‘I will be otherwise’.

Imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.
These are the eighteen currents of craving that derive from the interior.

Katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya?
What are the eighteen currents of craving that derive from the exterior?

Imināsmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṁsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṁ santi hoti, iminā evaṁ santi hoti, iminā aññathā santi hoti, iminā apihaṁ santi hoti, iminā apihaṁ itthaṁ santi hoti, iminā apihaṁ evaṁ santi hoti, iminā apihaṁ aññathā santi hoti, iminā bhavissanti

hoti, iminā itthaṁ bhavissanti hoti, iminā evaṁ bhavissanti hoti, iminā aññathā bhavissanti hoti.
When there is the concept ‘I am because of this’, there are the concepts ‘I am such because of this’, ‘I am thus because of this’, ‘I am otherwise because of this’; ‘I am fleeting because of this’, ‘I am lasting because of this’; ‘mine because of this’, ‘such is mine because of this’, ‘thus is mine because of this’, ‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.
These are the eighteen currents of craving that derive from the exterior.

Iti aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.
So there are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

Imāni vuccanti, bhikkhave, chattiṁsa taṇhāvicaritāni.
These are called the thirty-six currents of craving.

Iti evarūpāni atītāni chattiṁsa taṇhāvicaritāni, anāgatāni chattiṁsa taṇhāvicaritāni, paccuppannāni chattiṁsa taṇhāvicaritāni.
Each of these pertain to the past, future, and present,

Evaṁ aṭṭhasataṁ taṇhāvicaritaṁ honti.
making one hundred and eight currents of craving.

Ayaṁ kho sā, bhikkhave, taṇhā jālinī saritā visaṭā visattikā, yāya ayaṁ loko uddhasto pariyonaddho tantākulakajāto guṇāguṇṭhikajāto muñjapabbajabhūto apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattatī”ti.

This is that craving—the weaver, the migrant, the ubiquitous, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.”

Navamaṁ.

200. Pemasutta
200. Love and Hate

“Cattārimāni, bhikkhave, pemāni jāyanti.
“Mendicants, these four things are born of love and hate.

Katamāni cattāri?
What four?

1. **Pemā pemaṁ jāyati,**
   Love is born of love,
2. **pemā doso jāyati,**
   hate is born of love,
3. **dosā pemaṁ jāyati,**
   love is born of hate, and
4. **dosā doso jāyati.**
   hate is born of hate.

Kathañca, bhikkhave, pemā pemaṁ jāyati?
And how is love born of love?

Idha, bhikkhave, puggalo puggalassa iṭṭho hoti kanto manāpo.
It’s when someone likes, loves, and cares for a person.

Taṁ pare iṭṭhena kantena manāpena samudācaranti.
Others treat that person with liking, love, and care.

Tassa evaṁ hoti:
They think:

‘yo kho myāyaṁ puggalo iṭṭho kanto manāpo, taṁ pare iṭṭhena kantena manāpena samudācarantī’ti.
‘These others like the person I like.’

So tesu pemaṁ janeti.
And so love for them springs up.

Evaṁ kho, bhikkhave, pemā pemaṁ jāyati.
That’s how love is born of love.

Kathañca, bhikkhave, pemā doso jāyati?
And how is hate born of love?

Idha, bhikkhave, puggalo puggalassa iṭṭho hoti kanto manāpo.
It’s when someone likes, loves, and cares for a person.

Taṁ pare aniṭṭhena akantena amanāpena samudācaranti.
Others treat that person with disliking, loathing, and detestation.

Tassa evaṁ hoti:
They think:

‘yo kho myāyaṁ puggalo iṭṭho kanto manāpo, taṁ pare aniṭṭhena akantena amanāpena samudācarantī’ti.
‘These others dislike the person I like.’

So tesu dosaṁ janeti.
And so hate for them springs up.

Evaṁ kho, bhikkhave, pemā doso jāyati.
That’s how hate is born of love.

Kathañca, bhikkhave, dosā pemaṁ jāyati?
And how is love born of hate?

Idha, bhikkhave, puggalo puggalassa aniṭṭho hoti akanto amanāpo.
It’s when someone dislikes, loathes, and detests a person.

Taṁ pare aniṭṭhena akantena amanāpena samudācaranti.
Others treat that person with disliking, loathing, and detestation.

Tassa evaṁ hoti:
They think:

‘yo kho myāyaṁ puggalo aniṭṭho akanto amanāpo, taṁ pare aniṭṭhena akantena amanāpena samudācarantī’ti.
‘These others dislike the person I dislike.’

So tesu pemaṁ janeti.
And so love for them springs up.

Evaṁ kho, bhikkhave, dosā pemaṁ jāyati.
That’s how love is born of hate.

Kathañca, bhikkhave, dosā doso jāyati?
And how is hate born of hate?

Idha, bhikkhave, puggalo puggalassa aniṭṭho hoti akanto amanāpo.
It’s when someone dislikes, loathes, and detests a person.

Taṁ pare iṭṭhena kantena manāpena samudācaranti.
Others treat that person with liking, love, and care.

Tassa evaṁ hoti:
They think:

‘yo kho myāyaṁ puggalo aniṭṭho akanto amanāpo, taṁ pare iṭṭhena kantena manāpena samudācarantī’ti.
‘These others like the person I dislike.’

So tesu dosaṁ janeti.
And so hate for them springs up.

Evaṁ kho, bhikkhave, dosā doso jāyati.
That’s how hate is born of hate.

Imāni kho, bhikkhave, cattāri pemāni jāyanti.
These are the four things that are born of love and hate.

Yasmiṁ, bhikkhave, samaye bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati,
A time comes when a mendicant … enters and remains in the first absorption.

yampissa pemā pemaṁ jāyati tampissa tasmiṁ samaye na hoti, yopissa pemā doso jāyati sopissa tasmiṁ samaye na hoti, yampissa dosā pemaṁ jāyati tampissa tasmiṁ samaye na hoti, yopissa dosā doso jāyati sopissa tasmiṁ samaye na hoti.
At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

Yasmiṁ, bhikkhave, samaye bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …pe… tatiyaṁ jhānaṁ … pe… catutthaṁ jhānaṁ upasampajja viharati,
A time comes when a mendicant … enters and remains in the second absorption … third absorption … fourth absorption.

yampissa pemā pemaṁ jāyati tampissa tasmiṁ samaye na hoti, yopissa pemā doso jāyati sopissa tasmiṁ samaye na hoti, yampissa dosā pemaṁ jāyati tampissa tasmiṁ samaye na hoti, yopissa dosā doso jāyati sopissa tasmiṁ samaye na hoti.
At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

Yasmiṁ, bhikkhave, samaye bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, yampissa pemā pemaṁ jāyati tampissa pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ, yopissa pemā doso jāyati sopissa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo,
A time comes when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

yampissa dosā pemaṁ jāyati tampissa pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ, yopissa dosā doso jāyati sopissa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
At that time any love born of love, hate born of love, love born of hate, or hate born of hate is given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Ayaṁ vuccati, bhikkhave, bhikkhu neva usseneti na paṭiseneti na dhūpāyati na pajjalati na sampajjhāyati.
This is called a mendicant who doesn't draw close or push back or fume or ignite or burn up.

Kathañca, bhikkhave, bhikkhu usseneti?
And how does a mendicant draw close?

Idha, bhikkhave, bhikkhu rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ;
It's when a mendicant regards form as self, self as having form, form in self, or self in form.

vedanaṁ attato samanupassati, vedanāvantaṁ vā attānaṁ, attani vā vedanaṁ, vedanāya vā attānaṁ;
They regard feeling as self, self as having feeling, feeling in self, or self in feeling.

saññaṁ attato samanupassati, saññāvantaṁ vā attānaṁ, attani vā saññaṁ, saññāya vā attānaṁ;
They regard perception as self, self as having perception, perception in self, or self in perception.

saṅkhāre attato samanupassati, saṅkhāravantaṁ vā attānaṁ, attani vā saṅkhāre, saṅkhāresu vā attānaṁ;
They regard choices as self, self as having choices, choices in self, or self in choices.

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṁ kho, bhikkhave, bhikkhu usseneti.
That's how a mendicant draws close.

Kathañca, bhikkhave, bhikkhu na usseneti?
And how does a mendicant not draw close?

Idha, bhikkhave, bhikkhu na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ, na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ;
It's when a mendicant doesn't regard form as self, self as having form, form in self, or self in form.

na vedanaṁ attato samanupassati, na vedanāvantaṁ vā attānaṁ, na attani vā vedanaṁ, na vedanāya vā attānaṁ;
They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling.

na saññaṁ attato samanupassati, na saññāvantaṁ vā attānaṁ, na attani vā saññaṁ, na saññāya vā attānaṁ;
They don't regard perception as self, self as having perception, perception in self, or self in perception.

na saṅkhāre attato samanupassati, na saṅkhāravantaṁ vā attānaṁ, na attani vā saṅkhāre, na saṅkhāresu vā attānaṁ;
They don't regard choices as self, self as having choices, choices in self, or self in choices.

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ, na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṁ kho, bhikkhave, bhikkhu na usseneti.
That's how a mendicant doesn't draw close.

Kathañca, bhikkhave, bhikkhu paṭiseneti?

And how does a mendicant push back?

Idha, bhikkhave, bhikkhu akkosantaṁ paccakkosati, rosantaṁ paṭirosati, bhaṇḍantaṁ paṭibhaṇḍati.
It's when someone abuses, annoys, or argues with a mendicant, and the mendicant abuses, annoys, or argues back at them.

Evaṁ kho, bhikkhave, bhikkhu paṭiseneti.
That's how a mendicant pushes back.

Kathañca, bhikkhave, bhikkhu na paṭiseneti?
And how does a mendicant not push back?

Idha, bhikkhave, bhikkhu akkosantaṁ na paccakkosati, rosantaṁ na paṭirosati, bhaṇḍantaṁ na paṭibhaṇḍati.
It's when someone abuses, annoys, or argues with a mendicant, and the mendicant doesn't abuse, annoy, or argue back at them.

Evaṁ kho, bhikkhave, bhikkhu na paṭiseneti.
That's how a mendicant doesn't push back.

Kathañca, bhikkhave, bhikkhu dhūpāyati?
And how does a mendicant fume?

Asmīti, bhikkhave, sati itthasmīti hoti, evaṁsmīti hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṁ santi hoti, evaṁ santi hoti, aññathā santi hoti, apihaṁ santi hoti, apihaṁ itthaṁ santi hoti, apihaṁ evaṁ santi hoti, apihaṁ aññathā santi hoti, bhavissanti hoti, itthaṁ bhavissanti hoti, evaṁ bhavissanti hoti, aññathā bhavissanti hoti.
When there is the concept 'I am', there are the concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'.

Evaṁ kho, bhikkhave, bhikkhu dhūpāyati.
That's how a mendicant fumes.

Kathañca, bhikkhave, bhikkhu na dhūpāyati?
And how does a mendicant not fume?

Asmīti, bhikkhave, asati itthasmīti na hoti, evaṁsmīti na hoti, aññathāsmīti na hoti, asasmīti na hoti, satasmīti na hoti, santi na hoti, itthaṁ santi na hoti, evaṁ santi na hoti, aññathā santi na hoti, apihaṁ santi na hoti, apihaṁ itthaṁ santi na hoti, apihaṁ evaṁ santi na hoti, apihaṁ aññathā santi na hoti, bhavissanti na hoti, itthaṁ bhavissanti na hoti, evaṁ bhavissanti na hoti, aññathā bhavissanti na hoti.
When there is no concept ‘I am’, there are no concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will be’, ‘I will be such’, ‘I will be thus’, ‘I will be otherwise’.

Evaṁ kho, bhikkhave, bhikkhu na dhūpāyati.
That’s how a mendicant doesn’t fume.

Kathañca, bhikkhave, bhikkhu pajjalati?
And how is a mendicant ignited?

Iminā asmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṁsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṁ santi hoti, iminā evaṁ santi hoti, iminā aññathā santi hoti, iminā apihaṁ santi hoti, iminā apihaṁ itthaṁ santi hoti, iminā apihaṁ evaṁ santi hoti, iminā apihaṁ aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṁ bhavissanti hoti, iminā evaṁ bhavissanti hoti, iminā aññathā bhavissanti hoti.
When there is the concept ‘I am because of this’, there are the concepts ‘I am such because of this’, ‘I am thus because of this’, ‘I am otherwise because of this’; ‘I am fleeting because of this’, ‘I am lasting because of this’; ‘mine because of this’, ‘such is mine because of this’, ‘thus is mine because of this’, ‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is

also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’.

Evaṁ kho, bhikkhave, bhikkhu pajjalati.
That’s how a mendicant is ignited.

Kathañca, bhikkhave, bhikkhu na pajjalati?
And how is a mendicant not ignited?

Iminā asmīti, bhikkhave, asati iminā itthasmīti na hoti, iminā evaṁsmīti na hoti, iminā aññathāsmīti na hoti, iminā asasmīti na hoti, iminā satasmīti na hoti, iminā santi na hoti, iminā itthaṁ santi na hoti, iminā evaṁ santi na hoti, iminā aññathā santi na hoti, iminā apihaṁ santi na hoti, iminā apihaṁ itthaṁ santi na hoti, iminā apihaṁ evaṁ santi na hoti, iminā apihaṁ aññathā santi na hoti, iminā bhavissanti na hoti, iminā itthaṁ bhavissanti na hoti, iminā evaṁ bhavissanti na hoti, iminā aññathā bhavissanti na hoti.
When there is no concept ‘I am because of this’, there are no concepts ‘I am such because of this’, ‘I am thus because of this’, ‘I am otherwise because of this’; ‘I am fleeting because of this’, ‘I am lasting because of this’; ‘mine because of this’, ‘such is mine because of this’, ‘thus is mine because of this’, ‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’.

Evaṁ kho, bhikkhave, bhikkhu na pajjalati.
That’s how a mendicant is not ignited.

Kathañca, bhikkhave, bhikkhu sampajjhāyati?
And how does a mendicant burn up?

Idha, bhikkhave, bhikkhuno asmimāno pahīno na hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
It's when a mendicant hasn't given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu sampajjhāyati.
That's how a mendicant is burned up.

Kathañca, bhikkhave, bhikkhu na sampajjhāyati?
And how does a mendicant not burn up?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu na sampajjhāyatī"ti.
That's how a mendicant is not burned up."

Dasamaṁ.

Mahāvaggo pañcamo.

Tassuddānaṁ

Sotānugataṁ ṭhānaṁ,
Bhaddiya sāmugiya vappa sāḷhā ca;
Mallika attantāpo,
Taṇhā pemena ca dasā teti.

Catuttho mahāpaṇṇāsako samatto.

201. Sikkhāpadasutta
201. Training Rules

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca.
a good person and a better person.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, asappuriso?
“And what is a bad person?

Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.
It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence.

Ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?

And what is a worse person?

Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti;
It's someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. And they encourage others to do these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti;

attanā ca surāmerayamajjapamādaṭṭhāyī hoti, parañca surāmerayamajjapamādaṭṭhāne samādapeti.

Ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti;
It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. And

they encourage others to avoid these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti;

attanā ca surāmerayamajjapamādaṭṭhānā paṭivirato hoti, parañca surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.

Ayaṁ vuccati, bhikkhave, sappurisena sappurisataro”ti.
This is called a better person.”

Paṭhamaṁ.

202. Assaddhasutta
202. Faithless

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. Taṁ suṇātha … pe….
a good person and a better person.

“Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
It’s someone who is faithless, shameless, imprudent, with little learning, lazy, unmindful, and witless.

Ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

Idha, bhikkhave, ekacco attanā ca assaddho hoti, parañca assaddhiye samādapeti;
It’s someone who is faithless, shameless, imprudent, with little learning, lazy, confused, and witless. And they encourage others in these same qualities.

attanā ca ahiriko hoti, parañca ahirikatāya samādapeti;

attanā ca anottappī hoti, parañca anottappe samādapeti;

attanā ca appassuto hoti, parañca appassute samādapeti;

attanā ca kusīto hoti, parañca kosajje samādapeti;

attanā ca muṭṭhassati hoti, parañca muṭṭhassacce samādapeti;

attanā ca duppañño hoti, parañca duppaññatāya samādapeti.

Ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.
It's someone who is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti;
It's someone who is personally accomplished in faith, conscience, prudence, learning, energy, mindfulness, and wisdom. And they encourage others in these same qualities.

attanā ca hirimā hoti, parañca hirimatāya samādapeti;

attanā ca ottappī hoti, parañca ottappe samādapeti;

attanā ca bahussuto hoti, parañca bāhusacce samādapeti;

attanā ca āraddhavīriyo hoti, parañca vīriyārambhe samādapeti;

attanā ca upaṭṭhitassati hoti, parañca satiupaṭṭhāne samādapeti;

attanā ca paññāsampanno hoti, parañca paññāsampadāya samādapeti.

Ayaṁ vuccati, bhikkhave, sappurisena sappurisataro”ti.
This is called a better person.”

Dutiyaṁ.

203. Sattakammasutta
203. Seven Kinds of Deeds

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. Taṁ suṇātha … pe….
a good person and a better person.

“Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti.
It’s someone who kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical.

Ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti;
It’s someone who kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical. And they encourage others to do these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti;

attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti.

Ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato, hoti, samphappalāpā paṭivirato hoti.
It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical.

Ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti;
It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or

nonsensical. And they encourage others to avoid these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti;

attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti.

Ayaṁ vuccati, bhikkhave, sappurisena sappurisataro”ti.
This is called a better person.”

Tatiyaṁ.

204. Dasakammasutta
204. Ten Kinds of Deeds

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. Taṁ suṇātha … pe….
a good person and a better person.

“Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti …pe… attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti;

It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things.

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti.

Ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti …pe… anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti.
It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view.

Ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti …pe… attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti;
It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things.

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti.

Ayaṁ vuccati, bhikkhave, sappurisena sappurisataro”ti.
This is called a better person.”

Catutthaṁ.

205. Aṭṭhaṅgikasutta
205. Eightfold

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. Taṁ suṇātha … pe….
a good person and a better person.

“Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti, micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti.
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

Idha bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti;
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and

wrong immersion. And they encourage others in these same qualities.

attanā ca micchāsaṅkappo hoti, parañca micchāsaṅkappe samādapeti;

attanā ca micchāvāco hoti, parañca micchāvācāya samādapeti;

attanā ca micchākammanto hoti, parañca micchākammante samādapeti;

attanā ca micchāājīvo hoti, parañca micchāājīve samādapeti;

attanā ca micchāvāyāmo hoti, parañca micchāvāyāme samādapeti;

attanā ca micchāsati hoti, parañca micchāsatiyā samādapeti;

attanā ca micchāsamādhi hoti, parañca micchāsamādhimhi samādapeti.

Ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti;
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And they encourage others in these same qualities.

attanā ca sammāsaṅkappo hoti, parañca sammāsaṅkappe samādapeti;

attanā ca sammāvāco hoti, parañca sammāvācāya samādapeti;

attanā ca sammākammanto hoti, parañca sammākammante samādapeti;

attanā ca sammāājīvo hoti, parañca sammāājīve samādapeti;

attanā ca sammāvāyāmo hoti, parañca sammāvāyāme samādapeti;

attanā ca sammāsati hoti, parañca sammāsatiyā samādapeti;

attanā ca sammāsamādhi hoti, parañca sammāsamādhimhi samādapeti.

Ayaṁ vuccati, bhikkhave, sappurisena sappurisataro"ti.
This is called a better person."

Pañcamaṁ.

206. Dasamaggasutta
206. The Path with Ten Factors

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. Taṁ suṇātha … pe….
a good person and a better person.

“Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāñāṇī hoti, micchāvimutti hoti.
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

Ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

Idha, bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti …pe… attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti;
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness,

wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities.

attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti.

Ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāñāṇī hoti, sammāvimutti hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti …pe… attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti;
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities.

attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti.

Ayaṁ vuccati, bhikkhave, sappurisena sappurisataro"ti.
This is called a better person."

Chaṭṭhaṁ.

207. Paṭhamapāpadhammasutta
207. Bad Character (1st)

“Pāpañca vo, bhikkhave, desessāmi, pāpena pāpatarañca;
“Mendicants, I will teach you who’s bad and who’s worse,

kalyāṇañca, kalyāṇena kalyāṇatarañca. Taṁ suṇātha …pe….
who’s good and who’s better.

Katamo ca, bhikkhave, pāpo?
And who’s bad?

Idha, bhikkhave, ekacco pāṇātipātī hoti …pe… micchādiṭṭhiko hoti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Ayaṁ vuccati, bhikkhave, pāpo.
This is called bad.

Katamo ca, bhikkhave, pāpena pāpataro?
And who’s worse?

Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti …pe… attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things.

Ayaṁ vuccati, bhikkhave, pāpena pāpataro.
This is called worse.

Katamo ca, bhikkhave, kalyāṇo?
And who's good?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko hoti.
It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view.

Ayaṁ vuccati, bhikkhave, kalyāṇo.
This is called good.

"Katamo ca, bhikkhave, kalyāṇena kalyāṇataro?
And who's better?

Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti …pe… attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti.
It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things.

Ayaṁ vuccati, bhikkhave, kalyāṇena kalyāṇataro"ti.
This is called better."

Sattamaṁ.

208. Dutiyapāpadhammasutta
208. Bad Character (2nd)

“Pāpañca vo, bhikkhave, desessāmi, pāpena pāpatarañca;
“Mendicants, I will teach you who’s bad and who’s worse,

kalyāṇañca, kalyāṇena kalyāṇatarañca.
who’s good and who’s better.

Taṁ suṇātha …pe…

“Katamo ca, bhikkhave, pāpo?
And who’s bad?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāñāṇī hoti, micchāvimutti hoti.
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

Ayaṁ vuccati, bhikkhave, pāpo.
This is called bad.

Katamo ca, bhikkhave, pāpena pāpataro?
And who’s worse?

Idha, bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti …pe… attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti;
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness,

wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities.

attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti.

Ayaṁ vuccati, bhikkhave, pāpena pāpataro.
This is called worse.

Katamo ca, bhikkhave, kalyāṇo?
And who's good?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāñāṇī hoti, sammāvimutti hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ayaṁ vuccati, bhikkhave, kalyāṇo.
This is called good.

Katamo ca, bhikkhave, kalyāṇena kalyāṇataro?
And who's better?

Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti …pe… attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti;
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities.

attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti.

Ayaṁ vuccati, bhikkhave, kalyāṇena kalyāṇataro"ti.
This is called better."

Aṭṭhamaṁ.

209. Tatiyapāpadhammasutta
209. Bad Character (3rd)

“Pāpadhammañca vo, bhikkhave, desessāmi, pāpadhammena pāpadhammatarañca;
“Mendicants, I will teach you bad character and worse character,

kalyāṇadhammañca, kalyāṇadhammena kalyāṇadhammatarañca. Taṁ suṇātha …pe….
good character and better character.

“Katamo ca, bhikkhave, pāpadhammo?
And who has bad character?

Idha, bhikkhave, ekacco pāṇātipātī hoti …pe… micchādiṭṭhiko hoti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Ayaṁ vuccati, bhikkhave, pāpadhammo.
This is called bad character.

Katamo ca, bhikkhave, pāpadhammena pāpadhammataro?
And who has worse character?

Idha bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti …pe… attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or

nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things.

Ayaṁ vuccati, bhikkhave, pāpadhammena pāpadhammataro.
This is called worse character.

Katamo ca, bhikkhave, kalyāṇadhammo?
And who has good character?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko hoti.
It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view.

Ayaṁ vuccati, bhikkhave, kalyāṇadhammo.
This is called good character.

Katamo ca, bhikkhave, kalyāṇadhammena kalyāṇadhammataro?
And who has better character?

Idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti …pe… attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti.
It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things.

Ayaṁ vuccati, bhikkhave, kalyāṇadhammena kalyāṇadhammataro"ti.
This is called better character."

Navamaṁ.

210. Catutthapāpadhammasutta
210. Bad Character (4th)

“Pāpadhammañca vo, bhikkhave, desessāmi, pāpadhammena pāpadhammatarañca;
“Mendicants, I will teach you bad character and worse character,

kalyāṇadhammañca, kalyāṇadhammena kalyāṇadhammatarañca. Taṁ suṇātha …pe….
good character and better character.

“Katamo ca, bhikkhave, pāpadhammo?
And who has bad character?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāñāṇī hoti, micchāvimutti hoti.
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

Ayaṁ vuccati, bhikkhave, pāpadhammo.
This is called bad character.

Katamo ca, bhikkhave, pāpadhammena pāpadhammataro?
And who has worse character?

Idha, bhikkhave, ekacco attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti …pe… attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti;
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness,

wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities.

attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti.

Ayaṁ vuccati, bhikkhave, pāpadhammena pāpadhammataro.
This is called worse character.

Katamo ca, bhikkhave, kalyāṇadhammo?
And who has good character?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāñāṇī hoti, sammāvimutti hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ayaṁ vuccati, bhikkhave, kalyāṇadhammo.
This is called good character.

Katamo ca, bhikkhave, kalyāṇadhammena kalyāṇadhammataro?
And who has better character?

Idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti …pe… attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti;
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities.

attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti.

Ayaṁ vuccati, bhikkhave, kalyāṇadhammena kalyāṇadhammataro"ti.
This is called better character."

Dasamaṁ.

Sappurisavaggo paṭhamo.

Tassuddānaṁ

Sikkhāpadañca assaddhaṁ,
Sattakammaṁ atho ca dasakammaṁ;
Aṭṭhaṅgikañca dasamaggaṁ,
Dve pāpadhammā apare dveti.

211. Parisāsutta
211. Assembly

“Cattārome, bhikkhave, parisadūsanā.
“Mendicants, these four corrupt an assembly.

Katame cattāro?
What four?

Bhikkhu, bhikkhave, dussīlo pāpadhammo parisadūsano;
A monk, nun, layman, or laywoman who is unethical, of bad character.

bhikkhunī, bhikkhave, dussīlā pāpadhammā parisadūsanā;

upāsako, bhikkhave, dussīlo pāpadhammo parisadūsano;

upāsikā, bhikkhave, dussīlā pāpadhammā parisadūsanā.

Ime kho, bhikkhave, cattāro parisadūsanā.
These are the four that corrupt an assembly.

Cattārome, bhikkhave, parisasobhanā.
Mendicants, these four beautify an assembly.

Katame cattāro?
What four?

Bhikkhu, bhikkhave, sīlavā kalyāṇadhammo parisasobhano;
A monk, nun, layman, or laywoman who is ethical, of good character.

bhikkhunī, bhikkhave, sīlavatī kalyāṇadhammā parisasobhanā;

upāsako, bhikkhave, sīlavā kalyāṇadhammo parisasobhano;

upāsikā, bhikkhave, sīlavatī kalyāṇadhammā parisasobhanā.

Ime kho, bhikkhave, cattāro parisasobhanā”ti.
These are the four that beautify an assembly.”

Paṭhamaṁ.

212. Diṭṭhisutta
212. View

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Kāyaduccaritena, vacīduccaritena, manoduccaritena, micchādiṭṭhiyā—
Bad conduct by way of body, speech, and mind, and wrong view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Kāyasucaritena, vacīsucaritena, manosucaritena, sammādiṭṭhiyā—
Good conduct by way of body, speech, and mind, and right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Dutiyaṁ.

213. Akataññutāsutta
213. Ungrateful

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Kāyaduccaritena, vacīduccaritena, manoduccaritena, akataññutā akataveditā—
Bad conduct by way of body, speech, and mind, and being ungrateful and thankless.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Kāyasucaritena, vacīsucaritena, manosucaritena, kataññutā kataveditā—
Good conduct by way of body, speech, and mind, and being grateful and thankful.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.

Someone with these four qualities is raised up to heaven.”

Tatiyaṁ.

214. Pāṇātipātīsutta
214. Killing Living Creatures

…pe… Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti …pe… pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti.
“Someone with four qualities is cast down to hell. … They kill living creatures, steal, commit sexual misconduct, and lie. … Someone with four qualities is raised up to heaven. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

Catutthaṁ.

215. Paṭhamamaggasutta
215. Path (1st)

…pe… Micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti …pe… sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti.
“Someone with four qualities is cast down to hell. … wrong view, wrong thought, wrong speech, wrong action. … Someone with four qualities is raised up to heaven. … right view, right thought, right speech, right action. …”

Pañcamaṁ.

216. Dutiyamaggasutta
216. Path (2nd)

…pe… Micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti …pe… sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti.
“Someone with four qualities is cast down to hell. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. Someone with four qualities is raised up to heaven. … right livelihood, right effort, right mindfulness, and right immersion. …”

Chaṭṭhaṁ.

217. Paṭhamavohārapathasutta
217. Kinds of Expression (1st)

…pe… Adiṭṭhe diṭṭhavādī hoti, asute sutavādī hoti, amute mutavādī hoti, aviññāte viññātavādī hoti …pe… adiṭṭhe adiṭṭhavādī hoti, asute asutavādī hoti, amute amutavādī hoti, aviññāte aviññātavādī hoti.
“Someone with four qualities is cast down to hell. … They say they’ve seen, heard, thought, or known something, but they haven’t. … Someone with four qualities is raised up to heaven. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

Sattamaṁ.

218. Dutiyavohārapathasutta
218. Kinds of Expression (2nd)

…pe… Diṭṭhe adiṭṭhavādī hoti, sute asutavādī hoti, mute amutavādī hoti, viññāte aviññātavādī hoti …pe… diṭṭhe diṭṭhavādī hoti, sute sutavādī hoti, mute mutavādī hoti, viññāte viññātavādī hoti.
“Someone with four qualities is cast down to hell. … They say they haven’t seen, heard, thought, or known something, but they have. … Someone with four qualities is raised up to heaven. … They say they’ve seen, heard, thought, or known something, and they have. …”

Aṭṭhamaṁ.

219. Ahirikasutta
219. Imprudence

…pe… Assaddho hoti, dussīlo hoti, ahiriko hoti, anottappī hoti …pe… saddho hoti, sīlavā hoti, hirimā hoti, ottappī hoti.
“Someone with four qualities is cast down to hell. … They’re faithless, unethical, shameless, and imprudent. … Someone with four qualities is raised up to heaven. … They’re faithful, ethical, conscientious, and prudent. …”

Navamaṁ.

220. Dussīlasutta
220. Unethical

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Assaddho hoti, dussīlo hoti, kusīto hoti, duppañño hoti—
They’re faithless, unethical, lazy, and witless.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Saddho hoti, sīlavā hoti, āraddhavīriyo hoti, paññavā hoti—
They’re faithful, ethical, energetic, and wise.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Dasamaṁ.

Parisasobhaṇavaggo dutiyo.

Tassuddānaṁ

Parisā diṭṭhi akataññutā,
Pāṇātipātāpi dve maggā;
Dve vohārapathā vuttā,
Ahirikaṁ duppaññena cāti.

221. Duccaritasutta
221. Verbal Conduct

“Cattārimāni, bhikkhave, vacīduccaritāni.
“Mendicants, there are these four kinds of bad conduct by way of speech.

Katamāni cattāri?
What four?

Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo—
Speech that’s false, divisive, harsh, or nonsensical.

Imāni kho, bhikkhave, cattāri vacīduccaritāni.
These are the four kinds of bad conduct by way of speech.

Cattārimāni, bhikkhave, vacīsucaritāni.
There are these four kinds of good conduct by way of speech.

Katamāni cattāri?
What four?

Saccavācā, apisuṇā vācā, saṇhā vācā, mantavācā—
Speech that’s true, harmonious, gentle, and thoughtful.

Imāni kho, bhikkhave, cattāri vacīsucaritānī”ti.
These are the four kinds of good conduct by way of speech.”

Paṭhamaṁ.

222. Diṭṭhisutta
222. View

“Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ; bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi catūhi?
What four?

Kāyaduccaritena, vacīduccaritena, manoduccaritena, micchādiṭṭhiyā—
Bad conduct by way of body, speech, and mind, and wrong view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ, bahuñca apuññaṁ pasavati.
When a foolish, incompetent bad person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo viññūnaṁ, bahuñca puññaṁ pasavati.
When an astute, competent good person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and

criticized by sensible people, and they make much merit.

Katamehi catūhi?
What four?

Kāyasucaritena, vacīsucaritena, manosucaritena, sammādiṭṭhiyā—
Good conduct by way of body, speech, and mind, and right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo viññūnaṁ; bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

Dutiyaṁ.

223. Akataññutāsutta
223. Ungrateful

“Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi catūhi?
What four?

Kāyaduccaritena, vacīduccaritena, manoduccaritena, akataññutā akataveditā—
Bad conduct by way of body, speech, and mind, and being ungrateful and thankless.

imehi …pe… kāyasucaritena, vacīsucaritena, manosucaritena kataññutākataveditā …pe….
An astute person … makes much merit. … Good conduct by way of body, speech, and mind, and being grateful and thankful. …”

Tatiyaṁ.

224. Pāṇātipātīsutta
224. Killing Living Creatures

…pe… Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti …pe… pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti …pe….
“A foolish person … makes much bad karma. … They kill living creatures, steal, commit sexual misconduct, and lie. … An astute person … makes much merit. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

Catutthaṁ.

225. Paṭhamamaggasutta
225. Path (1st)

…pe… Micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti …pe… sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti …pe….
“A foolish person … makes much bad karma. … wrong view, wrong thought, wrong speech, wrong action. … An astute person … makes much merit. … right view, right thought, right speech, right action. …”

Pañcamaṁ.

226. Dutiyamaggasutta
226. Path (2nd)

…pe… Micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti …pe… sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti …pe….
“A foolish person … makes much bad karma. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. … An astute person … makes much merit. … right livelihood, right effort, right mindfulness, and right immersion. …”

Chaṭṭhaṁ.

227. Paṭhamavohārapathasutta
227. Kinds of Expression (1st)

…pe… Adiṭṭhe diṭṭhavādī hoti, asute sutavādī hoti, amute mutavādī hoti, aviññāte viññātavādī hoti …pe… adiṭṭhe adiṭṭhavādī hoti, asute asutavādī hoti, amute amutavādī hoti, aviññāte aviññātavādī hoti …pe….
“A foolish person … makes much bad karma. … They say they’ve seen, heard, thought, or known something, but they haven’t. … An astute person … makes much merit. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

Sattamaṁ.

228. Dutiyavohārapathasutta
228. Kinds of Expression (2nd)

…pe… Diṭṭhe adiṭṭhavādī hoti, sute asutavādī hoti, mute amutavādī hoti, viññāte aviññātavādī hoti …pe… diṭṭhe diṭṭhavādī hoti, sute sutavādī hoti, mute mutavādī hoti, viññāte viññātavādī hoti …pe….
“A foolish person … makes much bad karma. … They say they haven’t seen, heard, thought, or known something, but they have. … An astute person … makes much merit. … They say they’ve seen, heard, thought, or known something, and they have. …”

Aṭṭhamaṁ.

229. Ahirikasutta
229. Imprudence

…pe… Assaddho hoti, dussīlo hoti, ahiriko hoti, anottappī hoti …pe… saddho hoti, sīlavā hoti, hirimā hoti, ottappī hoti …pe…. “A foolish person … makes much bad karma. … They’re faithless, unethical, shameless, and imprudent. … An astute person … makes much merit. … They’re faithful, ethical, conscientious, and prudent. …”

Navamaṁ.

230. Duppaññasutta
230. Witless

…pe… Assaddho hoti, dussīlo hoti, kusīto hoti, duppañño hoti …pe… saddho hoti, sīlavā hoti, āraddhavīriyo hoti, paññavā hoti —

“A foolish person … makes much bad karma. … They’re faithless, unethical, lazy, and witless. … An astute person … makes much merit. … They’re faithful, ethical, energetic, and wise.

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo viññūnaṁ, bahuñca puññaṁ pasavatī”ti.

When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

Dasamaṁ.

231. Kavisutta
231. Poets

“Cattārome, bhikkhave, kavī.
“Mendicants, there are these four poets.

Katame cattāro?
What four?

Cintākavi, sutakavi, atthakavi, paṭibhānakavi—
A poet who thoughtfully composes their own work, a poet who repeats the oral transmission, a poet who educates, and a poet who improvises.

Ime kho, bhikkhave, cattāro kavī”ti.
These are the four poets.”

Ekādasamaṁ.

Duccaritavaggo tatiyo.

Tassuddānaṁ

Duccaritaṁ diṭṭhi akataññū ca,
Pāṇātipātāpi dve maggā;
Dve vohārapathā vuttā,
Ahirikaṁ duppaññakavinā cāti.

232. Saṅkhittasutta
232. Deeds In Brief

“Cattārimāni, bhikkhave, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?
What four?

1. **Atthi, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ;**
   There are dark deeds with dark results.
2. **atthi, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ;**
   There are bright deeds with bright results.
3. **atthi, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ;**
   There are dark and bright deeds with dark and bright results.
4. **atthi, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.**
   There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, bhikkhave, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”

Paṭhamaṁ.

233. Vitthārasutta
233. Deeds in Detail

“Cattārimāni, bhikkhave, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?
What four?

1. **Atthi, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ;**
   There are dark deeds with dark results;
2. **atthi, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ;**
   bright deeds with bright results;
3. **atthi, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ;**
   dark and bright deeds with dark and bright results; and
4. **atthi, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.**
   neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ?
And what are dark deeds with dark results?

Idha, bhikkhave, ekacco sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti.

It’s when someone makes hurtful choices by way of body, speech, and mind.

So sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhaṁ lokaṁ upapajjati.
Having made these choices, they’re reborn in a hurtful world,

Tamenaṁ sabyābajjhaṁ lokaṁ upapannaṁ samānaṁ sabyābajjhā phassā phusanti.
where hurtful contacts touch them.

So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṁ vedanaṁ vediyati ekantadukkhaṁ, seyyathāpi sattā nerayikā.
Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.

Idaṁ vuccati, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
These are called dark deeds with dark results.

Katamañca, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ?
And what are bright deeds with bright results?

Idha, bhikkhave, ekacco abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti.
It’s when someone makes pleasing choices by way of body, speech, and mind.

So abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā abyābajjhaṁ lokaṁ upapajjati.
Having made these choices, they’re reborn in a pleasing world,

Tamenaṁ abyābajjhaṁ lokaṁ upapannaṁ samānaṁ abyābajjhā phassā phusanti.
where pleasing contacts touch them.

So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṁ vedanaṁ vediyati ekantasukhaṁ, seyyathāpi devā subhakiṇhā.
Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Idaṁ vuccati, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ.
These are called bright deeds with bright results.

Katamañca, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ?
And what are dark and bright deeds with dark and bright results?

Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharoti.
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.

So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṁ upapajjati.
Having made these choices, they are reborn in a world that is both hurtful and pleasing,

Tamenaṁ sabyābajjhampi abyābajjhampi lokaṁ upapannaṁ samānaṁ sabyābajjhāpi abyābajjhāpi phassā phusanti.
where hurtful and pleasing contacts touch them.

So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṁ vediyati vokiṇṇasukhadukkhaṁ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain —like humans, some gods, and some beings in the underworld.

Idaṁ vuccati, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
These are called dark and bright deeds with dark and bright results.

Katamañca, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Tatra, bhikkhave, yamidaṁ kammaṁ kaṇhaṁ kaṇhavipākaṁ tassa pahānāya yā cetanā, yamidaṁ kammaṁ sukkaṁ sukkavipākaṁ tassa pahānāya yā cetanā, yamidaṁ kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ tassa pahānāya yā cetanā—
It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

idaṁ vuccati, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.
These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, bhikkhave, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī"ti.
These are the four kinds of deeds that I declare, having realized them with my own insight."

Dutiyaṁ.

234. Soṇakāyanasutta
234. About Soṇakāyana

Atha kho sikhāmoggallāno brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Sikhāmoggallāna the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sikhāmoggallāno brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, Sikhāmoggallāna sat down to one side, and said to the Buddha:

“Purimāni, bho gotama, divasāni purimatarāni soṇakāyano māṇavo yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ etadavoca:
“Master Gotama, a few days ago the student Soṇakāyana came to me and said:

‘samaṇo gotamo sabbakammānaṁ akiriyaṁ paññapeti, sabbakammānaṁ kho pana akiriyaṁ paññapento ucchedaṁ āha lokassa’—
‘The ascetic Gotama advocates not doing any deeds. So he teaches the annihilation of the world!’

kammasaccāyaṁ, bho, loko kammasamārambhaṭṭhāyī”ti.
The world exists through deeds, and it remains because deeds are undertaken.”

“Dassanampi kho ahaṁ, brāhmaṇa, soṇakāyanassa māṇavassa nābhijānāmi;
“Brahmin, I can’t recall even seeing the student Soṇakāyana,

kuto panevarūpo kathāsallāpo.
so how could we possibly have had such a discussion?

Cattārimāni, brāhmaṇa, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?
What four?

1. **Atthi, brāhmaṇa, kammaṁ kaṇhaṁ kaṇhavipākaṁ;**
   There are dark deeds with dark results;
2. **atthi, brāhmaṇa, kammaṁ sukkaṁ sukkavipākaṁ;**
   bright deeds with bright results;
3. **atthi, brāhmaṇa, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ;**
   dark and bright deeds with dark and bright results; and
4. **atthi, brāhmaṇa, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.**
   neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, brāhmaṇa, kammaṁ kaṇhaṁ kaṇhavipākaṁ?
And what are the dark deeds with dark results?

Idha, brāhmaṇa, ekacco sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti.
It’s when someone makes hurtful choices by way of body, speech, and mind. …

So sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhaṁ lokaṁ upapajjati.

Tamenaṁ sabyābajjhaṁ lokaṁ upapannaṁ samānaṁ sabyābajjhā phassā phusanti.

So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṁ vedanaṁ vediyati ekantadukkhaṁ, seyyathāpi sattā nerayikā.
Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.

Idaṁ vuccati, brāhmaṇa, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
These are called dark deeds with dark results.

Katamañca, brāhmaṇa, kammaṁ sukkaṁ sukkavipākaṁ?
And what are bright deeds with bright results?

Idha, brāhmaṇa, ekacco abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti.
It's when someone makes pleasing choices by way of body, speech, and mind. …

So abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā abyābajjhaṁ lokaṁ upapajjati.

Tamenaṁ abyābajjhaṁ lokaṁ upapannaṁ samānaṁ abyābajjhā phassā phusanti.

So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṁ vedanaṁ vediyati ekantasukhaṁ, seyyathāpi devā subhakiṇhā.
Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Idaṁ vuccati, brāhmaṇa, kammaṁ sukkaṁ sukkavipākaṁ.
These are called bright deeds with bright results.

Katamañca, brāhmaṇa, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ?
And what are dark and bright deeds with dark and bright results?

Idha, brāhmaṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharoti.
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. …

So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṁ upapajjati.

Tamenaṁ sabyābajjhampi abyābajjhampi lokaṁ upapannaṁ samānaṁ sabyābajjhāpi abyābajjhāpi phassā phusanti.

So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṁ vediyati vokiṇṇasukhadukkhaṁ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain —like humans, some gods, and some beings in the underworld.

Idaṁ vuccati, brāhmaṇa, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
These are called dark and bright deeds with dark and bright results.

Katamañca, brāhmaṇa, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Tatra, brāhmaṇa, yamidaṁ kammaṁ kaṇhaṁ kaṇhavipākaṁ tassa pahānāya yā cetanā, yamidaṁ kammaṁ sukkaṁ

sukkavipākaṁ tassa pahānāya yā cetanā, yamidaṁ kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ tassa pahānāya yā cetanā—
It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

idaṁ vuccati, brāhmaṇa, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.
These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, brāhmaṇa, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī"ti.
These are the four kinds of deeds that I declare, having realized them with my own insight."

Tatiyaṁ.

235. Paṭhamasikkhāpadasutta
235. Training Rules (1st)

“Cattārimāni, bhikkhave, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?
What four?

1. **Atthi, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ;**
   There are dark deeds with dark results;
2. **atthi, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ;**
   bright deeds with bright results;
3. **atthi, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ;**
   dark and bright deeds with dark and bright results; and
4. **atthi, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.**
   neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ?
And what are the dark deeds with dark results?

Idha, bhikkhave, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.

It’s when someone kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence.

Idaṁ vuccati, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
These are called dark deeds with dark results.

Katamañca, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ?
And what are bright deeds with bright results?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Idaṁ vuccati, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ.
These are called bright deeds with bright results.

Katamañca, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ?
And what are dark and bright deeds with dark and bright results?

Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

Katamañca, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Tatra, bhikkhave, yamidaṁ kammaṁ kaṇhaṁ kaṇhavipākaṁ … pe… idaṁ vuccati, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.

It’s the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, bhikkhave, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”

Catutthaṁ.

236. Dutiyasikkhāpadasutta
236. Training Rules (2nd)

“Cattārimāni, bhikkhave, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?
What four?

1. **Atthi, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ;**
   There are dark deeds with dark results;
2. **atthi, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ;**
   bright deeds with bright results;
3. **atthi, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ;**
   dark and bright deeds with dark and bright results; and
4. **atthi, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.**
   neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ?
And what are dark deeds with dark results?

Idha, bhikkhave, ekaccena mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahaṁ jīvitā voropito hoti, tathāgatassa duṭṭhena cittena lohitaṁ uppāditaṁ hoti, saṅgho bhinno hoti.

It's when someone murders their mother or father or a perfected one. They maliciously shed the blood of a Realized One. Or they cause a schism in the Saṅgha.

Idaṁ vuccati, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
These are called dark deeds with dark results.

Katamañca, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ?
And what are bright deeds with bright results?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti.
It’s when someone doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view.

Idaṁ vuccati, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ.
These are called bright deeds with bright results.

Katamañca, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ?
And what are dark and bright deeds with dark and bright results?

Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

Katamañca, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Tatra, bhikkhave, yamidaṁ kammaṁ kaṇhaṁ kaṇhavipākaṁ … pe… idaṁ vuccati, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.
It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, bhikkhave, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī"ti.
These are the four kinds of deeds that I declare, having realized them with my own insight."

Pañcamaṁ.

237. Ariyamaggasutta
237. The Noble Path

“Cattārimāni, bhikkhave, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?
What four?

1. **Atthi, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ;**
   There are dark deeds with dark results;
2. **atthi, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ;**
   bright deeds with bright results;
3. **atthi, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ;**
   dark and bright deeds with dark and bright results; and
4. **atthi, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.**
   neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ?
And what are dark deeds with dark results?

Idha, bhikkhave, ekacco sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ.

It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

Katamañca, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ?
And what are bright deeds with bright results?

Idha, bhikkhave, ekacco abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ.
It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

Katamañca, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ?
And what are dark and bright deeds with dark and bright results?

Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

Katamañca, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Sammādiṭṭhi …pe… sammāsamādhi.
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.
These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, bhikkhave, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”

Chaṭṭhaṁ.

238. Bojjhaṅgasutta
238. Awakening Factors

“Cattārimāni, bhikkhave, kammāni …pe… kaṇhaṁ kaṇhavipākaṁ …pe…
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight....

idha, bhikkhave, ekacco sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

Katamañca, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ?
And what are bright deeds with bright results?

Idha, bhikkhave, ekacco abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave, kammaṁ sukkaṁ sukkavipākaṁ.
It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

Katamañca, bhikkhave, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ?
And what are dark and bright deeds with dark and bright results?

Idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti …pe… idaṁ vuccati, bhikkhave,

kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

Katamañca, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

idaṁ vuccati, bhikkhave, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.
These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, bhikkhave, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”

Sattamaṁ.

239. Sāvajjasutta
239. Blameworthy

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena, sāvajjāya diṭṭhiyā—
Blameworthy deeds by way of body, speech, and mind, and blameworthy view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena, anavajjāya diṭṭhiyā—
Blameless deeds by way of body, speech, and mind, and blameless view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.

Someone with these four qualities is raised up to heaven.”

Aṭṭhamaṁ.

240. Abyābajjhasutta
240. Pleasing

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Sabyābajjhena kāyakammena, sabyābajjhena vacīkammena, sabyābajjhena manokammena, sabyābajjhāya diṭṭhiyā—
Hurtful deeds by way of body, speech, and mind, and hurtful view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Abyābajjhena kāyakammena, abyābajjhena vacīkammena, abyābajjhena manokammena, abyābajjhāya diṭṭhiyā—
Pleasing deeds by way of body, speech, and mind, and pleasing view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Navamaṁ.

241. Samaṇasutta
241. Ascetics

“‘Idheva, bhikkhave, paṭhamo samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;
“‘Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇehi aññehī’ti—
Other sects are empty of ascetics.’

evametaṁ, bhikkhave, sammā sīhanādaṁ nadatha.
This, mendicants, is how you should rightly roar your lion’s roar.

Katamo ca, bhikkhave, paṭhamo samaṇo?
And who is the first ascetic?

Idha, bhikkhave, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
It’s a mendicant who—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Ayaṁ, bhikkhave, paṭhamo samaṇo.
This is the first ascetic.

Katamo ca, bhikkhave, dutiyo samaṇo?
And who is the second ascetic?

Idha, bhikkhave, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.

It’s a mendicant who—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

Ayaṁ, bhikkhave, dutiyo samaṇo.
This is the second ascetic.

Katamo ca, bhikkhave, tatiyo samaṇo?
And who is the third ascetic?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It’s a mendicant who—with the ending of the five lower fetters—is reborn spontaneously. They’re extinguished there, and are not liable to return from that world.

Ayaṁ, bhikkhave, tatiyo samaṇo.
This is the third ascetic.

Katamo ca, bhikkhave, catuttho samaṇo?
And who is the fourth ascetic?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It’s a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayaṁ, bhikkhave, catuttho samaṇo.
This is the fourth ascetic.

‘Idheva, bhikkhave, paṭhamo samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;
‘Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇebhi aññehī’ti—
Other sects are empty of ascetics.’

evametaṁ, bhikkhave, sammā sīhanādaṁ nadathā”ti.
This, mendicants, is how you should rightly roar your lion’s roar.”

Dasamaṁ.

242. Sappurisānisaṁsasutta
242. Benefits of a Good Person

“Sappurisaṁ, bhikkhave, nissāya cattāro ānisaṁsā pāṭikaṅkhā.
“Mendicants, you can expect four benefits from relying on a good person.

Katame cattāro?
What four?

Ariyena sīlena vaḍḍhati, ariyena samādhinā vaḍḍhati, ariyāya paññāya vaḍḍhati, ariyāya vimuttiyā vaḍḍhati—
Growth in noble ethics, immersion, wisdom, and freedom.

sappurisaṁ, bhikkhave, nissāya ime cattāro ānisaṁsā pāṭikaṅkhā”ti.
You can expect these four benefits from relying on a good person.”

Ekādasamaṁ.

Kammavaggo catuttho.

Tassuddānaṁ

Saṅkhitta vitthāra soṇakāyana,
Sikkhāpadaṁ ariyamaggo bojjhaṅgaṁ;
Sāvajjañceva abyābajjhaṁ,
Samaṇo ca sappurisānisaṁsoti.

243. Saṅghabhedakasutta
243. Schism in the Saṅgha

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

"api nu taṁ, ānanda, adhikaraṇaṁ vūpasantan"ti?
"Well, Ānanda, has that disciplinary issue been settled yet?"

"Kuto taṁ, bhante, adhikaraṇaṁ vūpasamissati.
"How could it be, sir?

Āyasmato, bhante, anuruddhassa bāhiyo nāma saddhivihāriko kevalakappaṁ saṅghabhedāya ṭhito.
Venerable Anuruddha's pupil Bāhiya remains entirely committed to creating a schism in the Saṅgha.

Tatrāyasmā anuruddho na ekavācikampi bhaṇitabbaṁ maññatī"ti.
But Anuruddha doesn't think to say a single word about it."

"Kadā panānanda, anuruddho saṅghamajjhe adhikaraṇesu voyuñjati.

“But Ānanda, since when has Anuruddha been involved in disciplinary issues in the midst of the Saṅgha?

Nanu, ānanda, yāni kānici adhikaraṇāni uppajjanti, sabbāni tāni tumhe ceva vūpasametha sāriputtamoggallānā ca.
Shouldn’t you, together with Sāriputta and Moggallāna, settle all disciplinary issues that come up?

Cattārome, ānanda, atthavase sampassamāno pāpabhikkhu saṅghabhedena nandati.
A bad monk sees four reasons to relish schism in the Saṅgha.

Katame cattāro?
What four?

Idhānanda, pāpabhikkhu dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto.
Take an unethical monk, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

Tassa evaṁ hoti:
He thinks:

‘sace kho maṁ bhikkhū jānissanti—
‘Suppose the monks know that I’m a bad monk …

dussīlo pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujātoti, samaggā maṁ santā nāsessanti;
If they’re in harmony, they’ll expel me,

vaggā pana maṁ na nāsessantī’ti.
but if they’re divided they won’t.’

Idaṁ, ānanda, paṭhamaṁ atthavasaṁ sampassamāno pāpabhikkhu saṅghabhedena nandati.

A bad monk sees this as the first reason to relish schism in the Saṅgha.

Puna caparaṁ, ānanda, pāpabhikkhu micchādiṭṭhiko hoti, antaggāhikāya diṭṭhiyā samannāgato.
Furthermore, a bad monk has wrong view, he's attached to an extremist view.

Tassa evaṁ hoti:
He thinks:

'sace kho maṁ bhikkhū jānissanti—
'Suppose the monks know that I have wrong view …

micchādiṭṭhiko antaggāhikāya diṭṭhiyā samannāgatoti, samaggā maṁ santā nāsessanti;
If they're in harmony they'll expel me,

vaggā pana maṁ na nāsessantī'ti.
but if they're divided they won't.'

Idaṁ, ānanda, dutiyaṁ atthavasaṁ sampassamāno pāpabhikkhu saṅghabhedena nandati.
A bad monk sees this as the second reason to relish schism in the Saṅgha.

Puna caparaṁ, ānanda, pāpabhikkhu micchāājīvo hoti, micchāājīvena jīvikaṁ kappeti.
Furthermore, a bad monk has wrong livelihood and earns a living by wrong livelihood.

Tassa evaṁ hoti:
He thinks:

'sace kho maṁ bhikkhū jānissanti—
'Suppose the monks know that I have wrong livelihood …

micchāājīvo micchāājīvena jīvikaṁ kappetīti, samaggā maṁ santā nāsessanti;
If they're in harmony they'll expel me,

vaggā pana maṁ na nāsessantī'ti.
but if they're divided they won't.'

Idaṁ, ānanda, tatiyaṁ atthavasaṁ sampassamāno pāpabhikkhu saṅghabhedena nandati.
A bad monk sees this as the third reason to relish schism in the Saṅgha.

Puna caparaṁ, ānanda, pāpabhikkhu lābhakāmo hoti sakkārakāmo anavaññattikāmo.
Furthermore, a bad monk desires material possessions, honor, and admiration.

Tassa evaṁ hoti:
He thinks:

'sace kho maṁ bhikkhū jānissanti—
'Suppose the monks know that I desire material possessions, honor, and admiration.

lābhakāmo sakkārakāmo anavaññattikāmoti, samaggā maṁ santā na sakkarissanti na garuṁ karissanti na mānessanti na pūjessanti;
If they're in harmony they won't honor, respect, revere, or venerate me,

vaggā pana maṁ sakkarissanti garuṁ karissanti mānessanti pūjessantī'ti.
but if they're divided they will.'

Idaṁ, ānanda, catutthaṁ atthavasaṁ sampassamāno pāpabhikkhu saṅghabhedena nandati.
A bad monk sees this as the fourth reason to relish schism in the Saṅgha.

Ime kho, ānanda, cattāro atthavase sampassamāno pāpabhikkhu saṅghabhedena nandatī"ti.
A bad monk sees these four reasons to relish schism in the Saṅgha."

Paṭhamaṁ.

244. Āpattibhayasutta
244. Perils of Offenses

“Cattārimāni, bhikkhave, āpattibhayāni.
“Mendicants, there are these four perils of offenses.

Katamāni cattāri?
What four?

Seyyathāpi, bhikkhave, coraṁ āgucāriṁ gahetvā rañño dasseyyuṁ:
Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṁ te, deva, coro āgucārī.
‘Your Majesty, this is a bandit, a criminal.

Imassa devo daṇḍaṁ paṇetū’ti.
May Your Majesty punish them!’

Tamenaṁ rājā evaṁ vadeyya:
The king would say:

‘gacchatha, bho, imaṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chindathā’ti.
‘Go, my men, and tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.’

Tamenaṁ rañño purisā daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chindeyyuṁ.
The king's men would do as they were told.

Tatraññatarassa thalaṭṭhassa purisassa evamassa:
Then a bystander might think:

'pāpakaṁ vata, bho, ayaṁ puriso kammaṁ akāsi gārayhaṁ sīsacchejjaṁ.
'This man must have done a truly bad and reprehensible deed, a capital offense.

Yatra hi nāma rañño purisā daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chindissanti.

So vatassāhaṁ evarūpaṁ pāpakammaṁ na kareyyaṁ gārayhaṁ sīsacchejjan'ti.
There's no way I'd ever do such a bad and reprehensible deed, a capital offense.'

Evamevaṁ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṁ tibbā bhayasaññā paccupaṭṭhitā hoti pārājikesu dhammesu.
In the same way, take any monk or nun who has set up such an acute perception of peril regarding expulsion offenses.

Tassetaṁ pāṭikaṅkhaṁ—anāpanno vā pārājikaṁ dhammaṁ na āpajjissati, āpanno vā pārājikaṁ dhammaṁ yathādhammaṁ paṭikarissati.
It can be expected that if they haven't committed an expulsion offense they won't, and if they committed one they will deal with it properly.

Seyyathāpi, bhikkhave, puriso kāḷavatthaṁ paridhāya kese pakiritvā musalaṁ khandhe āropetvā mahājanakāyaṁ upasaṅkamitvā evaṁ vadeyya:
Suppose a man was to put on a black cloth, mess up his hair, and put a club on his shoulder. Then he approaches a large crowd and says:

‘ahaṁ, bhante, pāpakammaṁ akāsiṁ gārayhaṁ mosallaṁ, yena me āyasmanto attamanā honti taṁ karomī’ti.
‘Sirs, I’ve done a bad and reprehensible deed, deserving of clubbing. I submit to your pleasure.’

Tatraññatarassa thalaṭṭhassa purisassa evamassa:
Then a bystander might think:

‘pāpakaṁ vata, bho, ayaṁ puriso kammaṁ akāsi gārayhaṁ mosallaṁ.
‘This man must have done a truly bad and reprehensible deed, deserving of clubbing. …

Yatra hi nāma kāḷavatthaṁ paridhāya kese pakiritvā musalaṁ khandhe āropetvā mahājanakāyaṁ upasaṅkamitvā evaṁ vakkhati:

“ahaṁ, bhante, pāpakammaṁ akāsiṁ gārayhaṁ mosallaṁ, yena me āyasmanto attamanā honti taṁ karomī”ti.

So vatassāhaṁ evarūpaṁ pāpakammaṁ na kareyyaṁ gārayhaṁ mosallan’ti.
There’s no way I’d ever do such a bad and reprehensible deed, deserving of clubbing.’

Evamevaṁ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṁ tibbā bhayasaññā paccupaṭṭhitā hoti saṅghādisesesu dhammesu, tassetaṁ pāṭikaṅkhaṁ—anāpanno vā saṅghādisesaṁ dhammaṁ na āpajjissati, āpanno vā saṅghādisesaṁ dhammaṁ yathādhammaṁ paṭikarissati.
In the same way, take any monk or nun who has set up such an acute perception of peril regarding suspension offenses. It can be

expected that if they haven't committed a suspension offense they won't, and if they committed one they will deal with it properly.

Seyyathāpi, bhikkhave, puriso kāḷavatthaṁ paridhāya kese pakiritvā bhasmapuṭaṁ khandhe āropetvā mahājanakāyaṁ upasaṅkamitvā evaṁ vadeyya:
Suppose a man was to put on a black cloth, mess up his hair, and put a sack of ashes on his shoulder. Then he approaches a large crowd and says:

'ahaṁ, bhante, pāpakammaṁ akāsiṁ gārayhaṁ bhasmapuṭaṁ.
'Sirs, I've done a bad and reprehensible deed, deserving of a sack of ashes.

Yena me āyasmanto attamanā honti taṁ karomī'ti.
I submit to your pleasure.'

Tatraññatarassa thalaṭṭhassa purisassa evamassa:
Then a bystander might think:

'pāpakaṁ vata, bho, ayaṁ puriso kammaṁ akāsi gārayhaṁ bhasmapuṭaṁ.
'This man must have done a truly bad and reprehensible deed, deserving of a sack of ashes. …

Yatra hi nāma kāḷavatthaṁ paridhāya kese pakiritvā bhasmapuṭaṁ khandhe āropetvā mahājanakāyaṁ upasaṅkamitvā evaṁ vakkhati:

"ahaṁ, bhante, pāpakammaṁ akāsiṁ gārayhaṁ bhasmapuṭaṁ;

yena me āyasmanto attamanā honti taṁ karomī"ti.

So vatassāhaṁ evarūpaṁ pāpakammaṁ na kareyyaṁ gārayhaṁ bhasmapuṭan'ti.
There's no way I'd ever do such a bad and reprehensible deed, deserving of a sack of ashes.'

Evamevaṁ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṁ tibbā bhayasaññā paccupaṭṭhitā hoti pācittiyesu dhammesu, tassetaṁ pāṭikaṅkhaṁ—anāpanno vā

pācittiyaṁ dhammaṁ na āpajjissati, āpanno vā pācittiyaṁ dhammaṁ yathādhammaṁ paṭikarissati.
In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven't committed a confessable offense they won't, and if they committed one they will deal with it properly.

Seyyathāpi, bhikkhave, puriso kāḷavatthaṁ paridhāya kese pakiritvā mahājanakāyaṁ upasaṅkamitvā evaṁ vadeyya:
Suppose a man was to put on a black cloth and mess up his hair. Then he approaches a large crowd and says:

'ahaṁ, bhante, pāpakammaṁ akāsiṁ gārayhaṁ upavajjaṁ.
'Sirs, I've done a bad and reprehensible deed, deserving of criticism.

Yena me āyasmanto attamanā honti taṁ karomī'ti.
I submit to your pleasure.'

Tatraññatarassa thalaṭṭhassa purisassa evamassa:
Then a bystander might think:

'pāpakaṁ vata, bho, ayaṁ puriso kammaṁ akāsi gārayhaṁ upavajjaṁ.
'This man must have done a truly bad and reprehensible deed, deserving of criticism. …

Yatra hi nāma kāḷavatthaṁ paridhāya kese pakiritvā mahājanakāyaṁ upasaṅkamitvā evaṁ vakkhati:

"ahaṁ, bhante, pāpakammaṁ akāsiṁ gārayhaṁ upavajjaṁ;

yena me āyasmanto attamanā honti taṁ karomī"'ti.

So vatassāhaṁ evarūpaṁ pāpakammaṁ na kareyyaṁ gārayhaṁ upavajjan'ti.
There's no way I'd ever do such a bad and reprehensible deed, deserving of criticism.'

Evamevaṁ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṁ tibbā bhayasaññā paccupaṭṭhitā hoti pāṭidesanīyesu dhammesu, tassetaṁ pāṭikaṅkhaṁ—anāpanno

vā pāṭidesanīyaṁ dhammaṁ na āpajjissati, āpanno vā pāṭidesanīyaṁ dhammaṁ yathādhammaṁ paṭikarissati.
In the same way, take any monk or nun who has set up such an acute perception of peril regarding acknowledgable offenses. It can be expected that if they haven't committed an acknowledgeable offense they won't, and if they committed one they will deal with it properly.

Imāni kho, bhikkhave, cattāri āpattibhayānī"ti.
These are the four perils of offenses."

Dutiyaṁ.

245. Sikkhānisaṁsasutta
245. The Benefits of Training

“Sikkhānisaṁsamidaṁ, bhikkhave, brahmacariyaṁ vussati paññuttaraṁ vimuttisāraṁ satādhipateyyaṁ.
“Mendicants, this spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.

Kathañca, bhikkhave, sikkhānisaṁsaṁ hoti?
And how is training its benefit?

Idha, bhikkhave, mayā sāvakānaṁ ābhisamācārikā sikkhā paññattā appasannānaṁ pasādāya pasannānaṁ bhiyyobhāvāya.
Firstly, I laid down for my disciples the training that deals with supplementary regulations in order to inspire confidence in those without it and to increase confidence in those who have it.

Yathā yathā, bhikkhave, mayā sāvakānaṁ ābhisamācārikā sikkhā paññattā appasannānaṁ pasādāya pasannānaṁ bhiyyobhāvāya tathā tathā so tassā sikkhāya akhaṇḍakārī hoti acchiddakārī asabalakārī akammāsakārī, samādāya sikkhati sikkhāpadesu.
They undertake whatever supplementary regulations I have laid down, keeping them unbroken, impeccable, spotless, and unmarred.

Puna caparaṁ, bhikkhave, mayā sāvakānaṁ ādibrahmacariyikā sikkhā paññattā sabbaso sammā dukkhakkhayāya.
Furthermore, I laid down for my disciples the training that deals with the fundamentals of the spiritual life in order to rightly end suffering

in every way.

Yathā yathā, bhikkhave, mayā sāvakānaṁ ādibrahmacariyikā sikkhā paññattā sabbaso sammā dukkhakkhayāya tathā tathā so tassā sikkhāya akhaṇḍakārī hoti acchiddakārī asabalakārī akammāsakārī, samādāya sikkhati sikkhāpadesu.
They undertake whatever training that deals with the fundamentals of the spiritual life I have laid down, keeping it unbroken, impeccable, spotless, and unmarred.

Evaṁ kho, bhikkhave, sikkhānisaṁsaṁ hoti.
That's how training is its benefit.

Kathañca, bhikkhave, paññuttaraṁ hoti?
And how is wisdom its overseer?

Idha, bhikkhave, mayā sāvakānaṁ dhammā desitā sabbaso sammā dukkhakkhayāya.
I taught the Dhamma to my disciples in order to rightly end suffering in every way.

Yathā yathā, bhikkhave, mayā sāvakānaṁ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā paññāya samavekkhitā honti.
They examine with wisdom any teachings I taught them.

Evaṁ kho, bhikkhave, paññuttaraṁ hoti.
That's how wisdom is its overseer.

Kathañca, bhikkhave, vimuttisāraṁ hoti?
And how is freedom its core?

Idha, bhikkhave, mayā sāvakānaṁ dhammā desitā sabbaso sammā dukkhakkhayāya.
I taught the Dhamma to my disciples in order to rightly end suffering in every way.

Yathā yathā, bhikkhave, mayā sāvakānaṁ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā

vimuttiyā phusitā honti.
They experience through freedom any teachings I taught them.

Evaṁ kho, bhikkhave, vimuttisāraṁ hoti.
That's how freedom is its core.

Kathañca, bhikkhave, satādhipateyyaṁ hoti?
And how is mindfulness its ruler?

'Iti aparipūraṁ vā ābhisamācārikaṁ sikkhaṁ paripūressāmi, paripūraṁ vā ābhisamācārikaṁ sikkhaṁ tattha tattha paññāya anuggahessāmī'ti—ajjhattaṁyeva sati sūpaṭṭhitā hoti.
Mindfulness is well established in oneself: 'In this way I'll fulfill the training dealing with supplementary regulations, or support with wisdom in every situation the training dealing with supplementary regulations I've already fulfilled.'

'Iti aparipūraṁ vā ādibrahmacariyikaṁ sikkhaṁ paripūressāmi, paripūraṁ vā ādibrahmacariyikaṁ sikkhaṁ tattha tattha paññāya anuggahessāmī'ti—ajjhattaṁyeva sati sūpaṭṭhitā hoti.
Mindfulness is well established in oneself: 'In this way I'll fulfill the training dealing with the fundamentals of the spiritual life, or support with wisdom in every situation the training dealing with the fundamentals of the spiritual life I've already fulfilled.'

'Iti asamavekkhitaṁ vā dhammaṁ paññāya samavekkhissāmi, samavekkhitaṁ vā dhammaṁ tattha tattha paññāya anuggahessāmī'ti—ajjhattaṁyeva sati sūpaṭṭhitā hoti.
Mindfulness is well established in oneself: 'In this way I'll examine with wisdom the teaching that I haven't yet examined, or support with wisdom in every situation the teaching I've already examined.'

'Iti aphusitaṁ vā dhammaṁ vimuttiyā phusissāmi, phusitaṁ vā dhammaṁ tattha tattha paññāya anuggahessāmī'ti—ajjhattaṁyeva sati sūpaṭṭhitā hoti.
Mindfulness is well established in oneself: 'In this way I'll experience through freedom the teaching that I haven't yet experienced, or

support with wisdom in every situation the teaching I've already experienced.'

Evaṁ kho, bhikkhave, satādhipateyyaṁ hoti.
That's how mindfulness is its ruler.

'Sikkhānisaṁsamidaṁ, bhikkhave, brahmacariyaṁ vussati paññuttaraṁ vimuttisāraṁ satādhipateyyan'ti,
'This spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.'

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttan"ti.
That's what I said, and this is why I said it."

Tatiyaṁ.

246. Seyyāsutta
246. Lying Postures

“Catasso imā, bhikkhave, seyyā.
“Mendicants, there are these four ways of lying down.

Katamā catasso?
What four?

Petaseyyā, kāmabhogiseyyā, sīhaseyyā, tathāgataseyyā.
The ways a corpse, a pleasure seeker, a lion, and a Realized One lie down.

Katamā ca, bhikkhave, petaseyyā?
And how does a corpse lie down?

Yebhuyyena, bhikkhave, petā uttānā senti;
Corpses usually lie flat on their backs.

ayaṁ vuccati, bhikkhave, petaseyyā.
This is called the way a corpse lies down.

Katamā ca, bhikkhave, kāmabhogiseyyā?
And how does a pleasure seeker lie down?

Yebhuyyena, bhikkhave, kāmabhogī vāmena passena senti;
Pleasure seekers usually lie down on their left side.

ayaṁ vuccati, bhikkhave, kāmabhogiseyyā.
This is called the way a pleasure seeker lies down.

Katamā ca, bhikkhave, sīhaseyyā?
And how does a lion lie down?

Sīho, bhikkhave, migarājā dakkhiṇena passena seyyaṁ kappeti, pāde pādaṁ accādhāya, antarasatthimhi naṅguṭṭhaṁ anupakkhipitvā.
The lion, king of beasts, lies down on the right side, placing one foot on top of the other, with his tail tucked between his thighs.

So paṭibujjhitvā purimaṁ kāyaṁ abbhunnāmetvā pacchimaṁ kāyaṁ anuviloketi.
When he wakes, he lifts his front quarters and checks his hind quarters.

Sace, bhikkhave, sīho migarājā kiñci passati kāyassa vikkhittaṁ vā visaṭaṁ vā, tena, bhikkhave, sīho migarājā anattamano hoti.
If he sees that any part of his body is disordered or displaced, he is displeased.

Sace pana, bhikkhave, sīho migarājā na kiñci passati kāyassa vikkhittaṁ vā visaṭaṁ vā, tena, bhikkhave, sīho migarājā attamano hoti.
But if he sees that no part of his body is disordered or displaced, he is pleased.

Ayaṁ vuccati, bhikkhave, sīhaseyyā.
This is called the way a lion lies down.

Katamā ca, bhikkhave, tathāgataseyyā?
And how does a Realized One lie down?

Idha, bhikkhave, tathāgato vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It's when a Realized One, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

Ayaṁ vuccati, bhikkhave, tathāgataseyyā.
This is called the way a Realized One lies down.

Imā kho, bhikkhave, catasso seyyā”ti.
These are the four ways of lying down.”

Catutthaṁ.

247. Thūpārahasutta
247. Worthy of a Monument

“Cattārome, bhikkhave, thūpārahā.
“Mendicants, these four are worthy of a monument.

Katame cattāro?
What four?

Tathāgato arahaṁ sammāsambuddho thūpāraho, paccekabuddho thūpāraho, tathāgatasāvako thūpāraho, rājā cakkavattī thūpāraho—
A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and a wheel-turning monarch.

Ime kho, bhikkhave, cattāro thūpārahā”ti.
These four are worthy of a monument.”

Pañcamaṁ.

248. Paññāvuddhisutta
248. The Growth of Wisdom

“Cattārome, bhikkhave, dhammā paññāvuddhiyā saṁvattanti.
“Mendicants, these four things lead to the growth of wisdom.

Katame cattāro?
What four?

Sappurisasaṁsevo, saddhammasavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Ime kho, bhikkhave, cattāro dhammā paññāvuddhiyā saṁvattantī”ti.
These four things lead to the growth of wisdom.”

Chaṭṭhaṁ.

249. Bahukārasutta
249. Very Helpful

“Cattārome, bhikkhave, dhammā manussabhūtassa bahukārā honti.
“Mendicants, these four things are very helpful to a human being.

Katame cattāro?
What four?

Sappurisasaṁsevo, saddhammasavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Ime kho, bhikkhave, cattāro dhammā manussabhūtassa bahukārā hontī”ti.
These four things are very helpful to a human being.”

Sattamaṁ.

250. Paṭhamavohārasutta
250. Expressions (1st)

“Cattārome, bhikkhave, anariyavohārā.
“Mendicants, there are these four ignoble expressions.

Katame cattāro?
What four?

Adiṭṭhe diṭṭhavāditā, asute sutavāditā, amute mutavāditā, aviññāte viññātavāditā—
Saying you’ve seen, heard, thought, or known something, but you haven’t.

Ime kho, bhikkhave, cattāro anariyavohārā”ti.
These are the four ignoble expressions.”

Aṭṭhamaṁ.

251. Dutiyavohārasutta
251. Expressions (2nd)

“Cattārome, bhikkhave, ariyavohārā.
“Mendicants, there are these four noble expressions.

Katame cattāro?
What four?

Adiṭṭhe adiṭṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte aviññātavāditā—
Saying you haven’t seen, heard, thought, or known something, and you haven’t.

Ime kho, bhikkhave, cattāro ariyavohārā”ti.
These are the four noble expressions.”

Navamaṁ.

252. Tatiyavohārasutta
252. Expressions (3rd)

“Cattārome, bhikkhave, anariyavohārā.
“Mendicants, there are these four ignoble expressions.

Katame cattāro?
What four?

Diṭṭhe adiṭṭhavāditā, sute asutavāditā, mute amutavāditā, viññāte aviññātavāditā—
Saying you haven’t seen, heard, thought, or known something, and you have.

Ime kho, bhikkhave, cattāro anariyavohārā”ti.
These are the four ignoble expressions.”

Dasamaṁ.

253. Catutthavohārasutta
253. Expressions (4th)

“Cattārome, bhikkhave, ariyavohārā.
“Mendicants, there are these four noble expressions.

Katame cattāro?
What four?

Diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā—
Saying you’ve seen, heard, thought, or known something, and you have.

Ime kho, bhikkhave, cattāro ariyavohārā”ti.
These are the four noble expressions.”

Ekādasamaṁ.

Āpattibhayavaggo pañcamo.

Tassuddānaṁ

Bhedaāpatti sikkhā ca,
seyyā thūpārahena ca;
Paññāvuddhi bahukārā,
vohārā caturo ṭhitāti.

Pañcamo paṇṇāsako samatto.

254. Abhiññāsutta
254. Insight

“Cattārome, bhikkhave, dhammā.
Mendicants, there are these four things.

Katame cattāro?
What four?

Atthi, bhikkhave, dhammā abhiññā pariññeyyā;
There are things that should be completely understood by direct knowledge.

atthi, bhikkhave, dhammā abhiññā pahātabbā;
There are things that should be given up by direct knowledge.

atthi, bhikkhave, dhammā abhiññā bhāvetabbā;
There are things that should be developed by direct knowledge.

atthi, bhikkhave, dhammā abhiññā sacchikātabbā.
There are things that should be realized by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?
And what are the things that should be completely understood by direct knowledge?

Pañcupādānakkhandhā—
The five grasping aggregates.

ime vuccanti, bhikkhave, dhammā abhiññā pariññeyyā.
These are called the things that should be completely understood by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?

And what are the things that should be given up by direct knowledge?

Avijjā ca bhavataṇhā ca—
Ignorance and craving for continued existence.

ime vuccanti, bhikkhave, dhammā abhiññā pahātabbā.
These are called the things that should be given up by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?
And what are the things that should be developed by direct knowledge?

Samatho ca vipassanā ca—
Serenity and discernment.

ime vuccanti, bhikkhave, dhammā abhiññā bhāvetabbā.
These are called the things that should be developed by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?
And what are the things that should be realized by direct knowledge?

Vijjā ca vimutti ca—
Knowledge and freedom.

ime vuccanti, bhikkhave, dhammā abhiññā sacchikātabbā.
These are called the things that should be realized by direct knowledge.

Ime kho, bhikkhave, cattāro dhammā”ti.
These are the four things.”

Paṭhamaṁ.

255. Pariyesanāsutta
255. Searches

“Catasso imā, bhikkhave, anariyapariyesanā.
“Mendicants, there are these four ignoble searches.

Katamā catasso?
What four?

Idha, bhikkhave, ekacco attanā jarādhammo samāno jarādhammaṁyeva pariyesati;
Someone liable to grow old searches only for what grows old.

attanā byādhidhammo samāno byādhidhammaṁyeva pariyesati;
Someone liable to sickness searches only for what gets sick.

attanā maraṇadhammo samāno maraṇadhammaṁyeva pariyesati;
Someone liable to death searches only for what dies.

attanā saṅkilesadhammo samāno saṅkilesadhammaṁyeva pariyesati.
Someone whose nature is defiled searches only for what is defiled.

Imā kho, bhikkhave, catasso anariyapariyesanā.
These are the four ignoble searches.

Catasso imā, bhikkhave, ariyapariyesanā.
There are these four noble searches.

Katamā catasso?
What four?

Idha, bhikkhave, ekacco attanā jarādhammo samāno jarādhamme ādīnavaṁ viditvā ajaraṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati;
Someone who is liable to grow old, knowing the drawback in what grows old, searches for the unaging supreme sanctuary, extinguishment.

attanā byādhidhammo samāno byādhidhamme ādīnavaṁ viditvā abyādhiṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati;
Someone who is liable to get sick, knowing the drawback in what gets sick, searches for the sickness-free supreme sanctuary, extinguishment.

attanā maraṇadhammo samāno maraṇadhamme ādīnavaṁ viditvā amataṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati;
Someone who is liable to die, knowing the drawback in what dies, searches for the deathless supreme sanctuary, extinguishment.

attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṁ viditvā asaṅkiliṭṭhaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati.
Someone whose nature is defiled, knowing the drawback in what is defiled, searches for the undefiled supreme sanctuary, extinguishment.

Imā kho, bhikkhave, catasso ariyapariyesanā”ti.
These are the four noble searches.”

Dutiyaṁ.

256. Saṅgahavatthusutta
256. Ways of Being Inclusive

“Cattārimāni, bhikkhave, saṅgahavatthūni.
“Mendicants, there are these four ways of being inclusive.

Katamāni cattāri?
What four?

Dānaṁ, peyyavajjaṁ, atthacariyā, samānattatā—
Giving, kindly words, taking care, and equality.

Imāni kho, bhikkhave, cattāri saṅgahavatthūnī”ti.
These are the four ways of being inclusive.”

Tatiyaṁ.

257. Mālukyaputtasutta
257. With Māluṅkyaputta

Atha kho āyasmā mālukyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mālukyaputto bhagavantaṁ etadavoca:
Then Venerable Māluṅkyaputta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Ettha idāni, mālukyaputta, kiṁ dahare bhikkhū vakkhāma;
“Well now, Māluṅkyaputta, what are we to say to the young monks,

yatra hi nāma tvaṁ jiṇṇo vuddho mahallako tathāgatassa saṅkhittena ovādaṁ yācasī”ti.
when even an old man like you, elderly and senior, asks the Realized One for brief advice?”

“Desetu me, bhante, bhagavā saṅkhittena dhammaṁ; desetu sugato saṅkhittena dhammaṁ. Appeva nāmāhaṁ bhagavato bhāsitassa atthaṁ ājāneyyaṁ; appeva nāmāhaṁ bhagavato bhāsitassa dāyādo assan”ti.
“Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the

meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

"Cattārome, mālukyaputta, taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati.
"Māluṅkyaputta, there are four things that give rise to craving in a mendicant.

Katame cattāro?
What four?

Cīvarahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.
For the sake of robes,

Piṇḍapātahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.
alms-food,

Senāsanahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.
lodgings,

Itibhavābhavahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.
or rebirth in this or that state.

Ime kho, mālukyaputta, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati.
These are the four things that give rise to craving in a mendicant.

Yato kho, mālukyaputta, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā, ayaṁ vuccati, mālukyaputta, 'bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā'"ti.
That craving is given up by a mendicant, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. Then

they're called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

Atha kho āyasmā mālukyaputto bhagavatā iminā ovādena ovadito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
When Māluṅkyaputta had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā mālukyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

"Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā"ti abbhaññāsi.
He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence."

Aññataro ca panāyasmā mālukyaputto arahataṁ ahosīti.
And Venerable Māluṅkyaputta became one of the perfected.

Catutthaṁ.

258. Kulasutta
258. Families

“Yāni kānici, bhikkhave, kulāni bhogesu mahattaṁ pattāni na ciraṭṭhitikāni bhavanti, sabbāni tāni catūhi ṭhānehi, etesaṁ vā aññatarena.
“Mendicants, when families don’t stay wealthy for long, it’s always for one or more of these four reasons.

Katamehi catūhi?
What four?

Naṭṭhaṁ na gavesanti, jiṇṇaṁ na paṭisaṅkharonti, aparimitapānabhojanā honti, dussīlaṁ itthiṁ vā purisaṁ vā ādhipacce ṭhapenti.
They don’t look for what’s lost; they don’t fix old things; they eat and drink too much; or they put an unethical woman or man in charge.

Yāni kānici, bhikkhave, kulāni bhogesu mahattaṁ pattāni na ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṁ vā aññatarena.
When families don’t stay wealthy for long, it’s always for one or more of these four reasons.

Yāni kānici, bhikkhave, kulāni bhogesu mahattaṁ pattāni ciraṭṭhitikāni bhavanti, sabbāni tāni catūhi ṭhānehi, etesaṁ vā aññatarena.
When families do stay wealthy for long, it’s always for one or more of these four reasons.

Katamehi catūhi?
What four?

Naṭṭhaṁ gavesanti, jiṇṇaṁ paṭisaṅkharonti, parimitapānabhojanā honti, sīlavantaṁ itthiṁ vā purisaṁ vā ādhipacce ṭhapenti.
They look for what's lost; they fix old things; they eat and drink in moderation; and they put an ethical woman or man in charge.

Yāni kānici, bhikkhave, kulāni bhogesu mahattaṁ pattāni ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṁ vā aññatarenā"ti.
When families do stay wealthy for long, it's always for one or more of these four reasons."

Pañcamaṁ.

259. Paṭhamaājānīyasutta
259. A Thoroughbred (1st)

“Catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

Katamehi catūhi?
What four?

Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca ārohapariṇāhasampanno ca.
It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned.

Imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
A fine royal thoroughbred with these four factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with four factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca ārohapariṇāhasampanno ca.
It's when a mendicant is beautiful, strong, fast, and well proportioned.

Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti?
And how is a mendicant beautiful?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṁ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.
That's how a mendicant is beautiful.

Kathañca, bhikkhave, bhikkhu balasampanno hoti?
And how is a mendicant strong?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Evaṁ kho, bhikkhave, bhikkhu balasampanno hoti.
That's how a mendicant is strong.

Kathañca, bhikkhave, bhikkhu javasampanno hoti?
And how is a mendicant fast?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Evaṁ kho, bhikkhave, bhikkhu javasampanno hoti.
That’s how a mendicant is fast.

Kathañca, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti?
And how is a mendicant well proportioned?

Idha, bhikkhave, bhikkhu lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
It’s when a mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick.

Evaṁ kho, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti.
That’s how a mendicant is well proportioned.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these four factors … is the supreme field of merit for the world.”

Chaṭṭhaṁ.

260. Dutiyaājānīyasutta
260. A Thoroughbred (2nd)

“Catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

Katamehi catūhi?
What four?

Idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti, balasampanno ca, javasampanno ca, ārohapariṇāhasampanno ca.
It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned.

Imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
A fine royal thoroughbred with these four factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with four factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti, balasampanno ca, javasampanno ca, ārohapariṇāhasampanno ca.
It's when a mendicant is beautiful, strong, fast, and well proportioned.

Kathañca, bhikkhave, bhikkhu vaṇṇasampanno hoti?
And how is a mendicant beautiful?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṁ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.
That's how a mendicant is beautiful.

Kathañca, bhikkhave, bhikkhu balasampanno hoti?
And how is a mendicant strong?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Evaṁ kho, bhikkhave, bhikkhu balasampanno hoti.
That's how a mendicant is strong.

Kathañca, bhikkhave, bhikkhu javasampanno hoti?
And how is a mendicant fast?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Evaṁ kho, bhikkhave, bhikkhu javasampanno hoti.
That's how a mendicant is fast.

Kathañca, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti?
And how is a mendicant well proportioned?

Idha, bhikkhave, bhikkhu lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
It's when a mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick.

Evaṁ kho, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti.
That's how a mendicant is well proportioned.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these four factors … is the supreme field of merit for the world."

Sattamaṁ.

261. Balasutta
261. Powers

“Cattārimāni, bhikkhave, balāni.
“Mendicants, there are these four powers.

Katamāni cattāri?
What four?

Vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ—
The powers of energy, mindfulness, immersion, and wisdom.

Imāni kho, bhikkhave, cattāri balānī”ti.
These are the four powers.”

Aṭṭhamaṁ.

262. Araññasutta
262. Wilderness

“Catūhi, bhikkhave, dhammehi samannāgato bhikkhu nālaṁ araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
“Mendicants, when a mendicant has four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest.

Katamehi catūhi?
What four?

Kāmavitakkena, byāpādavitakkena, vihiṁsāvitakkena, duppañño hoti jaḷo elamūgo—
They have sensual, malicious, and cruel thoughts; or they’re witless, dull, and stupid.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu nālaṁ araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When a mendicant has these four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest.

Catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When a mendicant has four qualities they’re ready to frequent remote lodgings in the wilderness and the forest.

Katamehi catūhi?
What four?

Nekkhammavitakkena, abyāpādavitakkena, avihiṁsāvitakkena, paññavā hoti ajaḷo anelamūgo—
They have thoughts of renunciation, good will, and harmlessness; and they’re wise, bright, and clever.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṁ araññavanapatthāni pantāni senāsanāni paṭisevitun”ti. When a mendicant has these four qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

Navamaṁ.

263. Kammasutta
263. Deeds

“Catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ, bahuñca apuññaṁ pasavati.
“When a foolish, incompetent bad person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi catūhi?
What four?

Sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena, sāvajjāya diṭṭhiyā—
Blameworthy deeds by way of body, speech, and mind, and blameworthy view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ, bahuñca apuññaṁ pasavati.
When a foolish, incompetent bad person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo viññūnaṁ, bahuñca puññaṁ pasavati.

When an astute, competent good person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.

Katamehi catūhi?
What four?

Anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena, anavajjāya diṭṭhiyā—
Blameless deeds by way of body, speech, and mind, and blameless view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṁ anupahataṁ attānaṁ pariharati, anavajjo ca hoti ananuvajjo viññūnaṁ, bahuñca puññaṁ pasavatī”ti.
When an astute, competent good person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they make much merit.”

Dasamaṁ.

Abhiññāvaggo chaṭṭho.

Tassuddānaṁ

Abhiññā pariyesanā,
saṅgahaṁ mālukyaputto;
Kulaṁ dve ca ājānīyā,
balaṁ araññakammunāti.

264. Pāṇātipātīsutta
264. Killing Living Creatures

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuññho hoti, pāṇātipātassa ca vaṇṇaṁ bhāsati—
They themselves kill living creatures; they encourage others to kill living creatures; they approve of killing living creatures; and they praise killing living creatures.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these four qualities is cast down to hell.

Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with four qualities is raised up to heaven.

Katamehi catūhi?
What four?

Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuññho hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṁ bhāsati—
They don’t themselves kill living creatures; they encourage others to not kill living creatures; they approve of not killing living creatures;

and they praise not killing living creatures.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these four qualities is raised up to heaven.”

Paṭhamaṁ.

265. Adinnādāyīsutta
265. Stealing

“Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with four qualities is cast down to hell.

Katamehi catūhi?
What four?

Attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuñño hoti, adinnādānassa ca vaṇṇaṁ bhāsati—
They themselves steal …

imehi kho …pe….
Someone with four qualities is raised up to heaven. …

Attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuñño hoti, adinnādānā veramaṇiyā ca vaṇṇaṁ bhāsati—imehi kho, bhikkhave …pe….
They don’t themselves steal …

Dutiyaṁ.

266. Micchācārīsutta
266. Misconduct

…pe… Attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuññho hoti, kāmesumicchācārassa ca vaṇṇaṁ bhāsati—imehi kho …pe….
… They themselves commit sexual misconduct …

Attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuññho hoti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṁ bhāsati—imehi kho …pe….
They themselves don’t commit sexual misconduct …

Tatiyaṁ.

267. Musāvādīsutta
267. Lying

…pe… Attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuññho hoti, musāvādassa ca vaṇṇaṁ bhāsati—imehi kho …pe….
… They themselves lie …

Attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuññho hoti, musāvādā veramaṇiyā ca vaṇṇaṁ bhāsati—imehi …pe….
… They themselves don't lie …

Catutthaṁ.

268. Pisuṇavācāsutta
268. Divisive Speech

…pe… Attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuññho hoti, pisuṇāya vācāya ca vaṇṇaṁ bhāsati—imehi …pe….
… They themselves speak divisively …

Attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuññho hoti, pisuṇāya vācāya veramaṇiyā ca vaṇṇaṁ bhāsati—imehi …pe….
… They themselves don’t speak divisively …

Pañcamaṁ.

269. Pharusavācāsutta
269. Harsh Speech

…pe… Attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuññho hoti, pharusāya vācāya ca vaṇṇaṁ bhāsati …pe….
… They themselves speak harshly …

Attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuññho hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṁ bhāsati—imehi kho …pe….
… They themselves don't speak harshly …

Chaṭṭhaṁ.

270. Samphappalāpasutta
270. Talking Nonsense

…pe… Attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuñño hoti, samphappalāpassa ca vaṇṇaṁ bhāsati—imehi …pe….
… They themselves talk nonsense …

Attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṁ bhāsati—imehi kho, bhikkhave …pe….
… They themselves don't talk nonsense …

Sattamaṁ.

271. Abhijjhālusutta
271. Covetousness

…pe… Attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuññho hoti, abhijjhāya ca vaṇṇaṁ bhāsati …pe….
… They themselves are covetous …

Attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuññho hoti, anabhijjhāya ca vaṇṇaṁ bhāsati—imehi kho …pe….
… They themselves are content …

Aṭṭhamaṁ.

272. Byāpannacittasutta
272. Ill Will

…pe… Attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuñño hoti, byāpādassa ca vaṇṇaṁ bhāsati—imehi …pe….
… They themselves have ill will …

Attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuñño hoti, abyāpādassa ca vaṇṇaṁ bhāsati —imehi …pe….
… They themselves have good will …

Navamaṁ.

273. Micchādiṭṭhisutta
273. Wrong View

…pe… Attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuññho hoti, micchādiṭṭhiyā ca vaṇṇaṁ bhāsati—imehi …pe….
… They themselves have wrong view …

Attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuññho hoti, sammādiṭṭhiyā ca vaṇṇaṁ bhāsati—
They themselves have right view; they encourage others to have right view; they approve of right view; and they praise right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ saggeti.
Someone with these four qualities is raised up to heaven.”

Dasamaṁ.

Kammapathavaggo sattamo.

274. Satipaṭṭhānasutta
274. Mindfulness Meditation

“Rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā.
“For insight into greed, four things should be developed.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
Firstly, a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe… citte …pe… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of desire and aversion for the world.

Rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā”ti.
For insight into greed, these four things should be developed.”

Paṭhamaṁ.

275. Sammappadhānasutta
275. Right Efforts

“Rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā.
“For insight into greed, four things should be developed.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
Firstly, a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya …pe… anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya … pe… uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
…so that unskillful qualities that have arisen are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā”ti.
For insight into greed, these four things should be developed.”

Dutiyaṁ.

276. Iddhipādasutta
276. Bases of Psychic Power

“Rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā.
“For insight into greed, four things should be developed.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti;
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhi …pe… cittasamādhi …pe… vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort.

Rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā”ti.
For insight into greed, these four things should be developed.”

Tatiyaṁ.

277–303. Pariññādisutta

277–303. Complete Understanding, Etc.

“Rāgassa, bhikkhave, pariññāya …pe… parikkhayāya … pahānāya … khayāya … vayāya … virāgāya … nirodhāya … cāgāya … paṭinissaggāya cattāro dhammā bhāvetabbā …pe…. “For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, four things should be developed.”

Tiṁsatimaṁ.

304–783. Dosaabhiññādisutta
304–783. Insight into Hate, Etc.

“Dosassa …pe… mohassa … kodhassa … upanāhassa … makkhassa … paḷāsassa … issāya … macchariyassa … māyāya … sāṭheyyassa … thambhassa … sārambhassa … mānassa … atimānassa … madassa … pamādassa abhiññāya … pariññāya … parikkhayāya … pahānāya … khayāya … vayāya … virāgāya … nirodhāya … cāgāya … paṭinissaggāya ime cattāro dhammā bhāvetabbā”ti.
“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … four things should be developed.”

Dasuttarapañcasatimaṁ.

Rāgapeyyālaṁ niṭṭhitaṁ.

Pañcamo paṇṇāsako samatto.

Catukkanipātapāḷi niṭṭhitā.
The Book of the Fours is finished.

Numbered Discourses 5

1. Saṅkhittasutta
1. In Brief

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Pañcimāni, bhikkhave, sekhabalāni.
"Mendicants, there are these five powers of a trainee.

Katamāni pañca?
What five?

Saddhābalaṁ, hirībalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ—
The powers of faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca sekhabalāni.

These are the five powers of a trainee.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

**‘saddhābalena samannāgatā bhavissāma sekhabalena,
hirībalena samannāgatā bhavissāma sekhabalena,
ottappabalena samannāgatā bhavissāma sekhabalena,
vīriyabalena samannāgatā bhavissāma sekhabalena,
paññābalena samannāgatā bhavissāma sekhabalenā’ti.**
‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamaṁ.

2. Vitthatasutta
2. In Detail

“Pañcimāni, bhikkhave, sekhabalāni.
“Mendicants, there are these five powers of a trainee.

Katamāni pañca?
What five?

Saddhābalaṁ, hirībalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ.
The powers of faith, conscience, prudence, energy, and wisdom.

Katamañca, bhikkhave, saddhābalaṁ?
And what is the power of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Idaṁ vuccati, bhikkhave, saddhābalaṁ.
This is called the power of faith.

Katamañca, bhikkhave, hirībalaṁ?
And what is the power of conscience?

Idha, bhikkhave, ariyasāvako hirīmā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

Idaṁ vuccati, bhikkhave, hirībalaṁ.
This is called the power of conscience.

Katamañca, bhikkhave, ottappabalaṁ?
And what is the power of prudence?

Idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

Idaṁ vuccati, bhikkhave, ottappabalaṁ.
This is called the power of prudence.

Katamañca, bhikkhave, vīriyabalaṁ?
And what is the power of energy?

Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Idaṁ vuccati, bhikkhave, vīriyabalaṁ.

This is called the power of energy.

Katamañca, bhikkhave, paññābalaṁ?
And what is the power of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Idaṁ vuccati, bhikkhave, paññābalaṁ.
This is called the power of wisdom.

Imāni kho, bhikkhave, pañca sekhabalāni.
These are the five powers of a trainee.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'saddhābalena samannāgatā bhavissāma sekhabalena, hirībalena … ottappabalena … vīriyabalena … paññābalena samannāgatā bhavissāma sekhabalenā'ti.
'We will have the trainee's powers of faith, conscience, prudence, energy, and wisdom.'

Evañhi kho, bhikkhave, sikkhitabban"ti.
That's how you should train."

Dutiyaṁ.

3. Dukkhasutta
3. Suffering

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṁ viharati savighātaṁ saupāyāsaṁ sapariḷāhaṁ, kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
“Mendicants, when a mendicant has five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti.
It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṁ viharati savighātaṁ saupāyāsaṁ sapariḷāhaṁ, kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
When a mendicant has these five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ, kāyassa ca bhedā paraṁ maraṇā sugati pāṭikaṅkhā.

When a mendicant has five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu saddho hoti, hirīmā hoti, ottappī hoti, āraddhavīriyo hoti, paññavā hoti.
It's when a mendicant is faithful, conscientious, prudent, energetic, and wise.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ, kāyassa ca bhedā paraṁ maraṇā sugati pāṭikaṅkhā"ti.
When a mendicant has these five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth."

Tatiyaṁ.

4. Yathābhatasutta
4. Cast Down

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a mendicant with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti.
It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A mendicant with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A mendicant with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu saddho hoti, hirīmā hoti, ottappī hoti, āraddhavīriyo hoti, paññavā hoti.
It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ sagge”ti.

A mendicant with these five qualities is raised up to heaven.”

Catutthaṁ.

Aṅguttara Nikāya 5
Numbered Discourses 5

1. Sekhabalavagga
1. Powers of a Trainee

5. Sikkhāsutta
5. Disrobing

“Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sikkhaṁ paccakkhāya hīnāyāvattati, tassa diṭṭheva dhamme pañca sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.
“Mendicants, any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on five legitimate grounds in the present life.

Katame pañca?
What five?

Saddhāpi nāma te nāhosi kusalesu dhammesu, hirīpi nāma te nāhosi kusalesu dhammesu, ottappampi nāma te nāhosi kusalesu dhammesu, vīriyampi nāma te nāhosi kusalesu dhammesu, paññāpi nāma te nāhosi kusalesu dhammesu.
‘You had no faith, conscience, prudence, energy, or wisdom regarding skillful qualities.’

Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sikkhaṁ paccakkhāya hīnāyāvattati, tassa diṭṭheva dhamme ime pañca sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.
Any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on these five legitimate grounds in the present life.

Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sahāpi dukkhena sahāpi domanassena assumukho rudamāno paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, tassa diṭṭheva dhamme pañca sahadhammikā pāsaṁsā ṭhānā āgacchanti.

Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on five legitimate grounds in the present life.

Katame pañca?
What five?

Saddhāpi nāma te ahosi kusalesu dhammesu, hirīpi nāma te ahosi kusalesu dhammesu, ottappampi nāma te ahosi kusalesu dhammesu, vīriyampi nāma te ahosi kusalesu dhammesu, paññāpi nāma te ahosi kusalesu dhammesu.
‘You had faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’

Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sahāpi dukkhena sahāpi domanassena assumukho rudamāno paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, tassa diṭṭheva dhamme ime pañca sahadhammikā pāsaṁsā ṭhānā āgacchantī”ti.
Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on these five legitimate grounds in the present life.”

Pañcamaṁ.

6. Samāpattisutta
6. Becoming

“Na tāva, bhikkhave, akusalassa samāpatti hoti yāva saddhā paccupaṭṭhitā hoti kusalesu dhammesu.
“Mendicants, you don’t become unskillful as long as faith is established in skillful qualities.

Yato ca kho, bhikkhave, saddhā antarahitā hoti, assaddhiyaṁ pariyuṭṭhāya tiṭṭhati;
But when faith vanishes and faithlessness takes over,

atha akusalassa samāpatti hoti.
you become unskillful.

Na tāva, bhikkhave, akusalassa samāpatti hoti yāva hirī paccupaṭṭhitā hoti kusalesu dhammesu.
You don’t become unskillful as long as conscience … prudence … energy … wisdom is established in skillful qualities.

Yato ca kho, bhikkhave, hirī antarahitā hoti, ahirikaṁ pariyuṭṭhāya tiṭṭhati;

atha akusalassa samāpatti hoti.

Na tāva, bhikkhave, akusalassa samāpatti hoti yāva ottappaṁ paccupaṭṭhitaṁ hoti kusalesu dhammesu.

Yato ca kho, bhikkhave, ottappaṁ antarahitaṁ hoti, anottappaṁ pariyuṭṭhāya tiṭṭhati;

atha akusalassa samāpatti hoti.

Na tāva, bhikkhave, akusalassa samāpatti hoti yāva vīriyaṁ paccupaṭṭhitaṁ hoti kusalesu dhammesu.

Yato ca kho, bhikkhave, vīriyaṁ antarahitaṁ hoti, kosajjaṁ pariyuṭṭhāya tiṭṭhati;

atha akusalassa samāpatti hoti.

Na tāva, bhikkhave, akusalassa samāpatti hoti yāva paññā paccupaṭṭhitā hoti kusalesu dhammesu.

Yato ca kho, bhikkhave, paññā antarahitā hoti, duppaññā pariyuṭṭhāya tiṭṭhati;
But when wisdom vanishes and witlessness takes over,

atha akusalassa samāpatti hotī”ti.
you become unskillful.”

Chaṭṭhaṁ.

7. Kāmasutta
7. Sensual Pleasures

“Yebhuyyena, bhikkhave, sattā kāmesu laḷitā.
“Mendicants, sentient beings are mostly charmed by sensual pleasures.

Asitabyābhaṅgiṁ, bhikkhave, kulaputto ohāya agārasmā anagāriyaṁ pabbajito hoti, ‘saddhāpabbajito kulaputto’ti alaṁvacanāya.
When a gentleman has abandoned the scythe and flail and gone forth from the lay life to homelessness, they’re qualified to be called ‘a faithful renunciate from a good family’.

Taṁ kissa hetu?
Why is that?

Labbhā, bhikkhave, yobbanena kāmā te ca kho yādisā vā tādisā vā.
Because a youth can get sensual pleasures of this kind or that.

Ye ca, bhikkhave, hīnā kāmā ye ca majjhimā kāmā ye ca paṇītā kāmā, sabbe kāmā ‘kāmā’tveva saṅkhaṁ gacchanti.
Now, all sensual pleasures are just reckoned as ‘sensual pleasures’, regardless of whether they’re inferior, average, or superior.

Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako dhātiyā pamādamanvāya kaṭṭhaṁ vā kaṭhalaṁ vā mukhe āhareyya.
Suppose there was a little baby boy who, because of his nurse’s negligence, puts a stick or stone in his mouth.

Tamenaṁ dhāti sīghaṁ sīghaṁ manasi kareyya;

The nurse would very quickly notice

sīghaṁ sīghaṁ manasi karitvā sīghaṁ sīghaṁ āhareyya.
and try to take it out.

No ce sakkuṇeyya sīghaṁ sīghaṁ āharituṁ, vāmena hatthena sīsaṁ pariggahetvā dakkhiṇena hatthena vaṅkaṅguliṁ karitvā salohitampi āhareyya.
If that didn't work, she'd cradle his head with her left hand, and take it out using a hooked finger of her right hand, even if it drew blood.

Taṁ kissa hetu?
Why is that?

'Atthesā, bhikkhave, kumārassa vihesā;
I admit she'd know, 'This will distress the child,

nesā natthī'ti vadāmi.
there's no denying.'

Karaṇīyañca kho etaṁ, bhikkhave, dhātiyā atthakāmāya hitesiniyā anukampikāya, anukampaṁ upādāya.
Still, it should be done by a nurse who wants what's best for him, out of kindness and compassion.

Yato ca kho, bhikkhave, so kumāro vuddho hoti alaṁpañño, anapekkhā dāni, bhikkhave, dhāti tasmiṁ kumāre hoti:
And when the boy has grown up and has enough sense, his nurse would not worry about him, thinking:

'attagutto dāni kumāro nālaṁ pamādāyā'ti.
'The boy can look after himself. He won't be negligent.'

Evamevaṁ kho, bhikkhave, yāvakīvañca bhikkhuno saddhāya akataṁ hoti kusalesu dhammesu, hiriyā akataṁ hoti kusalesu dhammesu, ottappena akataṁ hoti kusalesu dhammesu, vīriyena akataṁ hoti kusalesu dhammesu, paññāya akataṁ hoti kusalesu dhammesu, anurakkhitabbo tāva me so, bhikkhave, bhikkhu hoti.

In the same way, I still need to look after a mendicant who hasn't finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities.

Yato ca kho, bhikkhave, bhikkhuno saddhāya kataṁ hoti kusalesu dhammesu, hiriyā kataṁ hoti kusalesu dhammesu, ottappena kataṁ hoti kusalesu dhammesu, vīriyena kataṁ hoti kusalesu dhammesu, paññāya kataṁ hoti kusalesu dhammesu, anapekkho dānāhaṁ, bhikkhave, tasmiṁ bhikkhusmiṁ homi:
But when a mendicant has finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities, I need not be concerned, thinking:

'attagutto dāni bhikkhu nālaṁ pamādāyā'"ti.
'They can look after themselves. They won't be negligent.'"

Sattamaṁ.

8. Cavanasutta
8. Failure

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.
“Mendicants, a mendicant with five qualities fails, and doesn’t establish themselves in the true teaching.

Katamehi pañcahi?
What five?

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.
A mendicant who is faithless …

Ahiriko, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.
shameless …

Anottappī, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.
imprudent …

Kusīto, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.
lazy …

Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.
witless fails, and doesn’t establish themselves in the true teaching.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.
A mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti saddhamme.
A mendicant with five qualities doesn't fail, and establishes themselves in the true teaching.

Katamehi pañcahi?
What five?

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.
A mendicant who is faithful …

Hirīmā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.
conscientious …

Ottappī, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.
prudent …

Āraddhavīriyo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.
energetic …

Paññavā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.
wise doesn't fail, and establishes themselves in the true teaching.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti saddhamme"ti.
A mendicant with these five qualities doesn't fail, and establishes themselves in the true teaching."

Aṭṭhamaṁ.

9. Paṭhamaagāravasutta
9. Disrespect (1st)

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.
“Mendicants, a disrespectful and irreverent mendicant with five qualities fails, and doesn’t establish themselves in the true teaching.

Katamehi pañcahi?
What five?

Assaddho, bhikkhave, bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.
A disrespectful and irreverent mendicant who is faithless …

Ahiriko, bhikkhave, bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.
shameless …

Anottappī, bhikkhave, bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.
imprudent …

Kusīto, bhikkhave, bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.
lazy …

Duppañño, bhikkhave, bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.
witless fails, and doesn’t establish themselves in the true teaching.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu agāravo appatisso cavati, nappatiṭṭhāti saddhamme.

A disrespectful and irreverent mendicant with these five qualities fails, and doesn't establish themselves in the true teaching.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme.
A respectful and reverent mendicant with five qualities doesn't fail, and establishes themselves in the true teaching.

Katamehi pañcahi?
What five?

Saddho, bhikkhave, bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme.
A respectful and reverent mendicant who is faithful …

Hirīmā, bhikkhave, bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme.
conscientious …

Ottappī, bhikkhave, bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme.
prudent …

Āraddhavīriyo, bhikkhave, bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme.
energetic …

Paññavā, bhikkhave, bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme.
wise doesn't fail, and establishes themselves in the true teaching.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu sagāravo sappatisso na cavati, patiṭṭhāti saddhamme"ti.
A respectful and reverent mendicant with these five qualities doesn't fail, and establishes themselves in the true teaching."

Navamaṁ.

10. Dutiyaagāravasutta
10. Disrespect (2nd)

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
“Mendicants, a disrespectful and irreverent mendicant with five qualities can’t achieve growth, improvement, or maturity in this teaching and training.

Katamehi pañcahi?
What five?

Assaddho, bhikkhave, bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
A disrespectful and irreverent mendicant who is faithless …

Ahiriko, bhikkhave, bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
shameless …

Anottappī, bhikkhave, bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
imprudent …

Kusīto, bhikkhave, bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
lazy …

Duppañño, bhikkhave, bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
witless can’t achieve growth, improvement, or maturity in this teaching and training.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu agāravo appatisso abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
A disrespectful and irreverent mendicant with these five qualities can't achieve growth, improvement, or maturity in this teaching and training.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu sagāravo sappatisso bhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
A respectful and reverent mendicant with five qualities can achieve growth, improvement, and maturity in this teaching and training.

Katamehi pañcahi?
What five?

Saddho, bhikkhave, bhikkhu sagāravo sappatisso bhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
A respectful and reverent mendicant who is faithful …

Hirīmā, bhikkhave, bhikkhu …pe… ottappī, bhikkhave, bhikkhu …pe… āraddhavīriyo, bhikkhave, bhikkhu …pe… paññavā, bhikkhave, bhikkhu sagāravo sappatisso bhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
conscientious … prudent … energetic … wise can achieve growth, improvement, and maturity in this teaching and training.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu sagāravo sappatisso bhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjitun"ti.
A respectful and reverent mendicant with these five qualities can achieve growth, improvement, and maturity in this teaching and training."

Dasamaṁ.

Sekhabalavaggo paṭhamo.

Tassuddānaṁ

Saṅkhittaṁ vitthataṁ dukkhā,
bhataṁ sikkhāya pañcamaṁ;
Samāpatti ca kāmesu,
cavanā dve agāravāti.

11. Ananussutasutta
11. Not Learned From Anyone Else

“Pubbāhaṁ, bhikkhave, ananussutesu dhammesu abhiññāvosānapāramippatto paṭijānāmi.
“I claim to have attained perfection and consummation of insight regarding principles not learned before from another.

Pañcimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.
The Realized One has five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Katamāni pañca?
What five?

Saddhābalaṁ, hirībalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ—
The powers of faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavattetī”ti.
These are the five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.”

Paṭhamaṁ.

12. Kūṭasutta
12. Peak

“Pañcimāni, bhikkhave, sekhabalāni.
“Mendicants, there are these five powers of a trainee.

Katamāni pañca?
What five?

Saddhābalaṁ, hirībalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ—
The powers of faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca sekhabalāni.
These are the five powers of a trainee.

Imesaṁ kho, bhikkhave, pañcannaṁ sekhabalānaṁ etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghātaniyaṁ, yadidaṁ paññābalaṁ.
Of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

Seyyathāpi, bhikkhave, kūṭāgārassa etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghātaniyaṁ, yadidaṁ kūṭaṁ.
It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

Evamevaṁ kho, bhikkhave, imesaṁ pañcannaṁ sekhabalānaṁ etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghātaniyaṁ, yadidaṁ paññābalaṁ.
In the same way, of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘saddhābalena samannāgatā bhavissāma sekhabalena, hirībalena … ottappabalena … vīriyabalena … paññābalena samannāgatā bhavissāma sekhabalenā’ti.
‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dutiyaṁ.

13. Saṅkhittasutta
13. In Brief

“Pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

Katamāni pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañca balānī”ti.
These are the five powers.”

Tatiyaṁ.

14. Vitthatasutta
14. In Detail

“Pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

Katamāni pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.
The powers of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhābalaṁ?
And what is the power of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Idaṁ vuccati, bhikkhave, saddhābalaṁ.
This is called the power of faith.

Katamañca, bhikkhave, vīriyabalaṁ?
And what is the power of energy?

Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Idaṁ vuccati, bhikkhave, vīriyabalaṁ.
This is called the power of energy.

Katamañca, bhikkhave, satibalaṁ?
And what is the power of mindfulness?

Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Idaṁ vuccati, bhikkhave, satibalaṁ.
This is called the power of mindfulness.

Katamañca, bhikkhave, samādhibalaṁ?
And what is the power of immersion?

Idha, bhikkhave, ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati;
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati;
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati;
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṁ vuccati, bhikkhave, samādhibalaṁ.
This is called the power of immersion.

Katamañca, bhikkhave, paññābalaṁ?
And what is the power of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Idaṁ vuccati, bhikkhave, paññābalaṁ.
This is called the power of wisdom.

Imāni kho, bhikkhave, pañca balānī”ti.
These are the five powers.”

Catutthaṁ.

15. Daṭṭhabbasutta
15. Should Be Seen

“Pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

Katamāni pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.
The powers of faith, energy, mindfulness, immersion, and wisdom.

Kattha ca, bhikkhave, saddhābalaṁ daṭṭhabbaṁ?
And where should the power of faith be seen?

Catūsu sotāpattiyaṅgesu.
In the four factors of stream-entry.

Ettha saddhābalaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, vīriyabalaṁ daṭṭhabbaṁ?
And where should the power of energy be seen?

Catūsu sammappadhānesu.
In the four right efforts.

Ettha vīriyabalaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, satibalaṁ daṭṭhabbaṁ?
And where should the power of mindfulness be seen?

Catūsu satipaṭṭhānesu.

In the four kinds of mindfulness meditation.

Ettha satibalaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, samādhibalaṁ daṭṭhabbaṁ?
And where should the power of immersion be seen?

Catūsu jhānesu.
In the four absorptions.

Ettha samādhibalaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, paññābalaṁ daṭṭhabbaṁ?
And where should the power of wisdom be seen?

Catūsu ariyasaccesu.
In the four noble truths.

Ettha paññābalaṁ daṭṭhabbaṁ.

Imāni kho, bhikkhave, pañca balānī”ti.
These are the five powers.”

Pañcamaṁ.

16. Punakūṭasutta
16. The Peak, Again

“Pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

Katamāni pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañca balāni.
These are the five powers.

Imesaṁ kho, bhikkhave, pañcannaṁ balānaṁ etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghātaniyaṁ, yadidaṁ paññābalaṁ.
Of these five powers, the power of wisdom is the chief. It holds and binds everything together.

Seyyathāpi, bhikkhave, kūṭāgārassa etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghātaniyaṁ, yadidaṁ kūṭaṁ.
It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

Evamevaṁ kho, bhikkhave, imesaṁ pañcannaṁ balānaṁ etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghātaniyaṁ, yadidaṁ paññābalan”ti.
In the same way, of these five powers, the power of wisdom is the chief. It holds and binds everything together.”

Chaṭṭhaṁ.

17. Paṭhamahitasutta
17. One's Own Welfare

"Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu attahitāya paṭipanno hoti, no parahitāya.
"Mendicants, a mendicant with five qualities is practicing for their own welfare, but not that of others.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu attanā sīlasampanno hoti, no paraṁ sīlasampadāya samādapeti;
It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. But they don't encourage others in these qualities.

attanā samādhisampanno hoti, no paraṁ samādhisampadāya samādapeti;

attanā paññāsampanno hoti, no paraṁ paññāsampadāya samādapeti;

attanā vimuttisampanno hoti, no paraṁ vimuttisampadāya samādapeti;

attanā vimuttiñāṇadassanasampanno hoti, no paraṁ vimuttiñāṇadassanasampadāya samādapeti.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato bhikkhu attahitāya paṭipanno hoti, no parahitāyā"ti.
A mendicant with these five qualities is practicing for their own welfare, but not that of others."

Sattamaṁ.

18. Dutiyahitasutta
18. Welfare of Others (2nd)

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu parahitāya paṭipanno hoti, no attahitāya.
“Mendicants, a mendicant with five qualities is practicing for the welfare of others, but not their own.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu attanā na sīlasampanno hoti, paraṁ sīlasampadāya samādapeti;
It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. But they encourage others in these qualities.

attanā na samādhisampanno hoti, paraṁ samādhisampadāya samādapeti;

attanā na paññāsampanno hoti, paraṁ paññāsampadāya samādapeti;

attanā na vimuttisampanno hoti, paraṁ vimuttisampadāya samādapeti;

attanā na vimuttiñāṇadassanasampanno hoti, paraṁ vimuttiñāṇadassanasampadāya samādapeti.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu parahitāya paṭipanno hoti, no attahitāyā”ti.
A mendicant with these five qualities is practicing for the welfare of others, but not their own.”

Aṭṭhamaṁ.

19. Tatiyahitasutta
19. The Welfare of Neither

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu neva attahitāya paṭipanno hoti, no parahitāya.
“Mendicants, a mendicant with five qualities is practicing neither for their own welfare, nor that of others.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu attanā na sīlasampanno hoti, no paraṁ sīlasampadāya samādapeti;
It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. Nor do they encourage others in these qualities.

attanā na samādhisampanno hoti, no paraṁ samādhisampadāya samādapeti;

attanā na paññāsampanno hoti, no paraṁ paññāsampadāya samādapeti;

attanā na vimuttisampanno hoti, no paraṁ vimuttisampadāya samādapeti;

attanā na vimuttiñāṇadassanasampanno hoti, no paraṁ vimuttiñāṇadassanasampadāya samādapeti.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu neva attahitāya paṭipanno hoti, no parahitāyā”ti.
A mendicant with these five qualities is practicing neither for their own welfare, nor that of others.”

Navamaṁ.

20. Catutthahitasutta
20. The Welfare of Both

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu attahitāya ca paṭipanno hoti parahitāya ca.
“Mendicants, a mendicant with five qualities is practicing for both their own welfare and that of others.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti, parañca sīlasampadāya samādapeti;
It’s when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. And they encourage others in these qualities.

attanā ca samādhisampanno hoti, parañca samādhisampadāya samādapeti, attanā ca paññāsampanno hoti, parañca paññāsampadāya samādapeti;

attanā ca vimuttisampanno hoti, parañca vimuttisampadāya samādapeti;

attanā ca vimuttiñāṇadassanasampanno hoti, parañca vimuttiñāṇadassanasampadāya samādapeti.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu attahitāya ca paṭipanno hoti parahitāya cā”ti.
A mendicant with these five qualities is practicing both for their own welfare and that of others.”

Dasamaṁ.

Balavaggo dutiyo.

Tassuddānaṁ

Ananussutakūṭañca,
saṅkhittaṁ vitthatena ca;
Daṭṭhabbañca puna kūṭaṁ,
cattāropi hitena cāti.

Aṅguttara Nikāya 5
Numbered Discourses 5

3. Pañcaṅgikavagga
3. With Five Factors

21. Paṭhamaagāravasutta
21. Disrespect (1st)

“So vata, bhikkhave, bhikkhu agāravo appatisso asabhāgavuttiko ‘sabrahmacārīsu ābhisamācārikaṁ dhammaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s simply impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘Ābhisamācārikaṁ dhammaṁ aparipūretvā sekhaṁ dhammaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee.

‘Sekhaṁ dhammaṁ aparipūretvā sīlāni paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics.

‘Sīlāni aparipūretvā sammādiṭṭhiṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling ethics, it’s impossible to fulfill right view.

‘Sammādiṭṭhiṁ aparipūretvā sammāsamādhiṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling right view, it’s impossible to fulfill right immersion.

So vata, bhikkhave, bhikkhu sagāravo sappatisso sabhāgavuttiko ‘sabrahmacārīsu ābhisamācārikaṁ dhammaṁ paripūressatī’ti ṭhānametaṁ vijjati.

But it is possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘Ābhisamācārikaṁ dhammaṁ paripūretvā sekhaṁ dhammaṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee.

‘Sekhaṁ dhammaṁ paripūretvā sīlāni paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the practice of a trainee, it’s possible to fulfill ethics.

‘Sīlāni paripūretvā sammādiṭṭhiṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled ethics, it’s possible to fulfill right view.

‘Sammādiṭṭhiṁ paripūretvā sammāsamādhiṁ paripūressatī’ti ṭhānametaṁ vijjatī”ti.
Having fulfilled right view, it’s possible to fulfill right immersion.”

Paṭhamaṁ.

22. Dutiyaagāravasutta
22. Disrespect (2nd)

“So vata, bhikkhave, bhikkhu agāravo appatisso asabhāgavuttiko ‘sabrahmacārīsu ābhisamācārikaṁ dhammaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s simply impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘Ābhisamācārikaṁ dhammaṁ aparipūretvā sekhaṁ dhammaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee.

‘Sekhaṁ dhammaṁ aparipūretvā sīlakkhandhaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the practice of a trainee, it’s impossible to fulfill the entire spectrum of ethics.

‘Sīlakkhandhaṁ aparipūretvā samādhikkhandhaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the entire spectrum of ethics, it’s impossible to fulfill the entire spectrum of immersion.

‘Samādhikkhandhaṁ aparipūretvā paññākkhandhaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the entire spectrum of immersion, it’s impossible to fulfill the entire spectrum of wisdom.

So vata, bhikkhave, bhikkhu sagāravo sappatisso sabhāgavuttiko ‘sabrahmacārīsu ābhisamācārikaṁ dhammaṁ

paripūressatī’ti ṭhānametaṁ vijjati.
But it is possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘Ābhisamācārikaṁ dhammaṁ paripūretvā sekhaṁ dhammaṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee.

‘Sekhaṁ dhammaṁ paripūretvā sīlakkhandhaṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the practice of a trainee, it’s possible to fulfill the entire spectrum of ethics.

‘Sīlakkhandhaṁ paripūretvā samādhikkhandhaṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the entire spectrum of ethics, it’s possible to fulfill the entire spectrum of immersion.

‘Samādhikkhandhaṁ paripūretvā paññākkhandhaṁ paripūressatī’ti ṭhānametaṁ vijjatī”ti.
Having fulfilled the entire spectrum of immersion, it’s possible to fulfill the entire spectrum of wisdom.”

Dutiyaṁ.

23. Upakkilesasutta
23. Corruptions

“Pañcime, bhikkhave, jātarūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ jātarūpaṁ na ceva mudu hoti na ca kammaniyaṁ na ca pabhassaraṁ pabhaṅgu ca na ca sammā upeti kammāya.
“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

Katame pañca?
What five?

Ayo, lohaṁ, tipu, sīsaṁ, sajjhaṁ—
Iron, copper, tin, lead, and silver.

ime kho, bhikkhave, pañca jātarūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ jātarūpaṁ na ceva mudu hoti na ca kammaniyaṁ na ca pabhassaraṁ pabhaṅgu ca na ca sammā upeti kammāya.
When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

Yato ca kho, bhikkhave, jātarūpaṁ imehi pañcahi upakkilesehi vimuttaṁ hoti, taṁ hoti jātarūpaṁ mudu ca kammaniyañca pabhassarañca na ca pabhaṅgu sammā upeti kammāya.
But when gold is free of these five corruptions it becomes pliable, workable, and radiant, not brittle, and ready to be worked.

Yassā yassā ca piḷandhanavikatiyā ākaṅkhati—yadi muddikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya—

tañcassa atthaṁ anubhoti.
Then the goldsmith can successfully create any kind of ornament they want, whether a ring, earrings, a necklace, or a golden garland.

Evamevaṁ kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ cittaṁ na ceva mudu hoti na ca kammaniyaṁ na ca pabhassaraṁ pabhaṅgu ca na ca sammā samādhiyati āsavānaṁ khayāya.
In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements.

Katame pañca?
What five?

Kāmacchando, byāpādo, thinamiddhaṁ, uddhaccakukkuccaṁ, vicikicchā—
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, bhikkhave, pañca cittassa upakkilesā yehi upakkilesehi upakkiliṭṭhaṁ cittaṁ na ceva mudu hoti na ca kammaniyaṁ na ca pabhassaraṁ pabhaṅgu ca na ca sammā samādhiyati āsavānaṁ khayāya.
These are the five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not completely immersed in samādhi for the ending of defilements.

Yato ca kho, bhikkhave, cittaṁ imehi pañcahi upakkilesehi vimuttaṁ hoti, taṁ hoti cittaṁ mudu ca kammaniyañca pabhassarañca na ca pabhaṅgu sammā samādhiyati āsavānaṁ khayāya.
But when the mind is free of these five corruptions it's pliable, workable, and radiant. It's not brittle, and is completely immersed in samādhi for the ending of defilements.

Yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti abhiññāsacchikiriyāya tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You become capable of realizing anything that can be realized by insight to which you extend the mind, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ iddhividhaṁ paccanubhaveyyaṁ—ekopi hutvā bahudhā assaṁ, bahudhāpi hutvā eko assaṁ; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gaccheyyaṁ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ kareyyaṁ, seyyathāpi udake; udakepi abhijjamāno gaccheyyaṁ, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kameyyaṁ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimaseyyaṁ parimajjeyyaṁ yāva brahmalokāpi kāyena vasaṁ vatteyyan’ti,
If you wish: ‘May I wield the many kinds of psychic power—multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful, controlling the body as far as the Brahmā realm.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṁ—dibbe ca mānuse ca ye dūre santike cā’ti,
If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajāneyyaṁ—
If you wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind.

sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajāneyyaṁ, vītarāgaṁ vā cittaṁ vītarāgaṁ cittanti pajāneyyaṁ, sadosaṁ vā cittaṁ sadosaṁ cittanti pajāneyyaṁ, vītadosaṁ vā cittaṁ vītadosaṁ cittanti pajāneyyaṁ, samohaṁ vā cittaṁ samohaṁ cittanti pajāneyyaṁ, vītamohaṁ vā cittaṁ vītamohaṁ cittanti pajāneyyaṁ, saṅkhittaṁ vā cittaṁ saṅkhittaṁ cittanti pajāneyyaṁ, vikkhittaṁ vā cittaṁ vikkhittaṁ cittanti pajāneyyaṁ, mahaggataṁ vā cittaṁ mahaggataṁ cittanti pajāneyyaṁ, amahaggataṁ vā cittaṁ amahaggataṁ cittanti pajāneyyaṁ, sauttaraṁ vā cittaṁ sauttaraṁ cittanti pajāneyyaṁ, anuttaraṁ vā cittaṁ anuttaraṁ cittanti pajāneyyaṁ, samāhitaṁ vā cittaṁ samāhitaṁ cittanti pajāneyyaṁ, asamāhitaṁ vā cittaṁ asamāhitaṁ cittanti pajāneyyaṁ, vimuttaṁ vā cittaṁ vimuttaṁ cittanti pajāneyyaṁ, avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajāneyyan’ti,
May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ pubbenivāsaṁ anussareyyaṁ, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe—amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapannoti, iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussareyyan’ti,
If you wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyaṁ—ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā

micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyan'ti,
If you wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: "These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.'

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You're capable of realizing it, in each and every case.

So sace ākaṅkhati: 'āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan'ti,
If you wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with

my own insight due to the ending of defilements.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane”ti.
You’re capable of realizing it, in each and every case.”

Tatiyaṁ.

24. Dussīlasutta
24. Unethical

“Dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti sammāsamādhi;
“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno.
Suppose there was a tree that lacked branches and foliage.

Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi na pāripūriṁ gacchati, pheggupi na pāripūriṁ gacchati, sāropi na pāripūriṁ gacchati;

Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṁ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti sammāsamādhi;
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti sammāsamādhi;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti

nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi pāripūriṁ gacchati, pheggupi pāripūriṁ gacchati, sāropi pāripūriṁ gacchati;
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

evamevaṁ kho, bhikkhave, sīlavato sīlasampannassa upanisasampanno hoti sammāsamādhi;
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanan”ti.

When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Catutthaṁ.

25. Anuggahitasutta
25. Supported

“Pañcahi, bhikkhave, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṁsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṁsā ca.
“Mendicants, when right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

Katamehi pañcahi?
What five?

Idha, bhikkhave, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti.
It’s when right view is supported by ethics, learning, discussion, serenity, and discernment.

Imehi kho, bhikkhave, pañcahi aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṁsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṁsā cā”ti.
When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

Pañcamaṁ.

26. Vimuttāyatanasutta
26. Opportunities for Freedom

“Pañcimāni, bhikkhave, vimuttāyatanāni yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti.
“Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.
Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

Yathā yathā, bhikkhave, tassa bhikkhuno satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati.
Feeling inspired, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedeti.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Idaṁ, bhikkhave, paṭhamaṁ vimuttāyatanaṁ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti. (1)
This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Puna caparaṁ, bhikkhave, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti.
Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it.

Yathā yathā, bhikkhave, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati.
Feeling inspired, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedeti.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Idaṁ, bhikkhave, dutiyaṁ vimuttāyatanaṁ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti. (2)
This is the second opportunity for freedom. …

Puna caparaṁ, bhikkhave, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti.
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it.

Yathā yathā, bhikkhave, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati.
Feeling inspired, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedeti.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Idaṁ, bhikkhave, tatiyaṁ vimuttāyatanaṁ yattha bhikkhuno appamattassa ātāpino …pe… yogakkhemaṁ anupāpuṇāti. (3)
This is the third opportunity for freedom. …

Puna caparaṁ, bhikkhave, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti;
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching.

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

Yathā yathā, bhikkhave, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati.
Feeling inspired, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedeti.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Idaṁ, bhikkhave, catutthaṁ vimuttāyatanaṁ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti. (4)
This is the fourth opportunity for freedom. …

Puna caparaṁ, bhikkhave, bhikkhuno na heva kho satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati;
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching … or think about it.

api ca khvassa aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Yathā yathā, bhikkhave, bhikkhuno aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of

immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati.
Feeling inspired, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedeti.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Idaṁ, bhikkhave, pañcamaṁ vimuttāyatanaṁ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti. (5)
This is the fifth opportunity for freedom. …

Imāni kho, bhikkhave, pañca vimuttāyatanāni yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇātī”ti.
These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.”

Chaṭṭhaṁ.

27. Samādhisutta
27. Immersion

“Samādhiṁ, bhikkhave, bhāvetha appamāṇaṁ nipakā patissatā.
“Mendicants, develop limitless immersion, alert and mindful.

Samādhiṁ, bhikkhave, bhāvayataṁ appamāṇaṁ nipakānaṁ patissatānaṁ pañca ñāṇāni paccattaññeva uppajjanti.
When you develop limitless immersion, alert and mindful, five knowledges arise for you personally.

Katamāni pañca?
What five?

‘Ayaṁ samādhi paccuppannasukho ceva āyatiñca sukhavipāko’ti paccattaññeva ñāṇaṁ uppajjati,
‘This immersion is blissful now, and results in bliss in the future.’ …

‘ayaṁ samādhi ariyo nirāmiso’ti paccattaññeva ñāṇaṁ uppajjati,
‘This immersion is noble and spiritual.’ …

‘ayaṁ samādhi akāpurisasevito’ti paccattaññeva ñāṇaṁ uppajjati,
‘This immersion is not cultivated by sinners.’ …

‘ayaṁ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato, na sasaṅkhāraniggayhavāritagato’ti paccattaññeva ñāṇaṁ uppajjati,

‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’ …

‘sato kho panāhaṁ imaṁ samāpajjāmi sato vuṭṭhahāmī’ti paccattaññeva ñāṇaṁ uppajjati.
‘I mindfully enter into and emerge from this immersion.’ …

Samādhiṁ, bhikkhave, bhāvetha appamāṇaṁ nipakā patissatā.
Develop limitless immersion, alert and mindful.

Samādhiṁ, bhikkhave, bhāvayataṁ appamāṇaṁ nipakānaṁ patissatānaṁ imāni pañca ñāṇāni paccattaññeva uppajjantī”ti.
When you develop limitless immersion, alert and mindful, these five knowledges arise for you personally.”

Sattamaṁ.

28. Pañcaṅgikasutta
28. With Five Factors

“Ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa bhāvanaṁ desessāmi.
“Mendicants, I will teach you how to develop noble right immersion with five factors.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamā ca, bhikkhave, ariyassa pañcaṅgikassa sammāsamādhissa bhāvanā?
“And how do you develop noble right immersion with five factors?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. It has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kaṁsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṁ paripphosakaṁ sanneyya. Sāyaṁ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharinī.
It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

Evamevaṁ kho, bhikkhave, bhikkhu imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati;
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion.

nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
There's no part of the body that's not spread with rapture and bliss born of seclusion.

Ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṁ paṭhamā bhāvanā. (1)
This is the first way to develop noble right immersion with five factors.

Puna caparaṁ, bhikkhave, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati;
They drench, steep, fill, and spread their body with rapture and bliss born of immersion.

nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṁ, na pacchimāya disāya udakassa āyamukhaṁ, na uttarāya disāya udakassa āyamukhaṁ, na dakkhiṇāya disāya udakassa āyamukhaṁ, devo ca kālena kālaṁ sammā dhāraṁ nānuppaveccheyya.
It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṁ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya; nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṁ assa.
But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evamevaṁ kho, bhikkhave, bhikkhu imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati;
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion.

nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
There's no part of the body that's not spread with rapture and bliss born of immersion.

Ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṁ dutiyā bhāvanā. (2)
This is the second way to develop noble right immersion with five factors.

Puna caparaṁ, bhikkhave, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati;
They drench, steep, fill, and spread their body with bliss free of rapture.

nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
There’s no part of the body that’s not spread with bliss free of rapture.

Seyyathāpi, bhikkhave, uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni anto nimuggaposīni.
It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater.

Tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni;
From the tip to the root they’re drenched, steeped, filled, and soaked with cool water.

nāssa kiñci sabbāvataṁ uppalānaṁ vā padumānaṁ vā puṇḍarīkānaṁ vā sītena vārinā apphuṭaṁ assa.

There’s no part of them that’s not spread through with cool water.

Evamevaṁ kho, bhikkhave, bhikkhu imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati;
In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture.

nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
There’s no part of the body that’s not spread with bliss free of rapture.

Ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṁ tatiyā bhāvanā. (3)
This is the third way to develop noble right immersion with five factors.

Puna caparaṁ, bhikkhave, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;
They sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
There’s no part of the body that’s not spread with pure bright mind.

Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṁ pārupitvā nisinno assa;
It’s like someone sitting wrapped from head to foot with white cloth.

nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṁ assa.

There’s no part of the body that’s not spread over with white cloth.

Evamevaṁ kho, bhikkhave, bhikkhu imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;
In the same way, they sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
There’s no part of the body that’s not spread with pure bright mind.

Ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṁ catutthā bhāvanā. (4)
This is the fourth way to develop noble right immersion with five factors.

Puna caparaṁ, bhikkhave, bhikkhuno paccavekkhaṇānimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
Furthermore, the meditation that is a foundation for reviewing is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

Seyyathāpi, bhikkhave, aññova aññaṁ paccavekkheyya, ṭhito vā nisinnaṁ paccavekkheyya, nisinno vā nipannaṁ paccavekkheyya.
It’s like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down.

Evamevaṁ kho, bhikkhave, bhikkhuno paccavekkhaṇānimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
In the same way, the meditation that is a foundation for reviewing is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

Ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṁ pañcamā bhāvanā. (5)

This is the fifth way to develop noble right immersion with five factors.

Evaṁ bhāvite kho, bhikkhave, bhikkhu ariye pañcaṅgike sammāsamādhimhi evaṁ bahulīkate yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
When the noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, udakamaṇiko ādhāre ṭhapito pūro udakassa samatittiko kākapeyyo.
Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

Tamenaṁ balavā puriso yato yato āvajjeyya, āgaccheyya udakan”ti?
If a strong man was to tip it any which way, would water pour out?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho, bhikkhave, bhikkhu evaṁ bhāvite ariye pañcaṅgike sammāsamādhimhi evaṁ bahulīkate yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
“In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, same bhūmibhāge pokkharaṇī caturaṁsā ālibaddhā pūrā udakassa samatittikā kākapeyyā.
Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it.

Tamenaṁ balavā puriso yato yato āliṁ muñceyya, āgaccheyya udakan”ti?
If a strong man was to open the wall on any side, would water pour out?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho, bhikkhave, bhikkhu evaṁ bhāvite ariye pañcaṅgike sammāsamādhimhi evaṁ bahulīkate yassa yassa abhiññāsacchikaraṇīyassa dhammassa …pe… sati sati āyatane.
“In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, subhūmiyaṁ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo.
Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

Tamenaṁ dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṁ gahetvā yenicchakaṁ yadicchakaṁ sāreyyapi paccāsāreyyapi.
Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ bhāvite ariye pañcaṅgike sammāsamādhimhi evaṁ bahulīkate yassa yassa

abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti abhiññāsacchikiriyāya,
In the same way, when noble right immersion with five factors is cultivated in this way,

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ iddhividhaṁ paccanubhaveyyaṁ—ekopi hutvā bahudhā assaṁ …pe… yāva brahmalokāpi kāyena vasaṁ vatteyyan’ti,
If you wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the Brahmā realm.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṁ—dibbe ca mānuse ca ye dūre santike cā’ti,
If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajāneyyaṁ—sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajāneyyaṁ, vītarāgaṁ vā cittaṁ vītarāgaṁ cittanti pajāneyyaṁ, sadosaṁ vā cittaṁ … vītadosaṁ vā cittaṁ … samohaṁ vā cittaṁ … vītamohaṁ vā cittaṁ … saṅkhittaṁ vā cittaṁ … vikkhittaṁ vā cittaṁ … mahaggataṁ vā cittaṁ … amahaggataṁ vā cittaṁ … sauttaraṁ vā cittaṁ … anuttaraṁ vā cittaṁ …

samāhitaṁ vā cittaṁ … asamāhitaṁ vā cittaṁ … vimuttaṁ vā cittaṁ … avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajāneyyan’ti,
If you wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ pubbenivāsaṁ anussareyyaṁ, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussareyyan’ti,
If you wish: ‘May I recollect many kinds of past lives, with features and details.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajāneyyan’ti,
If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn according to their deeds.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
You're capable of realizing it, in each and every case.

So sace ākaṅkhati: 'āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan'ti,
If you wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane"ti.
You're capable of realizing it, in each and every case."

Aṭṭhamaṁ.

29. Caṅkamasutta
29. Walking Meditation

“Pañcime, bhikkhave, caṅkame ānisaṁsā.
“Mendicants, there are five benefits of walking meditation.

Katame pañca?
What five?

Addhānakkhamo hoti, padhānakkhamo hoti, appābādho hoti, asitaṁ pītaṁ khāyitaṁ sāyitaṁ sammā pariṇāmaṁ gacchati, caṅkamādhigato samādhi ciraṭṭhitiko hoti.
You get fit for traveling, fit for striving in meditation, and healthy. What’s eaten, drunk, chewed, and tasted is properly digested. And immersion gained while walking lasts long.

Ime kho, bhikkhave, pañca caṅkame ānisaṁsā”ti.
These are the five benefits of walking meditation.”

Navamaṁ.

30. Nāgitasutta
30. With Nāgita

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena icchānaṅgalaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

Tatra sudaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

Assosuṁ kho icchānaṅgalakā brāhmaṇagahapatikā:
The brahmins and householders of Icchānaṅgala heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṁ anuppatto; icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi, satthā devamanussānaṁ buddho bhagavāti'.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamiṁsu; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhaṁsu uccāsaddamahāsaddā.
Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha's attendant.

Atha kho bhagavā āyasmantaṁ nāgitaṁ āmantesi:

Then the Buddha said to Nāgita,

“ke pana kho, nāgita, uccāsaddamahāsaddā, kevaṭṭā maññe macchavilope”ti?
“Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya bahidvārakoṭṭhake ṭhitā bhagavantaññeva uddissa bhikkhusaṅghañcā”ti.
“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many different foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“Māhaṁ, nāgita, yasena samāgamaṁ, mā ca mayā yaso.
“Nāgita, may I never become famous. May fame not come to me.

Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.
There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

So taṁ mīḷhasukhaṁ middhasukhaṁ lābhasakkārasilokasukhaṁ sādiyeyyā”ti.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“Adhivāsetu dāni, bhante, bhagavā, adhivāsetu sugato;
“Sir, may the Blessed One please relent now! May the Holy One relent!

adhivāsanakālo dāni, bhante, bhagavato.

Now is the time for the Buddha to relent.

Yena yeneva dāni bhagavā gamissati taṁninnāva gamissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.
Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

Seyyathāpi, bhante, thullaphusitake deve vassante yathāninnaṁ udakāni pavattanti;
It's like when it rains heavily and the water flows downhill.

evamevaṁ kho, bhante, yena yeneva dāni bhagavā gamissati, taṁninnāva gamissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.
In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

Taṁ kissa hetu?
Why is that?

Tathā hi, bhante, bhagavato sīlapaññāṇan"ti.
Because of the Buddha's ethics and wisdom."

"Māhaṁ, nāgita, yasena samāgamaṁ, mā ca mayā yaso.
"Nāgita, may I never become famous. May fame not come to me.

Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.
There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

So taṁ mīḷhasukhaṁ middhasukhaṁ lābhasakkārasilokasukhaṁ sādiyeyya.

Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

Asitapītakhāyitasāyitassa kho, nāgita, uccārapassāvo—
What you eat, drink, chew, and taste ends up as excrement and urine.

eso tassa nissando.
This is its outcome.

Piyānaṁ kho, nāgita, vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā—
When loved ones decay and perish, sorrow, lamentation, pain, sadness, and distress arise.

eso tassa nissando.
This is its outcome.

Asubhanimittānuyogaṁ anuyuttassa kho, nāgita, subhanimitte pāṭikulyatā saṇṭhāti—
When you pursue meditation on the feature of ugliness, revulsion at the feature of beauty becomes stabilized.

eso tassa nissando.
This is its outcome.

Chasu kho, nāgita, phassāyatanesu aniccānupassino viharato phasse pāṭikulyatā saṇṭhāti—
When you meditate observing impermanence in the six fields of contact, revulsion at contact becomes stabilized.

eso tassa nissando.
This is its outcome.

Pañcasu kho, nāgita, upādānakkhandhesu udayabbayānupassino viharato upādāne pāṭikulyatā saṇṭhāti—

When you meditate observing rise and fall in the five grasping aggregates, revulsion at grasping becomes stabilized.

eso tassa nissando”ti.
This is its outcome.”

Dasamaṁ.

Pañcaṅgikavaggo tatiyo.

Tassuddānaṁ

Dve agāravupakkilesā,
Dussīlānuggahitena ca;
Vimuttisamādhipañcaṅgikā,
Caṅkamaṁ nāgitena cāti.

31. Sumanasutta
31. With Sumanā

Ekaṁ samayaṁ …pe… anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sumanā rājakumārī pañcahi rathasatehi pañcahi rājakumārisatehi parivutā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho sumanā rājakumārī bhagavantaṁ etadavoca:
Then Princess Sumanā, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

"Idhassu, bhante, bhagavato dve sāvakā samasaddhā samasīlā samapaññā—
"Sir, suppose there were two disciples equal in faith, ethics, and wisdom.

eko dāyako, eko adāyako.
One is a giver, one is not.

Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyuṁ.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Devabhūtānaṁ pana nesaṁ, bhante, siyā viseso, siyā nānākaraṇan"ti?

When they have become gods, would there be any distinction or difference between them?”

“Siyā, sumane”ti bhagavā avoca:
“There would be, Sumanā,” said the Buddha.

“yo so, sumane, dāyako so amuṁ adāyakaṁ devabhūto samāno pañcahi ṭhānehi adhiganḥāti—
“As a god, the one who was a giver would surpass the other in five respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena.
divine lifespan, beauty, happiness, fame, and sovereignty.

Yo so, sumane, dāyako so amuṁ adāyakaṁ devabhūto samāno imehi pañcahi ṭhānehi adhiganḥāti”.
As a god, the one who was a giver would surpass the other in these five respects.”

“Sace pana te, bhante, tato cutā itthattaṁ āgacchanti, manussabhūtānaṁ pana nesaṁ, bhante, siyā viseso, siyā nānākaraṇan”ti?
“But sir, if they pass away from there and come back to this state of existence as human beings, would there still be any distinction or difference between them?”

“Siyā, sumane”ti bhagavā avoca:
“There would be, Sumanā,” said the Buddha.

“yo so, sumane, dāyako so amuṁ adāyakaṁ manussabhūto samāno pañcahi ṭhānehi adhiganḥāti—
“As a human being, the one who was a giver would surpass the other in five respects:

mānusakena āyunā, mānusakena vaṇṇena, mānusakena sukhena, mānusakena yasena, mānusakena ādhipateyyena.
human lifespan, beauty, happiness, fame, and sovereignty.

Yo so, sumane, dāyako so amuṁ adāyakaṁ manussabhūto samāno imehi pañcahi ṭhānehi adhigaṇhāti”.
As a human being, the one who was a giver would surpass the other in these five respects.”

“Sace pana te, bhante, ubho agārasmā anagāriyaṁ pabbajanti, pabbajitānaṁ pana nesaṁ, bhante, siyā viseso, siyā nānākaraṇan”ti?
“But sir, if they both go forth from the lay life to homelessness, would there still be any distinction or difference between them?”

“Siyā, sumane”ti bhagavā avoca:
“There would be, Sumanā,” said the Buddha.

“yo so, sumane, dāyako so amuṁ adāyakaṁ pabbajito samāno pañcahi ṭhānehi adhigaṇhāti—
“As a renunciate, the one who was a giver would surpass the other in five respects.

yācitova bahulaṁ cīvaraṁ paribhuñjati appaṁ ayācito, yācitova bahulaṁ piṇḍapātaṁ paribhuñjati appaṁ ayācito, yācitova bahulaṁ senāsanaṁ paribhuñjati appaṁ ayācito, yācitova bahulaṁ gilānapaccayabhesajjaparikkhāraṁ paribhuñjati appaṁ ayācito.
They’d usually use only what they’ve been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

Yehi kho pana sabrahmacārīhi saddhiṁ viharati tyassa manāpeneva bahulaṁ kāyakammena samudācaranti appaṁ amanāpena, manāpeneva bahulaṁ vacīkammena samudācaranti appaṁ amanāpena, manāpeneva bahulaṁ manokammena samudācaranti appaṁ amanāpena,

manāpaṁyeva bahulaṁ upahāraṁ upaharanti appaṁ amanāpaṁ.
When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, rarely disagreeably.

Yo so, sumane, dāyako so amuṁ adāyakaṁ pabbajito samāno imehi pañcahi ṭhānehi adhiganḥātī”ti.
As a renunciate, the one who was a giver would surpass the other in these five respects.”

“Sace pana te, bhante, ubho arahattaṁ pāpuṇanti, arahattappattānaṁ pana nesaṁ, bhante, siyā viseso, siyā nānākaraṇan”ti?
“But sir, if they both attain perfection, as perfected ones would there still be any distinction or difference between them?”

“Ettha kho panesāhaṁ, sumane, na kiñci nānākaraṇaṁ vadāmi, yadidaṁ vimuttiyā vimuttin”ti.
“In that case, I say there is no difference between the freedom of one and the freedom of the other.”

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Yāvañcidaṁ, bhante, alameva dānāni dātuṁ alaṁ puññāni kātuṁ;
Just this much is quite enough to justify giving gifts and making merit.

yatra hi nāma devabhūtassāpi upakārāni puññāni, manussabhūtassāpi upakārāni puññāni, pabbajitassāpi upakārāni puññānī”ti.
For merit is helpful for those who have become gods, human beings, and renunciates.”

“Evametaṁ, sumane.

“That’s so true, Sumanā.

Alañhi, sumane, dānāni dātuṁ alaṁ puññāni kātuṁ.
It’s quite enough to justify giving gifts and making merit.

Devabhūtassāpi upakārāni puññāni, manussabhūtassāpi upakārāni puññāni, pabbajitassāpi upakārāni puññānī”ti.
For merit is helpful for those who have become gods, human beings, and renunciates.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Yathāpi cando vimalo,
“The moon so immaculate,

gacchaṁ ākāsadhātuyā;
journeying across the dimension of space;

Sabbe tārāgaṇe loke,
outshines with its radiance

ābhāya atirocati.
all the world’s stars.

Tatheva sīlasampanno,
So too, a faithful individual,

saddho purisapuggalo;
perfect in ethics,

Sabbe maccharino loke,
outshines with their generosity

cāgena atirocati.
all the world’s stingy people.

Yathāpi megho thanayaṁ,
The thundering rain cloud,

vijjumālī satakkaku;
its hundred peaks wreathed in lightning,

Thalaṁ ninnañca pūreti,
pours down over the rich earth,

abhivassaṁ vasundharaṁ.
soaking the plains and lowlands.

Evaṁ dassanasampanno,
Even so, an astute person accomplished in vision,

sammāsambuddhasāvako;
a disciple of the fully awakened Buddha,

Macchariṁ adhigaṇhāti,
surpasses a stingy person

pañcaṭhānehi paṇḍito.
in five respects:

Āyunā yasasā ceva,
long life and fame,

vaṇṇena ca sukhena ca;
beauty and happiness.

Sa ve bhogaparibyūḷho,
Blessed with riches,

pecca sagge pamodatī”ti.
they depart to rejoice in heaven.”

Paṭhamaṁ.

32. Cundīsutta
32. With Cundī

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho cundī rājakumārī pañcahi rathasatehi pañcahi ca kumārisatehi parivutā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho cundī rājakumārī bhagavantaṁ etadavoca:
Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

"Amhākaṁ, bhante, bhātā cundo nāma rājakumāro, so evamāha:
"Sir, my brother, Prince Cunda, says this:

'yadeva so hoti itthī vā puriso vā buddhaṁ saraṇaṁ gato, dhammaṁ saraṇaṁ gato, saṅghaṁ saraṇaṁ gato, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, so kāyassa bhedā paraṁ maraṇā sugatiṁyeva upapajjati, no duggatin'ti.
'Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause

negligence. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.'

Sāhaṁ, bhante, bhagavantaṁ pucchāmi:
And so I ask the Buddha:

'kathaṁrūpe kho, bhante, satthari pasanno kāyassa bhedā paraṁ maraṇā sugatiṁyeva upapajjati, no duggatiṁ?
Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

Kathaṁrūpe dhamme pasanno kāyassa bhedā paraṁ maraṇā sugatiṁyeva upapajjati, no duggatiṁ?
Sir, what kind of teaching should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

Kathaṁrūpe saṅghe pasanno kāyassa bhedā paraṁ maraṇā sugatiṁyeva upapajjati, no duggatiṁ?
Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

Kathaṁrūpesu sīlesu paripūrakārī kāyassa bhedā paraṁ maraṇā sugatiṁyeva upapajjati, no duggatin'"ti?
Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?"

"Yāvatā, cundi, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho.
"Cundī, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

Ye kho, cundi, buddhe pasannā, agge te pasannā.
Those who have confidence in the Buddha have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Yāvatā, cundi, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṁ aggamakkhāyati.
The noble eightfold path is said to be the best of all conditioned things.

Ye, cundi, ariye aṭṭhaṅgike magge pasannā, agge te pasannā, agge kho pana pasannānaṁ aggo vipāko hoti.
Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

Yāvatā, cundi, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṁ aggamakkhāyati, yadidaṁ—
Fading away is said to be the best of all things whether conditioned or unconditioned.

madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānaṁ.
That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment.

Ye kho, cundi, virāge dhamme pasannā, agge te pasannā.
Those who have confidence in the teaching of fading away have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Yāvatā, cundi, saṅghā vā gaṇā vā, tathāgatasāvakasaṅgho tesaṁ aggamakkhāyati, yadidaṁ—

The Saṅgha of the Realized One's disciples is said to be the best of all communities and groups.

cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Ye kho, cundi, saṅghe pasannā, agge te pasannā.
Those who have confidence in the Saṅgha have confidence in the best.

Agge kho pana pasannānaṁ aggo vipāko hoti.
Having confidence in the best, the result is the best.

Yāvatā, cundi, sīlāni, ariyakantāni sīlāni tesaṁ aggamakkhāyati, yadidaṁ—
The ethical conduct loved by the noble ones is said to be the best of all ethics.

akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni.
It is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ye kho, cundi, ariyakantesu sīlesu paripūrakārino, agge te paripūrakārino.
Those who fulfill the ethics loved by the noble ones fulfill the best.

Agge kho pana paripūrakārīnaṁ aggo vipāko hotīti.
Fulfilling the best, the result is the best.

Aggato ve pasannānaṁ,
For those who, knowing the best teaching,

aggaṁ dhammaṁ vijānataṁ;
base their confidence on the best—

Agge buddhe pasannānaṁ,
confident in the best Awakened One,

dakkhiṇeyye anuttare.
supremely worthy of a religious donation;

Agge dhamme pasannānaṁ,
confident in the best teaching,

virāgūpasame sukhe;
the bliss of fading and stilling;

Agge saṅghe pasannānaṁ,
confident in the best Saṅgha,

puññakkhette anuttare.
the supreme field of merit—

Aggasmiṁ dānaṁ dadataṁ,
giving gifts to the best,

aggaṁ puññaṁ pavaḍḍhati;
the best of merit grows:

Aggaṁ āyu ca vaṇṇo ca,
the best lifespan, beauty,

yaso kitti sukhaṁ balaṁ.
fame, reputation, happiness, and strength.

Aggassa dātā medhāvī,
An intelligent person gives to the best,

aggadhammasamāhito;
settled on the best teaching.

Devabhūto manusso vā,
When they become a god or human,

aggappatto pamodatī”ti.
they rejoice at reaching the best.”

Dutiyaṁ.

33. Uggahasutta
33. With Uggaha

Ekaṁ samayaṁ bhagavā bhaddiye viharati jātiyā vane.
At one time the Buddha was staying near Bhaddiya, in Jātiyā Wood.

Atha kho uggaho meṇḍakanattā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uggaho meṇḍakanattā bhagavantaṁ etadavoca:
Then Uggaha, Meṇḍaka's grandson, went up to the Buddha, bowed, sat down to one side, and said to him,

"Adhivāsetu me, bhante, bhagavā svātanāya attacatuttho bhattan"ti.
"Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks."

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho uggaho meṇḍakanattā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Uggaha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena uggahassa meṇḍakanattuno

nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Uggaha's home, where he sat on the seat spread out.

Atha kho uggaho meṇḍakanattā bhagavantaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Uggaha served and satisfied the Buddha with his own hands with a variety of delicious foods.

Atha kho uggaho meṇḍakanattā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Uggaha sat down to one side,

Ekamantaṁ nisinno kho uggaho meṇḍakanattā bhagavantaṁ etadavoca:
and said to him,

"imā me, bhante, kumāriyo patikulāni gamissanti.
"Sir, these girls of mine will be going to their husbands' families.

Ovadatu tāsaṁ, bhante, bhagavā;
May the Buddha please advise

anusāsatu tāsaṁ, bhante, bhagavā, yaṁ tāsaṁ assa dīgharattaṁ hitāya sukhāyā"ti.
and instruct them. It will be for their lasting welfare and happiness."

Atha kho bhagavā tā kumāriyo etadavoca:
Then the Buddha said to those girls:

"tasmātiha, kumāriyo, evaṁ sikkhitabbaṁ:
"So, girls, you should train like this:

'yassa vo mātāpitaro bhattuno dassanti atthakāmā hitesino anukampakā anukampaṁ upādāya, tassa bhavissāma

pubbuṭṭhāyiniyo pacchānipātiniyo kiṅkārapaṭissāviniyo manāpacāriniyo piyavādiniyo'ti.
'Our parents will give us to a husband wanting what's best, out of kindness and compassion. We will get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.'

Evañhi vo, kumāriyo, sikkhitabbaṁ.
That's how you should train.

Tasmātiha, kumāriyo, evaṁ sikkhitabbaṁ:
So, girls, you should train like this:

'ye te bhattu garuno bhavissanti mātāti vā pitāti vā samaṇabrāhmaṇāti vā, te sakkarissāma garuṁ karissāma mānessāma pūjessāma abbhāgate ca āsanodakena paṭipūjessāmā'ti.
'Those our husband respects—mother and father, ascetics and brahmins—we will honor, respect, revere, and venerate, and serve with a seat and a drink when they come as guests.'

Evañhi vo, kumāriyo, sikkhitabbaṁ.
That's how you should train.

Tasmātiha, kumāriyo, evaṁ sikkhitabbaṁ:
So, girls, you should train like this:

'ye te bhattu abbhantarā kammantā uṇṇāti vā kappāsāti vā, tattha dakkhā bhavissāma analasā, tatrupāyāya vīmaṁsāya samannāgatā, alaṁ kātuṁ alaṁ saṁvidhātun'ti.
'We will be skilled and tireless in doing domestic duties for our husband, such as knitting and sewing. We will have an understanding of how to go about things in order to complete and organize the work.'

Evañhi vo, kumāriyo, sikkhitabbaṁ.
That's how you should train.

Tasmātiha, kumāriyo, evaṁ sikkhitabbaṁ:

So, girls, you should train like this:

‘yo so bhattu abbhantaro antojano dāsāti vā pessāti vā kammakarāti vā, tesaṁ katañca katato jānissāma akatañca akatato jānissāma, gilānakānañca balābalaṁ jānissāma, khādanīyaṁ bhojanīyañcassa paccaṁsena saṁvibhajissāmā’ti.
‘We will know what work our husband’s domestic bondservants, workers, and staff have completed, and what they’ve left incomplete. We will know who is sick, and who is fit or unwell. We will distribute to each a fair portion of various foods.’

Evañhi vo, kumāriyo, sikkhitabbaṁ.
That’s how you should train.

Tasmātiha, kumāriyo, evaṁ sikkhitabbaṁ:
So, girls, you should train like this:

‘yaṁ bhattā āharissati dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, taṁ ārakkhena guttiyā sampādessāma, tattha ca bhavissāma adhuttī athenī asoṇḍī avināsikāyo’ti.
‘We will ensure that any income our husbands earn is guarded and protected, whether money, grain, silver, or gold. We will not overspend, steal, waste, or lose it.’

Evañhi vo, kumāriyo, sikkhitabbaṁ.
That’s how you should train.

Imehi kho, kumāriyo, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjatīti.
When they have these five qualities, females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Yo naṁ bharati sabbadā,
She’d never look down on her husband,

niccaṁ ātāpi ussuko;
who’s always eager to work hard,

Sabbakāmaharaṁ posaṁ,
always looking after her,

bhattāraṁ nātimaññati.
and bringing whatever she wants.

Na cāpi sotthi bhattāraṁ,
And a good woman never scolds her husband

issācārena rosaye;
with jealous words.

Bhattu ca garuno sabbe,
Being astute, she reveres

paṭipūjeti paṇḍitā.
those respected by her husband.

Uṭṭhāhikā analasā,
She gets up early, works tirelessly,

saṅgahitaparijjanā;
and manages the domestic help.

Bhattu manāpaṁ carati,
She's loveable to her husband,

sambhataṁ anurakkhati.
and preserves his wealth.

Yā evaṁ vattatī nārī,
A lady who fulfills these duties

bhattuchandavasānugā;
according to her husband's desire,

Manāpā nāma te devā,
is reborn among the gods

yattha sā upapajjatī"ti.

called ‘Loveable’.”

Tatiyaṁ.

34. Sīhasenāpatisutta
34. With General Sīha

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho sīho senāpati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sīho senāpati bhagavantaṁ etadavoca:
Then General Sīha went up to the Buddha, bowed, sat down to one side, and asked him,

“sakkā nu kho, bhante, bhagavā sandiṭṭhikaṁ dānaphalaṁ paññāpetun”ti?
“Sir, can you point out a fruit of giving that’s apparent in the present life?”

“Sakkā, sīhā”ti bhagavā avoca:
“I can, Sīha,” said the Buddha.

“dāyako, sīha, dānapati bahuno janassa piyo hoti manāpo.
“A giver, a donor is dear and beloved to many people.

Yampi, sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idampi sandiṭṭhikaṁ dānaphalaṁ.
This is a fruit of giving that’s apparent in the present life.

Puna caparaṁ, sīha, dāyakaṁ dānapatiṁ santo sappurisā bhajanti.
Furthermore, good people associate with a giver.

Yampi, sīha, dāyakaṁ dānapatiṁ santo sappurisā bhajanti, idampi sandiṭṭhikaṁ dānaphalaṁ.
This is another fruit of giving that's apparent in the present life.

Puna caparaṁ, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati.
Furthermore, a giver gains a good reputation.

Yampi, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandiṭṭhikaṁ dānaphalaṁ.
This is another fruit of giving that's apparent in the present life.

Puna caparaṁ, sīha, dāyako dānapati yaṁ yadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ—visārado upasaṅkamati amaṅkubhūto.
Furthermore, a giver enters any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

Yampi, sīha, dāyako dānapati yaṁ yadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ—visārado upasaṅkamati amaṅkubhūto, idampi sandiṭṭhikaṁ dānaphalaṁ.
This is another fruit of giving that's apparent in the present life.

Puna caparaṁ, sīha, dāyako dānapati kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Furthermore, when a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yampi, sīha, dāyako dānapati kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati, idaṁ samparāyikaṁ

dānaphalan”ti.
This is a fruit of giving to do with lives to come.”

Evaṁ vutte, sīho senāpati bhagavantaṁ etadavoca:
When he said this, General Sīha said to the Buddha,

“yānimāni, bhante, bhagavatā cattāri sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṁ ettha bhagavato saddhāya gacchāmi; ahaṁ petāni jānāmi.
“When it comes to those four fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too.

Ahaṁ, bhante, dāyako dānapati bahuno janassa piyo manāpo.
I’m a giver, a donor, and am dear and beloved to many people.

Ahaṁ, bhante, dāyako dānapati; maṁ santo sappurisā bhajanti.
I’m a giver, and good people associate with me.

Ahaṁ, bhante, dāyako dānapati; mayhaṁ kalyāṇo kittisaddo abbhuggato: ‘sīho senāpati dāyako kārako saṅghupaṭṭhāko’ti.
I’m a giver, and I have this good reputation: ‘General Sīha gives, serves, and attends on the Saṅgha.’

Ahaṁ, bhante, dāyako dānapati yaṁ yadeva parisaṁ upasaṅkamāmi—yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ—visārado upasaṅkamāmi amaṅkubhūto.
I’m a giver, and I enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.

Yānimāni, bhante, bhagavatā cattāri sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṁ ettha bhagavato saddhāya gacchāmi; ahaṁ petāni jānāmi.
When it comes to these four fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too.

Yañca kho maṁ, bhante, bhagavā evamāha:
But when the Buddha says:

‘dāyako, sīha, dānapati kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī’ti, etāhaṁ na jānāmi; ettha ca panāhaṁ bhagavato saddhāya gacchāmī’’ti.
‘When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ I don’t know this, so I have to rely on faith in the Buddha.”

“Evametaṁ, sīha, evametaṁ, sīha.
“That’s so true, Sīha! That’s so true!

Dāyako dānapati kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatīti.
When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Dadaṁ piyo hoti bhajanti naṁ bahū,
Giving, you’re loved and befriended by many people.

Kittiñca pappoti yaso ca vaḍḍhati;
You get a good reputation, and your fame grows.

Amaṅkubhūto parisaṁ vigāhati,
A generous man enters an assembly

Visārado hoti naro amaccharī.
bold and assured.

Tasmā hi dānāni dadanti paṇḍitā,
So an astute person, seeking happiness, would give gifts,

Vineyya maccheramalaṁ sukhesino;
having driven out the stain of stinginess.

Te dīgharattaṁ tidive patiṭṭhitā,
They live long in the heaven of the Three and Thirty,

Devānaṁ sahabyagatā ramanti te.
enjoying the company of the gods.

Katāvakāsā katakusalā ito cutā,
Having taken the opportunity to do good, when they pass from here

Sayaṁpabhā anuvicaranti nandanaṁ;
they wander radiant in the Garden of Delight.

Te tattha nandanti ramanti modare,
There they delight, rejoice, and enjoy themselves,

Samappitā kāmaguṇehi pañcahi;
provided with the five kinds of sensual stimulation.

Katvāna vākyaṁ asitassa tādino,
Having practiced the teaching of the unattached, the poised,

Ramanti sagge sugatassa sāvakā”ti.
disciples of the Holy One rejoice in heaven.”

Catutthaṁ.

35. Dānānisaṁsasutta
35. The Benefits of Giving

“Pañcime, bhikkhave, dāne ānisaṁsā.
“Mendicants, there are five benefits of giving.

Katame pañca?
What five?

Bahuno janassa piyo hoti manāpo;
A giver, a donor is dear and beloved by many people.

santo sappurisā bhajanti;
Good people associate with them.

kalyāṇo kittisaddo abbhuggacchati;
They get a good reputation.

gihidhammā anapagato hoti;
They don’t neglect a layperson’s duties.

kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca dāne ānisaṁsāti.
These are the five benefits of giving.

Dadamāno piyo hoti,
Giving, one is loved,

sataṁ dhammaṁ anukkamaṁ;
and follows the way of the good.

Santo naṁ sadā bhajanti,
The good, disciplined spiritual practitioners

saññatā brahmacārayo.
associate with you.

Te tassa dhammaṁ desenti,
They teach you the Dhamma

Sabbadukkhāpanūdanaṁ;
that dispels all suffering.

Yaṁ so dhammaṁ idhaññāya,
Understanding this teaching,

Parinibbāti anāsavo”ti.
you’re extinguished without defilements.”

Pañcamaṁ.

36. Kāladānasutta
36. Timely Gifts

“Pañcimāni, bhikkhave, kāladānāni.
“Mendicants, there are these five timely gifts.

Katamāni pañca?
What five?

Āgantukassa dānaṁ deti;
A gift to a visitor.

gamikassa dānaṁ deti;
A gift to someone setting out on a journey.

gilānassa dānaṁ deti;
A gift to someone who is sick.

dubbhikkhe dānaṁ deti;
A gift at a time of famine.

yāni tāni navasassāni navaphalāni tāni paṭhamaṁ sīlavantesu patiṭṭhāpeti.
Presenting the freshly harvested grains and fruits first to those who are ethical.

Imāni kho, bhikkhave, pañca kāladānānīti.
These are the five timely gifts.

Kāle dadanti sappaññā,
The wise give at the right time,

vadaññū vītamaccharā;
being kind and rid of stinginess.

Kālena dinnaṁ ariyesu,
A religious donation at the right time

ujubhūtesu tādisu.
to the noble ones, upright and poised,

Vippasannamanā tassa,
given with a clear and confident mind,

vipulā hoti dakkhiṇā;
is indeed abundant.

Ye tattha anumodanti,
Those who rejoice at that,

veyyāvaccaṁ karonti vā;
or do other services,

Na tena dakkhiṇā ūnā,
don't miss out on the offering;

tepi puññassa bhāgino.
they too have a share in the merit.

Tasmā dade appaṭivānacitto,
So you should give without holding back,

Yattha dinnaṁ mahapphalaṁ;
where a gift is very fruitful.

Puññāni paralokasmiṁ,
The good deeds of sentient beings

Patiṭṭhā honti pāṇinan"ti.
support them in the next world."

Chaṭṭhaṁ.

37. Bhojanasutta
37. Food

“Bhojanaṁ, bhikkhave, dadamāno dāyako paṭiggāhakānaṁ pañca ṭhānāni deti.
“Mendicants, when a giver gives food, they give the recipients five things.

Katamāni pañca?
What five?

Āyuṁ deti, vaṇṇaṁ deti, sukhaṁ deti, balaṁ deti, paṭibhānaṁ deti.
Long life, beauty, happiness, strength, and eloquence.

Āyuṁ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā;
Giving long life, they have long life as a god or human.

vaṇṇaṁ datvā vaṇṇassa bhāgī hoti dibbassa vā mānusassa vā;
Giving beauty, they have beauty as a god or human.

sukhaṁ datvā sukhassa bhāgī hoti dibbassa vā mānusassa vā;
Giving happiness, they have happiness as a god or human.

balaṁ datvā balassa bhāgī hoti dibbassa vā mānusassa vā;
Giving strength, they have strength as a god or human.

paṭibhānaṁ datvā paṭibhānassa bhāgī hoti dibbassa vā mānusassa vā.

Giving eloquence, they are eloquent as a god or human.

Bhojanaṁ, bhikkhave, dadamāno dāyako paṭiggāhakānaṁ imāni pañca ṭhānāni detīti.
When a giver gives food, they give the recipients five things.

Āyudo balado dhīro,
A wise one is a giver of life, strength,

vaṇṇado paṭibhānado;
beauty, and eloquence.

Sukhassa dātā medhāvī,
An intelligent giver of happiness

sukhaṁ so adhigacchati.
gains happiness in return.

Āyuṁ datvā balaṁ vaṇṇaṁ,
Giving life, strength, beauty,

sukhañca paṭibhānakaṁ;
happiness, and eloquence,

Dīghāyu yasavā hoti,
they’re long-lived and famous

yattha yatthūpapajjatī”ti.
wherever they’re reborn.”

Sattamaṁ.

38. Saddhasutta
38. Faith

“Pañcime, bhikkhave, saddhe kulaputte ānisaṁsā.
“Mendicants, a faithful gentleman gets five benefits.

Katame pañca?
What five?

Ye te, bhikkhave, loke santo sappurisā te saddhaññeva paṭhamaṁ anukampantā anukampanti, no tathā assaddhaṁ;
The good persons in the world show compassion first to the faithful, not so much to the unfaithful.

saddhaññeva paṭhamaṁ upasaṅkamantā upasaṅkamanti, no tathā assaddhaṁ;
They first approach the faithful, not so much the unfaithful.

saddhaññeva paṭhamaṁ paṭiggaṇhantā paṭiggaṇhanti, no tathā assaddhaṁ;
They first receive alms from the faithful, not so much the unfaithful.

saddhaññeva paṭhamaṁ dhammaṁ desentā desenti, no tathā assaddhaṁ;
They first teach Dhamma to the faithful, not so much the unfaithful.

saddho kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, the faithful are reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca saddhe kulaputte ānisaṁsā.
A faithful gentleman gets these five benefits.

Seyyathāpi, bhikkhave, subhūmiyaṁ catumahāpathe mahānigrodho samantā pakkhīnaṁ paṭisaraṇaṁ hoti;
Suppose there was a great banyan tree at a level crossroads. It would become a refuge for birds from all around.

evamevaṁ kho, bhikkhave, saddho kulaputto bahuno janassa paṭisaraṇaṁ hoti bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānanti.
In the same way, a faithful gentleman becomes a refuge for many people—monks, nuns, laywomen, and laymen.

Sākhāpattaphalūpeto,
With its branches, leaves, and fruit,

khandhimāva mahādumo;
a great tree with its strong trunk,

Mūlavā phalasampanno,
firmly-rooted and fruit-bearing,

patiṭṭhā hoti pakkhinaṁ.
supports many birds.

Manorame āyatane,
It's a lovely place,

sevanti naṁ vihaṅgamā;
frequented by the sky-soarers.

Chāyaṁ chāyatthikā yanti,
Those that need shade go in the shade,

phalatthā phalabhojino.
those that need fruit enjoy the fruit.

Tatheva sīlasampannaṁ,
So too, a faithful individual

saddhaṁ purisapuggalaṁ;

is perfect in ethics,

Nivātavuttiṁ atthaddhaṁ,
humble and kind,

sorataṁ sakhilaṁ muduṁ.
sweet, friendly, and tender.

Vītarāgā vītadosā,
Those free of greed, freed of hate,

vītamohā anāsavā;
free of delusion, undefiled,

Puññakkhettāni lokasmiṁ,
fields of merit for the world,

sevanti tādisaṁ naraṁ.
associate with such a person.

Te tassa dhammaṁ desenti,
They teach them the Dhamma,

Sabbadukkhāpanūdanaṁ;
that dispels all suffering.

Yaṁ so dhammaṁ idhaññāya,
Understanding this teaching,

Parinibbāti anāsavo”ti.
they’re extinguished without defilements.”

Aṭṭhamaṁ.

39. Puttasutta
39. A Child

“Pañcimāni, bhikkhave, ṭhānāni sampassantā mātāpitaro puttaṁ icchanti kule jāyamānaṁ.
“Mendicants, parents see five reasons to wish for the birth of a child in the family.

Katamāni pañca?
What five?

Bhato vā no bharissati;
Since we looked after them, they’ll look after us.

kiccaṁ vā no karissati;
They’ll do their duty for us.

kulavaṁso ciraṁ ṭhassati;
The family traditions will last.

dāyajjaṁ paṭipajjissati;
They’ll take care of the inheritance.

atha vā pana petānaṁ kālaṅkatānaṁ dakkhiṇaṁ anuppadassatīti.
Or else when we have passed away they’ll give an offering on our behalf.

Imāni kho, bhikkhave, pañca ṭhānāni sampassantā mātāpitaro puttaṁ icchanti kule jāyamānanti.
Parents see these five reasons to wish for the birth of a child in the family.

Pañca ṭhānāni sampassaṁ,

Seeing five reasons,

puttaṁ icchanti paṇḍitā;
astute people wish for a child.

Bhato vā no bharissati,
Since we looked after them, they'll look after us.

kiccaṁ vā no karissati.
They'll do their duty for us.

Kulavaṁso ciraṁ tiṭṭhe,
The family traditions will last.

dāyajjaṁ paṭipajjati;
They'll take care of the inheritance.

Atha vā pana petānaṁ,
Or else when we have passed away

dakkhiṇaṁ anuppadassati.
they'll give an offering on our behalf.

Ṭhānānetāni sampassaṁ,
Seeing these five reasons

puttaṁ icchanti paṇḍitā;
astute people wish for a child.

Tasmā santo sappurisā,
And so good people,

kataññū katavedino.
grateful and thankful,

Bharanti mātāpitaro,
look after their parents,

pubbe katamanussaraṁ;
remembering what was done for them in the past.

Karonti nesaṁ kiccāni,
They do for their parents,

yathā taṁ pubbakārinaṁ.
as their parents did for them in the past.

Ovādakārī bhataposī,
Following their advice, looking after those who raised them,

kulavaṁsaṁ ahāpayaṁ;
the family traditions are not lost.

Saddho sīlena sampanno,
Faithful, accomplished in ethics,

putto hoti pasaṁsiyo”ti.
such a child is praiseworthy.”

Navamaṁ.

40. Mahāsālaputtasutta
40. Great Sal Trees

“Himavantaṁ, bhikkhave, pabbatarājaṁ nissāya mahāsālā pañcahi vaḍḍhīhi vaḍḍhanti.
“Mendicants, great sal trees grow in five ways supported by the Himalayas, the king of mountains.

Katamāhi pañcahi?
What five?

Sākhāpattapalāsena vaḍḍhanti;
The branches, leaves, and foliage;

tacena vaḍḍhanti;
the bark;

papaṭikāya vaḍḍhanti;
the shoots;

pheggunā vaḍḍhanti;
the softwood;

sārena vaḍḍhanti.
and the hardwood.

Himavantaṁ, bhikkhave, pabbatarājaṁ nissāya mahāsālā imāhi pañcahi vaḍḍhīhi vaḍḍhanti.
Great sal trees grow in these five ways supported by the Himalayas, the king of mountains.

Evamevaṁ kho, bhikkhave, saddhaṁ kulaputtaṁ nissāya antojano pañcahi vaḍḍhīhi vaḍḍhati.

In the same way, a family grows in five ways supported by a family head with faith.

Katamāhi pañcahi?
What five?

Saddhāya vaḍḍhati;
Faith,

sīlena vaḍḍhati;
ethics,

sutena vaḍḍhati;
learning,

cāgena vaḍḍhati;
generosity,

paññāya vaḍḍhati.
and wisdom.

Saddhaṁ, bhikkhave, kulaputtaṁ nissāya antojano imāhi pañcahi vaḍḍhīhi vaḍḍhatīti.
A family grows in these five ways supported by a family head with faith.

Yathā hi pabbato selo,
Supported by the mountain crags

araññasmiṁ brahāvane;
in the wilds, the formidable forest,

Taṁ rukkhā upanissāya,
the tree grows

vaḍḍhante te vanappatī.
to become lord of the forest.

Tatheva sīlasampannaṁ,
So too, when the family head

Saddhaṁ kulaputtaṁ imaṁ;
is ethical and faithful,

Upanissāya vaḍḍhanti,
supported by them, they grow:

Puttadārā ca bandhavā;
children, partners, and kin,

Amaccā ñātisaṅghā ca,
colleagues, relatives,

Ye cassa anujīvino.
and those dependent for their livelihood.

Tyassa sīlavato sīlaṁ,
Seeing the ethical conduct of the virtuous,

cāgaṁ sucaritāni ca;
the generosity and good deeds,

Passamānānukubbanti,
those who see clearly

ye bhavanti vicakkhaṇā.
do likewise.

Idha dhammaṁ caritvāna,
Having practiced the teaching here,

maggaṁ sugatigāminaṁ;
the path that goes to a good place,

Nandino devalokasmiṁ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

Dasamaṁ.

Sumanavaggo catuttho.

Tassuddānaṁ

Sumanā cundī uggaho,
sīho dānānisaṁsako;
Kālabhojanasaddhā ca,
puttasālehi te dasāti.

41. Ādiyasutta
41. Getting Rich

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"pañcime, gahapati, bhogānaṁ ādiyā.
"Householder, there are these five reasons to get rich.

Katame pañca?
What five?

Idha, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi attānaṁ sukheti pīṇeti sammā sukhaṁ pariharati;
Firstly, with his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—he makes himself happy and pleased, keeping himself properly happy.

mātāpitaro sukheti pīṇeti sammā sukhaṁ pariharati;
He makes his mother and father happy …

puttadāradāsakammakaraporise sukheti pīṇeti sammā sukhaṁ pariharati.
He makes his children, partners, bondservants, workers, and staff happy …

Ayaṁ paṭhamo bhogānaṁ ādiyo.
This is the first reason to get rich.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi mittāmacce sukheti pīṇeti sammā sukhaṁ pariharati.
Furthermore, with his legitimate wealth he makes his friends and colleagues happy …

Ayaṁ dutiyo bhogānaṁ ādiyo.
This is the second reason to get rich.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi yā tā honti āpadā—
Furthermore, with his legitimate wealth he protects himself against losses from such things as fire, water, kings, bandits, or unloved heirs.

aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato—

tathārūpāsu āpadāsu bhogehi pariyodhāya vattati, sotthiṁ attānaṁ karoti.
He keeps himself safe.

Ayaṁ tatiyo bhogānaṁ ādiyo.
This is the third reason to get rich.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi pañcabaliṁ kattā hoti.
Furthermore, with his legitimate wealth he makes five spirit-offerings:

Ñātibaliṁ, atithibaliṁ, pubbapetabaliṁ, rājabaliṁ, devatābaliṁ —
to relatives, guests, ancestors, king, and deities.

ayaṁ catuttho bhogānaṁ ādiyo.
This is the fourth reason to get rich.

Puna caparaṁ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi ye te samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṁ damenti ekamattānaṁ samenti ekamattānaṁ parinibbāpenti, tathārūpesu samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven.

Ayaṁ pañcamo bhogānaṁ ādiyo.
This is the fifth reason to get rich.

Ime kho, gahapati, pañca bhogānaṁ ādiyā.
These are the five reasons to get rich.

Tassa ce, gahapati, ariyasāvakassa ime pañca bhogānaṁ ādiye ādiyato bhogā parikkhayaṁ gacchanti, tassa evaṁ hoti:
Now if the riches a noble disciple gets for these five reasons run out, he thinks:

'ye vata bhogānaṁ ādiyā te cāhaṁ ādiyāmi bhogā ca me parikkhayaṁ gacchantī'ti.
'So, the riches I have obtained for these reasons are running out.'

Itissa hoti avippaṭisāro.
And so he has no regrets.

Tassa ce, gahapati, ariyasāvakassa ime pañca bhogānaṁ ādiye ādiyato bhogā abhivaḍḍhanti, tassa evaṁ hoti:
But if the riches a noble disciple gets for these five reasons increase, he thinks:

‘ye vata bhogānaṁ ādiyā te cāhaṁ ādiyāmi bhogā ca me abhivaḍḍhantī’ti.
‘So, the riches I have obtained for these reasons are increasing.’

Itissa hoti ubhayeneva avippaṭisāroti.
And so he has no regrets in both cases.

Bhuttā bhogā bhatā bhaccā,
‘I’ve enjoyed my wealth, supporting those who depend on me;

vitiṇṇā āpadāsu me;
I’ve overcome losses;

Uddhaggā dakkhiṇā dinnā,
I’ve given uplifting religious donations;

atho pañcabalīkatā;
and made the five spirit-offerings.

Upaṭṭhitā sīlavanto,
I have looked after the ethical and

saññatā brahmacārayo.
disciplined spiritual practitioners.

Yadatthaṁ bhogaṁ iccheyya,
I’ve achieved the purpose

paṇḍito gharamāvasaṁ;
for which an astute lay person

So me attho anuppatto,
wishes to gain wealth.

kataṁ ananutāpiyaṁ.

I don’t regret what I’ve done.’

Etaṁ anussaraṁ macco,
A mortal person who recollects this

ariyadhamme ṭhito naro;
stands firm in the teaching of the noble ones.

Idheva naṁ pasaṁsanti,
They’re praised in this life by the astute,

pecca sagge pamodatī”ti.
and they depart to rejoice in heaven.”

Paṭhamaṁ.

42. Sappurisasutta
42. A Good Person

“Sappuriso, bhikkhave, kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti;
“Mendicants, a good person is born in a family for the benefit, welfare, and happiness of the people.

mātāpitūnaṁ atthāya hitāya sukhāya hoti;
For the benefit, welfare, and happiness of mother and father;

puttadārassa atthāya hitāya sukhāya hoti;
children and partners;

dāsakammakaraporisassa atthāya hitāya sukhāya hoti;
bondservants, workers, and staff;

mittāmaccānaṁ atthāya hitāya sukhāya hoti;
friends and colleagues;

samaṇabrāhmaṇānaṁ atthāya hitāya sukhāya hoti.
and ascetics and brahmins.

Seyyathāpi, bhikkhave, mahāmegho sabbasassāni sampādento bahuno janassa atthāya hitāya sukhāya hoti;
It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people.

evamevaṁ kho, bhikkhave, sappuriso kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti;
In the same way, a good person is born in a family for the benefit, welfare, and happiness of the people. …

mātāpitūnaṁ atthāya hitāya sukhāya hoti;

puttadārassa atthāya hitāya sukhāya hoti;

dāsakammakaraporisassa atthāya hitāya sukhāya hoti;

mittāmaccānaṁ atthāya hitāya sukhāya hoti;

samaṇabrāhmaṇānaṁ atthāya hitāya sukhāya hotīti.

Hito bahunnaṁ paṭipajja bhoge,
The gods protect one who is guarded by principle,

Taṁ devatā rakkhati dhammaguttaṁ;
who uses their wealth for the welfare of the many.

Bahussutaṁ sīlavatūpapannaṁ,
One who is learned, with precepts and observances intact,

Dhamme ṭhitaṁ na vijahati kitti.
and steady in principle, doesn't lose their reputation.

Dhammaṭṭhaṁ sīlasampannaṁ,
Firm in principle, accomplished in ethical conduct,

saccavādiṁ hirīmanaṁ;
truthful, conscientious;

Nekkhaṁ jambonadasseva,
like a pendant of river gold,

ko taṁ ninditumarahati;
who is worthy to criticize them?

Devāpi naṁ pasaṁsanti,
Even the gods praise them,

brahmunāpi pasaṁsito"ti.
and by Brahmā, too, they're praised."

Dutiyaṁ.

43. Iṭṭhasutta
43. Likable

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Pañcime, gahapati, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
“Householder, these five things that are likable, desirable, and agreeable are hard to get in the world.

Katame pañca?
What five?

Āyu, gahapati, iṭṭho kanto manāpo dullabho lokasmiṁ;
Long life,

vaṇṇo iṭṭho kanto manāpo dullabho lokasmiṁ;
beauty,

sukhaṁ iṭṭhaṁ kantaṁ manāpaṁ dullabhaṁ lokasmiṁ;
happiness,

yaso iṭṭho kanto manāpo dullabho lokasmiṁ;
fame,

saggā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
and heaven.

Ime kho, gahapati, pañca dhammā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
These are the five things that are likable, desirable, and agreeable, but hard to get in the world.

Imesaṁ kho, gahapati, pañcannaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ na āyācanahetu vā patthanāhetu vā paṭilābhaṁ vadāmi.
And I say that these five things are not got by praying or wishing for them.

Imesaṁ kho, gahapati, pañcannaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ āyācanahetu vā patthanāhetu vā paṭilābho abhavissa, ko idha kena hāyetha?
If they were, who would lack them?

Na kho, gahapati, arahati ariyasāvako āyukāmo āyuṁ āyācituṁ vā abhinandituṁ vā āyussa vāpi hetu.
A noble disciple who wants to live long ought not pray for it, or hope for it, or pine for it.

Āyukāmena, gahapati, ariyasāvakena āyusaṁvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to long life.

Āyusaṁvattanikā hissa paṭipadā paṭipannā āyupaṭilābhāya saṁvattati.
For by practicing that way they gain long life

So lābhī hoti āyussa dibbassa vā mānusassa vā.
as a god or a human being.

Na kho, gahapati, arahati ariyasāvako vaṇṇakāmo vaṇṇaṁ āyācituṁ vā abhinandituṁ vā vaṇṇassa vāpi hetu.
A noble disciple who wants to be beautiful ought not pray for it, or hope for it, or pine for it.

Vaṇṇakāmena, gahapati, ariyasāvakena vaṇṇasaṁvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to beauty.

Vaṇṇasaṁvattanikā hissa paṭipadā paṭipannā vaṇṇapaṭilābhāya saṁvattati.
For by practicing that way they gain beauty

So lābhī hoti vaṇṇassa dibbassa vā mānusassa vā.
as a god or a human being.

Na kho, gahapati, arahati ariyasāvako sukhakāmo sukhaṁ āyācituṁ vā abhinandituṁ vā sukhassa vāpi hetu.
A noble disciple who wants to be happy ought not pray for it, or hope for it, or pine for it.

Sukhakāmena, gahapati, ariyasāvakena sukhasaṁvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to happiness.

Sukhasaṁvattanikā hissa paṭipadā paṭipannā sukhapaṭilābhāya saṁvattati.
For by practicing that way they gain happiness

So lābhī hoti sukhassa dibbassa vā mānusassa vā.
as a god or a human being.

Na kho, gahapati, arahati ariyasāvako yasakāmo yasaṁ āyācituṁ vā abhinandituṁ vā yasassa vāpi hetu.
A noble disciple who wants to be famous ought not pray for it, or hope for it, or pine for it.

Yasakāmena, gahapati, ariyasāvakena yasasaṁvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to fame.

Yasasaṁvattanikā hissa paṭipadā paṭipannā yasapaṭilābhāya saṁvattati.
For by practicing that way they gain fame

So lābhī hoti yasassa dibbassa vā mānusassa vā.
as a god or a human being.

Na kho, gahapati, arahati ariyasāvako saggakāmo saggaṁ āyācituṁ vā abhinandituṁ vā saggānaṁ vāpi hetu.
A noble disciple who wants to go to heaven ought not pray for it, or hope for it, or pine for it.

Saggakāmena, gahapati, ariyasāvakena saggasaṁvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to heaven.

Saggasaṁvattanikā hissa paṭipadā paṭipannā saggapaṭilābhāya saṁvattati.
For by practicing that way they gain heaven,

So lābhī hoti saggānanti.
they are one who gains the heavens.

Āyuṁ vaṇṇaṁ yasaṁ kittiṁ,
For one who desires a continuous flow

Saggaṁ uccākulīnataṁ;
of exceptional delights—

Ratiyo patthayānena,
long life, beauty, fame and reputation,

Uḷārā aparāparā.
heaven, and birth in an eminent family—

Appamādaṁ pasaṁsanti,
the astute praise diligence

puññakiriyāsu paṇḍitā;
in making merit.

Appamatto ubho atthe,
Being diligent, an astute person

adhigaṇhāti paṇḍito.
secures both benefits:

Diṭṭhe dhamme ca yo attho,
the benefit in this life,

yo cattho samparāyiko;
and in lives to come.

Atthābhisamayā dhīro,
A wise one, comprehending the meaning,

paṇḍitoti pavuccatī”ti.
is called ‘astute’.”

Tatiyaṁ.

44. Manāpadāyīsutta
44. Agreeable

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena uggassa gahapatino vesālikassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out.

Atha kho uggo gahapati vesāliko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uggo gahapati vesāliko bhagavantaṁ etadavoca:
Then Ugga went up to the Buddha, bowed, sat down to one side, and said to him,

“Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the Buddha:

‘manāpadāyī labhate manāpan’ti.
‘The giver of the agreeable gets the agreeable.’

Manāpaṁ me, bhante, sālapupphakaṁ khādanīyaṁ;
My sal flower porridge is agreeable:

taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā”ti.
may the Buddha please accept it from me out of compassion.”

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted it out of compassion.

“Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the Buddha:

‘manāpadāyī labhate manāpan’ti.
‘The giver of the agreeable gets the agreeable.’

Manāpaṁ me, bhante, sampannakolakaṁ sūkaramaṁsaṁ;
My pork with jujube is agreeable:

taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā”ti.
may the Buddha please accept it from me out of compassion.”

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted it out of compassion.

“Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:

‘manāpadāyī labhate manāpan’ti.

Manāpaṁ me, bhante, nibbattatelakaṁ nāliyasākaṁ;
“… My fried vegetable stalks are agreeable:

taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā”ti.
may the Buddha please accept them from me out of compassion.”

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted them out of compassion.

“Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:

‘manāpadāyī labhate manāpan’ti.

Manāpo me, bhante, sālīnaṁ odano vicitakāḷako anekasūpo anekabyañjano;
"… My boiled fine rice with the dark grains picked out, served with many soups and sauces is agreeable:

taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā"ti.
may the Buddha please accept it from me out of compassion."

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted it out of compassion.

"Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:

'manāpadāyī labhate manāpan'ti.

Manāpāni me, bhante, kāsikāni vatthāni;
"… My cloths imported from Kāsī are agreeable:

tāni me bhagavā paṭiggaṇhātu anukampaṁ upādāyā"ti.
may the Buddha please accept them from me out of compassion."

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted them out of compassion.

"Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:

'manāpadāyī labhate manāpan'ti.

Manāpo me, bhante, pallaṅko gonakatthato paṭalikatthato kadalimigapavarapaccattharaṇo sauttaracchado ubhatolohitakūpadhāno.
"… My couch spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends is agreeable.

Api ca, bhante, mayampetaṁ jānāma:
But, sir, I know that

'netaṁ bhagavato kappatī'ti.

this is not proper for the Buddha.

Idaṁ me, bhante, candanaphalakaṁ agghati adhikasatasahassaṁ;
However, this plank of sandalwood is worth over a thousand dollars.

taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā”ti.
May the Buddha please accept it from me out of compassion.”

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted it out of compassion.

Atha kho bhagavā uggaṁ gahapatiṁ vesālikaṁ iminā anumodanīyena anumodi:
And then the Buddha rejoiced with Ugga with these verses of appreciation:

“Manāpadāyī labhate manāpaṁ,
“The giver of the agreeable gets the agreeable,

Yo ujjubhūtesu dadāti chandasā;
enthusiastically giving clothing, bedding,

Acchādanaṁ sayanamannapānaṁ,
food and drink, and various requisites

Nānāppakārāni ca paccayāni.
to those of upright conduct.

Cattañca muttañca anuggahītaṁ,
Knowing the perfected ones to be like a field

Khettūpame arahante viditvā;
for what’s given, offered and not held back,

So duccajaṁ sappuriso cajitvā,
a good person gives what’s hard to give:

Manāpadāyī labhate manāpan”ti.
the giver of the agreeable gets the agreeable.”

Atha kho bhagavā uggaṁ gahapatiṁ vesālikaṁ iminā anumodanīyena anumoditvā uṭṭhāyāsanā pakkāmi.
And then the Buddha, having rejoiced with Ugga with these verses of appreciation, got up from his seat and left.

Atha kho uggo gahapati vesāliko aparena samayena kālamakāsi.
Then after some time Ugga passed away,

Kālaṅkato ca uggo gahapati vesāliko aññataraṁ manomayaṁ kāyaṁ upapajji.
and was reborn in a host of mind-made gods.

Tena kho pana samayena bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At that time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho uggo devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho uggaṁ devaputtaṁ bhagavā etadavoca:
Then, late at night, the glorious god Ugga, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. The Buddha said to him,

"kacci te, ugga, yathādhippāyo"ti?
"Ugga, I trust it is all you wished?"

"Taggha me, bhagavā, yathādhippāyo"ti.
"Sir, it is indeed just as I wished."

Atha kho bhagavā uggaṁ devaputtaṁ gāthāhi ajjhabhāsi:
Then the Buddha addressed Ugga in verse:

"Manāpadāyī labhate manāpaṁ,

“The giver of the agreeable gets the agreeable,

Aggassa dātā labhate punaggaṁ;
the giver of the foremost gets the foremost,

Varassa dātā varalābhi hoti,
the giver of the excellent gets the excellent,

Seṭṭhaṁ dado seṭṭhamupeti ṭhānaṁ.
the giver of the best gets the best.

Yo aggadāyī varadāyī,
A person who gives the foremost,

seṭṭhadāyī ca yo naro;
the excellent, the best:

Dīghāyu yasavā hoti,
they’re long-lived and famous

yattha yatthūpapajjatī”ti.
wherever they’re reborn.”

Catutthaṁ.

45. Puññābhisandasutta
45. Overflowing Merit

“Pañcime, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
“Mendicants, there are these five kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Katame pañca?
What five?

Yassa, bhikkhave, bhikkhu cīvaraṁ paribhuñjamāno appamāṇaṁ cetosamādhiṁ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
When a mendicant enters and remains in a limitless immersion of heart while using a robe …

Yassa, bhikkhave, bhikkhu piṇḍapātaṁ paribhuñjamāno …pe… yassa, bhikkhave, bhikkhu vihāraṁ paribhuñjamāno …pe… yassa, bhikkhave, bhikkhu mañcapīṭhaṁ paribhuñjamāno … pe….
alms-food … lodging … bed and chair …

Yassa, bhikkhave, bhikkhu gilānappaccayabhesajjaparikkhāraṁ paribhuñjamāno appamāṇaṁ cetosamādhiṁ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando

sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati.
medicines and supplies for the sick, the overflowing of merit for the donor is limitless …

Ime kho, bhikkhave, pañca puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
These are the five kinds of overflowing merit, overflowing goodness. They nurture happiness, and are conducive to heaven, ripening in happiness, and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Imehi ca pana, bhikkhave, pañcahi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gahetuṁ:
When a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that

'ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattatī'ti.
this is the extent of their overflowing merit … that leads to happiness.

Atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṁ gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, mahāsamudde na sukaraṁ udakassa pamāṇaṁ gahetuṁ:
It's like trying to grasp how much water is in the ocean. It's not easy to say:

'ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā ettakāni udakāḷhakasahassānīti vā ettakāni

udakāḷhakasatasahassānīti vā;
‘This is how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.’

atha kho asaṅkheyyo appameyyo mahāudakakkhandhotveva saṅkhaṁ gacchati’.
It’s simply reckoned as an incalculable, immeasurable, great mass of water.

Evamevaṁ kho, bhikkhave, imehi pañcahi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gahetuṁ:
In the same way, when a noble disciple has these five kinds of overflowing merit and goodness, it’s not easy to grasp how much merit they have:

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattatī’ti.
‘This is how much this overflowing merit … leads to happiness.’

Atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṁ gacchatīti.
It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

Mahodadhiṁ aparimitaṁ mahāsaraṁ,
Hosts of people use the rivers,

Bahubheravaṁ ratnagaṇānamālayaṁ;
and though the rivers are many,

Najjo yathā naragaṇasaṅghasevitā,
all reach the great deep, the boundless ocean,

Puthū savantī upayanti sāgaraṁ.
the cruel sea that’s home to precious gems.

Evaṁ naraṁ annadapānavatthadaṁ,
So too, when a person gives food, drink, and clothes;

Seyyānisajjattharaṇassa dāyakaṁ;
and they're a giver of beds, seats, and mats—

Puññassa dhārā upayanti paṇḍitaṁ,
the streams of merit reach that astute person,

Najjo yathā vārivahāva sāgaran"ti.
as the rivers bring their waters to the sea."

Pañcamaṁ.

46. Sampadāsutta
46. Success

“Pañcimā, bhikkhave, sampadā.
“Mendicants, there are five accomplishments.

Katamā pañca?
What five?

Saddhāsampadā, sīlasampadā, sutasampadā, cāgasampadā, paññāsampadā—
Accomplishment in faith, ethics, learning, generosity, and wisdom.

imā kho, bhikkhave, pañca sampadā”ti.
These are the five accomplishments.”

Chaṭṭhaṁ.

47. Dhanasutta
47. Wealth

“Pañcimāni, bhikkhave, dhanāni.
“Mendicants, there are these five kinds of wealth.

Katamāni pañca?
What five?

Saddhādhanaṁ, sīladhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
The wealth of faith, ethics, learning, generosity, and wisdom.

Katamañca, bhikkhave, saddhādhanaṁ?
And what is the wealth of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Idaṁ vuccati, bhikkhave, saddhādhanaṁ.
This is called the wealth of faith.

Katamañca, bhikkhave, sīladhanaṁ?
And what is the wealth of ethics?

Idha, bhikkhave, ariyasāvako pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence.

Idaṁ vuccati, bhikkhave, sīladhanaṁ.
This is called the wealth of ethics.

Katamañca, bhikkhave, sutadhanaṁ?
And what is the wealth of learning?

Idha, bhikkhave, ariyasāvako bahussuto hoti …pe… diṭṭhiyā suppaṭividdho.
It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

Idaṁ vuccati, bhikkhave, sutadhanaṁ.
This is called the wealth of learning.

Katamañca, bhikkhave, cāgadhanaṁ?
And what is the wealth of generosity?

Idha, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vosaggarato yācayogo dānasaṁvibhāgarato.
It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Idaṁ vuccati, bhikkhave, cāgadhanaṁ.
This is called the wealth of generosity.

Katamañca, bhikkhave, paññādhanaṁ?
And what is the wealth of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Idaṁ vuccati, bhikkhave, paññādhanaṁ.
This is called the wealth of wisdom.

Imāni kho, bhikkhave, pañca dhanānīti.
These are the five kinds of wealth.

Yassa saddhā tathāgate,
Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;
unwavering and well grounded;

Sīlañca yassa kalyāṇaṁ,
whose ethical conduct is good,

ariyakantaṁ pasaṁsitaṁ.
praised and loved by the noble ones;

Saṅghe pasādo yassatthi,
who has confidence in the Saṅgha,

ujubhūtañca dassanaṁ;
and correct view:

Adaliddoti taṁ āhu,
they're said to be prosperous,

amoghaṁ tassa jīvitaṁ.
their life is not in vain.

Tasmā saddhañca sīlañca,
So let the wise devote themselves

pasādaṁ dhammadassanaṁ;
to faith, ethical behavior,

Anuyuñjetha medhāvī,
confidence, and insight into the teaching,

saraṁ buddhāna sāsanan”ti.
remembering the instructions of the Buddhas.”

Sattamaṁ.

48. Alabbhanīyaṭhānasutta
48. Things That Cannot Be Had

“Pañcimāni, bhikkhave, alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
“Mendicants, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Katamāni pañca?
What five?

‘Jarādhammaṁ mā jīrī’ti alabbhanīyaṁ ṭhānaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
That someone liable to old age should not grow old.

‘Byādhidhammaṁ mā byādhīyī’ti …pe… ‘maraṇadhammaṁ mā mīyī’ti … ‘khayadhammaṁ mā khīyī’ti … ‘nassanadhammaṁ mā nassī’ti alabbhanīyaṁ ṭhānaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
That someone liable to sickness should not get sick. … That someone liable to death should not die. … That someone liable to ending should not end. … That someone liable to perishing should not perish. …

Assutavato, bhikkhave, puthujjanassa jarādhammaṁ jīrati.
An uneducated ordinary person has someone liable to old age who grows old.

So jarādhamme jiṇṇe na iti paṭisañcikkhati:
But they don’t reflect:

‘na kho mayhevekassa jarādhammaṁ jīrati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ jarādhammaṁ jīrati.
‘It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old.

Ahañceva kho pana jarādhamme jiṇṇe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū’ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

So jarādhamme jiṇṇe socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so, when someone liable to old age grows old, they sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, bhikkhave:
This is called

‘assutavā puthujjano viddho savisena sokasallena attānaṁyeva paritāpeti’.
an uneducated ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

Puna caparaṁ, bhikkhave, assutavato puthujjanassa byādhidhammaṁ byādhīyati …pe… maraṇadhammaṁ mīyati … khayadhammaṁ khīyati … nassanadhammaṁ nassati.
Furthermore, an uneducated ordinary person has someone liable to sickness … death … ending … perishing.

So nassanadhamme naṭṭhe na iti paṭisañcikkhati:

But they don’t reflect:

‘na kho mayhevekassa nassanadhammaṁ nassati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ nassanadhammaṁ nassati.
‘It’s not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes.

Ahañceva kho pana nassanadhamme naṭṭhe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū’ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

So nassanadhamme naṭṭhe socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so, when someone liable to perishing perishes, they sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, bhikkhave:
This is called

‘assutavā puthujjano viddho savisena sokasallena attānaṁyeva paritāpeti’.
an uneducated ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

Sutavato ca kho, bhikkhave, ariyasāvakassa jarādhammaṁ jīrati.
An educated noble disciple has someone liable to old age who grows old.

So jarādhamme jiṇṇe iti paṭisañcikkhati:

And they reflect:

‘na kho mayhevekassa jarādhammaṁ jīrati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ jarādhammaṁ jīrati.
‘It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old.

Ahañceva kho pana jarādhamme jiṇṇe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū’ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

So jarādhamme jiṇṇe na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
And so, when someone liable to old age grows old, they don’t sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, bhikkhave:
This is called

‘sutavā ariyasāvako abbuhi savisaṁ sokasallaṁ, yena viddho assutavā puthujjano attānaṁyeva paritāpeti.
an educated noble disciple who has drawn out sorrow’s poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

Asoko visallo ariyasāvako attānaṁyeva parinibbāpeti’.
Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Puna caparaṁ, bhikkhave, sutavato ariyasāvakassa byādhidhammaṁ byādhīyati …pe… maraṇadhammaṁ mīyati … khayadhammaṁ khīyati … nassanadhammaṁ nassati.
Furthermore, an educated noble disciple has someone liable to sickness… death … ending … perishing.

So nassanadhamme naṭṭhe iti paṭisañcikkhati:
And they reflect:

‘na kho mayhevekassa nassanadhammaṁ nassati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ nassanadhammaṁ nassati.
‘It’s not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes.

Ahañceva kho pana nassanadhamme naṭṭhe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū’ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

So nassanadhamme naṭṭhe na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
And so, when someone liable to perishing perishes, they don’t sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, bhikkhave:
This is called

‘sutavā ariyasāvako abbuhi savisaṁ sokasallaṁ, yena viddho assutavā puthujjano attānaṁyeva paritāpeti.

an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

Asoko visallo ariyasāvako attānaṁyeva parinibbāpetī'ti.
Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Imāni kho, bhikkhave, pañca alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.
These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Na socanāya paridevanāya,
Sorrowing and lamenting

Atthodha labbhā api appakopi;
doesn't do even a little bit of good.

Socantamenaṁ dukhitaṁ viditvā,
When they know that you're sad,

Paccatthikā attamanā bhavanti.
your enemies are encouraged.

Yato ca kho paṇḍito āpadāsu,
When an astute person doesn't waver in the face of adversity,

Na vedhatī atthavinicchayaññū;
as they're able to assess what's beneficial,

Paccatthikāssa dukhitā bhavanti,
their enemies suffer,

Disvā mukhaṁ avikāraṁ purāṇaṁ.
seeing that their normal expression doesn't change.

Jappena mantena subhāsitena,

Chants, recitations, fine sayings,

Anuppadānena paveṇiyā vā;
charity or traditions:

Yathā yathā yattha labhetha atthaṁ,
if by means of any such things you benefit,

Tathā tathā tattha parakkameyya.
then by all means keep doing them.

Sace pajāneyya alabbhaneyyo,
But if you understand that ‘this good thing

Mayāva aññena vā esa attho;
can’t be had by me or by anyone else’,

Asocamāno adhivāsayeyya,
you should accept it without sorrowing, thinking:

Kammaṁ daḷhaṁ kinti karomi dānī”ti.
‘The karma is strong. What can I do now?’”

Aṭṭhamaṁ.

49. Kosalasutta
49. The King of Kosala

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Tena kho pana samayena mallikā devī kālaṅkatā hoti.

Atha kho aññataro puriso yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rañño pasenadissa kosalassa upakaṇṇake āroceti:
Then a man went up to the king and whispered in his ear,

"mallikā devī, deva, kālaṅkatā"ti.
"Your Majesty, Queen Mallikā has passed away."

Evaṁ vutte, rājā pasenadi kosalo dukkhī dummano pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.
When this was said, King Pasenadi was miserable and sad. He sat with his shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā rājānaṁ pasenadiṁ kosalaṁ dukkhiṁ dummanaṁ pattakkhandhaṁ adhomukhaṁ pajjhāyantaṁ

appaṭibhānaṁ viditvā rājānaṁ pasenadiṁ kosalaṁ etadavoca:
Knowing this, the Buddha said to him,

“pañcimāni, mahārāja, alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
“Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Katamāni pañca?
What five?

‘Jarādhammaṁ mā jīrī’ti alabbhanīyaṁ ṭhānaṁ …pe… na socanāya paridevanāya …pe… kammaṁ daḷhaṁ kinti karomi dānī”ti.
That someone liable to old age should not grow old. … Sorrowing and lamenting doesn’t do even a little bit of good … ‘The karma is strong. What can I do now?’”

Navamaṁ.

50. Nāradasutta
50. With Nārada

Ekaṁ samayaṁ āyasmā nārado pāṭaliputte viharati kukkuṭārāme.
At one time Venerable Nārada was staying at Pāṭaliputta, in the Chicken Monastery.

Tena kho pana samayena muṇḍassa raññō bhaddā devī kālaṅkatā hoti piyā manāpā.
Now at that time King Muṇḍa's dear and beloved Queen Bhaddā had just passed away.

So bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpati na bhattaṁ bhuñjati na kammantaṁ payojeti—
And since that time, the king did not bathe, anoint himself, eat his meals, or apply himself to his work.

rattindivaṁ bhaddāya deviyā sarīre ajjhomucchito.
Day and night he brooded over Queen Bhaddā's corpse.

Atha kho muṇḍo rājā piyakaṁ kosārakkhaṁ āmantesi:
Then King Muṇḍa addressed his treasurer, Piyaka,

"tena hi, samma piyaka, bhaddāya deviyā sarīraṁ āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjatha, yathā mayaṁ bhaddāya deviyā sarīraṁ cirataraṁ passeyyāmā"ti.
"So, my good Piyaka, please place Queen Bhaddā's corpse in an iron case filled with oil. Then close it up with another case, so that

we can view Queen Bhaddā's body even longer."

"Evaṁ, devā"ti kho piyako kosārakkho muṇḍassa rañño paṭissutvā bhaddāya deviyā sarīraṁ āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujji.
"Yes, Your Majesty," replied Piyaka the treasurer, and he did as the king instructed.

Atha kho piyakassa kosārakkhassa etadahosi:
Then it occurred to Piyaka,

"imassa kho muṇḍassa rañño bhaddā devī kālaṅkatā piyā manāpā.
"King Muṇḍa's dear and beloved Queen Bhaddā has passed away.

So bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpati na bhattaṁ bhuñjati na kammantaṁ payojeti—
Since then the king does not bathe, anoint himself, eat his meals, or apply himself to his work.

rattindivaṁ bhaddāya deviyā sarīre ajjhomucchito.
Day and night he broods over Queen Bhaddā's corpse.

Kaṁ nu kho muṇḍo rājā samaṇaṁ vā brāhmaṇaṁ vā payirupāseyya, yassa dhammaṁ sutvā sokasallaṁ pajaheyyā"ti.
Now, what ascetic or brahmin might the king pay homage to, whose teaching could help the king give up sorrow's arrow?"

Atha kho piyakassa kosārakkhassa etadahosi:
Then it occurred to Piyaka,

"ayaṁ kho āyasmā nārado pāṭaliputte viharati kukkuṭārāme.
"This Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta.

Taṁ kho panāyasmantaṁ nāradaṁ evaṁ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca’.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Yannūna muṇḍo rājā āyasmantaṁ nāradaṁ payirupāseyya, appeva nāma muṇḍo rājā āyasmato nāradassa dhammaṁ sutvā sokasallaṁ pajaheyyā”ti.
What if King Muṇḍa was to pay homage to Venerable Nārada? Hopefully when he hears Nārada’s teaching, the king could give up sorrow’s arrow.”

Atha kho piyako kosārakkho yena muṇḍo rājā tenupasaṅkami; upasaṅkamitvā muṇḍaṁ rājānaṁ etadavoca:
Then Piyaka went to the king and said to him,

“ayaṁ kho, deva, āyasmā nārado pāṭaliputte viharati kukkuṭārāme.
“Sire, this Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta.

Taṁ kho panāyasmantaṁ nāradaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca’.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Yadi pana devo āyasmantaṁ nāradaṁ payirupāseyya, appeva nāma devo āyasmato nāradassa dhammaṁ sutvā sokasallaṁ pajaheyyā”ti.
What if Your Majesty was to pay homage to Venerable Nārada? Hopefully when you hear Nārada’s teaching, you could give up sorrow’s arrow.”

“Tena hi, samma piyaka, āyasmantaṁ nāradaṁ paṭivedehi.
“Well then, my good Piyaka, let Nārada know.

Kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ pubbe appaṭisaṁvidito upasaṅkamitabbaṁ maññeyyā”ti.
For how could one such as I presume to visit an ascetic or brahmin in my realm without first letting them know?”

“Evaṁ, devā”ti kho piyako kosārakkho muṇḍassa rañño paṭissutvā yenāyasmā nārado tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāradaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho piyako kosārakkho āyasmantaṁ nāradaṁ etadavoca:
“Yes, Your Majesty,” replied Piyaka the treasurer. He went to Nārada, bowed, sat down to one side, and said to him,

“Imassa, bhante, muṇḍassa rañño bhaddā devī kālaṅkatā piyā manāpā.
“Sir, King Muṇḍa’s dear and beloved Queen Bhaddā has passed away.

So bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpati na bhattaṁ bhuñjati na kammantaṁ payojeti—
And since she passed away, the king has not bathed, anointed himself, eaten his meals, or got his business done.

rattindivaṁ bhaddāya deviyā sarīre ajjhomucchito.
Day and night he broods over Queen Bhaddā’s corpse.

Sādhu, bhante, āyasmā nārado muṇḍassa rañño tathā dhammaṁ desetu yathā muṇḍo rājā āyasmato nāradassa dhammaṁ sutvā sokasallaṁ pajaheyyā”ti.
Sir, please teach the king so that, when he hears your teaching, he can give up sorrow’s arrow.”

“Yassadāni, piyaka, muṇḍo rājā kālaṁ maññatī”ti.
“Please, Piyaka, let the king come when he likes.”

Atha kho piyako kosārakkho uṭṭhāyāsanā āyasmantaṁ nāradaṁ abhivādetvā padakkhiṇaṁ katvā yena muṇḍo rājā tenupasaṅkami; upasaṅkamitvā muṇḍaṁ rājānaṁ etadavoca:
Then Piyaka got up from his seat, bowed, and respectfully circled Venerable Nārada, keeping him on his right, before going to the king and saying,

“katāvakāso kho, deva, āyasmatā nāradena.
“Sire, the request for an audience with Venerable Nārada has been granted.

Yassadāni devo kālaṁ maññatī”ti.
Please, Your Majesty, go at your convenience.”

“Tena hi, samma piyaka, bhadrāni bhadrāni yānāni yojāpehī”ti.
“Well then, my good Piyaka, harness the finest chariots.”

“Evaṁ, devā”ti kho piyako kosārakkho muṇḍassa rañño paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā muṇḍaṁ rājānaṁ etadavoca:
“Yes, Your Majesty,” replied Piyaka the treasurer. He did so, then told the king:

“yuttāni kho te, deva, bhadrāni bhadrāni yānāni.
“Sire, the finest chariots are harnessed.

Yassadāni devo kālaṁ maññatī”ti.
Please, Your Majesty, go at your convenience.”

Atha kho muṇḍo rājā bhadraṁ yānaṁ abhiruhitvā bhadrehi bhadrehi yānehi yena kukkuṭārāmo tena pāyāsi mahaccā rājānubhāvena āyasmantaṁ nāradaṁ dassanāya.
Then King Muṇḍa mounted a fine carriage and, along with other fine carriages, set out in full royal pomp to see Venerable Nārada at the Chicken Monastery.

Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattikova ārāmaṁ pāvisi.
He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

Atha kho muṇḍo rājā yena āyasmā nārado tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāradaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho muṇḍaṁ rājānaṁ āyasmā nārado etadavoca:
Then the king went up to Nārada, bowed, and sat down to one side. Then Nārada said to him:

“Pañcimāni, mahārāja, alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
“Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Katamāni pañca?
What five?

‘Jarādhammaṁ mā jīrī’ti alabbhanīyaṁ ṭhānaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
That someone liable to old age should not grow old. …

‘Byādhidhammaṁ mā byādhīyī’ti …pe… ‘maraṇadhammaṁ mā mīyī’ti … ‘khayadhammaṁ mā khīyī’ti … ‘nassanadhammaṁ mā nassī’ti alabbhanīyaṁ ṭhānaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
That someone liable to sickness should not get sick. … That someone liable to death should not die. … That someone liable to ending should not end. … That someone liable to perishing should not perish. …

Assutavato, mahārāja, puthujjanassa jarādhammaṁ jīrati.

An uneducated ordinary person has someone liable to old age who grows old.

So jarādhamme jiṇṇe na iti paṭisañcikkhati:
But they don't reflect on the nature of old age:

'na kho mayhevekassa jarādhammaṁ jīrati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ jarādhammaṁ jīrati.
'It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn.

Ahañceva kho pana jarādhamme jiṇṇe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū'ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

So jarādhamme jiṇṇe socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so, when someone liable to old age grows old, they sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, mahārāja:
This is called

'assutavā puthujjano viddho savisena sokasallena attānaṁyeva paritāpeti'.
an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

Puna caparaṁ, mahārāja, assutavato puthujjanassa byādhidhammaṁ byādhīyati …pe… maraṇadhammaṁ mīyati … khayadhammaṁ khīyati … nassanadhammaṁ nassati.
Furthermore, an uneducated ordinary person has someone liable to sickness … death … ending … perishing.

So nassanadhamme naṭṭhe na iti paṭisañcikkhati:
But they don't reflect on the nature of perishing:

'na kho mayhevekassa nassanadhammaṁ nassati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ nassanadhammaṁ nassati.
'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn.

Ahañceva kho pana nassanadhamme naṭṭhe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū'ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

So nassanadhamme naṭṭhe socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so, when someone liable to perishing perishes, they sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, mahārāja:
This is called

'assutavā puthujjano viddho savisena sokasallena attānaṁyeva paritāpeti'.

an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

Sutavato ca kho, mahārāja, ariyasāvakassa jarādhammaṁ jīrati.
An educated noble disciple has someone liable to old age who grows old.

So jarādhamme jiṇṇe iti paṭisañcikkhati:
So they reflect on the nature of old age:

'na kho mayhevekassa jarādhammaṁ jīrati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ jarādhammaṁ jīrati.
'It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn.

Ahañceva kho pana jarādhamme jiṇṇe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū'ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

So jarādhamme jiṇṇe na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
And so, when someone liable to old age grows old, they don't sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, mahārāja:
This is called

'sutavā ariyasāvako abbuhi savisaṁ sokasallaṁ, yena viddho assutavā puthujjano attānaṁyeva paritāpeti.

an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

Asoko visallo ariyasāvako attānaṁyeva parinibbāpeti'.
Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Puna caparaṁ, mahārāja, sutavato ariyasāvakassa byādhidhammaṁ byādhīyati …pe… maraṇadhammaṁ mīyati … khayadhammaṁ khīyati … nassanadhammaṁ nassati.
Furthermore, an educated noble disciple has someone liable to sickness… death … ending … perishing.

So nassanadhamme naṭṭhe iti paṭisañcikkhati:
So they reflect on the nature of perishing:

'na kho mayhevekassa nassanadhammaṁ nassati, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ nassanadhammaṁ nassati.
'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn.

Ahañceva kho pana nassanadhamme naṭṭhe soceyyaṁ kilameyyaṁ parideveyyaṁ, urattāḷiṁ kandeyyaṁ, sammohaṁ āpajjeyyaṁ, bhattampi me nacchādeyya, kāyepi dubbaṇṇiyaṁ okkameyya, kammantāpi nappavatteyyuṁ, amittāpi attamanā assu, mittāpi dummanā assū'ti.
If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

So nassanadhamme naṭṭhe na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.

And so, when someone liable to perishing perishes, they don't sorrow and pine and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, mahārāja:
This is called

'sutavā ariyasāvako abbuhi savisaṁ sokasallaṁ, yena viddho assutavā puthujjano attānaṁyeva paritāpeti.
an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

Asoko visallo ariyasāvako attānaṁyeva parinibbāpeti'.
Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Imāni kho, mahārāja, pañca alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.
These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Na socanāya paridevanāya,
Sorrowing and lamenting

Atthodha labbhā api appakopi;
doesn't do even a little bit of good.

Socantamenaṁ dukhitaṁ viditvā,
When they know that you're sad,

Paccatthikā attamanā bhavanti.
your enemies are encouraged.

Yato ca kho paṇḍito āpadāsu,
When an astute person doesn't waver in the face of adversity,

Na vedhatī atthavinicchayaññū;

as they're able to assess what's beneficial,

Paccatthikāssa dukhitā bhavanti,
their enemies suffer,

Disvā mukhaṁ avikāraṁ purāṇaṁ.
seeing that their normal expression doesn't change.

Jappena mantena subhāsitena,
Chants, recitations, fine sayings,

Anuppadānena paveṇiyā vā;
charity or traditions:

Yathā yathā yattha labhetha atthaṁ,
if by means of any such things you benefit,

Tathā tathā tattha parakkameyya.
then by all means keep doing them.

Sace pajāneyya alabbhaneyyo,
But if you understand that 'this good thing

Mayāva aññena vā esa attho;
can't be had by me or by anyone else',

Asocamāno adhivāsayeyya,
you should accept it without sorrowing, thinking:

Kammaṁ daḷhaṁ kinti karomi dānī"ti.
'The karma is strong. What can I do now?'"

Evaṁ vutte, muṇḍo rājā āyasmantaṁ nāradaṁ etadavoca:
When he said this, King Muṇḍa said to Venerable Nārada,

"ko nāmo ayaṁ, bhante, dhammapariyāyo"ti?
"Sir, what is the name of this exposition of the teaching?"

"Sokasallaharaṇo nāma ayaṁ, mahārāja, dhammapariyāyo"ti.

“Great king, this exposition of the teaching is called ‘Pulling Out Sorrow’s Arrow’.”

“Taggha, bhante, sokasallaharaṇo.
“Indeed, sir, this is the pulling out of sorrow’s arrow!

Imañhi me, bhante, dhammapariyāyaṁ sutvā sokasallaṁ pahīnan”ti.
Hearing this exposition of the teaching, I’ve given up sorrow’s arrow.”

Atha kho muṇḍo rājā piyakaṁ kosārakkhaṁ āmantesi:
Then King Muṇḍa addressed his treasurer, Piyaka,

“tena hi, samma piyaka, bhaddāya deviyā sarīraṁ jhāpetha; thūpañcassā karotha.
“Well then, my good Piyaka, cremate Queen Bhaddā’s corpse and build a monument.

Ajjatagge dāni mayaṁ nhāyissāma ceva vilimpissāma bhattañca bhuñjissāma kammante ca payojessāmā”ti.
From this day forth, I will bathe, anoint myself, eat my meals, and apply myself to my work.”

Dasamaṁ.

Muṇḍarājavaggo pañcamo.

Tassuddānaṁ

Ādiyo sappuriso iṭṭhā,
manāpadāyībhisandaṁ;
Sampadā ca dhanaṁ ṭhānaṁ,
kosalo nāradena cāti.

Paṭhamo paṇṇāsako samatto.

51. Āvaraṇasutta
51. Obstacles

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
"Mendicants, there are these five obstacles and hindrances, parasites of the mind that weaken wisdom.

Katame pañca?
What five?

Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.

Sensual desire …

Byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.
Ill will …

Thinamiddhaṁ, bhikkhave, āvaraṇaṁ nīvaraṇaṁ cetaso ajjhāruhaṁ paññāya dubbalīkaraṇaṁ.
Dullness and drowsiness …

Uddhaccakukkuccaṁ, bhikkhave, āvaraṇaṁ nīvaraṇaṁ cetaso ajjhāruhaṁ paññāya dubbalīkaraṇaṁ.
Restlessness and remorse …

Vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
Doubt …

Ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

So vata, bhikkhave, bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhāruhe paññāya dubbalīkaraṇe appahāya, abalāya paññāya dubbalāya attatthaṁ vā ñassati paratthaṁ vā ñassati ubhayatthaṁ vā ñassati uttari vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatīti netaṁ ṭhānaṁ vijjati.
Take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's simply impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Seyyathāpi, bhikkhave, nadī pabbateyyā dūraṅgamā sīghasotā hārahārinī.

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it.

Tassā puriso ubhato naṅgalamukhāni vivareyya.
But then a man would open channels on both sides,

Evañhi so, bhikkhave, majjhe nadiyā soto vikkhitto visaṭo byādiṇṇo neva dūraṅgamo assa na sīghasoto na hārahārī.
so the mid-river current would be dispersed, spread out, and separated. The river would no longer flow swiftly, going far, carrying all before it.

Evamevaṁ kho, bhikkhave, so vata bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhāruhe paññāya dubbalīkaraṇe appahāya, abalāya paññāya dubbalāya attatthaṁ vā ñassati paratthaṁ vā ñassati ubhayatthaṁ vā ñassati uttari vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatīti netaṁ ṭhānaṁ vijjati.
In the same way, take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's simply impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

So vata, bhikkhave, bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhāruhe paññāya dubbalīkaraṇe pahāya, balavatiyā paññāya attatthaṁ vā ñassati paratthaṁ vā ñassati ubhayatthaṁ vā ñassati uttari vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatīti ṭhānametaṁ vijjati.
Take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would

realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Seyyathāpi, bhikkhave, nadī pabbateyyā dūraṅgamā sīghasotā hārahārinī.
Suppose there was a mountain river that flowed swiftly, going far, carrying all before it.

Tassā puriso ubhato naṅgalamukhāni pidaheyya.
But then a man would close up the channels on both sides,

Evañhi so, bhikkhave, majjhe nadiyā soto avikkhitto avisaṭo abyādiṇṇo dūraṅgamo ceva assa sīghasoto ca hārahārī ca.
so the mid-river current would not be dispersed, spread out, and separated. The river would keep flowing swiftly for a long way, carrying all before it.

Evamevaṁ kho, bhikkhave, so vata bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhāruhe paññāya dubbalīkaraṇe pahāya, balavatiyā paññāya attatthaṁ vā ñassati paratthaṁ vā ñassati ubhayatthaṁ vā ñassati uttari vā manussadhammā alamariyañāṇadassanavisesaṁ sacchikarissatīti ṭhānametaṁ vijjatī”ti.
In the same way, take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It’s quite possible that they would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.”

Paṭhamaṁ.

52. Akusalarāsisutta
52. A Heap of the Unskillful

“Akusalarāsīti, bhikkhave, vadamāno pañca nīvaraṇe sammā vadamāno vadeyya.
“Mendicants, rightly speaking, you’d call the five hindrances a ‘heap of the unskillful’.

Kevalo hāyaṁ, bhikkhave, akusalarāsi yadidaṁ pañca nīvaraṇā.
For these five hindrances are entirely a heap of the unskillful.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Akusalarāsīti, bhikkhave, vadamāno ime pañca nīvaraṇe sammā vadamāno vadeyya.
Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’.

Kevalo hāyaṁ, bhikkhave, akusalarāsi yadidaṁ pañca nīvaraṇā”ti.
For these five hindrances are entirely a heap of the unskillful.”

Dutiyaṁ.

53. Padhāniyaṅgasutta
53. Factors That Support Meditation

“Pañcimāni, bhikkhave, padhāniyaṅgāni.
“Mendicants, there are these five factors that support meditation.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a mendicant has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Appābādho hoti appātaṅko;
They are rarely ill or unwell.

samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya;
Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭho hoti amāyāvī;

They're not devious or deceitful.

yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu;
They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Imāni kho, bhikkhave, pañca padhāniyaṅgānī"ti.
These are the five factors that support meditation."

Tatiyaṁ.

54. Samayasutta
54. Times Good for Meditation

“Pañcime, bhikkhave, asamayā padhānāya.
“Mendicants, there are five times that are not good for meditation.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu jiṇṇo hoti jarāyābhibhūto.
Firstly, a mendicant is old, overcome with old age.

Ayaṁ, bhikkhave, paṭhamo asamayo padhānāya.
This is the first time that’s not good for meditation.

Puna caparaṁ, bhikkhave, bhikkhu byādhito hoti byādhinābhibhūto.
Furthermore, a mendicant is sick, overcome by sickness.

Ayaṁ, bhikkhave, dutiyo asamayo padhānāya.
This is the second time that’s not good for meditation.

Puna caparaṁ, bhikkhave, dubbhikkhaṁ hoti dussassaṁ dullabhapiṇḍaṁ, na sukaraṁ uñchena paggahena yāpetuṁ.
Furthermore, there’s a famine, a bad harvest, so it’s hard to get alms-food, and not easy to keep going by collecting alms.

Ayaṁ, bhikkhave, tatiyo asamayo padhānāya.
This is the third time that’s not good for meditation.

Puna caparaṁ, bhikkhave, bhayaṁ hoti aṭavisaṅkopo, cakkasamārūḷhā jānapadā pariyāyanti.
Furthermore, there's peril from wild savages, and the countryfolk mount their vehicles and flee everywhere.

Ayaṁ, bhikkhave, catuttho asamayo padhānāya.
This is the fourth time that's not good for meditation.

Puna caparaṁ, bhikkhave, saṅgho bhinno hoti.
Furthermore, there's a schism in the Saṅgha.

Saṅghe kho pana, bhikkhave, bhinne aññamaññaṁ akkosā ca honti, aññamaññaṁ paribhāsā ca honti, aññamaññaṁ parikkhepā ca honti, aññamaññaṁ pariccajā ca honti.
When the Saṅgha is split, they abuse, insult, block, and reject each other.

Tattha appasannā ceva nappasīdanti, pasannānañca ekaccānaṁ aññathattaṁ hoti.
This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds.

Ayaṁ, bhikkhave, pañcamo asamayo padhānāya.
This is the fifth time that's not good for meditation.

Ime kho, bhikkhave, pañca asamayā padhānāyāti.
These are the five times that are not good for meditation.

Pañcime, bhikkhave, samayā padhānāya.
There are five times that are good for meditation.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu daharo hoti yuvā susu kāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā.

Firstly, a mendicant is a youth, young, black-haired, blessed with youth, in the prime of life.

Ayaṁ, bhikkhave, paṭhamo samayo padhānāya.
This is the first time that's good for meditation.

Puna caparaṁ, bhikkhave, bhikkhu appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
Furthermore, they are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Ayaṁ, bhikkhave, dutiyo samayo padhānāya.
This is the second time that's good for meditation.

Puna caparaṁ, bhikkhave, subhikkhaṁ hoti susassaṁ sulabhapiṇḍaṁ, sukaraṁ uñchena paggahena yāpetuṁ.
Furthermore, there's plenty of food, a good harvest, so it's easy to get alms-food, and easy to keep going by collecting alms.

Ayaṁ, bhikkhave, tatiyo samayo padhānāya.
This is the third time that's good for meditation.

Puna caparaṁ, bhikkhave, manussā samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti.
Furthermore, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Ayaṁ, bhikkhave, catuttho samayo padhānāya.
This is the fourth time that's good for meditation.

Puna caparaṁ, bhikkhave, saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsu viharati.
Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation.

Saṅghe kho pana, bhikkhave, samagge na ceva aññamaññaṁ akkosā honti, na ca aññamaññaṁ paribhāsā honti, na ca aññamaññaṁ parikkhepā honti, na ca aññamaññaṁ pariccajā honti.
When the Saṅgha is in harmony, they don't abuse, insult, block, or reject each other.

Tattha appasannā ceva pasīdanti, pasannānañca bhiyyobhāvo hoti.
This inspires confidence in those without it, and increases confidence in those who have it.

Ayaṁ, bhikkhave, pañcamo samayo padhānāya.
This is the fifth time that's good for meditation.

Ime kho, bhikkhave, pañca samayā padhānāyā"ti.
These are the five times that are good for meditation."

Catutthaṁ.

55. Mātāputtasutta
55. Mother and Son

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena sāvatthiyaṁ ubho mātāputtā vassāvāsaṁ upagamiṁsu—
Now, at that time a mother and son had both entered the rainy season residence at Sāvatthī,

bhikkhu ca bhikkhunī ca.
as a monk and a nun.

Te aññamaññassa abhiṇhaṁ dassanakāmā ahesuṁ.
They wanted to see each other often.

Mātāpi puttassa abhiṇhaṁ dassanakāmā ahosi;
The mother wanted to see her son often,

puttopi mātaraṁ abhiṇhaṁ dassanakāmo ahosi.
and the son his mother.

Tesaṁ abhiṇhaṁ dassanā saṁsaggo ahosi.
Seeing each other often, they became close.

Saṁsagge sati vissāso ahosi.
Being so close, they became intimate.

Vissāse sati otāro ahosi.
And being intimate, lust overcame them.

Te otiṇṇacittā sikkhaṁ apaccakkhāya dubbalyaṁ anāvikatvā methunaṁ dhammaṁ paṭiseviṁsu.
With their minds swamped by lust, without rejecting the training and declaring their inability to continue, they had sex.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idha, bhante, sāvatthiyaṁ ubho mātāputtā vassāvāsaṁ upagamiṁsu—

bhikkhu ca bhikkhunī ca, te aññamaññassa abhiṇhaṁ dassanakāmā ahesuṁ, mātāpi puttassa abhiṇhaṁ dassanakāmā ahosi, puttopi mātaraṁ abhiṇhaṁ dassanakāmo ahosi.

Tesaṁ abhiṇhaṁ dassanā saṁsaggo ahosi, saṁsagge sati vissāso ahosi, vissāse sati otāro ahosi, te otiṇṇacittā sikkhaṁ apaccakkhāya dubbalyaṁ anāvikatvā methunaṁ dhammaṁ paṭiseviṁsū”ti.

“Kiṁ nu so, bhikkhave, moghapuriso maññati:
“Mendicants, how could that silly man imagine that

‘na mātā putte sārajjati, putto vā pana mātarī’ti?
a mother cannot lust for her son, or that a son cannot lust for his mother?

Nāhaṁ, bhikkhave, aññaṁ ekarūpampi samanupassāmi evaṁ rajanīyaṁ evaṁ kamanīyaṁ evaṁ madanīyaṁ evaṁ bandhanīyaṁ evaṁ mucchanīyaṁ evaṁ antarāyakaraṁ anuttarassa yogakkhemassa adhigamāya yathayidaṁ, bhikkhave, itthirūpaṁ.

Compared to the sight of a woman, I do not see a single sight that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary.

Itthirūpe, bhikkhave, sattā rattā giddhā gathitā mucchitā ajjhosannā.
Sentient beings are lustful, greedy, tied, infatuated, and attached to the sight of a woman.

Te dīgharattaṁ socanti itthirūpavasānugā.
They sorrow for a long time under the sway of a woman's sight.

Nāhaṁ, bhikkhave, aññaṁ ekasaddampi … ekagandhampi … ekarasampi … ekaphoṭṭhabbampi samanupassāmi evaṁ rajanīyaṁ evaṁ kamanīyaṁ evaṁ madanīyaṁ evaṁ bandhanīyaṁ evaṁ mucchanīyaṁ evaṁ antarāyakaraṁ anuttarassa yogakkhemassa adhigamāya yathayidaṁ, bhikkhave, itthiphoṭṭhabbaṁ.
Compared to the sound … smell … taste … touch of a woman, I do not see a single touch that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary.

Itthiphoṭṭhabbe, bhikkhave, sattā rattā giddhā gathitā mucchitā ajjhosannā.
Sentient beings are lustful, greedy, tied, infatuated, and attached to the touch of a woman.

Te dīgharattaṁ socanti itthiphoṭṭhabbavasānugā.
They sorrow for a long time under the sway of a woman's touch.

Itthī, bhikkhave, gacchantīpi purisassa cittaṁ pariyādāya tiṭṭhati;
When a woman walks, she occupies a man's mind.

ṭhitāpi …pe… nisinnāpi … sayānāpi … hasantīpi … bhaṇantīpi … gāyantīpi … rodantīpi … ugghātitāpi … matāpi purisassa cittaṁ pariyādāya tiṭṭhati.

When a woman stands … sits … lies down … laughs … speaks … sings … cries … is injured, she occupies a man's mind. Even when a woman is dead, she occupies a man's mind.

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya:
For if anyone should be rightly called 'an all-round snare of Māra', it's females.

'samantapāso mārassā'ti mātugāmaṁyeva sammā vadamāno vadeyya:

'samantapāso mārassā'ti.

Sallape asihatthena,
You might chat with someone who has knife in hand.

pisācenāpi sallape;
You might even chat with a goblin.

Āsīvisampi āsīde,
You might sit close by a viper,

yena daṭṭho na jīvati;
whose bite would take your life.

Na tveva eko ekāya,
But never should you chat

mātugāmena sallape.
one on one with a female.

Muṭṭhassatiṁ tā bandhanti,
They captivate the unmindful

pekkhitena sitena ca;
with a glance and a smile.

Athopi dunnivatthena,
Or scantily clad,

mañjunā bhaṇitena ca;

they speak charming words.

Neso jano svāsīsado,
It's not good to sit with such a person,

api ugghātito mato.
even if she's injured or dead.

Pañca kāmaguṇā ete,
These five kinds of sensual stimulation

itthirūpasmiṁ dissare;
are apparent in a woman's body:

Rūpā saddā rasā gandhā,
sights, sounds, tastes, smells,

phoṭṭhabbā ca manoramā.
and touches so delightful.

Tesaṁ kāmoghavūḷhānaṁ,
Those swept away by the flood of sensual pleasures,

kāme aparijānataṁ;
not comprehending them,

Kālaṁ gati bhavābhavaṁ,
prioritize transmigration—

saṁsārasmiṁ purakkhatā.
time and destination, and life after life.

Ye ca kāme pariññāya,
But those who completely understand sensual pleasures

caranti akutobhayā;
live fearing nothing from any quarter.

Te ve pāraṅgatā loke,
They are those in the world who've crossed over,

ye pattā āsavakkhayan”ti.
having reached the ending of defilements.”

Pañcamaṁ.

56. Upajjhāyasutta
56. Mentor

Atha kho aññataro bhikkhu yena sako upajjhāyo tenupasaṅkami; upasaṅkamitvā sakaṁ upajjhāyaṁ etadavoca:
Then a mendicant went up to his own mentor, and said,

“etarahi me, bhante, madhurakajāto ceva kāyo, disā ca me na pakkhāyanti, dhammā ca maṁ nappaṭibhanti, thinamiddhañca me cittaṁ pariyādāya tiṭṭhati, anabhirato ca brahmacariyaṁ carāmi, atthi ca me dhammesu vicikicchā”ti.
“Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings.”

Atha kho so bhikkhu taṁ saddhivihārikaṁ bhikkhuṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him,

“ayaṁ, bhante, bhikkhu evamāha:
“Sir, this mendicant says this:

‘etarahi me, bhante, madhurakajāto ceva kāyo, disā ca maṁ na pakkhāyanti, dhammā ca me nappaṭibhanti, thinamiddhañca me cittaṁ pariyādāya tiṭṭhati, anabhirato ca brahmacariyaṁ carāmi, atthi ca me dhammesu vicikicchā’”ti.

‘Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings.’”

“Evañhetaṁ, bhikkhu, hoti indriyesu aguttadvārassa, bhojane amattaññuno, jāgariyaṁ ananuyuttassa, avipassakassa kusalānaṁ dhammānaṁ, pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanānuyogaṁ ananuyuttassa viharato, yaṁ madhurakajāto ceva kāyo hoti, disā cassa na pakkhāyanti, dhammā ca taṁ nappaṭibhanti, thinamiddhañcassa cittaṁ pariyādāya tiṭṭhati, anabhirato ca brahmacariyaṁ carati, hoti cassa dhammesu vicikicchā.
“That’s how it is, mendicant, when your sense doors are unguarded, you eat too much, you’re not dedicated to wakefulness, you’re unable to discern skillful qualities, and you don’t pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body feels like it’s drugged. You’re disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill your mind. You live the spiritual life dissatisfied, and have doubts about the teachings.

Tasmātiha te, bhikkhu, evaṁ sikkhitabbaṁ:
So you should train like this:

‘indriyesu guttadvāro bhavissāmi, bhojane mattaññū, jāgariyaṁ anuyutto, vipassako kusalānaṁ dhammānaṁ, pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanānuyogaṁ anuyutto viharissāmī’ti.
‘I will guard my sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’

Evañhi te, bhikkhu, sikkhitabban”ti.
That’s how you should train.”

Atha kho so bhikkhu bhagavatā iminā ovādena ovadito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro pana so bhikkhu arahataṁ ahosi.
And that mendicant became one of the perfected.

Atha kho so bhikkhu arahattaṁ patto yena sako upajjhāyo tenupasaṅkami; upasaṅkamitvā sakaṁ upajjhāyaṁ etadavoca:
When that mendicant had attained perfection, he went up to his own mentor, and said,

“etarahi me, bhante, na ceva madhurakajāto kāyo, disā ca me pakkhāyanti, dhammā ca maṁ paṭibhanti, thinamiddhañca me cittaṁ na pariyādāya tiṭṭhati, abhirato ca brahmacariyaṁ carāmi, natthi ca me dhammesu vicikicchā”ti.

“Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I live the spiritual life satisfied, and have no doubts about the teachings.”

Atha kho so bhikkhu taṁ saddhivihārikaṁ bhikkhuṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him,

“ayaṁ, bhante, bhikkhu evamāha:
“Sir, this mendicant says this:

‘etarahi me, bhante, na ceva madhurakajāto kāyo, disā ca me pakkhāyanti, dhammā ca maṁ paṭibhanti, thinamiddhañca me cittaṁ na pariyādāya tiṭṭhati, abhirato ca brahmacariyaṁ carāmi, natthi ca me dhammesu vicikicchā’”ti.
‘Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I live the spiritual life satisfied, and have no doubts about the teachings.’”

“Evañhetaṁ, bhikkhu, hoti indriyesu guttadvārassa, bhojane mattaññuno, jāgariyaṁ anuyuttassa, vipassakassa kusalānaṁ dhammānaṁ, pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanānuyogaṁ anuyuttassa viharato, yaṁ na ceva madhurakajāto kāyo hoti, disā cassa pakkhāyanti, dhammā ca taṁ paṭibhanti, thinamiddhañcassa cittaṁ na pariyādāya tiṭṭhati, abhirato ca brahmacariyaṁ carati, na cassa hoti dhammesu vicikicchā.
“That’s how it is, mendicant, when your sense doors are guarded, you’re moderate in eating, you’re dedicated to wakefulness, you’re able to discern skillful qualities, and you pursue the development of the qualities that lead to awakening in the evening and toward dawn.

Your body doesn't feel like it's drugged. You're not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill your mind. You live the spiritual life satisfied, and have no doubts about the teachings.

Tasmātiha vo, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṁ anuyuttā, vipassakā kusalānaṁ dhammānaṁ, pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanānuyogaṁ anuyuttā viharissāmā'ti.
'We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Chaṭṭhaṁ.

57. Abhiṇhapaccavekkhitabbaṭhānasutta
57. Subjects for Regular Reviewing

“Pañcimāni, bhikkhave, ṭhānāni abhiṇhaṁ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
“Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects.

Katamāni pañca?
What five?

‘Jarādhammomhi, jaraṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
‘I am liable to grow old, I am not exempt from old age.’ A woman or a man, a layperson or a renunciate should often review this.

‘Byādhidhammomhi, byādhiṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
‘I am liable to get sick, I am not exempt from sickness.’ …

‘Maraṇadhammomhi, maraṇaṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
‘I am liable to die, I am not exempt from death.’ …

‘Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

‘I must be parted and separated from all I hold dear and beloved.’ …

‘Kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo.
‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

Yaṁ kammaṁ karissāmi—kalyāṇaṁ vā pāpakaṁ vā—
I shall be the heir of whatever deeds I do, whether good or bad.’

tassa dāyādo bhavissāmī’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
A woman or a man, a layperson or a renunciate should often review this.

Kiñca, bhikkhave, atthavasaṁ paṭicca ‘jarādhammomhi, jaraṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?
What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’?

Atthi, bhikkhave, sattānaṁ yobbane yobbanamado, yena madena mattā kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti.
There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind.

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato yo yobbane yobbanamado so sabbaso vā pahīyati tanu vā pana hoti.
Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it.

Idaṁ kho, bhikkhave, atthavasaṁ paṭicca ‘jarādhammomhi, jaraṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’.

Kiñca, bhikkhave, atthavasaṁ paṭicca ‘byādhidhammomhi, byādhiṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?
What is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’?

Atthi, bhikkhave, sattānaṁ ārogye ārogyamado, yena madena mattā kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti.
There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind.

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato yo ārogye ārogyamado so sabbaso vā pahīyati tanu vā pana hoti.
Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it.

Idaṁ kho, bhikkhave, atthavasaṁ paṭicca ‘byādhidhammomhi, byādhiṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
This is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’.

Kiñca, bhikkhave, atthavasaṁ paṭicca ‘maraṇadhammomhi, maraṇaṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?
What is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’?

Atthi, bhikkhave, sattānaṁ jīvite jīvitamado, yena madena mattā kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti.

There are sentient beings who, drunk on the vanity of life, do bad things by way of body, speech, and mind.

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato yo jīvite jīvitamado so sabbaso vā pahīyati tanu vā pana hoti.
Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it.

Idaṁ kho, bhikkhave, atthavasaṁ paṭicca ‘maraṇadhammomhi, maraṇaṁ anatīto’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.
This is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’.

Kiñca, bhikkhave, atthavasaṁ paṭicca ‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?
What is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’?

Atthi, bhikkhave, sattānaṁ piyesu manāpesu yo chandarāgo yena rāgena rattā kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti.
There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind.

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato yo piyesu manāpesu chandarāgo so sabbaso vā pahīyati tanu vā pana hoti.
Reviewing this subject often, they entirely give up desire and lust for their dear and beloved, or at least reduce it.

Idaṁ kho, bhikkhave, atthavasaṁ paṭicca ‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

This is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’.

Kiñca, bhikkhave, atthavasaṁ paṭicca ‘kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṁ kammaṁ karissāmi—
What is the advantage of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

kalyāṇaṁ vā pāpakaṁ vā—tassa dāyādo bhavissāmī’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?
I shall be the heir of whatever deeds I do, whether good or bad’?

Atthi, bhikkhave, sattānaṁ kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ.
There are sentient beings who do bad things by way of body, speech, and mind.

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato sabbaso vā duccaritaṁ pahīyati tanu vā pana hoti.
Reviewing this subject often, they entirely give up bad conduct, or at least reduce it.

Idaṁ kho, bhikkhave, atthavasaṁ paṭicca ‘kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṁ kammaṁ karissāmi—
This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

kalyāṇaṁ vā pāpakaṁ vā—
I shall be the heir of whatever deeds I do, whether good or bad.’

tassa dāyādo bhavissāmī’ti abhiṇhaṁ paccavekkhitabbaṁ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

Sa kho so, bhikkhave, ariyasāvako iti paṭisañcikkhati:
Then that noble disciple reflects:

‘na kho ahaññeveko jarādhammo jaraṁ anatīto, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbe sattā jarādhammā jaraṁ anatītā’ti.
‘It’s not just me who is liable to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.’

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato maggo sañjāyati.
When they review this subject often, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni sabbaso pahīyanti anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

‘Na kho ahaññeveko byādhidhammo byādhiṁ anatīto, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbe sattā byādhidhammā byādhiṁ anatītā’ti.
‘It’s not just me who is liable to get sick, not being exempt from sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.’

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato maggo sañjāyati.
When they review this subject often, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni sabbaso pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

‘Na kho ahaññeveko maraṇadhammo maraṇaṁ anatīto, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbe sattā maraṇadhammā maraṇaṁ anatītā’ti.
‘It’s not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.’

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato maggo sañjāyati.
When they review this subject often, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni sabbaso pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

‘Na kho mayhevekassa sabbehi piyehi manāpehi nānābhāvo vinābhāvo, atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbesaṁ sattānaṁ piyehi manāpehi nānābhāvo vinābhāvo’ti.
‘It’s not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are reborn.’

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato maggo sañjāyati.
When they review this subject often, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni sabbaso pahīyanti, anusayā byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

‘Na kho ahaññeveko kammassako kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṁ kammaṁ karissāmi—

kalyāṇaṁ vā pāpakaṁ vā—tassa dāyādo bhavissāmi;
‘It’s not just me who shall be the owner of my deeds and heir to my deeds.

atha kho yāvatā sattānaṁ āgati gati cuti upapatti sabbe sattā kammassakā kammadāyādā kammayoni kammabandhu kammapaṭisaraṇā, yaṁ kammaṁ karissanti—kalyāṇaṁ vā pāpakaṁ vā—tassa dāyādā bhavissantī’ti.
For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.’

Tassa taṁ ṭhānaṁ abhiṇhaṁ paccavekkhato maggo sañjāyati.
When they review this subject often, the path is born in them.

So taṁ maggaṁ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

Tassa taṁ maggaṁ āsevato bhāvayato bahulīkaroto saṁyojanāni sabbaso pahīyanti, anusayā byantīhontīti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

Byādhidhammā jarādhammā,
For others, sickness is natural,

atho maraṇadhammino;
and so are old age and death.

Yathā dhammā tathā sattā,
Though this is how their nature is,

jigucchanti puthujjanā.
ordinary people feel disgusted.

Ahañce taṁ jiguccheyyaṁ,
If I were to be disgusted

evaṁ dhammesu pāṇisu;
with creatures whose nature is such,

Na metaṁ patirūpassa,
it would not be appropriate for me,

mama evaṁ vihārino.
since my life is just the same.

Sohaṁ evaṁ viharanto,
Living in such a way,

ñatvā dhammaṁ nirūpadhiṁ;
I understood the reality without attachments.

Ārogye yobbanasmiñca,
I mastered all vanities—

jīvitasmiñca ye madā.
of health, of youth,

Sabbe made abhibhosmi,
and even of life—

Nekkhammaṁ daṭṭhu khemato;
seeing safety in renunciation.

Tassa me ahu ussāho,
Zeal sprang up in me

Nibbānaṁ abhipassato.
as I looked to extinguishment.

Nāhaṁ bhabbo etarahi,
Now I’m unable

Kāmāni paṭisevituṁ;
to indulge in sensual pleasures;

Anivatti bhavissāmi,
there’s no turning back,

Brahmacariyaparāyaṇo”ti.

until the spiritual life is complete.”

Sattamaṁ.

58. Licchavikumārakasutta
58. The Licchavi Youths

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto mahāvanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
Then after the meal, on his return from alms-round, he plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

Tena kho pana samayena sambahulā licchavikumārakā sajjāni dhanūni ādāya kukkurasaṅghaparivutā mahāvane anucaṅkamamānā anuvicaramānā addasu bhagavantaṁ aññatarasmiṁ rukkhamūle nisinnaṁ;
Now at that time several Licchavi youths took strung bows and, escorted by a pack of hounds, were going for a walk in the Great Wood when they saw the Buddha seated at the root of a tree.

disvāna sajjāni dhanūni nikkhipitvā kukkurasaṅghaṁ ekamantaṁ uyyojetvā yena bhagavā tenupasaṅkamiṁsu;

upasaṅkamitvā bhagavantaṁ abhivādetvā tuṇhībhūtā tuṇhībhūtā pañjalikā bhagavantaṁ payirupāsanti.
When they saw him, they put down their strung bows, tied their hounds up to one side, and went up to him. They bowed and silently paid homage to the Buddha with joined palms.

Tena kho pana samayena mahānāmo licchavi mahāvane jaṅghāvihāraṁ anucaṅkamamāno addasa te licchavikumārake tuṇhībhūte tuṇhībhūte pañjalike bhagavantaṁ payirupāsante;
Now at that time Mahānāma the Licchavi was going for a walk in the Great Wood when he saw those Licchavi youths silently paying homage to the Buddha with joined palms.

disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Seeing this, he went up to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho mahānāmo licchavi udānaṁ udānesi:
and expressed this heartfelt sentiment,

“bhavissanti vajjī, bhavissanti vajjī”ti.
“They will make it as Vajjis! They will make it as Vajjis!”

“Kiṁ pana tvaṁ, mahānāma, evaṁ vadesi:
“But Mahānāma, why do you say that they will make it as Vajjis?”

‘bhavissanti vajjī, bhavissanti vajjī’”ti?

“Ime, bhante, licchavikumārakā caṇḍā pharusā apānubhā.
“Sir, these Licchavi youths are violent, harsh, and brash.

Yānipi tāni kulesu paheṇakāni pahīyanti, ucchūti vā badarāti vā pūvāti vā modakāti vā saṅkulikāti vā, tāni vilumpitvā vilumpitvā khādanti;
Whenever sweets are left out for families—sugar-cane, jujube fruits, pancakes, pies, or fritters—they filch them and eat them up.

kulitthīnampi kulakumārīnampi pacchāliyaṁ khipanti.

And they hit women and girls of good families on their backs.

Te dānime tuṇhībhūtā tuṇhībhūtā pañjalikā bhagavantaṁ payirupāsantī”ti.
But now they’re silently paying homage to the Buddha with joined palms.”

“Yassa kassaci, mahānāma, kulaputtassa pañca dhammā saṁvijjanti—

yadi vā rañño khattiyassa muddhāvasittassa, yadi vā raṭṭhikassa pettanikassa, yadi vā senāya senāpatikassa, yadi vā gāmagāmaṇikassa, yadi vā pūgagāmaṇikassa, ye vā pana kulesu paccekādhipaccaṁ kārenti, vuddhiyeva pāṭikaṅkhā, no parihāni.
“Mahānāma, you can expect only growth, not decline, when you find five qualities in any gentleman—whether he’s an anointed king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

Katame pañca?
What five?

Idha, mahānāma, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi mātāpitaro sakkaroti garuṁ karoti māneti pūjeti.
Firstly, a gentleman uses his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—to honor, respect, esteem, and venerate his mother and father.

Tamenaṁ mātāpitaro sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:
Honored in this way, his mother and father love him with a good heart, wishing:

‘ciraṁ jīva, dīghamāyuṁ pālehī’ti.
‘Live long! Stay alive for a long time!’

Mātāpitānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.
When a gentleman is loved by his mother and father, you can expect only growth, not decline.

Puna caparaṁ, mahānāma, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi puttadāradāsakammakaraporise sakkaroti garuṁ karoti māneti pūjeti.
Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate his wives and children, bondservants, workers, and staff.

Tamenaṁ puttadāradāsakammakaraporisā sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:
Honored in this way, his wives and children, bondservants, workers, and staff love him with a good heart, wishing:

‘ciraṁ jīva, dīghamāyuṁ pālehī’ti.
‘Live long! Stay alive for a long time!’

Puttadāradāsakammakaraporisānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.
When a gentleman is loved by his wives and children, bondservants, workers, and staff, you can expect only growth, not decline.

Puna caparaṁ, mahānāma, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi khettakammantasāmantasabyohāre sakkaroti garuṁ karoti māneti pūjeti.
Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate those who work the neighboring fields, and those he does business with.

Tamenaṁ khettakammantasāmantasabyohārā sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:
Honored in this way, those who work the neighboring fields, and those he does business with love him with a good heart, wishing:

‘ciraṁ jīva, dīghamāyuṁ pālehī’ti.
‘Live long! Stay alive for a long time!’

Khettakammantasāmantasabyohārānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.
When a gentleman is loved by those who work the neighboring fields, and those he does business with, you can expect only growth, not decline.

Puna caparaṁ, mahānāma, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi dhammaladdhehi yāvatā balipaṭiggāhikā devatā sakkaroti garuṁ karoti māneti pūjeti.
Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate the deities who receive spirit-offerings.

Tamenaṁ balipaṭiggāhikā devatā sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:
Honored in this way, the deities who receive spirit-offerings love him with a good heart, wishing:

‘ciraṁ jīva, dīghamāyuṁ pālehī’ti.
‘Live long! Stay alive for a long time!’

devatānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.
When a gentleman is loved by the deities, you can expect only growth, not decline.

Puna caparaṁ, mahānāma, kulaputto uṭṭhānavīriyādhigatehi bhogehi bāhābalapāricitehi sedāvakkhittehi dhammikehi

dhammaladdhehi samaṇabrāhmaṇe sakkaroti garuṁ karoti māneti pūjeti.
Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate ascetics and brahmins.

Tamenaṁ samaṇabrāhmaṇā sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:
Honored in this way, ascetics and brahmins love him with a good heart, wishing:

‘ciraṁ jīva, dīghamāyuṁ pālehī’ti.
‘Live long! Stay alive for a long time!’

Samaṇabrāhmaṇānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.
When a gentleman is loved by ascetics and brahmins, you can expect only growth, not decline.

Yassa kassaci, mahānāma, kulaputtassa ime pañca dhammā saṁvijjanti—
You can expect only growth, not decline, when you find these five qualities in any gentleman—

yadi vā rañño khattiyassa muddhābhisittassa, yadi vā raṭṭhikassa pettanikassa, yadi vā senāya senāpatikassa, yadi vā gāmagāmaṇikassa, yadi vā pūgagāmaṇikassa, ye vā pana kulesu paccekādhipaccaṁ kārenti, vuddhiyeva pāṭikaṅkhā, no parihānīti.
whether he’s an anointed king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

Mātāpitukiccakaro,
He’s always dutiful to his mother and father,

puttadārahito sadā;
and for the good of his wives and children.

Antojanassa atthāya,
He looks after those in his household,

ye cassa anujīvino.
and those dependent on him for their livelihood.

Ubhinnañceva atthāya,
A kind and ethical person

Vadaññū hoti sīlavā;
looks after the welfare of relatives—

Ñātīnaṁ pubbapetānaṁ,
both those who have passed away,

Diṭṭhe dhamme ca jīvataṁ.
and those alive at present.

Samaṇānaṁ brāhmaṇānaṁ,
While living at home, an astute person

devatānañca paṇḍito;
uses legitimate means to give rise to joy

Vittisañjanano hoti,
for ascetics, brahmins,

dhammena gharamāvasaṁ.
and also the gods.

So karitvāna kalyāṇaṁ,
Having done good,

pujjo hoti pasaṁsiyo;
he’s venerable and praiseworthy.

Idheva naṁ pasaṁsanti,
They praise him in this life,

pecca sagge pamodatī”ti.
and he departs to rejoice in heaven.”

Aṭṭhamaṁ.

59. Paṭhamavuḍḍhapabbajitasutta
59. Gone Forth When Old (1st)

“Pañcahi, bhikkhave, dhammehi samannāgato dullabho vuḍḍhapabbajito.
“Mendicants, it’s hard to find someone gone forth when old who has five qualities.

Katamehi pañcahi?
What five?

Dullabho, bhikkhave, vuḍḍhapabbajito nipuṇo, dullabho ākappasampanno, dullabho bahussuto, dullabho dhammakathiko, dullabho vinayadharo.
It’s hard to find someone gone forth when old who is sophisticated, well-presented, and learned, who can teach Dhamma, and has memorized the texts on monastic training.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato dullabho vuḍḍhapabbajitoti.
It’s hard to find someone gone forth when old who has these five qualities.”

Navamaṁ.

60. Dutiyavuḍḍhapabbajitasutta
60. Gone Forth When Old (2nd)

Pañcahi, bhikkhave, dhammehi samannāgato dullabho vuḍḍhapabbajito.
“Mendicants, it’s hard to find someone gone forth when old who has five qualities.

Katamehi pañcahi?
What five?

Dullabho, bhikkhave, vuḍḍhapabbajito suvaco, dullabho suggahitaggāhī, dullabho padakkhiṇaggāhī, dullabho dhammakathiko, dullabho vinayadharo.
It’s hard to find someone gone forth when old who is easy to admonish, retains what they learn, and learns respectfully, who can teach the Dhamma, and has memorized the texts on monastic training.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato dullabho vuḍḍhapabbajito”ti.
It’s hard to find someone gone forth when old who has these five qualities.”

Dasamaṁ.

Nīvaraṇavaggo paṭhamo.

Tassuddānaṁ

Āvaraṇaṁ rāsi aṅgāni,

samayaṁ mātuputtikā;
Upajjhā ṭhānā licchavi,
kumārā aparā duveti.

61. Paṭhamasaññāsutta
61. Perceptions (1st)

“Pañcimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā pañca?
What five?

Asubhasaññā, maraṇasaññā, ādīnavasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā—
The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world.

imā kho, bhikkhave, pañca saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā”ti.
These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

Paṭhamaṁ.

62. Dutiyasaññāsutta
62. Perceptions (2nd)

“Pañcimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā pañca?
What five?

Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā—
The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world.

imā kho, bhikkhave, pañca saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā”ti.
These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

Dutiyaṁ.

63. Paṭhamavaḍḍhisutta
63. Growth (1st)

“Pañcahi, bhikkhave, vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī ca kāyassa.
“Mendicants, a male noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life.

Katamāhi pañcahi?
What five?

Saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—
He grows in faith, ethics, learning, generosity, and wisdom.

imāhi kho, bhikkhave, pañcahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī ca kāyassā”ti.
A male noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

“Saddhāya sīlena ca yo pavaḍḍhati,
He who grows in faith and ethics,

Paññāya cāgena sutena cūbhayaṁ;
wisdom, and both generosity and learning—

So tādiso sappuriso vicakkhaṇo,
a good man such as he sees clearly,

Ādīyatī sāramidheva attano”ti.
and takes on what is essential for himself in this life.”

Tatiyaṁ.

64. Dutiyavaḍḍhisutta
64. Growth (2nd)

“Pañcahi, bhikkhave, vaḍḍhīhi vaḍḍhamānā ariyasāvikā ariyāya vaḍḍhiyā vaḍḍhati, sārādāyinī ca hoti varādāyinī ca kāyassa.
“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life.

Katamāhi pañcahi?
What five?

Saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—
She grows in faith, ethics, learning, generosity, and wisdom.

imāhi kho, bhikkhave, pañcahi vaḍḍhīhi vaḍḍhamānā ariyasāvikā ariyāya vaḍḍhiyā vaḍḍhati, sārādāyinī ca hoti varādāyinī ca kāyassāti.
A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

Saddhāya sīlena ca yā pavaḍḍhati,
She who grows in faith and ethics,

Paññāya cāgena sutena cūbhayaṁ;
wisdom, and both generosity and learning—

Sā tādisī sīlavatī upāsikā,
a virtuous laywoman such as she

Ādīyatī sāramidheva attano”ti.
takes on what is essential for herself in this life.”

Catutthaṁ.

65. Sākacchasutta
65. Discussion

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṁsākaccho sabrahmacārīnaṁ.
“Mendicants, a mendicant with five qualities is fit to hold a discussion with their spiritual companions.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti, sīlasampadāya kathāya ca āgataṁ pañhaṁ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadāya kathāya ca āgataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in immersion, and they answer questions that come up when discussing accomplishment in immersion.

attanā ca paññāsampanno hoti, paññāsampadāya kathāya ca āgataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in wisdom, and they answer questions that come up when discussing accomplishment in wisdom.

attanā ca vimuttisampanno hoti, vimuttisampadāya kathāya ca āgataṁ pañhaṁ byākattā hoti;

They’re personally accomplished in freedom, and they answer questions that come up when discussing accomplishment in freedom.

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadāya kathāya ca āgataṁ pañhaṁ byākattā hoti.
They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṁsākaccho sabrahmacārīnan”ti.
A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

Pañcamaṁ.

66. Sājīvasutta
66. Sharing Life

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṁsājīvo sabrahmacārīnaṁ.
“Mendicants, a mendicant with five qualities is fit to share their life with their spiritual companions.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti, sīlasampadāya kathāya ca kataṁ pañhaṁ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions posed when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadāya kathāya ca kataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in immersion, and they answer questions posed when discussing accomplishment in immersion.

attanā ca paññāsampanno hoti, paññāsampadāya kathāya ca kataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in wisdom, and they answer questions posed when discussing accomplishment in wisdom.

attanā ca vimuttisampanno hoti, vimuttisampadāya kathāya ca kataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in freedom, and they answer questions posed when discussing accomplishment in freedom.

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadāya kathāya ca kataṁ pañhaṁ byākattā hoti.
They're personally accomplished in the knowledge and vision of freedom, and they answer questions posed when discussing accomplishment in the knowledge and vision of freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṁsājīvo sabrahmacārīnan''ti.
A mendicant with these five qualities is fit to share their life with their spiritual companions."

Chaṭṭhaṁ.

67. Paṭhamaiddhipādasutta
67. Bases of Psychic Power (1st)

“Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā pañca dhamme bhāveti, pañca dhamme bahulīkaroti, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.
enlightenment in the present life, or if there’s something left over, non-return.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort …

vīriyasamādhi …pe…
A mendicant develops the basis of psychic power that has immersion due to energy, and active effort …

cittasamādhi …
A mendicant develops the basis of psychic power that has immersion due to mental development, and active effort …

vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
A mendicant develops the basis of psychic power that has immersion due to inquiry, and active effort.

ussoḷhiññeva pañcamiṁ.
And the fifth is sheer vigor.

Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā ime pañca dhamme bhāveti, ime pañca dhamme bahulīkaroti, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
Any monk or nun who develops and cultivates these five qualities can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Sattamaṁ.

68. Dutiyaiddhipādasutta
68. Bases of Psychic Power (2nd)

“Pubbevāhaṁ, bhikkhave, sambodhā anabhisambuddho bodhisattova samāno pañca dhamme bhāvesiṁ, pañca dhamme bahulīkāsiṁ.
“Mendicants, before my awakening—when I was still not awake but intent on awakening—I developed and cultivated five things.

Katame pañca?
What five?

Chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāvesiṁ, vīriyasamādhi … cittasamādhi … vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāvesiṁ, ussoḷhiññeva pañcamiṁ.
The basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

So kho ahaṁ, bhikkhave, imesaṁ ussoḷhipañcamānaṁ dhammānaṁ bhāvitattā bahulīkatattā yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmesiṁ abhiññāsacchikiriyāya,
When I had developed and cultivated these five things, with vigor as fifth,

tatra tatreva sakkhibhabbataṁ pāpuṇiṁ sati sati āyatane.

I became capable of realizing anything that can be realized by insight to which I extended the mind, in each and every case.

So sace ākaṅkhiṁ: ‘anekavihitaṁ iddhividhaṁ paccanubhaveyyaṁ …pe… yāva brahmalokāpi kāyena vasaṁ vatteyyan’ti,
If I wished: ‘May I multiply myself and become one again … controlling the body as far as the Brahmā realm.’

tatra tatreva sakkhibhabbataṁ pāpuṇiṁ sati sati āyatane.
I was capable of realizing it, in each and every case.

So sace ākaṅkhiṁ …pe… ‘āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan’ti,
If I wished: … ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

tatra tatreva sakkhibhabbataṁ pāpuṇiṁ sati sati āyatane”ti.
I was capable of realizing it, in each and every case.”

Aṭṭhamaṁ.

69. Nibbidāsutta
69. Disillusionment

“Pañcime, bhikkhave, dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
“Mendicants, these five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

Ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Navamaṁ.

70. Āsavakkhayasutta
70. The Ending of Defilements

“Pañcime, bhikkhave, dhammā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattanti.
“Mendicants, these five things, when developed and cultivated, lead to the ending of defilements.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

Ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattantī”ti.
These five things, when developed and cultivated, lead to the ending of defilements.”

Dasamaṁ.

Saññāvaggo dutiyo.

Tassuddānaṁ

Dve ca saññā dve vaḍḍhī ca,
sākacchena ca sājīvaṁ;
Iddhipādā ca dve vuttā,
nibbidā cāsavakkhayāti.

71. Paṭhamacetovimuttiphalasutta
71. Freedom of Heart is the Fruit (1st)

“Pañcime, bhikkhave, dhammā bhāvitā bahulīkatā cetovimuttiphalā ca honti cetovimuttiphalānisaṁsā ca, paññāvimuttiphalā ca honti paññāvimuttiphalānisaṁsā ca.
“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

Ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā cetovimuttiphalā ca honti cetovimuttiphalānisaṁsā ca, paññāvimuttiphalā ca honti paññāvimuttiphalānisaṁsā ca.
These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

Yato kho, bhikkhave, bhikkhu cetovimutto ca hoti paññāvimutto ca hoti—
When a mendicant has freedom of heart and freedom by wisdom,

ayaṁ vuccati, bhikkhave, ‘bhikkhu ukkhittapaligho itipi, saṅkiṇṇaparikho itipi, abbūḷhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visaṁyutto itipi’.
they’re called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; they’re unbarred, a noble one with banner and burden put down, detached.

Kathañca, bhikkhave, bhikkhu ukkhittapaligho hoti?
And how has a mendicant lifted the cross-bar?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.
That’s how a mendicant has lifted the cross-bar.

Kathañca, bhikkhave, bhikkhu saṅkiṇṇaparikho hoti?
And how has a mendicant filled in the trench?

Idha, bhikkhave, bhikkhuno ponobhaviko jātisaṁsāro pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
It’s when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu saṅkiṇṇaparikho hoti.
That’s how a mendicant has filled in the trench.

Kathañca, bhikkhave, bhikkhu abbūḷhesiko hoti?
And how has a mendicant pulled up the pillar?

Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.
That’s how a mendicant has pulled up the pillar.

Kathañca, bhikkhave, bhikkhu niraggaḷo hoti?
And how is a mendicant unbarred?

Idha, bhikkhave, bhikkhuno pañcorambhāgiyāni saṁyojanāni pahīnāni honti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammāni.
It’s when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu niraggaḷo hoti.
That’s how a mendicant is unbarred.

Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṁyutto hoti?
And how is a mendicant a noble one with banner and burden put down, detached?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
It’s when a mendicant has given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

Evaṁ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṁyutto hotī”ti.
That’s how a mendicant is a noble one with banner and burden put down, detached.”

Paṭhamaṁ.

72. Dutiyacetovimuttiphalasutta
72. Freedom of Heart is the Fruit (2nd)

“Pañcime, bhikkhave, dhammā bhāvitā bahulīkatā cetovimuttiphalā ca honti cetovimuttiphalānisaṁsā ca, paññāvimuttiphalā ca honti paññāvimuttiphalānisaṁsā ca.
“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

Katame pañca?
What five?

Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā cetovimuttiphalā ca honti cetovimuttiphalānisaṁsā ca, paññāvimuttiphalā ca honti paññāvimuttiphalānisaṁsā ca.
These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

Yato kho, bhikkhave, bhikkhu cetovimutto ca hoti paññāvimutto ca—
When a mendicant has freedom of heart and freedom by wisdom,

ayaṁ vuccati, bhikkhave, ‘bhikkhu ukkhittapaligho itipi, saṅkiṇṇaparikho itipi, abbūḷhesiko itipi, niraggaḷo itipi, ariyo

pannaddhajo pannabhāro visaṁyutto itipi’”.
they’re called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; they’re unbarred, a noble one with banner and burden put down, detached. …”

“Kathañca, bhikkhave, bhikkhu ukkhittapaligho hoti?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

Evaṁ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

Kathañca, bhikkhave, bhikkhu saṅkiṇṇaparikho hoti?

Idha, bhikkhave, bhikkhuno ponobhaviko jātisaṁsāro pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.

Evaṁ kho, bhikkhave, bhikkhu saṅkiṇṇaparikho hoti.

Kathañca, bhikkhave, bhikkhu abbūḷhesiko hoti?

Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

Evaṁ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.

Kathañca, bhikkhave, bhikkhu niraggaḷo hoti?

Idha, bhikkhave, bhikkhuno pañcorambhāgiyāni saṁyojanāni pahīnāni honti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammāni.

Evaṁ kho, bhikkhave, bhikkhu niraggaḷo hoti.

Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṁyutto hoti?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ

anuppādadhammo.

Evaṁ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṁyutto hotī”ti.

Dutiyaṁ.

73. Paṭhamadhammavihārīsutta
73. One Who Lives by the Teaching (1st)

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“‘dhammavihārī, dhammavihārī’ti, bhante, vuccati.
“Sir, they speak of ‘one who lives by the teaching’.

Kittāvatā nu kho, bhante, bhikkhu dhammavihārī hotī”ti?
How is one who lives by the teaching defined?”

“Idha, bhikkhu, bhikkhu dhammaṁ pariyāpuṇāti—
“Mendicant, take a mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So tāya dhammapariyattiyā divasaṁ atināmeti, riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They spend their days studying that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ vuccati, bhikkhu: ‘bhikkhu pariyattibahulo, no dhammavihārī’.
That mendicant is called one who studies a lot, not one who lives by the teaching.

Puna caparaṁ, bhikkhu, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti.
Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it.

So tāya dhammapaññattiyā divasaṁ atināmeti, riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They spend their days advocating that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ vuccati, bhikkhu: 'bhikkhu paññattibahulo, no dhammavihārī'.
That mendicant is called one who advocates a lot, not one who lives by the teaching.

Puna caparaṁ, bhikkhu, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti.
Furthermore, a mendicant recites the teaching in detail as they learned and memorized it.

So tena sajjhāyena divasaṁ atināmeti, riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They spend their days reciting that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ vuccati, bhikkhu: 'bhikkhu sajjhāyabahulo, no dhammavihārī'.
That mendicant is called one who recites a lot, not one who lives by the teaching.

Puna caparaṁ, bhikkhu, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

So tehi dhammavitakkehi divasaṁ atināmeti, riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They spend their days thinking about that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ vuccati, bhikkhu: ‘bhikkhu vitakkabahulo, no dhammavihārī’.
That mendicant is called one who thinks a lot, not one who lives by the teaching.

Idha, bhikkhu, bhikkhu dhammaṁ pariyāpuṇāti—
Take a mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So tāya dhammapariyattiyā na divasaṁ atināmeti, nāpi riñcati paṭisallānaṁ, anuyuñjati ajjhattaṁ cetosamathaṁ.
They don’t spend their days studying that teaching. They don’t neglect retreat, and they’re committed to internal serenity of heart.

Evaṁ kho, bhikkhu, bhikkhu dhammavihārī hoti.
That’s how a mendicant is one who lives by the teaching.

Iti kho, bhikkhu, desito mayā pariyattibahulo, desito paññattibahulo, desito sajjhāyabahulo, desito vitakkabahulo, desito dhammavihārī.
So, mendicant, I’ve taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching.

Yaṁ kho, bhikkhu, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

Etāni, bhikkhu, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhu, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī”ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

Tatiyaṁ.

74. Dutiyadhammavihārīsutta
74. One Who Lives by the Teaching (2nd)

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“‘dhammavihārī, dhammavihārī’ti, bhante, vuccati.
“Sir, they speak of ‘one who lives by the teaching’.

Kittāvatā nu kho, bhante, bhikkhu dhammavihārī hotī”ti?
How is one who lives by the teaching defined?”

“Idha, bhikkhu, bhikkhu dhammaṁ pariyāpuṇāti—
“Mendicant, take a mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ;
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

uttari cassa paññāya atthaṁ nappajānāti.
But they don’t understand the higher meaning.

Ayaṁ vuccati, bhikkhu: ‘bhikkhu pariyattibahulo, no dhammavihārī’.
That mendicant is called one who studies a lot, not one who lives by the teaching.

Puna caparaṁ, bhikkhu, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, uttari cassa paññāya atthaṁ nappajānāti.
Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. But they don't understand the higher meaning.

Ayaṁ vuccati, bhikkhu: 'bhikkhu paññattibahulo, no dhammavihārī'.
That mendicant is called one who advocates a lot, not one who lives by the teaching.

Puna caparaṁ, bhikkhu, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti, uttari cassa paññāya atthaṁ nappajānāti.
Furthermore, a mendicant recites the teaching in detail as they learned and memorized it. But they don't understand the higher meaning.

Ayaṁ vuccati, bhikkhu: 'bhikkhu sajjhāyabahulo, no dhammavihārī'.
That mendicant is called one who recites a lot, not one who lives by the teaching.

Puna caparaṁ, bhikkhu, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati, uttari cassa paññāya atthaṁ nappajānāti.
Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. But they don't understand the higher meaning.

Ayaṁ vuccati, bhikkhu: 'bhikkhu vitakkabahulo, no dhammavihārī'.
That mendicant is called one who thinks a lot, not one who lives by the teaching.

Idha, bhikkhu, bhikkhu dhammaṁ pariyāpuṇāti—

Take a mendicant who memorizes the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ;
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

uttari cassa paññāya atthaṁ pajānāti.
And they do understand the higher meaning.

Evaṁ kho, bhikkhu, bhikkhu dhammavihārī hoti.
That's how a mendicant is one who lives by the teaching.

Iti kho, bhikkhu, desito mayā pariyattibahulo, desito paññattibahulo, desito sajjhāyabahulo, desito vitakkabahulo, desito dhammavihārī.
So, mendicant, I've taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching.

Yaṁ kho, bhikkhu, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhu, rukkhamūlāni, etāni suññāgārāni. Jhāyatha bhikkhu, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī"ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don't be negligent! Don't regret it later! This is my instruction to you."

Catutthaṁ.

75. Paṭhamayodhājīvasutta
75. Warriors (1st)

“Pañcime, bhikkhave, yodhājīvā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these five warriors are found in the world.

Katame pañca?
What five?

Idha, bhikkhave, ekacco yodhājīvo rajaggaññeva disvā saṁsīdati visīdati na santhambhati na sakkoti saṅgāmaṁ otarituṁ.
Firstly, one warrior falters and founders at the mere sight of a cloud of dust. He doesn’t stay firm, and fails to plunge into battle.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, paṭhamo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the first warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṁ;
Furthermore, one warrior can prevail over a cloud of dust,

api ca kho dhajaggaññeva disvā saṁsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṁ otarituṁ.
but he falters and founders at the mere sight of a banner’s crest. He doesn’t stay firm, and fails to plunge into battle.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.

Some warriors are like that.

Ayaṁ, bhikkhave, dutiyo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the second warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṁ sahati dhajaggaṁ;
Furthermore, one warrior can prevail over a cloud of dust and a banner's crest,

api ca kho ussāraṇaññeva sutvā saṁsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṁ otarituṁ.
but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to plunge into battle.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, tatiyo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the third warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṁ, sahati dhajaggaṁ, sahati ussāraṇaṁ;
Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil,

api ca kho sampahāre haññati byāpajjati.
but he's killed or injured when blows are struck.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, catuttho yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the fourth warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṁ, sahati dhajaggaṁ, sahati ussāraṇaṁ, sahati sampahāraṁ.
Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil and being struck.

So taṁ saṅgāmaṁ abhivijinitvā vijitasaṅgāmo tameva saṅgāmasīsaṁ ajjhāvasati.
He wins victory in battle, establishing himself as foremost in battle.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, pañcamo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the fifth warrior found in the world.

Ime kho, bhikkhave, pañca yodhājīvā santo saṁvijjamānā lokasmiṁ.
These are the five warriors found in the world.

Evamevaṁ kho, bhikkhave, pañcime yodhājīvūpamā puggalā santo saṁvijjamānā bhikkhūsu.
In the same way, these five people similar to warriors are found among the monks.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu rajaggaññeva disvā saṁsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṁ sandhāretuṁ.
Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn't stay firm, and fails to keep up the spiritual life.

Sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Kimassa rajaggasmiṁ?
What is his ‘cloud of dust’?

Idha, bhikkhave, bhikkhu suṇāti:
It’s when a monk hears:

‘amukasmiṁ nāma gāme vā nigame vā itthī vā kumārī vā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā’ti.
‘In such and such a village or town there’s a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.’

So taṁ sutvā saṁsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṁ sandhāretuṁ.
Hearing this, he falters and founders. He doesn’t stay firm, and fails to keep up the spiritual life.

Sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Idamassa rajaggasmiṁ.
This is his ‘cloud of dust’.

Seyyathāpi so, bhikkhave, yodhājīvo rajaggaññeva disvā saṁsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṁ otarituṁ;
I say that this person is like the warrior who falters and founders at the mere sight of a cloud of dust.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, paṭhamo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the first person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu sahati rajaggaṁ;

Furthermore, one monk can prevail over a cloud of dust,

api ca kho dhajaggaññeva disvā saṁsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṁ sandhāretuṁ.
but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

Sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Kimassa dhajaggasmiṁ?
What is his 'banner's crest'?

Idha, bhikkhave, bhikkhu na heva kho suṇāti:
It's when a monk doesn't hear:

'amukasmiṁ nāma gāme vā nigame vā itthī vā kumārī vā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā'ti;
'In such and such a village or town there's a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.'

api ca kho sāmaṁ passati itthiṁ vā kumāriṁ vā abhirūpaṁ dassanīyaṁ pāsādikaṁ paramāya vaṇṇapokkharatāya samannāgataṁ.
But he sees for himself a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.

So taṁ disvā saṁsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṁ sandhāretuṁ.
Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

Sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Idamassa dhajaggasmiṁ.
This is his 'banner's crest'.

Seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṁ;
I say that this person is like the warrior who can prevail over a cloud of dust,

api ca kho dhajaggaññeva disvā saṁsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṁ otarituṁ;
but he falters and founders at the mere sight of a banner's crest.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, dutiyo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the second person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu sahati rajaggaṁ, sahati dhajaggaṁ;
Furthermore, one monk can prevail over a cloud of dust and a banner's crest,

api ca kho ussāraṇaññeva sutvā saṁsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṁ sandhāretuṁ.
but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to enter the battle.

Sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Kimassa ussāraṇāya?
What is his 'turmoil'?

Idha, bhikkhave, bhikkhuṁ araññagataṁ vā rukkhamūlagataṁ vā suññāgāragataṁ vā mātugāmo upasaṅkamitvā ūhasati ullapati ujjagghati uppaṇḍeti.
It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She

smiles, chats, laughs, and flirts with him.

So mātugāmena ūhasiyamāno ullapiyamāno ujjagghiyamāno uppaṇḍiyamāno saṁsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṁ sandhāretuṁ.
He falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

Sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Idamassa ussāraṇāya.
This is his 'turmoil'.

Seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṁ, sahati dhajaggaṁ;
I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest,

api ca kho ussāraṇaññeva sutvā saṁsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṁ otarituṁ;
but he falters and founders at the mere sound of turmoil.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, tatiyo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the third person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu sahati rajaggaṁ, sahati dhajaggaṁ, sahati ussāraṇaṁ;
Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil,

api ca kho sampahāre haññati byāpajjati.
but he's killed or injured when blows are struck.

Kimassa sampahārasmiṁ?
What is his ‘blows are struck’?

Idha, bhikkhave, bhikkhuṁ araññagataṁ vā rukkhamūlagataṁ vā suññāgāragataṁ vā mātugāmo upasaṅkamitvā abhinisīdati abhinipajjati ajjhottharati.
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She sits right by him, lies down, or embraces him.

So mātugāmena abhinisīdiyamāno abhinipajjiyamāno ajjhotthariyamāno sikkhaṁ apaccakkhāya dubbalyaṁ anāvikatvā methunaṁ dhammaṁ paṭisevati.
Without rejecting the training and declaring his inability to continue, he has sex.

Idamassa sampahārasmiṁ.
This is his ‘blows are struck’.

Seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṁ, sahati dhajaggaṁ, sahati ussāraṇaṁ, api ca kho sampahāre haññati byāpajjati;
I say that this person is like the warrior who can prevail over a cloud of dust and a banner’s crest and turmoil, but is killed or injured when blows are struck.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, catuttho yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the fourth person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu sahati rajaggaṁ, sahati dhajaggaṁ, sahati ussāraṇaṁ, sahati sampahāraṁ, so taṁ

saṅgāmaṁ abhivijinitvā vijitasaṅgāmo tameva saṅgāmasīsaṁ ajjhāvasati.
Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and being struck. He wins victory in battle, establishing himself as foremost in battle.

Kimassa saṅgāmavijayasmiṁ?
What is his 'victory in battle'?

Idha, bhikkhave, bhikkhuṁ araññagataṁ vā rukkhamūlagataṁ vā suññāgāragataṁ vā mātugāmo upasaṅkamitvā abhinisīdati abhinipajjati ajjhottharati.
It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She sits right by him, lies down, or embraces him.

So mātugāmena abhinisīdiyamāno abhinipajjiyamāno ajjhotthariyamāno viniveṭhetvā vinimocetvā yena kāmaṁ pakkamati.
But he disentangles and frees himself, and goes wherever he wants.

So vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, with his body straight, and establishes his mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti;

Giving up desire for the world, he meditates with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṁ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādapadosā cittaṁ parisodheti;
Giving up ill will and malevolence, he meditates with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti;
Giving up dullness and drowsiness, he meditates with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti;
Giving up restlessness and remorse, he meditates without restlessness, his mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, he meditates having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
He gives up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi …pe…
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption …

catutthaṁ jhānaṁ upasampajja viharati.
second absorption … third absorption … fourth absorption.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmeti.
When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti, ‘ime āsavā’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
He truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati,
Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When it is freed, he knows it is freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Idamassa saṅgāmavijayasmiṁ.

This is his ‘victory in battle’.

Seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṁ, sahati dhajaggaṁ, sahati ussāraṇaṁ, sahati sampahāraṁ, so taṁ saṅgāmaṁ abhivijinitvā vijitasaṅgāmo tameva saṅgāmasīsaṁ ajjhāvasati;
I say that this person is like the warrior who can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, pañcamo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the fifth person similar to a warrior found among the monks.

Ime kho, bhikkhave, pañca yodhājīvūpamā puggalā santo saṁvijjamānā bhikkhūsū”ti.
These five people similar to warriors are found among the monks.”

Pañcamaṁ.

76. Dutiyayodhājīvasutta
76. Warriors (2nd)

“Pañcime, bhikkhave, yodhājīvā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these five warriors are found in the world.

Katame pañca?
What five?

Idha, bhikkhave, ekacco yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati.
Firstly, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

So tasmiṁ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

Tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti.
but his foes kill him and finish him off.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, paṭhamo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the first warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

So tasmiṁ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

Tamenaṁ ussahantaṁ vāyamantaṁ pare upalikkhanti, tamenaṁ apanenti;
but his foes wound him.

apanetvā ñātakānaṁ nenti.
He's carried off and taken to his relatives,

So ñātakehi nīyamāno appatvāva ñātake antarāmagge kālaṁ karoti.
but he dies on the road before he reaches them.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, dutiyo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the second warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

So tasmiṁ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

Tamenaṁ ussahantaṁ vāyamantaṁ pare upalikkhanti, tamenaṁ apanenti;
but his foes wound him.

apanetvā ñātakānaṁ nenti.
He's carried off and taken to his relatives,

Tamenaṁ ñātakā upaṭṭhahanti paricaranti.
who nurse him and care for him.

So ñātakehi upaṭṭhahiyamāno paricariyamāno teneva ābādhena kālaṁ karoti.
But he dies of his injuries while in their care.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, tatiyo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the third warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

So tasmiṁ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

Tamenaṁ ussahantaṁ vāyamantaṁ pare upalikkhanti, tamenaṁ apanenti;
but his foes wound him.

apanetvā ñātakānaṁ nenti.
He’s carried off and taken to his relatives,

Tamenaṁ ñātakā upaṭṭhahanti paricaranti.
who nurse him and care for him.

So ñātakehi upaṭṭhahiyamāno paricariyamāno vuṭṭhāti tamhā ābādhā.
And while in their care, he recovers from his injuries.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, catuttho yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the fourth warrior found in the world.

Puna caparaṁ, bhikkhave, idhekacco yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

So taṁ saṅgāmaṁ abhivijinitvā vijitasaṅgāmo tameva saṅgāmasīsaṁ ajjhāvasati.
He wins victory in battle, establishing himself as foremost in battle.

Evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

Ayaṁ, bhikkhave, pañcamo yodhājīvo santo saṁvijjamāno lokasmiṁ.
This is the fifth warrior found in the world.

Ime kho, bhikkhave, pañca yodhājīvā santo saṁvijjamānā lokasmiṁ.
These are the five warriors found in the world.

Evamevaṁ kho, bhikkhave, pañcime yodhājīvūpamā puggalā santo saṁvijjamānā bhikkhūsu.
In the same way, these five people similar to warriors are found among the monks.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
Firstly, a mendicant lives supported by a town or village.

So pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṁvutehi indriyehi.
He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind,

without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa taṁ mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects his mind,

So rāgānuddhaṁsitena cittena sikkhaṁ apaccakkhāya dubbalyaṁ anāvikatvā methunaṁ dhammaṁ paṭisevati.
and, without rejecting the training and declaring his inability to continue, he has sex.

Seyyathāpi so, bhikkhave, yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati, so tasmiṁ saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti; tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi. Evarūpopi, bhikkhave, idhekacco puggalo hoti.
I say that this person is like the warrior who is killed and finished off by his foes. Some people are like that.

Ayaṁ, bhikkhave, paṭhamo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the first person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
Furthermore, a mendicant lives supported by a town or village.

So pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṁvutehi indriyehi.
He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind,

without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa taṁ mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects his mind,

So rāgānuddhaṁsitena cittena pariḍayhateva kāyena pariḍayhati cetasā.
and his body and mind burn with it.

Tassa evaṁ hoti:
He thinks:

‘yannūnāhaṁ ārāmaṁ gantvā bhikkhūnaṁ āroceyyaṁ—
‘Why don’t I go to the monastery and tell the monks:

rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṁ sandhāretuṁ;
“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī’ti.
I declare my inability to continue training. I reject it and will return to a lesser life.”’

So ārāmaṁ gacchanto appatvāva ārāmaṁ antarāmagge sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
But while traveling on the road, before he reaches the monastery he declares his inability to continue training. He rejects it and returns to a lesser life.

Seyyathāpi so, bhikkhave, yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati, so tasmiṁ saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ

vāyamantaṁ pare upalikkhanti, tamenaṁ apanenti; apanetvā ñātakānaṁ nenti. So ñātakehi nīyamāno appatvāva ñātake antarāmagge kālaṁ karoti; tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi. Evarūpopi, bhikkhave, idhekacco puggalo hoti.
I say that this person is like the warrior who is taken to his relatives for care, but he dies on the road before he reaches them. Some people are like that.

Ayaṁ, bhikkhave, dutiyo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the second person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
Furthermore, a mendicant lives supported by a town or village.

So pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṁvutehi indriyehi.
He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa taṁ mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects his mind,

So rāgānuddhaṁsitena cittena pariḍayhateva kāyena pariḍayhati cetasā.
and his body and mind burn with it.

Tassa evaṁ hoti:

He thinks:

‘yannūnāhaṁ ārāmaṁ gantvā bhikkhūnaṁ āroceyyaṁ—
‘Why don’t I go to the monastery and tell the monks:

rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṁ sandhāretuṁ;
“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī’ti.
I declare my inability to continue training. I reject it and will return to a lesser life.”’

So ārāmaṁ gantvā bhikkhūnaṁ āroceti:
He goes to the monastery and tells the monks:

‘rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṁ sandhāretuṁ;
‘Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī’ti.
I declare my inability to continue training. I reject it and will return to a lesser life.’

Tamenaṁ sabrahmacārī ovadanti anusāsanti:
His spiritual companions advise and instruct him:

‘appassādā, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
‘Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

With the similes of a skeleton …

Maṁsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a lump of meat …

Tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a grass torch …

Aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a pit of glowing coals …

Supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a dream …

Yācitakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
borrowed goods …

Rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
fruit on a tree …

Asisūnūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a butcher’s knife and chopping block …

Sattisūlūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a staking sword …

Sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a snake’s head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Abhiramatāyasmā brahmacariye;

Be happy with the spiritual life.

māyasmā sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattī'ti.
Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

So sabrahmacārīhi evaṁ ovadiyamāno evaṁ anusāsiyamāno evamāha:
When thus advised and instructed by his spiritual companions, he says:

'kiñcāpi, āvuso, appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo;
'Reverends, even though the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks,

atha kho nevāhaṁ sakkomi brahmacariyaṁ sandhāretuṁ, sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī'ti.
I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.'

So sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattati.
Declaring his inability to continue training, he rejects it and returns to a lesser life.

Seyyathāpi so, bhikkhave, yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati, so tasmiṁ saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare upalikkhanti, tamenaṁ apanenti; apanetvā ñātakānaṁ nenti, tamenaṁ ñātakā upaṭṭhahanti paricaranti. So ñātakehi upaṭṭhahiyamāno paricariyamāno teneva ābādhena kālaṁ karoti; tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi. Evarūpopi, bhikkhave, idhekacco puggalo hoti.

I say that this person is like the warrior who dies of his injuries while in the care of his relatives. Some people are like that.

Ayaṁ, bhikkhave, tatiyo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the third person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
Furthermore, a mendicant lives supported by a town or village.

So pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupaṭṭhitāya satiyā asaṁvutehi indriyehi.
He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa taṁ mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects his mind,

So rāgānuddhaṁsitena cittena pariḍayhateva kāyena pariḍayhati cetasā.
and his body and mind burn with it.

Tassa evaṁ hoti:
He thinks:

‘yannūnāhaṁ ārāmaṁ gantvā bhikkhūnaṁ āroceyyaṁ—
‘Why don’t I go to the monastery and tell the monks:

rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṁ sandhāretuṁ;

“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī’ti.
I declare my inability to continue training. I reject it and will return to a lesser life.”’

So ārāmaṁ gantvā bhikkhūnaṁ āroceti:
He goes to the monastery and tells the monks:

‘rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṁ sandhāretuṁ;
‘Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī’ti.
I declare my inability to continue training. I reject it and will return to a lesser life.’

Tamenaṁ sabrahmacārī ovadanti anusāsanti:
His spiritual companions advise and instruct him:

‘appassādā, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
‘Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
With the simile of a skeleton …

Maṁsapesūpamā kāmā vuttā bhagavatā …pe… tiṇukkūpamā kāmā vuttā bhagavatā … aṅgārakāsūpamā kāmā vuttā bhagavatā … supinakūpamā kāmā vuttā bhagavatā … yācitakūpamā kāmā vuttā bhagavatā … rukkhaphalūpamā kāmā vuttā bhagavatā … asisūnūpamā kāmā vuttā bhagavatā …

sattisūlūpamā kāmā vuttā bhagavatā … sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a lump of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping block … a staking sword … a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Abhiramatāyasmā brahmacariye;
Be happy with the spiritual life.

māyasmā sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattī'ti.
Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

So sabrahmacārīhi evaṁ ovadiyamāno evaṁ anusāsiyamāno evamāha:
When thus advised and instructed by his spiritual companions, he says:

'ussahissāmi, āvuso, vāyamissāmi, āvuso, abhiramissāmi, āvuso.
'I'll try, reverends, I'll struggle, I'll be happy.

Na dānāhaṁ, āvuso, sikkhādubbalyaṁ āvikatvā sikkhaṁ paccakkhāya hīnāyāvattissāmī'ti.
I won't now declare my inability to continue training, reject it and return to a lesser life.'

Seyyathāpi so, bhikkhave, yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati, so tasmiṁ saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare upalikkhanti, tamenaṁ apanenti; apanetvā ñātakānaṁ nenti, tamenaṁ ñātakā upaṭṭhahanti paricaranti. So

ñātakehi upaṭṭhahiyamāno paricariyamāno vuṭṭhāti tamhā ābādhā; tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
I say that this person is like the warrior who recovers from his injuries while in the care of his relatives.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, catuttho yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the fourth person similar to a warrior found among the monks.

Puna caparaṁ, bhikkhave, bhikkhu aññataraṁ gāmaṁ vā nigamaṁ vā upanissāya viharati.
Furthermore, a mendicant lives supported by a town or village.

So pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya tameva gāmaṁ vā nigamaṁ vā piṇḍāya pavisati rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittena upaṭṭhitāya satiyā saṁvutehi indriyehi.
He robes up in the morning and, taking his bowl and robe, enters a village or town, guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.

So cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
Seeing a sight with his eyes, he doesn’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, he practices restraint, protecting the faculty of sight, and achieving restraint over it.

Sotena saddaṁ sutvā …

Hearing a sound with his ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with his nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with his tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with his body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
Knowing a thought with his mind, he doesn't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, he practices restraint, protecting the faculty of mind, and achieving restraint over it.

So pacchābhattaṁ piṇḍapātapaṭikkanto
Then after the meal, on his return from alms-round,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
he frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, with his body straight, and establishes

mindfulness right there.

So abhijjhaṁ loke pahāya …pe… so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
He gives up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmeti.
When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… nāparaṁ itthattāyāti pajānāti.
He truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When freed, he knows ‘it is freed’. He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Seyyathāpi so, bhikkhave, yodhājīvo asicammaṁ gahetvā dhanukalāpaṁ sannayhitvā viyūḷhaṁ saṅgāmaṁ otarati, so taṁ

saṅgāmaṁ abhivijinitvā vijitasaṅgāmo tameva saṅgāmasīsaṁ ajjhāvasati; tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.
I say that this person is like the warrior who dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle.

Evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

Ayaṁ, bhikkhave, pañcamo yodhājīvūpamo puggalo santo saṁvijjamāno bhikkhūsu.
This is the fifth person similar to a warrior found among the monks.

Ime kho, bhikkhave, pañca yodhājīvūpamā puggalā santo saṁvijjamānā bhikkhūsū”ti.
These five people similar to warriors are found among the monks.”

Chaṭṭhaṁ.

77. Paṭhamaanāgatabhayasutta
77. Future Perils (1st)

“Pañcimāni, bhikkhave, anāgatabhayāni sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
“Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Katamāni pañca?
What five?

Idha, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Firstly, a wilderness mendicant reflects:

‘ahaṁ kho etarahi ekako araññe viharāmi.
‘Currently I’m living alone in a wilderness.

Ekakaṁ kho pana maṁ araññe viharantaṁ ahi vā maṁ ḍaṁseyya, vicchiko vā maṁ ḍaṁseyya, satapadī vā maṁ ḍaṁseyya, tena me assa kālaṅkiriyā, so mamassa antarāyo;
While living here alone I might get bitten by a snake, a scorpion, or a centipede. That’d kill me, which would stop my practice.

handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

Idaṁ, bhikkhave, paṭhamaṁ anāgatabhayaṁ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the first future peril …

Puna caparaṁ, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

‘ahaṁ kho etarahi ekako araññe viharāmi.
‘Currently I’m living alone in a wilderness.

Ekako kho panāhaṁ araññe viharanto upakkhalitvā vā papateyyaṁ, bhattaṁ vā bhuttaṁ me byāpajjeyya, pittaṁ vā me kuppeyya, semhaṁ vā me kuppeyya, satthakā vā me vātā kuppeyyuṁ, tena me assa kālaṅkiriyā, so mamassa antarāyo;
While living here alone I might stumble and fall, or get food poisoning, or my bile or phlegm or stabbing wind might get upset. That’d kill me, which would stop my practice.

handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

Idaṁ, bhikkhave, dutiyaṁ anāgatabhayaṁ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the second future peril …

Puna caparaṁ, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

‘ahaṁ kho etarahi ekako araññe viharāmi.
‘Currently I’m living alone in a wilderness.

Ekako kho panāhaṁ araññe viharanto vāḷehi samāgaccheyyaṁ, sīhena vā byagghena vā dīpinā vā acchena vā taracchena vā, te

maṁ jīvitā voropeyyuṁ, tena me assa kālaṅkiriyā, so mamassa antarāyo;
While living here alone I might encounter wild beasts—a lion, a tiger, a leopard, a bear, or a hyena—which might take my life. That'd kill me, which would stop my practice.

handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā'ti.
I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.'

Idaṁ, bhikkhave, tatiyaṁ anāgatabhayaṁ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the third future peril …

Puna caparaṁ, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

'ahaṁ kho etarahi ekako araññe viharāmi.
'Currently I'm living alone in a wilderness.

Ekako kho panāhaṁ araññe viharanto māṇavehi samāgaccheyyaṁ katakammehi vā akatakammehi vā, te maṁ jīvitā voropeyyuṁ, tena me assa kālaṅkiriyā, so mamassa antarāyo;
While living here alone I might encounter youths escaping a crime or on their way to commit one, and they might take my life. That'd kill me, which would stop my practice.

handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā'ti.
I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.'

Idaṁ, bhikkhave, catutthaṁ anāgatabhayaṁ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā

pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the fourth future peril …

Puna caparaṁ, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

‘ahaṁ kho etarahi ekako araññe viharāmi.
‘Currently I’m living alone in a wilderness.

Santi kho panāraññe vāḷā amanussā, te maṁ jīvitā voropeyyuṁ, tena me assa kālaṅkiriyā, so mamassa antarāyo;
But in a wilderness there are savage monsters who might take my life. That’d kill me, which would stop my practice.

handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

Idaṁ, bhikkhave, pañcamaṁ anāgatabhayaṁ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the fifth future peril …

Imāni kho, bhikkhave, pañca anāgatabhayāni sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā”ti.
These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.”

Sattamaṁ.

78. Dutiyaanāgatabhayasutta
78. Future Perils (2nd)

“Pañcimāni, bhikkhave, anāgatabhayāni sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
“Mendicants, seeing these five future perils is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu iti paṭisañcikkhati:
A mendicant reflects:

‘ahaṁ kho etarahi daharo yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā.
‘Currently I’m a youth, young, black-haired, blessed with youth, in the prime of life.

Hoti kho pana so samayo yaṁ imaṁ kāyaṁ jarā phusati.
But there will come a time when this body is struck with old age.

Jiṇṇena kho pana jarāya abhibhūtena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, na sukarāni araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When you’re old, overcome by old age, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest.

Purā maṁ so dhammo āgacchati aniṭṭho akanto amanāpo;
Before that unlikable, undesirable, and disagreeable thing happens,

handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṁ dhammena samannāgato jiṇṇakopi phāsuṁ viharissāmī'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though I'm old.'

Idaṁ, bhikkhave, paṭhamaṁ anāgatabhayaṁ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the first future peril …

Puna caparaṁ, bhikkhave, bhikkhu iti paṭisañcikkhati:
Furthermore, a mendicant reflects:

'ahaṁ kho etarahi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
'Currently, I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Hoti kho pana so samayo yaṁ imaṁ kāyaṁ byādhi phusati.
But there will come a time when this body is struck with sickness.

Byādhitena kho pana byādhinā abhibhūtena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, na sukarāni araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When you're sick, overcome by sickness, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

Purā maṁ so dhammo āgacchati aniṭṭho akanto amanāpo;
Before that unlikable, undesirable, and disagreeable thing happens,

handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṁ dhammena samannāgato byādhitopi phāsuṁ viharissāmī'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though I'm sick.'

Idaṁ, bhikkhave, dutiyaṁ anāgatabhayaṁ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the second future peril …

Puna caparaṁ, bhikkhave, bhikkhu iti paṭisañcikkhati:
Furthermore, a mendicant reflects:

'etarahi kho subhikkhaṁ susassaṁ sulabhapiṇḍaṁ, sukaraṁ uñchena paggahena yāpetuṁ.
'Currently, there's plenty of food, a good harvest, so it's easy to get alms-food, and easy to keep going by collecting alms.

Hoti kho pana so samayo yaṁ dubbhikkhaṁ hoti dussassaṁ dullabhapiṇḍaṁ, na sukaraṁ uñchena paggahena yāpetuṁ.
But there will come a time of famine, a bad harvest, when it's hard to get alms-food, and not easy to keep going by collecting alms.

Dubbhikkhe kho pana manussā yena subhikkhaṁ tena saṅkamanti.
In a time of famine, people move to where there's plenty of food,

Tattha saṅgaṇikavihāro hoti ākiṇṇavihāro.
where they live crowded and cramped together.

Saṅgaṇikavihāre kho pana sati ākiṇṇavihāre na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, na sukarāni araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent

remote lodgings in the wilderness and the forest.

Purā maṁ so dhammo āgacchati aniṭṭho akanto amanāpo;
Before that unlikable, undesirable, and disagreeable thing happens,

handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṁ dhammena samannāgato dubbhikkhepi phāsu viharissāmī'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's a famine.'

Idaṁ, bhikkhave, tatiyaṁ anāgatabhayaṁ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the third future peril …

Puna caparaṁ, bhikkhave, bhikkhu iti paṭisañcikkhati:
Furthermore, a mendicant reflects:

'etarahi kho manussā samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharanti.
'Currently, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Hoti kho pana so samayo yaṁ bhayaṁ hoti aṭavisaṅkopo, cakkasamārūḷhā jānapadā pariyāyanti.
But there will come a time of peril from wild savages, when the countryfolk mount their vehicles and flee everywhere.

Bhaye kho pana sati manussā yena khemaṁ tena saṅkamanti.
In a time of peril, people move to where there's sanctuary,

Tattha saṅgaṇikavihāro hoti ākiṇṇavihāro.

where they live crowded and cramped together.

Saṅgaṇikavihāre kho pana sati ākiṇṇavihāre na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, na sukarāni araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

Purā maṁ so dhammo āgacchati aniṭṭho akanto amanāpo;
Before that unlikable, undesirable, and disagreeable thing happens,

handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṁ dhammena samannāgato bhayepi phāsuṁ viharissāmī'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even in a time of peril.'

Idaṁ, bhikkhave, catutthaṁ anāgatabhayaṁ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the fourth future peril …

Puna caparaṁ, bhikkhave, bhikkhu iti paṭisañcikkhati:
Furthermore, a mendicant reflects:

'etarahi kho saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsu viharati.
'Currently, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation.

Hoti kho pana so samayo yaṁ saṅgho bhijjati.
But there will come a time of schism in the Saṅgha.

Saṅghe kho pana bhinne na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, na sukarāni araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
When there is schism in the Saṅgha, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

Purā maṁ so dhammo āgacchati aniṭṭho akanto amanāpo;
Before that unlikable, undesirable, and disagreeable thing happens,

handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṁ dhammena samannāgato bhinnepi saṅghe phāsuṁ viharissāmī'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's schism in the Saṅgha.'

Idaṁ, bhikkhave, pañcamaṁ anāgatabhayaṁ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the fifth future peril …

Imāni kho, bhikkhave, pañca anāgatabhayāni sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṁ appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā"ti.
These are the five future perils, seeing which is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

Aṭṭhamaṁ.

79. Tatiyaanāgatabhayasutta
79. Future Perils (3rd)

“Pañcimāni, bhikkhave, anāgatabhayāni etarahi asamuppannāni āyatiṁ samuppajjissanti.
“Mendicants, these five future perils have not currently arisen, but they will arise in the future.

Tāni vo paṭibujjhitabbāni;
You should look out for them

paṭibujjhitvā ca tesaṁ pahānāya vāyamitabbaṁ.
and try to give them up.

Katamāni pañca?
What five?

Bhavissanti, bhikkhave, bhikkhū anāgatamaddhānaṁ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
In a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññe upasampādessanti.
They will ordain others,

Tepi na sakkhissanti vinetuṁ adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

Tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññe upasampādessanti.
They too will ordain others,

Tepi na sakkhissanti vinetuṁ adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

Tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

Iti kho, bhikkhave, dhammasandosā vinayasandoso;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandoso.
and corrupt teachings come from corrupt training.

Idaṁ, bhikkhave, paṭhamaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the first future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññesaṁ nissayaṁ dassanti.
They will give dependence to others,

Tepi na sakkhissanti vinetuṁ adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

Tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññesaṁ nissayaṁ dassanti.
They too will give dependence to others,

Tepi na sakkhissanti vinetuṁ adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

Tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

Iti kho, bhikkhave, dhammasandosā vinayasandoso;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandoso.
and corrupt teachings come from corrupt training.

Idaṁ, bhikkhave, dutiyaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the second future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā abhidhammakathaṁ vedallakathaṁ kathentā kaṇhadhammaṁ okkamamānā na bujjhissanti.

In discussion about the teachings and classifications they'll fall into dark ideas without realizing it.

Iti kho, bhikkhave, dhammasandosā vinayasandoso;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandoso.
and corrupt teachings come from corrupt training.

Idaṁ, bhikkhave, tatiyaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the third future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatāppaṭisaṁyuttā, tesu bhaññamānesu na sussūsissanti, na sotaṁ odahissanti, na aññā cittaṁ upaṭṭhapessanti, na ca te dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññissanti.
When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited they won't want to listen. They won't pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

Ye pana te suttantā kavitā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā, tesu bhaññamānesu sussūsissanti,

sotaṁ odahissanti, aññā cittaṁ upaṭṭhapessanti, te ca dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññissanti.
But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll pay attention and apply their minds to understand them, and they'll think those teachings are worth learning and memorizing.

Iti kho, bhikkhave, dhammasandosā vinayasandoso;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandoso.
and corrupt teachings come from corrupt training.

Idaṁ, bhikkhave, catutthaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the fourth future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā therā bhikkhū bāhulikā bhavissanti sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyaṁ ārabhissanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
The senior mendicants will be indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjissati.

Those who come after them will follow their example.

Sāpi bhavissati bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyaṁ ārabhissati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too will become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Iti kho, bhikkhave, dhammasandosā vinayasandoso;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandoso.
and corrupt teachings come from corrupt training.

Idaṁ, bhikkhave, pañcamaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the fifth future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Imāni kho, bhikkhave, pañca anāgatabhayāni etarahi asamuppannāni āyatiṁ samuppajjissanti.
These are the five future perils that have not currently arisen, but will arise in the future.

Tāni vo paṭibujjhitabbāni;
You should look out for them,

paṭibujjhitvā ca tesaṁ pahānāya vāyamitabban”ti.
and try to give them up.”

Navamaṁ.

80. Catutthaanāgatabhayasutta
80. Future Perils (4th)

“Pañcimāni, bhikkhave, anāgatabhayāni etarahi asamuppannāni āyatiṁ samuppajjissanti.
“Mendicants, these five future perils have not currently arisen, but they will arise in the future.

Tāni vo paṭibujjhitabbāni;
You should look out for them

paṭibujjhitvā ca tesaṁ pahānāya vāyamitabbaṁ.
and try to give them up.

Katamāni pañca?
What five?

Bhavissanti, bhikkhave, bhikkhū anāgatamaddhānaṁ cīvare kalyāṇakāmā.
In a future time there will be mendicants who like nice robes.

Te cīvare kalyāṇakāmā samānā riñcissanti paṁsukūlikattaṁ, riñcissanti araññavanapatthāni pantāni senāsanāni;
They will neglect the practice of wearing rag robes and the practice of frequenting remote lodgings in the wilderness and the forest.

gāmanigamarājadhānīsu osaritvā vāsaṁ kappessanti, cīvarahetu ca anekavihitaṁ anesanaṁ appatirūpaṁ āpajjissanti.
They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get robes in many kinds of wrong and inappropriate ways.

Idaṁ, bhikkhave, paṭhamaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the first future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ piṇḍapāte kalyāṇakāmā.
Furthermore, in a future time there will be mendicants who like nice alms-food.

Te piṇḍapāte kalyāṇakāmā samānā riñcissanti piṇḍapātikattaṁ, riñcissanti araññavanapatthāni pantāni senāsanāni;
They will neglect the practice of walking for alms-food and the practice of frequenting remote lodgings in the wilderness and the forest.

gāmanigamarājadhānīsu osaritvā vāsaṁ kappessanti jivhaggena rasaggāni pariyesamānā, piṇḍapātahetu ca anekavihitaṁ anesanaṁ appatirūpaṁ āpajjissanti.
They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get alms-food in many kinds of wrong and inappropriate ways.

Idaṁ, bhikkhave, dutiyaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the second future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ senāsane kalyāṇakāmā.

Furthermore, in a future time there will be mendicants who like nice lodgings.

Te senāsane kalyāṇakāmā samānā riñcissanti rukkhamūlikattaṁ, riñcissanti araññavanapatthāni pantāni senāsanāni;
They will neglect the practice of staying at the root of a tree and the practice of frequenting remote lodgings in the wilderness and the forest.

gāmanigamarājadhānīsu osaritvā vāsaṁ kappessanti, senāsanahetu ca anekavihitaṁ anesanaṁ appatirūpaṁ āpajjissanti.
They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get lodgings in many kinds of wrong and inappropriate ways.

Idaṁ, bhikkhave, tatiyaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the third future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ bhikkhunīsikkhamānāsamaṇuddesehi saṁsaṭṭhā viharissanti.
Furthermore, in a future time there will be mendicants who mix closely with nuns, trainee nuns, and novice nuns.

Bhikkhunīsikkhamānāsamaṇuddesehi saṁsagge kho pana, bhikkhave, sati etaṁ pāṭikaṅkhaṁ:
In such conditions, it can be expected that

‘anabhiratā vā brahmacariyaṁ carissanti, aññataraṁ vā saṅkiliṭṭhaṁ āpattiṁ āpajjissanti, sikkhaṁ vā paccakkhāya hīnāyāvattissanti’.

they will live the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return to a lesser life.

Idaṁ, bhikkhave, catutthaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the fourth future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Puna caparaṁ, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ ārāmikasamaṇuddesehi saṁsaṭṭhā viharissanti.
Furthermore, in a future time there will be mendicants who mix closely with monastery attendants and novices.

Ārāmikasamaṇuddesehi saṁsagge kho pana, bhikkhave, sati etaṁ pāṭikaṅkhaṁ:
In such conditions it can be expected that

‘anekavihitaṁ sannidhikāraparibhogaṁ anuyuttā viharissanti, oḷārikampi nimittaṁ karissanti, pathaviyāpi haritaggepi’.
they will engage in storing up goods for their own use, and making obvious hints about digging the earth and cutting plants.

Idaṁ, bhikkhave, pañcamaṁ anāgatabhayaṁ etarahi asamuppannaṁ āyatiṁ samuppajjissati.
This is the fifth future peril that has not currently arisen, but will arise in the future …

Taṁ vo paṭibujjhitabbaṁ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṁ.

Imāni kho, bhikkhave, pañca anāgatabhayāni etarahi asamuppannāni āyatiṁ samuppajjissanti.
These are the five future perils that have not currently arisen, but will arise in the future.

Tāni vo paṭibujjhitabbāni;
You should look out for them

paṭibujjhitvā ca tesaṁ pahānāya vāyamitabban”ti.
and try to give them up.”

Dasamaṁ.

Yodhājīvavaggo tatiyo.

Tassuddānaṁ

Dve cetovimuttiphalā,
dve ca dhammavihārino;
Yodhājīvā ca dve vuttā,
cattāro ca anāgatāti.

81. Rajanīyasutta
81. Desirable

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Katamehi pañcahi?
What five?

Rajanīye rajjati, dussanīye dussati, mohanīye muyhati, kuppanīye kuppati, madanīye majjati—
They desire the desirable, they hate the hateful, they’re deluded by the delusory, they’re annoyed by the annoying, and they’re intoxicated by the intoxicating.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable by their spiritual companions, not respected or admired.

Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Rajanīye na rajjati, dussanīye na dussati, mohanīye na muyhati, kuppanīye na kuppati, madanīye na majjati—
They don't desire the desirable, they don't hate the hateful, they're not deluded by the delusory, they're not annoyed by the annoying, and they're not intoxicated by the intoxicating.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

Paṭhamaṁ.

82. Vītarāgasutta
82. Free of Greed

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Katamehi pañcahi?
What five?

Avītarāgo hoti, avītadoso hoti, avītamoho hoti, makkhī ca, paḷāsī ca—
They’re not free of greed, hate, and delusion; they are offensive and contemptuous.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Vītarāgo hoti, vītadoso hoti, vītamoho hoti, amakkhī ca, apaḷāsī ca—
They're free of greed, hate, and delusion; they're not offensive and contemptuous.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

Dutiyaṁ.

83. Kuhakasutta
83. Deceiver

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Katamehi pañcahi?
What five?

Kuhako ca hoti, lapako ca, nemittiko ca, nippesiko ca, lābhena ca lābhaṁ nijigīsitā—
They use deceit, flattery, hinting, and belittling, and they use material possessions to pursue other material possessions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Na ca kuhako hoti, na ca lapako, na ca nemittiko, na ca nippesiko, na ca lābhena lābhaṁ nijigīsitā—
They don't use deceit, flattery, hinting, or belittling, and they don't use material possessions to pursue other material possessions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

Tatiyaṁ.

84. Assaddhasutta
84. Faithless

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti, amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Katamehi pañcahi?
What five?

Assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti—
They’re faithless, shameless, imprudent, lazy, and witless.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Saddho hoti, hirīmā hoti, ottappī hoti, āraddhavīriyo hoti, paññavā hoti—

They’re faithful, conscientious, prudent, energetic, and wise.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

Catutthaṁ.

85. Akkhamasutta
85. Cannot Endure

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Katamehi pañcahi?
What five?

Akkhamo hoti rūpānaṁ, akkhamo saddānaṁ, akkhamo gandhānaṁ, akkhamo rasānaṁ, akkhamo phoṭṭhabbānaṁ—
They can’t endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ—

They can endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

Pañcamaṁ.

86. Paṭisambhidāpattasutta
86. Attaining the Methods of Textual Analysis

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
“A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Atthapaṭisambhidāpatto hoti, dhammapaṭisambhidāpatto hoti, niruttipaṭisambhidāpatto hoti, paṭibhānapaṭisambhidāpatto hoti,
They have attained the textual analysis of meaning, text, terminology, and eloquence.

yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ—
And they are skilled and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

Chaṭṭhaṁ.

87. Sīlavantasutta
87. Ethical

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
“A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati. Ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;
They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them

by recitation, mentally scrutinizing them, and comprehending them theoretically.

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

Sattamaṁ.

88. Therasutta
88. Senior Mendicants

“Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu bahujanaahitāya paṭipanno hoti bahujanaasukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
“Mendicants, a senior mendicant who has five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Katamehi pañcahi?
What five?

Thero hoti rattaññū cirapabbajito;
They are senior and have long gone forth.

ñāto hoti yasassī sagahaṭṭhapabbajitānaṁ bahujanaparivāro;
They’re well-known, famous, with a large following that includes both laypeople and renunciates.

lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ;
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ

abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā appaṭividdhā;
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and understanding them with view.

micchādiṭṭhiko hoti viparītadassano, so bahujanaṁ saddhammā vuṭṭhāpetvā asaddhamme patiṭṭhāpeti.
But they have wrong view and distorted perspective. They draw many people away from the true teaching and establish them in false teachings.

Thero bhikkhu rattaññū cirapabbajito itipissa diṭṭhānugatiṁ āpajjanti, ñāto thero bhikkhu yasassī sagahaṭṭhapabbajitānaṁ bahujanaparivāro itipissa diṭṭhānugatiṁ āpajjanti, lābhī thero bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ itipissa diṭṭhānugatiṁ āpajjanti, bahussuto thero bhikkhu sutadharo sutasannicayo itipissa diṭṭhānugatiṁ āpajjanti.
People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, alms-food, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu bahujanaahitāya paṭipanno hoti bahujanaasukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
A senior mendicant who has these five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.
A senior mendicant who has five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Katamehi pañcahi?
What five?

Thero hoti rattaññū cirapabbajito;
They are senior and have long gone forth.

ñāto hoti yasassī sagahaṭṭhapabbajitānaṁ bahujanaparivāro;
They're well-known, famous, with a large following, including both laypeople and renunciates.

lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ;
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them

by recitation, mentally scrutinizing them, and comprehending them theoretically.

sammādiṭṭhiko hoti aviparītadassano, so bahujanaṁ asaddhammā vuṭṭhāpetvā saddhamme patiṭṭhāpeti.
And they have right view and an undistorted perspective. They draw many people away from false teachings and establish them in the true teaching.

Thero bhikkhu rattaññū cirapabbajito itipissa diṭṭhānugatiṁ āpajjanti, ñāto thero bhikkhu yasassī sagahaṭṭhapabbajitānaṁ bahujanaparivāro itipissa diṭṭhānugatiṁ āpajjanti, lābhī thero bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ itipissa diṭṭhānugatiṁ āpajjanti, bahussuto thero bhikkhu sutadharo sutasannicayo itipissa diṭṭhānugatiṁ āpajjanti.
People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, alms-food, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānan"ti.
A senior mendicant who has these five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans."

Aṭṭhamaṁ.

89. Paṭhamasekhasutta
89. A Trainee (1st)

“Pañcime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
“These five things lead to the decline of a mendicant trainee.

Katame pañca?
What five?

Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, yathāvimuttaṁ cittaṁ na paccavekkhati—
They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom.

ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
These five things lead to the decline of a mendicant trainee.

Pañcime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṁvattanti.
These five things don’t lead to the decline of a mendicant trainee.

Katame pañca?
What five?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, yathāvimuttaṁ cittaṁ paccavekkhati—
They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom.

ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno aparihānāya saṁvattantī”ti.

These five things don’t lead to the decline of a mendicant trainee.”

Navamaṁ.

90. Dutiyasekhasutta
90. A Trainee (2nd)

“Pañcime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
“These five things lead to the decline of a mendicant trainee.

Katame pañca?
What five?

Idha, bhikkhave, sekho bhikkhu bahukicco hoti bahukaraṇīyo viyatto kiṅkaraṇīyesu;
Firstly, a mendicant trainee has many duties and responsibilities, and is competent in many tasks.

riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ, bhikkhave, paṭhamo dhammo sekhassa bhikkhuno parihānāya saṁvattati.
This is the first thing that leads to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu appamattakena kammena divasaṁ atināmeti;
Furthermore, a mendicant trainee spends their day doing trivial work.

riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ, bhikkhave, dutiyo dhammo sekhassa bhikkhuno parihānāya saṁvattati.
This is the second thing that leads to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu saṁsaṭṭho viharati gahaṭṭhapabbajitehi ananulomikena gihisaṁsaggena;
Furthermore, a mendicant trainee mixes closely with laypeople and renunciates, socializing inappropriately like a layperson.

riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ, bhikkhave, tatiyo dhammo sekhassa bhikkhuno parihānāya saṁvattati.
This is the third thing that leads to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu akālena gāmaṁ pavisati, atidivā paṭikkamati;
Furthermore, a mendicant trainee enters the town at the wrong time, and returns too late in the day.

riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ, bhikkhave, catuttho dhammo sekhassa bhikkhuno parihānāya saṁvattati.
This is the fourth thing that leads to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu yāyaṁ kathā ābhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ—
Furthermore, a mendicant trainee doesn’t get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is,

appicchakathā santuṭṭhikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya na nikāmalābhī hoti na akicchalābhī na akasiralābhī;
talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

riñcati paṭisallānaṁ, nānuyuñjati ajjhattaṁ cetosamathaṁ.
They neglect retreat, and are not committed to internal serenity of heart.

Ayaṁ, bhikkhave, pañcamo dhammo sekhassa bhikkhuno parihānāya saṁvattati.
This is the fifth thing that leads to the decline of a mendicant trainee.

Ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
These five things lead to the decline of a mendicant trainee.

Pañcime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṁvattanti.
These five things don't lead to the decline of a mendicant trainee.

Katame pañca?
What five?

Idha, bhikkhave, sekho bhikkhu na bahukicco hoti na bahukaraṇīyo viyatto kiṅkaraṇīyesu;
Firstly, a mendicant trainee doesn't have many duties and responsibilities, even though they are competent in many tasks.

na riñcati paṭisallānaṁ, anuyuñjati ajjhattaṁ cetosamathaṁ.
They don't neglect retreat, and are committed to internal serenity of heart.

Ayaṁ, bhikkhave, paṭhamo dhammo sekhassa bhikkhuno aparihānāya saṁvattati.

This is the first thing that doesn’t lead to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu na appamattakena kammena divasaṁ atināmeti;
Furthermore, a mendicant trainee doesn’t spend their day doing trivial work.

na riñcati paṭisallānaṁ, anuyuñjati ajjhattaṁ cetosamathaṁ.
They don’t neglect retreat, and are committed to internal serenity of heart.

Ayaṁ, bhikkhave, dutiyo dhammo sekhassa bhikkhuno aparihānāya saṁvattati.
This is the second thing that doesn’t lead to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu asaṁsaṭṭho viharati gahaṭṭhapabbajitehi ananulomikena gihisaṁsaggena;
Furthermore, a mendicant trainee doesn’t mix closely with laypeople and renunciates, socializing inappropriately like a layperson.

na riñcati paṭisallānaṁ, anuyuñjati ajjhattaṁ cetosamathaṁ.
They don’t neglect retreat, and are committed to internal serenity of heart.

Ayaṁ, bhikkhave, tatiyo dhammo sekhassa bhikkhuno aparihānāya saṁvattati.
This is the third thing that doesn’t lead to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu na atikālena gāmaṁ pavisati, nātidivā paṭikkamati;
Furthermore, a mendicant trainee doesn’t enter the village too early or return too late in the day.

na riñcati paṭisallānaṁ, anuyuñjati ajjhattaṁ cetosamathaṁ.

They don’t neglect retreat, and are committed to internal serenity of heart.

Ayaṁ, bhikkhave, catuttho dhammo sekhassa bhikkhuno aparihānāya saṁvattati.
This is the fourth thing that doesn’t lead to the decline of a mendicant trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu yāyaṁ kathā ābhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ—
Furthermore, a mendicant trainee gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is,

appicchakathā santuṭṭhikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchalābhī akasiralābhī;
talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

na riñcati paṭisallānaṁ, anuyuñjati ajjhattaṁ cetosamathaṁ.
They don’t neglect retreat, and are committed to internal serenity of heart.

Ayaṁ, bhikkhave, pañcamo dhammo sekhassa bhikkhuno aparihānāya saṁvattati.
This is the fifth thing that doesn't lead to the decline of a mendicant trainee.

Ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno aparihānāya saṁvattantī”ti.
These five things don’t lead to the decline of a mendicant trainee.”

Dasamaṁ.

Theravaggo catuttho.

Tassuddānaṁ

Rajanīyo vītarāgo,
kuhakāssaddhaakkhamā;
Paṭisambhidā ca sīlena,
thero sekhā pare duveti.

91. Paṭhamasampadāsutta
91. Accomplishments (1st)

“Pañcimā, bhikkhave, sampadā.
“Mendicants, there are five accomplishments.

Katamā pañca?
What five?

Saddhāsampadā, sīlasampadā, sutasampadā, cāgasampadā, paññāsampadā—
Accomplishment in faith, ethics, learning, generosity, and wisdom.

imā kho, bhikkhave, pañca sampadā”ti.
These are the five accomplishments.”

Paṭhamaṁ.

92. Dutiyasampadāsutta
92. Accomplishment (2nd)

“Pañcimā, bhikkhave, sampadā.
“Mendicants, there are five accomplishments.

Katamā pañca?
What five?

Sīlasampadā, samādhisampadā, paññāsampadā, vimuttisampadā, vimuttiñāṇadassanasampadā—
Accomplishment in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

imā kho, bhikkhave, pañca sampadā”ti.
These are the five accomplishments.”

Dutiyaṁ.

93. Byākaraṇasutta
93. Declarations

“Pañcimāni, bhikkhave, aññābyākaraṇāni.
“Mendicants, there are five ways of declaring enlightenment.

Katamāni pañca?
What five?

Mandattā momūhattā aññaṁ byākaroti;
One declares enlightenment out of stupidity and folly.

pāpiccho icchāpakato aññaṁ byākaroti;
Or because of wicked desires, being naturally full of desires.

ummādā cittakkhepā aññaṁ byākaroti;
Or because of madness and mental disorder.

adhimānena aññaṁ byākaroti;
Or out of overestimation.

sammadeva aññaṁ byākaroti.
Or one declares enlightenment rightly.

Imāni kho, bhikkhave, pañca aññābyākaraṇānī”ti.
These are the five ways of declaring enlightenment.”

Tatiyaṁ.

94. Phāsuvihārasutta
94. Living Comfortably

“Pañcime, bhikkhave, phāsuvihārā.
“Mendicants, there are these five ways of living comfortably.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati;
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ … tatiyaṁ jhānaṁ … catutthaṁ jhānaṁ upasampajja viharati;
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption …

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime kho, bhikkhave, pañca phāsuvihārā”ti.
These are the five ways of living comfortably.”

Catutthaṁ.

95. Akuppasutta
95. Unshakable

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva akuppaṁ paṭivijjhati.
“Mendicants, a mendicant who has five things will soon penetrate the unshakable.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu atthapaṭisambhidāpatto hoti, dhammapaṭisambhidāpatto hoti, niruttipaṭisambhidāpatto hoti, paṭibhānapaṭisambhidāpatto hoti, yathāvimuttaṁ cittaṁ paccavekkhati.
It’s when a mendicant has attained the textual analysis of meaning, text, terminology, and eloquence, and they review the extent of their mind’s freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu nacirasseva akuppaṁ paṭivijjhatī”ti.
A mendicant who has these five things will soon penetrate the unshakable.”

Pañcamaṁ.

96. Sutadharasutta
96. Remembering What You've Learned

"Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ānāpānassatiṁ āsevanto nacirasseva akuppaṁ paṭivijjhati.
"Mendicants, a mendicant cultivating mindfulness of breathing who has five things will soon penetrate the unshakable.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu appaṭṭho hoti appakicco subharo susantoso jīvitaparikkhāresu;
It's when a mendicant has few requirements and duties, and is easily looked after and contented with life's necessities.

appāhāro hoti anodarikattaṁ anuyutto;
They eat little, not devoted to filling their stomach.

appamiddho hoti jāgariyaṁ anuyutto;
They are rarely drowsy, and are dedicated to wakefulness.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased,

describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

yathāvimuttaṁ cittaṁ paccavekkhati.
They review the extent of their mind's freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ānāpānassatiṁ āsevanto nacirasseva akuppaṁ paṭivijjhatī"ti.
A mendicant cultivating mindfulness of breathing who has these five things will soon penetrate the unshakable."

Chaṭṭhaṁ.

97. Kathāsutta
97. Talk

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ānāpānassatiṁ bhāvento nacirasseva akuppaṁ paṭivijjhati.
“Mendicants, a mendicant developing mindfulness of breathing who has five things will soon penetrate the unshakable.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu appaṭṭho hoti appakicco subharo susantoso jīvitaparikkhāresu;
It’s when a mendicant has few requirements and duties, and is easily looked after and contented with life’s necessities.

appāhāro hoti anodarikattaṁ anuyutto;
They eat little, not devoted to filling their stomach.

appamiddho hoti jāgariyaṁ anuyutto;
They are rarely drowsy, and are dedicated to wakefulness.

yāyaṁ kathā ābhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ —
They get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is,

appicchakathā …pe… vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchalābhī akasiralābhī;

talk about fewness of wishes, contentment, seclusion, keeping your distance, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

yathāvimuttaṁ cittaṁ paccavekkhati.
They review the extent of their mind's freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ānāpānassatiṁ bhāvento nacirasseva akuppaṁ paṭivijjhatī"ti.
A mendicant developing mindfulness of breathing who has these five things will soon penetrate the unshakable."

Sattamaṁ.

98. Āraññakasutta
98. In the Wilderness

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ānāpānassatiṁ bahulīkaronto nacirasseva akuppaṁ paṭivijjhati.
“Mendicants, a mendicant practicing mindfulness of breathing who has five things will soon penetrate the unshakable.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu appaṭṭho hoti appakicco subharo susantoso jīvitaparikkhāresu;
It’s when a mendicant has few requirements and duties, and is easily looked after and contented with life’s necessities.

appāhāro hoti anodarikattaṁ anuyutto;
They eat little, not devoted to filling their stomach.

appamiddho hoti jāgariyaṁ anuyutto;
They are rarely drowsy, and are dedicated to wakefulness.

āraññako hoti pantasenāsano;
They live in the wilderness, in remote lodgings.

yathāvimuttaṁ cittaṁ paccavekkhati.
They review the extent of their mind’s freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ānāpānassatiṁ bahulīkaronto nacirasseva akuppaṁ paṭivijjhatī”ti.
A mendicant practicing mindfulness of breathing who has these five things will soon penetrate the unshakable.”

Aṭṭhamaṁ.

99. Sīhasutta
99. The Lion

“Sīho, bhikkhave, migarājā sāyanhasamayaṁ āsayā nikkhamati;
“Mendicants, towards evening the lion, king of beasts, emerges from his den,

āsayā nikkhamitvā vijambhati;
yawns,

vijambhitvā samantā catuddisaṁ anuviloketi;
looks all around the four directions,

samantā catuddisaṁ anuviloketvā tikkhattuṁ sīhanādaṁ nadati;
and roars his lion’s roar three times.

tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkamati.
Then he sets out on the hunt.

So hatthissa cepi pahāraṁ deti, sakkaccaññeva pahāraṁ deti, no asakkaccaṁ;
If he strikes an elephant, he does it carefully, not carelessly.

mahiṁsassa cepi pahāraṁ deti, sakkaccaññeva pahāraṁ deti, no asakkaccaṁ;
If he strikes a buffalo …

gavassa cepi pahāraṁ deti, sakkaccaññeva pahāraṁ deti, no asakkaccaṁ;
a cow …

dīpissa cepi pahāraṁ deti, sakkaccaññeva pahāraṁ deti, no asakkaccaṁ;
a leopard …

khuddakānañcepi pāṇānaṁ pahāraṁ deti antamaso sasabiḷārānampi, sakkaccaññeva pahāraṁ deti, no asakkaccaṁ.
or any smaller creatures—even a hare or a cat—he does it carefully, not carelessly.

Taṁ kissa hetu?
Why is that?

‘Mā me yoggapatho nassā’ti.
Thinking: ‘May I not lose my way.’

Sīhoti kho, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Lion’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

Yaṁ kho, bhikkhave, tathāgato parisāya dhammaṁ deseti, idamassa hoti sīhanādasmiṁ.
When the Realized One teaches Dhamma to an assembly, this is his lion’s roar.

Bhikkhūnañcepi, bhikkhave, tathāgato dhammaṁ deseti, sakkaccaññeva tathāgato dhammaṁ deseti, no asakkaccaṁ;
When the Realized One teaches the monks …

bhikkhunīnañcepi, bhikkhave, tathāgato dhammaṁ deseti, sakkaccaññeva tathāgato dhammaṁ deseti, no asakkaccaṁ;
nuns …

upāsakānañcepi, bhikkhave, tathāgato dhammaṁ deseti, sakkaccaññeva tathāgato dhammaṁ deseti, no asakkaccaṁ;
laymen …

upāsikānañcepi, bhikkhave, tathāgato dhammaṁ deseti, sakkaccaññeva tathāgato dhammaṁ deseti, no asakkaccaṁ;
laywomen …

puthujjanānañcepi, bhikkhave, tathāgato dhammaṁ deseti antamaso annabhāranesādānampi, sakkaccaññeva tathāgato dhammaṁ deseti, no asakkaccaṁ.

or ordinary people—even food-carriers and hunters—he teaches them carefully, not carelessly.

Taṁ kissa hetu?
Why is that?

Dhammagaru, bhikkhave, tathāgato dhammagāravo”ti.
Because the Realized One has respect and reverence for the teaching.”

Navamaṁ.

100. Kakudhatherasutta
100. With Kakudha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena kakudho nāma koliyaputto āyasmato mahāmoggallānassa upaṭṭhāko adhunākālaṅkato aññataraṁ manomayaṁ kāyaṁ upapanno.
At that time the Koliyan named Kakudha—Venerable Mahāmoggallāna's attendant—had recently passed away and been reborn in a certain host of mind-made gods.

Tassa evarūpo attabhāvapaṭilābho hoti—seyyathāpi nāma dve vā tīṇi vā māgadhakāni gāmakkhettāni.
He was reincarnated in a life-form that was two or three times the size of a Magadhan village with its fields.

So tena attabhāvapaṭilābhena neva attānaṁ no paraṁ byābādheti.
But with that life-form he didn't obstruct himself or others.

Atha kho kakudho devaputto yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho kakudho devaputto āyasmantaṁ mahāmoggallānaṁ etadavoca:

Then the god Kakudha went up to Venerable Mahāmoggallāna, bowed, stood to one side. and said to him,

“devadattassa, bhante, evarūpaṁ icchāgataṁ uppajji:
“Sir, this fixed desire arose in Devadatta:

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti.
‘I will lead the mendicant Saṅgha.’

Sahacittuppādā ca, bhante, devadatto tassā iddhiyā parihīno”ti.
And as that thought arose, Devadatta lost that psychic power.”

Idamavoca kakudho devaputto.
That’s what the god Kakudha said.

Idaṁ vatvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then he bowed and respectfully circled Mahāmoggallāna, keeping him on his right side, before vanishing right there.

Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahāmoggallāno bhagavantaṁ etadavoca:
Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Kakudho nāma, bhante, koliyaputto mamaṁ upaṭṭhāko adhunākālaṅkato aññataraṁ manomayaṁ kāyaṁ upapanno hoti.

Tassa evarūpo attabhāvapaṭilābho—seyyathāpi nāma dve vā tīṇi vā māgadhakāni gāmakkhettāni.

So tena attabhāvapaṭilābhena neva attānaṁ no paraṁ byābādheti.

Atha kho, bhante, kakudho devaputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi.

Ekamantaṁ ṭhito kho, bhante, kakudho devaputto maṁ etadavoca:

‘devadattassa, bhante, evarūpaṁ icchāgataṁ uppajji—

ahaṁ bhikkhusaṅghaṁ pariharissāmīti.

Sahacittuppādā ca, bhante, devadatto tassā iddhiyā parihīno’ti.

Idamavoca, bhante, kakudho devaputto.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyī”ti.

“Kiṁ pana te, moggallāna, kakudho devaputto cetasā ceto paricca vidito:
“But Moggallāna, did you comprehend the god Kakudha’s mind, and know that

‘yaṁ kiñci kakudho devaputto bhāsati sabbaṁ taṁ tatheva hoti, no aññathā’”ti?
everything he says is correct and not otherwise?”

“Cetasā ceto paricca vidito me, bhante, kakudho devaputto:
“Indeed I did, sir.”

‘yaṁ kiñci kakudho devaputto bhāsati sabbaṁ taṁ tatheva hoti, no aññathā’”ti.

“Rakkhassetaṁ, moggallāna, vācaṁ.
“Mark these words, Moggallāna!

Rakkhassetaṁ, moggallāna, vācaṁ.
Mark these words!

Idāni so moghapuriso attanāva attānaṁ pātukarissati.
Now that silly man Devadatta will expose himself by his own deeds.

Pañcime, moggallāna, satthāro santo saṁvijjamānā lokasmiṁ.

Moggallāna, there are these five teachers found in the world.

Katame pañca?
What five?

Idha, moggallāna, ekacco satthā aparisuddhasīlo samāno ‘parisuddhasīlomhī’ti paṭijānāti ‘parisuddhaṁ me sīlaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.
Firstly, some teacher with impure conduct claims: ‘I am pure in ethics. My ethical conduct is pure, bright, uncorrupted.’

Tamenaṁ sāvakā evaṁ jānanti:
But their disciples know:

‘ayaṁ kho bhavaṁ satthā aparisuddhasīlo samāno parisuddhasīlomhī’ti paṭijānāti ‘parisuddhaṁ me sīlaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.
‘This teacher has impure ethical conduct, but claims to be ethically pure.

Mayañceva kho pana gihīnaṁ āroceyyāma, nāssassa manāpaṁ.
They wouldn’t like it if we were to tell the laypeople.

Yaṁ kho panassa amanāpaṁ, kathaṁ naṁ mayaṁ tena samudācareyyāma:
And how could we treat them in a way that they don’t like?

‘sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṁ tumo karissati tumova tena paññāyissatī’ti.
A person will be recognized by their own deeds.’

Evarūpaṁ kho, moggallāna, satthāraṁ sāvakā sīlato rakkhanti;
The disciples of such a teacher cover up their teacher’s conduct,

evarūpo ca pana satthā sāvakehi sīlato rakkhaṁ paccāsīsati. (1)
and the teacher expects them to do so.

Puna caparaṁ, moggallāna, idhekacco satthā aparisuddhājīvo samāno ‘parisuddhājīvomhī’ti paṭijānāti ‘parisuddho me ājīvo pariyodāto asaṅkiliṭṭho’ti.
Furthermore, some teacher with impure livelihood claims: ‘I am pure in livelihood. My livelihood is pure, bright, uncorrupted.’

Tamenaṁ sāvakā evaṁ jānanti:
But their disciples know:

‘ayaṁ kho bhavaṁ satthā aparisuddhājīvo samāno parisuddhājīvomhī’ti paṭijānāti ‘parisuddho me ājīvo pariyodāto asaṅkiliṭṭho’ti.
‘This teacher has impure livelihood, but claims to have pure livelihood.

Mayañceva kho pana gihīnaṁ āroceyyāma, nāssassa manāpaṁ.
They wouldn’t like it if we were to tell the laypeople.

Yaṁ kho panassa amanāpaṁ, kathaṁ naṁ mayaṁ tena samudācareyyāma:
And how could we treat them in a way that they don’t like?

‘sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṁ tumo karissati tumova tena paññāyissatī’ti.
A person will be recognized by their own deeds.’

Evarūpaṁ kho, moggallāna, satthāraṁ sāvakā ājīvato rakkhanti;
The disciples of such a teacher cover up their teacher’s livelihood,

evarūpo ca pana satthā sāvakehi ājīvato rakkhaṁ paccāsīsati. (2)
and the teacher expects them to do so.

Puna caparaṁ, moggallāna, idhekacco satthā aparisuddhadhammadesano samāno

‘parisuddhadhammadesanomhī’ti paṭijānāti ‘parisuddhā me dhammadesanā pariyodātā asaṅkiliṭṭhā’ti.
Furthermore, some teacher with impure teaching claims: ‘I am pure in teaching. My teaching is pure, bright, uncorrupted.’

Tamenaṁ sāvakā evaṁ jānanti:
But their disciples know:

‘ayaṁ kho bhavaṁ satthā aparisuddhadhammadesano samāno parisuddhadhammadesanomhī’ti paṭijānāti ‘parisuddhā me dhammadesanā pariyodātā asaṅkiliṭṭhā’ti.
‘This teacher has impure teaching, but claims to have pure teaching.

Mayañceva kho pana gihīnaṁ āroceyyāma, nāssassa manāpaṁ.
They wouldn’t like it if we were to tell the laypeople.

Yaṁ kho panassa amanāpaṁ, kathaṁ naṁ mayaṁ tena samudācareyyāma:
And how could we treat them in a way that they don’t like?

‘sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṁ tumo karissati tumova tena paññāyissatī’ti.
A person will be recognized by their own deeds.’

Evarūpaṁ kho, moggallāna, satthāraṁ sāvakā dhammadesanato rakkhanti;
The disciples of such a teacher cover up their teacher’s teaching,

evarūpo ca pana satthā sāvakehi dhammadesanato rakkhaṁ paccāsīsati. (3)
and the teacher expects them to do so.

Puna caparaṁ, moggallāna, idhekacco satthā aparisuddhaveyyākaraṇo samāno ‘parisuddhaveyyākaraṇomhī’ti paṭijānāti ‘parisuddhaṁ me veyyākaraṇaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.

Furthermore, some teacher with impure answers claims: ‘I am pure in how I answer. My answers are pure, bright, uncorrupted.’

Tamenaṁ sāvakā evaṁ jānanti:
But their disciples know:

‘ayaṁ kho bhavaṁ satthā aparisuddhaveyyākaraṇo samāno parisuddhaveyyākaraṇomhī’ti paṭijānāti ‘parisuddhaṁ me veyyākaraṇaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.
‘This teacher has impure answers, but claims to have pure answers.

Mayañceva kho pana gihīnaṁ āroceyyāma, nāssassa manāpaṁ.
They wouldn’t like it if we were to tell the laypeople.

Yaṁ kho panassa amanāpaṁ, kathaṁ naṁ mayaṁ tena samudācareyyāma:
And how could we treat them in a way that they don’t like?

‘sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṁ tumo karissati tumova tena paññāyissatī’ti.
A person will be recognized by their own deeds.’

Evarūpaṁ kho, moggallāna, satthāraṁ sāvakā veyyākaraṇato rakkhanti;
The disciples of such a teacher cover up their teacher’s answers,

evarūpo ca pana satthā sāvakehi veyyākaraṇato rakkhaṁ paccāsīsati. (4)
and the teacher expects them to do so.

Puna caparaṁ, moggallāna, idhekacco satthā aparisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāti ‘parisuddhaṁ me ñāṇadassanaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.
Furthermore, some teacher with impure knowledge and vision claims: ‘I am pure in knowledge and vision. My knowledge and vision

are pure, bright, uncorrupted.'

Tamenaṁ sāvakā evaṁ jānanti:
But their disciples know:

'ayaṁ kho bhavaṁ satthā aparisuddhañāṇadassano samāno parisuddhañāṇadassanomhī'ti paṭijānāti 'parisuddhaṁ me ñāṇadassanaṁ pariyodātaṁ asaṅkiliṭṭhan'ti.
'This teacher has impure knowledge and vision, but claims to have pure knowledge and vision.

Mayañceva kho pana gihīnaṁ āroceyyāma, nāssassa manāpaṁ.
They wouldn't like it if we were to tell the laypeople.

Yaṁ kho panassa amanāpaṁ, kathaṁ naṁ mayaṁ tena samudācareyyāma:
And how could we treat them in a way that they don't like?

'sammannati kho pana cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṁ tumo karissati tumova tena paññāyissatī'ti.
A person will be recognized by their own deeds.'

Evarūpaṁ kho, moggallāna, satthāraṁ sāvakā ñāṇadassanato rakkhanti;
The disciples of such a teacher cover up their teacher's knowledge and vision,

evarūpo ca pana satthā sāvakehi ñāṇadassanato rakkhaṁ paccāsīsati.
and the teacher expects them to do so.

Ime kho, moggallāna, pañca satthāro santo saṁvijjamānā lokasmiṁ. (5)
These are the five teachers found in the world.

Ahaṁ kho pana, moggallāna, parisuddhasīlo samāno 'parisuddhasīlomhī'ti paṭijānāmi 'parisuddhaṁ me sīlaṁ

pariyodātaṁ asaṅkiliṭṭhan’ti.
But Moggallāna, I have pure ethical conduct, and I claim: ‘I am pure in ethical conduct. My ethical conduct is pure, bright, uncorrupted.’

Na ca maṁ sāvakā sīlato rakkhanti, na cāhaṁ sāvakehi sīlato rakkhaṁ paccāsīsāmi.
My disciples don’t cover up my conduct, and I don’t expect them to.

Parisuddhājīvo samāno ‘parisuddhājīvomhī’ti paṭijānāmi ‘parisuddho me ājīvo pariyodāto asaṅkiliṭṭho’ti.
I have pure livelihood, and I claim: ‘I am pure in livelihood. My livelihood is pure, bright, uncorrupted.’

Na ca maṁ sāvakā ājīvato rakkhanti, na cāhaṁ sāvakehi ājīvato rakkhaṁ paccāsīsāmi.
My disciples don’t cover up my livelihood, and I don’t expect them to.

Parisuddhadhammadesano samāno ‘parisuddhadhammadesanomhī’ti paṭijānāmi ‘parisuddhā me dhammadesanā pariyodātā asaṅkiliṭṭhā’ti.
I have pure teaching, and I claim: ‘I am pure in teaching. My teaching is pure, bright, uncorrupted.’

Na ca maṁ sāvakā dhammadesanato rakkhanti, na cāhaṁ sāvakehi dhammadesanato rakkhaṁ paccāsīsāmi.
My disciples don’t cover up my teaching, and I don’t expect them to.

Parisuddhaveyyākaraṇo samāno ‘parisuddhaveyyākaraṇomhī’ti paṭijānāmi ‘parisuddhaṁ me veyyākaraṇaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.
I have pure answers, and I claim: ‘I am pure in how I answer. My answers are pure, bright, uncorrupted.’

Na ca maṁ sāvakā veyyākaraṇato rakkhanti, na cāhaṁ sāvakehi veyyākaraṇato rakkhaṁ paccāsīsāmi.
My disciples don’t cover up my answers, and I don’t expect them to.

Parisuddhañāṇadassano samāno ‘parisuddhañāṇadassanomhī’ti paṭijānāmi ‘parisuddhaṁ me ñāṇadassanaṁ pariyodātaṁ asaṅkiliṭṭhan’ti.

I have pure knowledge and vision, and I claim: ‘I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.’

Na ca maṁ sāvakā ñāṇadassanato rakkhanti, na cāhaṁ sāvakehi ñāṇadassanato rakkhaṁ paccāsīsāmī”ti.
My disciples don’t cover up my knowledge and vision, and I don’t expect them to.”

Dasamaṁ.

Kakudhavaggo pañcamo.

Tassuddānaṁ

Dve sampadā byākaraṇaṁ,
phāsu akuppapañcamaṁ;
Sutaṁ kathā āraññako,
sīho ca kakudho dasāti.

Dutiyo paṇṇāsako samatto.

101. Sārajjasutta
101. Assurance

“Pañcime, bhikkhave, sekhavesārajjakaraṇā dhammā.
“Mendicants, these five qualities make a trainee assured.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu saddho hoti, sīlavā hoti, bahussuto hoti, āraddhavīriyo hoti, paññavā hoti.
It’s when a mendicant is faithful, ethical, learned, energetic, and wise.

Yaṁ, bhikkhave, assaddhassa sārajjaṁ hoti, saddhassa taṁ sārajjaṁ na hoti.
A person of faith doesn’t have the insecurities of someone who lacks faith.

Tasmāyaṁ dhammo sekhavesārajjakaraṇo.
So this quality makes a trainee assured.

Yaṁ, bhikkhave, dussīlassa sārajjaṁ hoti, sīlavato taṁ sārajjaṁ na hoti.
An ethical person doesn’t have the insecurities of someone who is unethical.

Tasmāyaṁ dhammo sekhavesārajjakaraṇo.
So this quality makes a trainee assured.

Yaṁ, bhikkhave, appassutassa sārajjaṁ hoti, bahussutassa taṁ sārajjaṁ na hoti.

A learned person doesn’t have the insecurities of a person of little learning.

Tasmāyaṁ dhammo sekhavesārajjakaraṇo.
So this quality makes a trainee assured.

Yaṁ, bhikkhave, kusītassa sārajjaṁ hoti, āraddhavīriyassa taṁ sārajjaṁ na hoti.
An energetic person doesn’t have the insecurities of a lazy person.

Tasmāyaṁ dhammo sekhavesārajjakaraṇo.
So this quality makes a trainee assured.

Yaṁ, bhikkhave, duppaññassa sārajjaṁ hoti, paññavato taṁ sārajjaṁ na hoti.
A wise person doesn’t have the insecurities of someone who is witless.

Tasmāyaṁ dhammo sekhavesārajjakaraṇo.
So this quality makes a trainee assured.

Ime kho, bhikkhave, pañca sekhavesārajjakaraṇā dhammā”ti.
These are the five qualities that make a trainee assured.”

Paṭhamaṁ.

102. Ussaṅkitasutta
102. Suspected

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ussaṅkitaparisaṅkito hoti pāpabhikkhūti api akuppadhammopi.
“Mendicants, even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for five reasons.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikāgocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti.
It’s when a monk frequently collects alms from prostitutes, widows, voluptuous girls, eunuchs, or nuns.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ussaṅkitaparisaṅkito hoti pāpabhikkhūti api akuppadhammopī”ti.
Even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for these five reasons.”

Dutiyaṁ.

103. Mahācorasutta
103. A Master Thief

“Pañcahi, bhikkhave, aṅgehi samannāgato mahācoro sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati.
“Mendicants, a master thief with five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

Katamehi pañcahi?
What five?

Idha, bhikkhave, mahācoro visamanissito ca hoti, gahananissito ca, balavanissito ca, bhogacāgī ca, ekacārī ca.
A master thief relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

Kathañca, bhikkhave, mahācoro visamanissito hoti?
And how does a master thief rely on rough ground?

Idha, bhikkhave, mahācoro nadīviduggaṁ vā nissito hoti pabbatavisamaṁ vā.
It’s when a master thief relies on inaccessible riverlands or rugged mountains.

Evaṁ kho, bhikkhave, mahācoro visamanissito hoti.
That’s how a master thief relies on rough ground.

Kathañca, bhikkhave, mahācoro gahananissito hoti?
And how does a master thief rely on thick cover?

Idha, bhikkhave, mahācoro tiṇagahanaṁ vā nissito hoti rukkhagahanaṁ vā rodhaṁ vā mahāvanasaṇḍaṁ vā.
It's when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood.

Evaṁ kho, bhikkhave, mahācoro gahananissito hoti.
That's how a master thief relies on thick cover.

Kathañca, bhikkhave, mahācoro balavanissito hoti?
And how does a master thief rely on powerful individuals?

Idha, bhikkhave, mahācoro rājānaṁ vā rājamahāmattānaṁ vā nissito hoti.
It's when a master thief relies on rulers or their ministers.

Tassa evaṁ hoti:
They think:

'sace maṁ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇissantī'ti.
'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.'

Sace naṁ koci kiñci āha, tyassa rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇanti.
And that's exactly what happens.

Evaṁ kho, bhikkhave, mahācoro balavanissito hoti.
That's how a master thief relies on powerful individuals.

Kathañca, bhikkhave, mahācoro bhogacāgī hoti?
And how does a master thief pay bribes?

Idha, bhikkhave, mahācoro aḍḍho hoti mahaddhano mahābhogo.
It's when a master thief is rich, affluent, and wealthy.

Tassa evaṁ hoti:
They think:

‘sace maṁ koci kiñci vakkhati, ito bhogena paṭisantharissāmī’ti.
‘If anyone accuses me of anything, I’ll settle it with a bribe.’

Sace naṁ koci kiñci āha, tato bhogena paṭisantharati.
And that’s exactly what happens.

Evaṁ kho, bhikkhave, mahācoro bhogacāgī hoti.
That’s how a master thief pays bribes.

Kathañca, bhikkhave, mahācoro ekacārī hoti?
And how does a master thief act alone?

Idha, bhikkhave, mahācoro ekakova gahaṇāni kattā hoti.
It’s when a master thief carries out robbery all alone.

Taṁ kissa hetu?
Why is that?

‘Mā me guyhamantā bahiddhā sambhedaṁ agamaṁsū’ti.
So that their secret plans are not leaked to others.

Evaṁ kho, bhikkhave, mahācoro ekacārī hoti.
That’s how a master thief acts alone.

Imehi kho, bhikkhave, pañcahaṅgehi samannāgato mahācoro sandhimpi chindati nillopampi harati ekāgārikampi karoti paripanthepi tiṭṭhati.
A master thief with these five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato pāpabhikkhu khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ, bahuñca apuññaṁ pasavati.
In the same way, when a bad mendicant has five factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

Katamehi pañcahi?
What five?

Idha, bhikkhave, pāpabhikkhu visamanissito ca hoti, gahananissito ca, balavanissito ca, bhogacāgī ca, ekacārī ca.
A bad mendicant relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

Kathañca, bhikkhave, pāpabhikkhu visamanissito hoti?
And how does a bad mendicant rely on rough ground?

Idha, bhikkhave, pāpabhikkhu visamena kāyakammena samannāgato hoti, visamena vacīkammena samannāgato hoti, visamena manokammena samannāgato hoti.
It's when a bad mendicant has unethical conduct by way of body, speech, and mind.

Evaṁ kho, bhikkhave, pāpabhikkhu visamanissito hoti.
That's how a bad mendicant relies on rough ground.

Kathañca, bhikkhave, pāpabhikkhu gahananissito hoti?
And how does a bad mendicant rely on thick cover?

Idha, bhikkhave, pāpabhikkhu micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato.
It's when a bad mendicant has wrong view, he's attached to an extremist view.

Evaṁ kho, bhikkhave, pāpabhikkhu gahananissito hoti.
That's how a bad mendicant relies on thick cover.

Kathañca, bhikkhave, pāpabhikkhu balavanissito hoti?
And how does a bad mendicant rely on powerful individuals?

Idha, bhikkhave, pāpabhikkhu rājānaṁ vā rājamahāmattānaṁ vā nissito hoti.
It's when a bad mendicant relies on rulers or their ministers.

Tassa evaṁ hoti:
They think:

‘sace maṁ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇissantī’ti.
‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’

Sace naṁ koci kiñci āha, tyassa rājāno vā rājamahāmattā vā pariyodhāya atthaṁ bhaṇanti.
And that’s exactly what happens.

Evaṁ kho, bhikkhave, pāpabhikkhu balavanissito hoti.
That’s how a bad mendicant relies on powerful individuals.

Kathañca, bhikkhave, pāpabhikkhu bhogacāgī hoti?
And how does a bad mendicant pay bribes?

Idha, bhikkhave, pāpabhikkhu lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṁ.
It’s when a bad mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick.

Tassa evaṁ hoti:
They think:

‘sace maṁ koci kiñci vakkhati, ito lābhena paṭisantharissāmī’ti.
‘If anyone accuses me of anything, I’ll settle it with a bribe.’

Sace naṁ koci kiñci āha, tato lābhena paṭisantharati.
And that’s exactly what happens.

Evaṁ kho, bhikkhave, pāpabhikkhu bhogacāgī hoti.
That’s how a bad mendicant pays bribes.

Kathañca, bhikkhave, pāpabhikkhu ekacārī hoti?
And how does a bad mendicant act alone?

Idha, bhikkhave, pāpabhikkhu ekakova paccantimesu janapadesu nivāsaṁ kappeti.
It’s when a bad mendicant dwells alone in the borderlands.

So tattha kulāni upasaṅkamanto lābhaṁ labhati.
They visit families there to get material possessions.

Evaṁ kho, bhikkhave, pāpabhikkhu ekacārī hoti.
That's how a bad mendicant acts alone.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato pāpabhikkhu khataṁ upahataṁ attānaṁ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṁ, bahuñca apuññaṁ pasavatī"ti.
When a bad mendicant has these five factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma."

Tatiyaṁ.

104. Samaṇasukhumālasutta
104. An Exquisite Ascetic of Ascetics

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu samaṇesu samaṇasukhumālo hoti.
“Mendicants, a mendicant with five qualities is an exquisite ascetic of ascetics.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu yācitova bahulaṁ cīvaraṁ paribhuñjati, appaṁ ayācito; yācitova bahulaṁ piṇḍapātaṁ paribhuñjati, appaṁ ayācito; yācitova bahulaṁ senāsanaṁ paribhuñjati, appaṁ ayācito; yācitova bahulaṁ gilānapaccayabhesajjaparikkhāraṁ paribhuñjati, appaṁ ayācito.
It’s when a mendicant usually uses only what they’ve been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

Yehi kho pana sabrahmacārīhi saddhiṁ viharati, tyassa manāpeneva bahulaṁ kāyakammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ vacīkammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ manokammena samudācaranti, appaṁ amanāpena;
When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably.

manāpaṁyeva upahāraṁ upaharanti, appaṁ amanāpaṁ.
And they usually present them with agreeable things, rarely with disagreeable ones.

Yāni kho pana tāni vedayitāni pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamikāni vā kammavipākajāni vā, tānissa na bahudeva uppajjanti.
They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of themselves, by overexertion, or as the result of past deeds—usually don't come up.

Appābādho hoti, catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu samaṇesu samaṇasukhumālo hoti.
A mendicant with these five qualities is an exquisite ascetic of ascetics.

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya: 'samaṇesu samaṇasukhumālo'ti, mameva taṁ, bhikkhave, sammā

vadamāno vadeyya: ‘samaṇesu samaṇasukhumālo’ti.
And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.

Ahañhi, bhikkhave, yācitova bahulaṁ cīvaraṁ paribhuñjāmi, appaṁ ayācito; yācitova bahulaṁ piṇḍapātaṁ paribhuñjāmi, appaṁ ayācito; yācitova bahulaṁ senāsanaṁ paribhuñjāmi, appaṁ ayācito; yācitova bahulaṁ gilānapaccayabhesajjaparikkhāraṁ paribhuñjāmi, appaṁ ayācito.
For I usually use only what I’ve been invited to accept.

Yehi kho pana bhikkhūhi saddhiṁ viharāmi, te maṁ manāpeneva bahulaṁ kāyakammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ vacīkammena samudācaranti, appaṁ amanāpena; manāpeneva bahulaṁ manokammena samudācaranti, appaṁ amanāpena;
When living with other spiritual practitioners, I usually treat them agreeably.

manāpaṁyeva upahāraṁ upaharanti, appaṁ amanāpaṁ.
And I usually present them with agreeable things.

Yāni kho pana tāni vedayitāni—pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamikāni vā kammavipākajāni vā—tāni me na bahudeva uppajjanti. Appābādhohamasmi.
I’m healthy.

catunnaṁ kho panasmi jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī,
I get the four absorptions when I want, without trouble or difficulty.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharāmi.
And I’ve realized the undefiled freedom of heart and freedom by wisdom in this very life.

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya: ‘samaṇesu samaṇasukhumālo’ti, mameva taṁ, bhikkhave, sammā vadamāno vadeyya: ‘samaṇesu samaṇasukhumālo’”ti.
So if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.”

Catutthaṁ.

105. Phāsuvihārasutta
105. Living Comfortably

“Pañcime, bhikkhave, phāsuvihārā.
“Mendicants, there are these five ways of living comfortably.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca, mettaṁ vacīkammaṁ … mettaṁ manokammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
It’s when a mendicant consistently treats their spiritual companions with kindness by way of body, speech, and mind, both in public and in private.

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.
They live according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering.

Ime kho, bhikkhave, pañca phāsuvihārā”ti.
These are the five ways of living comfortably.”

Pañcamaṁ.

106. Ānandasutta
106. With Ānanda

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

"Kittāvatā nu kho, bhante, bhikkhu saṅghe viharanto phāsuṁ vihareyyā"ti?
"Sir, how could a mendicant live comfortably while staying in a monastic community?"

"Yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no paraṁ adhisīle sampavattā;
"It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical.

ettāvatāpi kho, ānanda, bhikkhu saṅghe viharanto phāsuṁ vihareyyā"ti.
That's how a mendicant could live comfortably while staying in a monastic community."

“Siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṅghe viharanto phāsuṁ vihareyyā”ti?
“But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”

“Siyā, ānanda.
“There could, Ānanda.

Yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no paraṁ adhisīle sampavattā;
It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;
And they watch themselves, but don’t watch others.

ettāvatāpi kho, ānanda, bhikkhu saṅghe viharanto phāsuṁ vihareyyā”ti.
That’s how a mendicant could live comfortably while staying in a monastic community.”

“Siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṅghe viharanto phāsuṁ vihareyyā”ti?
“But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”

“Siyā, ānanda.
“There could, Ānanda.

Yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no paraṁ adhisīle sampavattā;
It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;
And they watch themselves, but don’t watch others.

apaññāto ca hoti, tena ca apaññātakena no paritassati;

And they're not well-known, but aren't bothered by that.

ettāvatāpi kho, ānanda, bhikkhu saṅghe viharanto phāsuṁ vihareyyā"ti.
That's how a mendicant could live comfortably while staying in a monastic community."

"Siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṅghe viharanto phāsuṁ vihareyyā"ti?
"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"Siyā, ānanda.
"There could, Ānanda.

Yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no paraṁ adhisīle sampavattā;
It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;
And they watch themselves, but don't watch others.

apaññāto ca hoti, tena ca apaññātakena no paritassati;
And they're not well-known, but aren't bothered by that.

catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

ettāvatāpi kho, ānanda, bhikkhu saṅghe viharanto phāsuṁ vihareyyā"ti.
That's how a mendicant could live comfortably while staying in a monastic community."

“Siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṅghe viharanto phāsuṁ vihareyyā”ti?
“But sir, might there be another way for a mendicant to live comfortably while staying in a monastic community?”

“Siyā, ānanda.
“There could, Ānanda.

Yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no paraṁ adhisīle sampavattā;
It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;
And they watch themselves, but don’t watch others.

apaññāto ca hoti, tena ca apaññātakena no paritassati;
And they’re not well-known, but aren’t bothered by that.

catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ettāvatāpi kho, ānanda, bhikkhu saṅghe viharanto phāsuṁ vihareyya.
That’s how a mendicant could live comfortably while staying in a monastic community.

Imamhā cāhaṁ, ānanda, phāsuvihārā aññho phāsuvihāro uttaritaro vā paṇītataro vā natthīti vadāmī”ti.
And I say that there is no better or finer way of living comfortably than this.”

Chaṭṭhaṁ.

107. Sīlasutta
107. Ethics

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with five factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu sīlasampanno hoti, samādhisampanno hoti, paññāsampanno hoti, vimuttisampanno hoti, vimuttiñāṇadassanasampanno hoti.
It’s when a mendicant is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these five qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Sattamaṁ.

108. Asekhasutta
108. An adept

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with five factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi, pañcahi?
What five?

Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
It’s when they have the entire spectrum of the master’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these five qualities … is the supreme field of merit for the world.”

Aṭṭhamaṁ.

109. Cātuddisasutta
109. All Four Directions

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cātuddiso hoti.
“Mendicants, a mendicant with five qualities has all four directions covered.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;
It’s when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them

by recitation, mentally scrutinizing them, and comprehending them theoretically.

santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
They're content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi, kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cātuddiso hotī"ti.
A mendicant with these five qualities has all four directions covered."

Navamaṁ.

110. Araññasutta
110. Wilderness

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ araññavanapatthāni pantāni senāsanāni paṭisevituṁ.
“Mendicants, when a mendicant has five qualities they’re ready to frequent remote lodgings in the wilderness and the forest.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

āraddhavīriyo viharati thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṁ araññavanapatthāni pantāni senāsanāni paṭisevitun”ti.
When a mendicant has these five qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

Dasamaṁ.

Phāsuvihāravaggo paṭhamo.

Tassuddānaṁ

Sārajjaṁ saṅkito coro,
Sukhumālaṁ phāsu pañcamaṁ;
Ānanda sīlāsekhā ca,
Cātuddiso araññena cāti.

111. Kulūpakasutta
111. Visiting Families

“Pañcahi, bhikkhave, dhammehi samannāgato kulūpako bhikkhu kulesu appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a mendicant with five qualities who visits families is unlikable and unlovable, not respected or admired.

Katamehi pañcahi?
What five?

Asanthavavissāsī ca hoti, anissaravikappī ca, vissaṭṭhupasevī ca, upakaṇṇakajappī ca, atiyācanako ca.
They act as though they're close to people they hardly know. They give away things they don’t own. They over-associate with close friends. They whisper in the ear. And they ask for too much.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato kulūpako bhikkhu kulesu appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A mendicant with these five qualities who visits families is unlikable and unlovable, not respected or admired.

Pañcahi, bhikkhave, dhammehi samannāgato kulūpako bhikkhu kulesu piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A mendicant with five qualities who visits families is dear and beloved, respected and admired.

Katamehi pañcahi?
What five?

Na asanthavavissāsī ca hoti, na anissaravikappī ca, na vissaṭṭhupasevī ca, na upakaṇṇakajappī ca, na atiyācanako ca.
They don’t act as though they're close to people they hardly know. They don’t give away things they don’t own. They don’t over-associate with close friends. They don’t whisper in the ear. And they don’t ask for too much.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato kulūpako bhikkhu kulesu piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.
A mendicant with these five qualities who visits families is dear and beloved, respected and admired.”

Paṭhamaṁ.

112. Pacchāsamaṇasutta
112. An Ascetic to Follow Behind on Almsround

“Pañcahi, bhikkhave, dhammehi samannāgato pacchāsamaṇo na ādātabbo.
“Mendicants, you shouldn’t take an ascetic with five qualities to follow behind on almsround.

Katamehi pañcahi?
What five?

Atidūre vā gacchati accāsanne vā, na pattapariyāpannaṁ gaṇhati, āpattisāmantā bhaṇamānaṁ na nivāreti, bhaṇamānassa antarantarā kathaṁ opāteti, duppañño hoti jaḷo eḷamūgo.
They walk too far away or too close behind. They don’t take your bowl when it’s full. They don’t warn you when your speech is bordering on an offense. They keep on interrupting while you’re speaking. And they’re witless, dull, and stupid.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato pacchāsamaṇo na ādātabbo.
You shouldn’t take an ascetic with these five qualities to follow behind on almsround.

Pañcahi, bhikkhave, dhammehi samannāgato pacchāsamaṇo ādātabbo.
You should take an ascetic with five qualities to follow behind on almsround.

Katamehi pañcahi?
What five?

Nātidūre gacchati na accāsanne, pattapariyāpannaṁ gaṇhati, āpattisāmantā bhaṇamānaṁ nivāreti, bhaṇamānassa na antarantarā kathaṁ opāteti, paññavā hoti ajaḷo aneḷamūgo.
They don’t walk too far away or too close behind. They take your bowl when it is full. They warn you when your speech is bordering on an offense. They don’t interrupt while you’re speaking. And they’re wise, bright, and clever.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato pacchāsamaṇo ādātabbo”ti.
You should take an ascetic with these five qualities to follow behind on almsround.”

Dutiyaṁ.

113. Sammāsamādhisutta
113. Right Immersion

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo sammāsamādhiṁ upasampajja viharituṁ.
“Mendicants, a mendicant who has five qualities can’t enter and remain in right immersion.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu akkhamo hoti rūpānaṁ, akkhamo saddānaṁ, akkhamo gandhānaṁ, akkhamo rasānaṁ, akkhamo phoṭṭhabbānaṁ.
It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu abhabbo sammāsamādhiṁ upasampajja viharituṁ.
A mendicant who has these five qualities can’t enter and remain in right immersion.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo sammāsamādhiṁ upasampajja viharituṁ.
A mendicant who has five qualities can enter and remain in right immersion.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ.

It’s when a mendicant can endure sights, sounds, smells, tastes, and touches.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu bhabbo sammāsamādhiṁ upasampajja viharitun”ti.
A mendicant who has these five qualities can enter and remain in right immersion.”

Tatiyaṁ.

114. Andhakavindasutta
114. At Andhakavinda

Ekaṁ samayaṁ bhagavā magadhesu viharati andhakavinde.
At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Ye te, ānanda, bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ, te vo, ānanda, bhikkhū pañcasu dhammesu samādapetabbā nivesetabbā patiṭṭhāpetabbā.
“Ānanda, those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in five things.

Katamesu pañcasu?
What five?

‘Etha tumhe, āvuso, sīlavā hotha, pātimokkhasaṁvarasaṁvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino, samādāya sikkhatha sikkhāpadesū’ti—iti pātimokkhasaṁvare samādapetabbā nivesetabbā patiṭṭhāpetabbā.
They should be encouraged, supported, and established in restraint in the monastic code: ‘Reverends, please be ethical. Live restrained

in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

'Etha tumhe, āvuso, indriyesu guttadvārā viharatha ārakkhasatino nipakkasatino, sārakkhitamānasā satārakkhena cetasā samannāgatā'ti—iti indriyasaṁvare samādapetabbā nivesetabbā patiṭṭhāpetabbā.
They should be encouraged, supported, and established in sense restraint: 'Reverends, please live with sense doors guarded, mindfully alert and on guard, with protected mind, having a heart protected by mindfulness.'

'Etha tumhe, āvuso, appabhassā hotha, bhasse pariyantakārino'ti—iti bhassapariyante samādapetabbā nivesetabbā patiṭṭhāpetabbā.
They should be encouraged, supported, and established in limiting their speech: 'Reverends, please speak little. Put a limit on your speech.'

'Etha tumhe, āvuso, āraññikā hotha, araññavanapatthāni pantāni senāsanāni paṭisevathā'ti—iti kāyavūpakāse samādapetabbā nivesetabbā patiṭṭhāpetabbā.
They should be encouraged, supported, and established in retreat: 'Reverends, please live in the wilderness. Frequent remote lodgings in the wilderness and the forest.'

'Etha tumhe, āvuso, sammādiṭṭhikā hotha sammādassanena samannāgatā'ti—iti sammādassane samādapetabbā nivesetabbā patiṭṭhāpetabbā.
They should be encouraged, supported, and established in right perspective: 'Reverends, please hold right view and have right perspective.'

Ye te, ānanda, bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ, te vo, ānanda, bhikkhū imesu pañcasu dhammesu samādapetabbā nivesetabbā patiṭṭhāpetabbā”ti.
Those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in these five things.”

Catutthaṁ.

115. Maccharinīsutta
115. Stingy

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
“Mendicants, a nun with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Āvāsamaccharinī hoti, kulamaccharinī hoti, lābhamaccharinī hoti, vaṇṇamaccharinī hoti, dhammamaccharinī hoti.
She is stingy with dwellings, families, material possessions, praise, and the teaching.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
A nun with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge.
A nun with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Na āvāsamaccharinī hoti, na kulamaccharinī hoti, na lābhamaccharinī hoti, na vaṇṇamaccharinī hoti, na dhammamaccharinī hoti.
She is not stingy with dwellings, families, material possessions, praise, or the teaching.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge”ti.
A nun with these five qualities is raised up to heaven.”

Pañcamaṁ.

116. Vaṇṇanāsutta
116. Praise

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
“Mendicants, a nun with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and criticizes those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṁ upadaṁseti,
She arouses faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṁ upadaṁseti,
and doesn’t arouse faith in things that are inspiring.

saddhādeyyaṁ vinipāteti.
And she wastes gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
A nun with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge.

A nun with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and praises those deserving of praise.

anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṁ upadaṁseti,
She doesn't arouse faith in things that are dubious,

anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṁ upadaṁseti,
and does arouse faith in things that are inspiring.

saddhādeyyaṁ na vinipāteti.
And she doesn't waste gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge"ti.
A nun with these five qualities is raised up to heaven."

Chaṭṭhaṁ.

117. Issukinīsutta
117. Jealous

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
“Mendicants, a nun with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and criticizes those deserving of praise.

issukinī ca hoti,
She is jealous,

maccharinī ca,
stingy,

saddhādeyyaṁ vinipāteti.
and wastes gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
A nun with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge.
A nun with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and praises those deserving of praise.

anissukinī ca hoti,
She is not jealous,

amaccharinī ca,
or stingy,

saddhādeyyaṁ na vinipāteti.
and doesn't waste gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge"ti.
A nun with these five qualities is raised up to heaven."

Sattamaṁ.

118. Micchādiṭṭhikasutta
118. Having Wrong View

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
“Mendicants, a nun with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and criticizes those deserving of praise.

micchādiṭṭhikā ca hoti,
She has wrong view

micchāsaṅkappā ca,
and wrong thought,

saddhādeyyaṁ vinipāteti.
and wastes gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
A nun with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge.
A nun with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and praises those deserving of praise.

sammādiṭṭhikā ca hoti,
She has right view

sammāsaṅkappā ca,
and right thought,

saddhādeyyaṁ na vinipāteti.
and doesn't waste gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge"ti.
A nun with these five qualities is raised up to heaven."

Aṭṭhamaṁ.

119. Micchāvācāsutta
119. Wrong Speech

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
“Mendicants, a nun with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and criticizes those deserving of praise.

micchāvācā ca hoti,
She has wrong speech

micchākammantā ca,
and wrong action,

saddhādeyyaṁ vinipāteti.
and wastes gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
A nun with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge.
A nun with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and praises those deserving of praise.

sammāvācā ca hoti,
She has right speech

sammākammantā ca,
and right action,

saddhādeyyaṁ na vinipāteti.
and doesn't waste gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge"ti.
A nun with these five qualities is raised up to heaven."

Navamaṁ.

120. Micchāvāyāmasutta
120. Wrong Effort

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
“Mendicants, a nun with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati,
and criticizes those deserving of praise.

micchāvāyāmā ca hoti,
She has wrong effort and

micchāsatinī ca,
wrong mindfulness,

saddhādeyyaṁ vinipāteti.
and wastes gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ niraye.
A nun with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge.
A nun with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati,
and praises those deserving of praise.

sammāvāyāmā ca hoti,
She has right effort and

sammāsatinī ca,
right mindfulness,

saddhādeyyaṁ na vinipāteti.
and doesn't waste gifts given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhataṁ nikkhittā evaṁ sagge"ti.
A nun with these five qualities is raised up to heaven."

Dasamaṁ.

Andhakavindavaggo dutiyo.

Tassuddānaṁ

Kulūpako pacchāsamaṇo,
samādhiandhakavindaṁ;
Maccharī vaṇṇanā issā,
diṭṭhivācāya vāyamāti.

121. Gilānasutta
121. Sick

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena gilānasālā tenupasaṅkami.
Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where

Addasā kho bhagavā aññataraṁ bhikkhuṁ dubbalaṁ gilānakaṁ;
he saw a certain mendicant who was weak and sick.

disvā paññatte āsane nisīdi.
He sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“Yaṁ kiñci, bhikkhave, bhikkhuṁ dubbalaṁ gilānakaṁ pañca dhammā na vijahanti, tassetaṁ pāṭikaṅkhaṁ:
“Mendicants, if a weak and sick mendicant does not neglect five things, it can be expected that

‘nacirasseva āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissatī’ti.
they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own

insight due to the ending of defilements.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhattaṁ sūpaṭṭhitā hoti.
It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

Yaṁ kiñci, bhikkhave, bhikkhuṁ dubbalaṁ gilānakaṁ ime pañca dhammā na vijahanti, tassetaṁ pāṭikaṅkhaṁ:
If a weak and sick mendicant does not neglect these five things, it can be expected that

'nacirasseva āsavānaṁ khayā …pe… sacchikatvā upasampajja viharissatī'"ti.
they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements."

Paṭhamaṁ.

122. Satisūpaṭṭhitasutta
122. Mindfulness Well Established

“Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā pañca dhamme bhāveti pañca dhamme bahulīkaroti, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.
enlightenment in the present life, or if there’s something left over, non-return.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhuno ajjhattaññeva sati sūpaṭṭhitā hoti dhammānaṁ udayatthagāminiyā paññāya, asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī.
It’s when a mendicant has well established mindfulness inside themselves in order to understand the arising and passing away of phenomena, meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, and observes the impermanence of all conditions.

Yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā ime pañca dhamme bhāveti ime pañca dhamme bahulīkaroti, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
Any monk or nun who develops and cultivates these five qualities can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Dutiyaṁ.

123. Paṭhamaupaṭṭhākasutta
123. A Carer (1st)

“Pañcahi, bhikkhave, dhammehi samannāgato gilāno dūpaṭṭhāko hoti.
“Mendicants, a patient with five qualities is hard to care for.

Katamehi pañcahi?
What five?

Asappāyakārī hoti, sappāye mattaṁ na jānāti, bhesajjaṁ nappaṭisevitā hoti, atthakāmassa gilānupaṭṭhākassa na yathābhūtaṁ ābādhaṁ āvikattā hoti abhikkamantaṁ vā abhikkamatīti paṭikkamantaṁ vā paṭikkamatīti ṭhitaṁ vā ṭhitoti, uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ anadhivāsakajātiko hoti.
They do what is unsuitable. They don’t know moderation in what is suitable. They don’t take their medicine. Though their carer wants what’s best for them, they don’t accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they cannot endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilāno dūpaṭṭhāko hoti.
A patient with these five qualities is hard to care for.

Pañcahi, bhikkhave, dhammehi samannāgato gilāno sūpaṭṭhāko hoti.
A patient with five qualities is easy to care for.

Katamehi pañcahi?
What five?

Sappāyakārī hoti, sappāye mattaṁ jānāti, bhesajjaṁ paṭisevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtaṁ ābādhaṁ āvikattā hoti abhikkamantaṁ vā abhikkamatīti paṭikkamantaṁ vā paṭikkamatīti ṭhitaṁ vā ṭhitoti, uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko hoti.
They do what is suitable. They know moderation in what is suitable. They take their medicine. Because their carer wants what's best for them, they accurately report their symptoms by saying when they're getting worse, getting better, or staying the same. And they can endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilāno sūpaṭṭhāko hotī"ti.
A patient with these five qualities is easy to care for."

Tatiyaṁ.

124. Dutiyaupaṭṭhākasutta
124. A Carer (2nd)

“Pañcahi, bhikkhave, dhammehi samannāgato gilānupaṭṭhāko nālaṁ gilānaṁ upaṭṭhātuṁ.
“Mendicants, a carer with five qualities is not competent to care for a patient.

Katamehi pañcahi?
What five?

Nappaṭibalo hoti bhesajjaṁ saṁvidhātuṁ;
They’re unable to prepare medicine.

sappāyāsappāyaṁ na jānāti, asappāyaṁ upanāmeti, sappāyaṁ apanāmeti;
They don’t know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable.

āmisantaro gilānaṁ upaṭṭhāti, no mettacitto;
They care for the sick for the sake of material benefits, not out of love.

jegucchī hoti uccāraṁ vā passāvaṁ vā vantaṁ vā kheḷaṁ vā nīharituṁ;
They’re disgusted to remove feces, urine, vomit, or spit.

nappaṭibalo hoti gilānaṁ kālena kālaṁ dhammiyā kathāya sandassetuṁ samādapetuṁ samuttejetuṁ sampahaṁsetuṁ.
They’re unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilānupaṭṭhāko nālaṁ gilānaṁ upaṭṭhātuṁ.

A carer with these five qualities is not competent to care for a patient.

Pañcahi, bhikkhave, dhammehi samannāgato gilānupaṭṭhāko alaṁ gilānaṁ upaṭṭhātuṁ.
A carer with five qualities is competent to care for a patient.

Katamehi pañcahi?
What five?

Paṭibalo hoti bhesajjaṁ saṁvidhātuṁ;
They're able to prepare medicine.

sappāyāsappāyaṁ jānāti, asappāyaṁ apanāmeti, sappāyaṁ upanāmeti;
They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable.

mettacitto gilānaṁ upaṭṭhāti, no āmisantaro;
They care for the sick out of love, not for the sake of material benefits.

ajegucchī hoti uccāraṁ vā passāvaṁ vā vantaṁ vā kheḷaṁ vā nīharituṁ;
They're not disgusted to remove feces, urine, vomit, or spit.

paṭibalo hoti gilānaṁ kālena kālaṁ dhammiyā kathāya sandassetuṁ samādapetuṁ samuttejetuṁ sampahaṁsetuṁ.
They're able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilānupaṭṭhāko alaṁ gilānaṁ upaṭṭhātun"ti.
A carer with these five qualities is competent to care for a patient."

Catutthaṁ.

125. Paṭhamaanāyussāsutta
125. Longevity (1st)

“Pañcime, bhikkhave, dhammā anāyussā.
“Mendicants, these five things impede longevity.

Katame pañca?
What five?

Asappāyakārī hoti, sappāye mattaṁ na jānāti, apariṇatabhojī ca hoti, akālacārī ca hoti, abrahmacārī ca.
Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, activity at unsuitable times, and unchastity.

Ime kho, bhikkhave, pañca dhammā anāyussā.
These are the five things that impede longevity.

Pañcime, bhikkhave, dhammā āyussā.
These five things promote longevity.

Katame pañca?
What five?

Sappāyakārī hoti, sappāye mattaṁ jānāti, pariṇatabhojī ca hoti, kālacārī ca hoti, brahmacārī ca.
Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, activity at suitable times, and celibacy.

Ime kho, bhikkhave, pañca dhammā āyussā”ti.
These are the five things that promote longevity.”

Pañcamaṁ.

126. Dutiyaanāyussāsutta
126. Longevity (2nd)

“Pañcime, bhikkhave, dhammā anāyussā.
“Mendicants, these five things impede longevity.

Katame pañca?
What five?

Asappāyakārī hoti, sappāye mattaṁ na jānāti, apariṇatabhojī ca hoti, dussīlo ca, pāpamitto ca.
Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, unethical behavior, and bad friends.

Ime kho, bhikkhave, pañca dhammā anāyussā.
These are the five things that impede longevity.

Pañcime, bhikkhave, dhammā āyussā.
These five things promote longevity.

Katame pañca?
What five?

Sappāyakārī hoti, sappāye mattaṁ jānāti, pariṇatabhojī ca hoti, sīlavā ca, kalyāṇamitto ca.
Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, ethical conduct, and good friends.

Ime kho, bhikkhave, pañca dhammā āyussā”ti.
These are the five things that promote longevity.”

Chaṭṭhaṁ.

Aṅguttara Nikāya 5
Numbered Discourses 5

13. Gilānavagga
13. Sick

127. Vapakāsasutta
127. Living Apart

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu nālaṁ saṅghamhā vapakāsituṁ.
“Mendicants, a mendicant with five qualities is not fit to live apart from a Saṅgha community.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu asantuṭṭho hoti itarītarena cīvarena, asantuṭṭho hoti itarītarena piṇḍapātena, asantuṭṭho hoti itarītarena senāsanena, asantuṭṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, kāmasaṅkappabahulo ca viharati.
It’s when a mendicant is not content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they have a lot of sensual thoughts.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu nālaṁ saṅghamhā vapakāsituṁ.
A mendicant with these five qualities is not fit to live apart from a Saṅgha community.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ saṅghamhā vapakāsituṁ.
A mendicant with five qualities is fit to live apart from a Saṅgha community.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, santuṭṭho hoti itarītarena piṇḍapātena, santuṭṭho hoti itarītarena senāsanena, santuṭṭho hoti itarītarena

gilānappaccayabhesajjaparikkhārena,
nekkhammasaṅkappabahulo ca viharati.
It's when a mendicant is content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they think a lot about renunciation.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṁ saṅghamhā vapakāsitun"ti.
A mendicant with these five qualities is fit to live apart from a Saṅgha community."

Sattamaṁ.

128. Samaṇasukhasutta
128. An Ascetic's Happiness

"Pañcimāni, bhikkhave, samaṇadukkhāni.
"Mendicants, there are these five kinds of suffering for an ascetic.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu asantuṭṭho hoti itarītarena cīvarena, asantuṭṭho hoti itarītarena piṇḍapātena, asantuṭṭho hoti itarītarena senāsanena, asantuṭṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, anabhirato ca brahmacariyaṁ carati.
It's when a mendicant is not content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they live the spiritual life dissatisfied.

Imāni kho, bhikkhave, pañca samaṇadukkhāni.
These are five kinds of suffering for an ascetic.

Pañcimāni, bhikkhave, samaṇasukhāni.
There are these five kinds of happiness for an ascetic.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, santuṭṭho hoti itarītarena piṇḍapātena, santuṭṭho hoti itarītarena senāsanena, santuṭṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, abhirato ca brahmacariyaṁ carati.

It’s when a mendicant is content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they live the spiritual life satisfied.

Imāni kho, bhikkhave, pañca samaṇasukhānī”ti.
These are five kinds of happiness for an ascetic.”

Aṭṭhamaṁ.

129. Parikuppasutta
129. Fatal Wounds

“Pañcime, bhikkhave, āpāyikā nerayikā parikuppā atekicchā.
“Mendicants, these five fatal wounds lead to a place of loss, to hell.

Katame pañca?
What five?

Mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahaṁ jīvitā voropito hoti, tathāgatassa duṭṭhena cittena lohitaṁ uppāditaṁ hoti, saṅgho bhinno hoti.
Murdering your mother or father or a perfected one; maliciously shedding the blood of a Realized One; and causing a schism in the Saṅgha.

Ime kho, bhikkhave, pañca āpāyikā nerayikā parikuppā atekicchā”ti.
These five fatal wounds lead to a place of loss, to hell.”

Navamaṁ.

130. Byasanasutta
130. Loss

“Pañcimāni, bhikkhave, byasanāni.
“Mendicants, there are these five losses.

Katamāni pañca?
What five?

Ñātibyasanaṁ, bhogabyasanaṁ, rogabyasanaṁ, sīlabyasanaṁ, diṭṭhibyasanaṁ.
Loss of relatives, wealth, health, ethics, and view.

Na, bhikkhave, sattā ñātibyasanahetu vā bhogabyasanahetu vā rogabyasanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Sīlabyasanahetu vā, bhikkhave, sattā diṭṭhibyasanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Imāni kho, bhikkhave, pañca byasanāni.
These are the five losses.

Pañcimā, bhikkhave, sampadā.
There are these five endowments.

Katamā pañca?
What five?

Ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.
Endowment with relatives, wealth, health, ethics, and view.

Na, bhikkhave, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It is not because of endowment with relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sīlasampadāhetu vā, bhikkhave, sattā diṭṭhisampadāhetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Imā kho, bhikkhave, pañca sampadā”ti.
These are the five endowments.”

Dasamaṁ.

Gilānavaggo tatiyo.

Tassuddānaṁ

Gilāno satisūpaṭṭhi,
Dve upaṭṭhākā duvāyusā;
Vapakāsasamaṇasukhā,
Parikuppaṁ byasanena cāti.

131. Paṭhamacakkānuvattanasutta
131. Wielding Power (1st)

“Pañcahi, bhikkhave, aṅgehi samannāgato rājā cakkavattī dhammeneva cakkaṁ vatteti;
“Mendicants, possessing five factors a wheel-turning monarch wields power only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rājā cakkavattī atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca.
A wheel-turning monarch knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rājā cakkavattī dhammeneva cakkaṁ pavatteti;
A wheel-turning monarch who possesses these five factors wields power only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṁ sammāsambuddho dhammeneva anuttaraṁ dhammacakkaṁ pavatteti;

In the same way, possessing five factors a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Katamehi pañcahi?
What five?

Idha, bhikkhave, tathāgato arahaṁ sammāsambuddho atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.
A Realized One knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṁ sammāsambuddho dhammeneva anuttaraṁ dhammacakkaṁ pavatteti;
Possessing these five factors a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner.

taṁ hoti dhammacakkaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Paṭhamaṁ.

132. Dutiyacakkānuvattanasutta
132. Wielding Power (2nd)

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño cakkavattissa jeṭṭho putto pitarā pavattitaṁ cakkaṁ dhammeneva anuppavatteti;
“Mendicants, possessing five factors a wheel-turning monarch’s eldest son continues to wield the power set in motion by his father only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño cakkavattissa jeṭṭho putto atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca.
A wheel-turning monarch’s oldest son knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño cakkavattissa jeṭṭho putto pitarā pavattitaṁ cakkaṁ dhammeneva anuppavatteti;
A wheel-turning monarch’s oldest son who possesses these five factors continues to wield the power set in motion by his father only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccatthikena pāṇinā.

And this power cannot be undermined by any human enemy.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato sāriputto tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ sammadeva anuppavatteti;
In the same way, possessing five factors Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.

taṁ hoti cakkaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Katamehi pañcahi?
What five?

Idha, bhikkhave, sāriputto atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.
Sāriputta knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato sāriputto tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ sammadeva anuppavatteti;
Possessing these five factors Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.

taṁ hoti cakkaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Dutiyaṁ.

133. Dhammarājāsutta
133. A Principled King

“Yopi so, bhikkhave, rājā cakkavattī dhammiko dhammarājā, sopi na arājakaṁ cakkaṁ vattetī”ti.
“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.”

Evaṁ vutte aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“ko pana, bhante, rañño cakkavattissa dhammikassa dhammarañño rājā”ti?
“But who is the king of the wheel-turning monarch, the just and principled king?”

“Dhammo, bhikkhū”ti bhagavā avoca.
“It is principle, monk,” said the Buddha.

“Idha, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaññeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati antojanasmiṁ.
“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

Puna caparaṁ, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaññeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati khattiyesu anuyantesu …pe… balakāyasmiṁ brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu.
He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

Sa kho so, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaññeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā antojanasmiṁ dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā khattiyesu anuyantesu balakāyasmiṁ brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu dhammeneva cakkaṁ pavatteti;
When he has done this, he wields power only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

Evamevaṁ kho, bhikkhu, tathāgato arahaṁ sammāsambuddho dhammiko dhammarājā dhammaññeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati bhikkhūsu:
In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the monks, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

‘evarūpaṁ kāyakammaṁ sevitabbaṁ, evarūpaṁ kāyakammaṁ na sevitabbaṁ;
‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.

evarūpaṁ vacīkammaṁ sevitabbaṁ, evarūpaṁ vacīkammaṁ na sevitabbaṁ;
This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.

evarūpaṁ manokammaṁ sevitabbaṁ, evarūpaṁ manokammaṁ na sevitabbaṁ;
This kind of mental action should be cultivated. This kind of mental action should not be cultivated.

evarūpo ājīvo sevitabbo, evarūpo ājīvo na sevitabbo;
This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated.

evarūpo gāmanigamo sevitabbo, evarūpo gāmanigamo na sevitabbo’ti.
This kind of market town should be cultivated. This kind of market town should not be cultivated.’

Puna caparaṁ, bhikkhu, tathāgato arahaṁ sammāsambuddho dhammiko dhammarājā dhammaññeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahati bhikkhunīsu …pe… upāsakesu …pe… upāsikāsu:
In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the nuns … laymen … laywomen, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

‘evarūpaṁ kāyakammaṁ sevitabbaṁ, evarūpaṁ kāyakammaṁ na sevitabbaṁ;

‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.

evarūpaṁ vacīkammaṁ sevitabbaṁ, evarūpaṁ vacīkammaṁ na sevitabbaṁ;
This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.

evarūpaṁ manokammaṁ sevitabbaṁ, evarūpaṁ manokammaṁ na sevitabbaṁ;
This kind of mental action should be cultivated. This kind of mental action should not be cultivated.

evarūpo ājīvo sevitabbo, evarūpo ājīvo na sevitabbo;
This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated.

evarūpo gāmanigamo sevitabbo, evarūpo gāmanigamo na sevitabbo’ti.
This kind of market town should be cultivated. This kind of market town should not be cultivated.’

Sa kho so, bhikkhu, tathāgato arahaṁ sammāsambuddho dhammiko dhammarājā dhammaññeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā bhikkhūsu, dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā bhikkhunīsu, dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā upāsakesu, dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahitvā upāsikāsu dhammeneva anuttaraṁ dhammacakkaṁ pavatteti;
When a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security for the monks, nuns, laymen, and laywomen, he rolls forth the supreme Wheel of Dhamma only in a principled manner.

taṁ hoti cakkaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Tatiyaṁ.

134. Yassaṁdisaṁsutta
134. In Whatever Region

“Pañcahi, bhikkhave, aṅgehi samannāgato rājā khattiyo muddhāvasitto yassaṁ yassaṁ disāyaṁ viharati, sakasmiṁyeva vijite viharati.
“Mendicants, with five factors an anointed aristocratic king lives in his own realm, no matter what region he lives in.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rājā khattiyo muddhāvasitto ubhato sujāto hoti mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
An anointed aristocratic king is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

aḍḍho hoti mahaddhano mahābhogo paripuṇṇakosakoṭṭhāgāro;
He is rich, affluent, and wealthy, with a full treasury and storehouses.

balavā kho pana hoti caturaṅginiyā senāya samannāgato assavāya ovādapaṭikarāya;
He is powerful, having an army of four divisions that is obedient and carries out instructions.

pariṇāyako kho panassa hoti paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ;

He has a counselor who is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

tassime cattāro dhammā yasaṁ paripācenti.
These four things bring his fame to fruition.

So iminā yasapañcamena dhammena samannāgato yassaṁ yassaṁ disāyaṁ viharati, sakasmiṁyeva vijite viharati.
With these five factors, including fame, an anointed aristocratic king lives in his own realm, no matter what direction he lives in.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, bhikkhave, hoti vijitāvīnaṁ.
Because that is how it is for victors.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yassaṁ yassaṁ disāyaṁ viharati, vimuttacittova viharati.
In the same way, a mendicant with five qualities lives with mind freed, no matter what region they live in.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu—
It's when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

rājāva khattiyo muddhāvasitto jātisampanno;
This is like the anointed aristocratic king's impeccable lineage.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā—
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

rājāva khattiyo muddhāvasitto aḍḍho mahaddhano mahābhogo paripuṇṇakosakoṭṭhāgāro;
This is like the anointed aristocratic king being rich, affluent, and wealthy, with full treasury and storehouses.

āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu—
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

rājāva khattiyo muddhāvasitto balasampanno;
This is like the anointed aristocratic king having power.

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā—
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

rājāva khattiyo muddhāvasitto pariṇāyakasampanno;
This is like the anointed aristocratic king having a counselor.

tassime cattāro dhammā vimuttiṁ paripācenti.
These four qualities bring their freedom to fruition.

So iminā vimuttipañcamena dhammena samannāgato yassaṁ yassaṁ disāyaṁ viharati vimuttacittova viharati.
With these five qualities, including freedom, they live in their own realm, no matter what region they live in.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, bhikkhave, hoti vimuttacittānan”ti.
Because that is how it is for those whose mind is free.”

Catutthaṁ.

135. Paṭhamapatthanāsutta
135. Aspiration (1st)

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño khattiyassa muddhāvasittassa jeṭṭho putto rajjaṁ pattheti.
“Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to kingship.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto ubhato sujāto hoti mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato;
He is attractive, good-looking, lovely, of surpassing beauty.

mātāpitūnaṁ piyo hoti manāpo;
He is dear and beloved to his parents.

negamajānapadassa piyo hoti manāpo;
He is dear and beloved to the people of town and country.

yāni tāni raññaṁ khattiyānaṁ muddhāvasittānaṁ sippaṭṭhānāni hatthismiṁ vā assasmiṁ vā rathasmiṁ vā dhanusmiṁ vā tharusmiṁ vā tattha sikkhito hoti anavayo.
He is trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship.

Tassa evaṁ hoti:
He thinks:

‘ahaṁ khomhi ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
‘I’m well born on both my mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Kasmāhaṁ rajjaṁ na pattheyyaṁ.
Why shouldn’t I aspire to kingship?

Ahaṁ khomhi abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato.
I’m attractive, good-looking, lovely, of surpassing beauty.

Kasmāhaṁ rajjaṁ na pattheyyaṁ.
Why shouldn’t I aspire to kingship?

Ahaṁ khomhi mātāpitūnaṁ piyo manāpo.
I’m dear and beloved to my parents.

Kasmāhaṁ rajjaṁ na pattheyyaṁ.
Why shouldn’t I aspire to kingship?

Ahaṁ khomhi negamajānapadassa piyo manāpo.
I’m dear and beloved to the people of town and country.

Kasmāhaṁ rajjaṁ na pattheyyaṁ.
Why shouldn’t I aspire to kingship?

Ahaṁ khomhi yāni tāni raññaṁ khattiyānaṁ muddhāvasittānaṁ sippaṭṭhānāni hatthismiṁ vā assasmiṁ vā rathasmiṁ vā

dhanusmiṁ vā tharusmiṁ vā, tattha sikkhito anavayo.
I'm trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship.

Kasmāhaṁ rajjaṁ na pattheyyan'ti.
Why shouldn't I aspire to kingship?'

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño khattiyassa muddhāvasittassa jeṭṭho putto rajjaṁ pattheti.
An anointed aristocratic king's eldest son with these five factors aspires to kingship.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṁ khayaṁ pattheti.
In the same way, a mendicant with five qualities aspires to end the defilements.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:
It's when a mendicant has faith in the Realized One's awakening:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya;

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭho hoti amāyāvī, yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu;
They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Tassa evaṁ hoti:
They think:

'ahaṁ khomhi saddho, saddahāmi tathāgatassa bodhiṁ:
'I am a person of faith; I have faith in the Realized One's awakening …

"itipi so bhagavā arahaṁ sammāsambuddho …pe… satthā devamanussānaṁ buddho bhagavā"ti.

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.
Why shouldn't I aspire to end the defilements?

Ahaṁ khomhi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.
Why shouldn't I aspire to end the defilements?

Ahaṁ khomhi asaṭho amāyāvī yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu.
I reveal myself honestly to the Teacher or sensible spiritual companions.

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.
Why shouldn't I aspire to end the defilements?

Ahaṁ khomhi āraddhavīriyo viharāmi akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
I live with energy roused up for giving up unskillful qualities and embracing skillful qualities. I'm strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.
Why shouldn't I aspire to end the defilements?

Ahaṁ khomhi paññavā udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
I'm wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyan'ti.
Why shouldn't I aspire to end the defilements?'

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṁ khayaṁ patthetī"ti.
A mendicant with these five qualities aspires to end the defilements."

Pañcamaṁ.

136. Dutiyapatthanāsutta
136. Aspiration (2nd)

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño khattiyassa muddhāvasittassa jeṭṭho putto oparajjaṁ pattheti.
“Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to become a viceroy.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto ubhato sujāto hoti mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato;
He is attractive, good-looking, lovely, of surpassing beauty.

mātāpitūnaṁ piyo hoti manāpo,
He is dear and beloved to his parents.

balakāyassa piyo hoti manāpo;
He is dear and beloved to the armed forces.

paṇḍito hoti viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ.
He is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

Tassa evaṁ hoti:
He thinks:

‘ahaṁ khomhi ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
‘I’m well born …

Kasmāhaṁ oparajjaṁ na pattheyyaṁ.

Ahaṁ khomhi abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato.
attractive …

Kasmāhaṁ oparajjaṁ na pattheyyaṁ.

Ahaṁ khomhi mātāpitūnaṁ piyo manāpo.
dear and beloved to my parents …

Kasmāhaṁ oparajjaṁ na pattheyyaṁ.

Ahaṁ khomhi balakāyassa piyo manāpo.
dear and beloved to the armed forces …

Kasmāhaṁ oparajjaṁ na pattheyyaṁ.

Ahaṁ khomhi paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ.
I’m astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

Kasmāhaṁ oparajjaṁ na pattheyyan’ti.
Why shouldn’t I aspire to become a viceroy?’

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño khattiyassa muddhāvasittassa jeṭṭho putto oparajjaṁ pattheti.

An anointed aristocratic king's eldest son with these five factors aspires to become a viceroy.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṁ khayaṁ pattheti.
In the same way, a mendicant with five qualities aspires to end the defilements.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

catūsu satipaṭṭhānesu suppatiṭṭhitacitto hoti;
Their mind is firmly established in the four kinds of mindfulness meditation.

āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Tassa evaṁ hoti:
They think:

'ahaṁ khomhi sīlavā, pātimokkhasaṁvarasaṁvuto viharāmi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhāmi sikkhāpadesu.
'I'm ethical …

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.

Ahaṁ khomhi bahussuto sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpā me dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
learned …

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.

Ahaṁ khomhi catūsu satipaṭṭhānesu suppatiṭṭhitacitto.
mindful …

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.

Ahaṁ khomhi āraddhavīriyo viharāmi akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
energetic …

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyaṁ.

Ahaṁ khomhi paññavā udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Kasmāhaṁ āsavānaṁ khayaṁ na pattheyyan’ti.
Why shouldn’t I aspire to end the defilements?’

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṁ khayaṁ patthetī”ti.
A mendicant with these five qualities aspires to end the defilements.”

Chaṭṭhaṁ.

137. Appaṁsupatisutta
137. Little Sleep

“Pañcime, bhikkhave, appaṁ rattiyā supanti, bahuṁ jagganti.
“Mendicants, these five sleep little at night, staying mostly awake.

Katame pañca?
What five?

Itthī, bhikkhave, purisādhippāyā appaṁ rattiyā supati, bahuṁ jaggati.
A woman longing for a man.

Puriso, bhikkhave, itthādhippāyo appaṁ rattiyā supati, bahuṁ jaggati.
A man longing for a woman.

Coro, bhikkhave, ādānādhippāyo appaṁ rattiyā supati, bahuṁ jaggati.
A thief longing for their loot.

Rājā, bhikkhave, rājakaraṇīyesu yutto appaṁ rattiyā supati, bahuṁ jaggati.
A king busy with his duties.

Bhikkhu, bhikkhave, visaṁyogādhippāyo appaṁ rattiyā supati, bahuṁ jaggati.
A mendicant longing for freedom from attachment.

Ime kho, bhikkhave, pañca appaṁ rattiyā supanti, bahuṁ jaggantī”ti.
These five sleep little at night, staying mostly awake.”

Sattamaṁ.

138. Bhattādakasutta
138. Eating Food

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo bhattādako ca hoti okāsapharaṇo ca laṇḍasāraṇo ca salākaggāhī ca rañño nāgotveva saṅkhaṁ gacchati.
“Mendicants, a royal bull elephant with five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño nāgo akkhamo hoti rūpānaṁ, akkhamo saddānaṁ, akkhamo gandhānaṁ, akkhamo rasānaṁ, akkhamo phoṭṭhabbānaṁ.
It’s when a royal bull elephant can’t endure sights, sounds, smells, tastes, and touches.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo bhattādako ca okāsapharaṇo ca laṇḍasāraṇo ca salākaggāhī ca, rañño nāgotveva saṅkhaṁ gacchati.
A royal bull elephant with these five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu bhattādako ca hoti, okāsapharaṇo ca mañcapīṭhamaddano ca salākaggāhī ca, bhikkhutveva saṅkhaṁ gacchati.

In the same way, a mendicant with five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu akkhamo hoti rūpānaṁ, akkhamo saddānaṁ, akkhamo gandhānaṁ, akkhamo rasānaṁ, akkhamo phoṭṭhabbānaṁ.
It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu bhattādako ca hoti okāsapharaṇo ca mañcapīṭhamaddano ca salākaggāhī ca, bhikkhutveva saṅkhaṁ gacchatī"ti.
A mendicant with these five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant."

Aṭṭhamaṁ.

139. Akkhamasutta
139. Cannot Endure

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo na rājāraho hoti na rājabhoggo, na rañño aṅgaṁtveva saṅkhaṁ gacchati.
“Mendicants, a royal bull elephant with five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño nāgo akkhamo hoti rūpānaṁ, akkhamo saddānaṁ, akkhamo gandhānaṁ, akkhamo rasānaṁ, akkhamo phoṭṭhabbānaṁ.
It’s when a royal bull elephant can’t endure sights, sounds, smells, tastes, and touches.

Kathañca, bhikkhave, rañño nāgo akkhamo hoti rūpānaṁ?
And how is it that a royal bull elephant can’t endure sights?

Idha, bhikkhave, rañño nāgo saṅgāmagato hatthikāyaṁ vā disvā assakāyaṁ vā disvā rathakāyaṁ vā disvā pattikāyaṁ vā disvā saṁsīdati visīdati, na santhambhati na sakkoti saṅgāmaṁ otarituṁ.
It’s when a royal bull elephant gone to battle falters and founders at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It doesn’t stay firm, and fails to plunge into battle.

Evaṁ kho, bhikkhave, rañño nāgo akkhamo hoti rūpānaṁ. (1)
That’s how a royal bull elephant can’t endure sights.

Kathañca, bhikkhave, rañño nāgo akkhamo hoti saddānaṁ?
And how is it that a royal bull elephant can't endure sounds?

Idha, bhikkhave, rañño nāgo saṅgāmagato hatthisaddaṁ vā sutvā assasaddaṁ vā sutvā rathasaddaṁ vā sutvā pattisaddaṁ vā sutvā bheripaṇavasaṅkhatiṇavaninnādasaddaṁ vā sutvā saṁsīdati visīdati, na santhambhati na sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle falters and founders at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It doesn't stay firm, and fails to plunge into battle.

Evaṁ kho, bhikkhave, rañño nāgo akkhamo hoti saddānaṁ. (2)
That's how a royal bull elephant can't endure sounds.

Kathañca, bhikkhave, rañño nāgo akkhamo hoti gandhānaṁ?
And how is it that a royal bull elephant can't endure smells?

Idha, bhikkhave, rañño nāgo saṅgāmagato ye te rañño nāgā abhijātā saṅgāmāvacarā tesaṁ muttakarīsassa gandhaṁ ghāyitvā saṁsīdati visīdati, na santhambhati na sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle falters and founders when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It doesn't stay firm, and fails to plunge into battle.

Evaṁ kho, bhikkhave, rañño nāgo akkhamo hoti gandhānaṁ. (3)
That's how a royal bull elephant can't endure smells.

Kathañca, bhikkhave, rañño nāgo akkhamo hoti rasānaṁ?
And how is it that a royal bull elephant can't endure tastes?

Idha, bhikkhave, rañño nāgo saṅgāmagato ekissā vā tiṇodakadattiyā vimānito dvīhi vā tīhi vā catūhi vā pañcahi vā

tiṇodakadattīhi vimānito saṁsīdati visīdati, na santhambhati na sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle falters and founders when it misses a meal of grass and water, or it misses two, three, four, or five meals. It doesn't stay firm, and fails to plunge into battle.

Evaṁ kho, bhikkhave, rañño nāgo akkhamo hoti rasānaṁ. (4)
That's how a royal bull elephant can't endure tastes.

Kathañca, bhikkhave, rañño nāgo akkhamo hoti phoṭṭhabbānaṁ?
And how is it that a royal bull elephant can't endure touches?

Idha, bhikkhave, rañño nāgo saṅgāmagato ekena vā saravegena viddho, dvīhi vā tīhi vā catūhi vā pañcahi vā saravegehi viddho saṁsīdati visīdati, na santhambhati na sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle falters and founders when struck by a swift arrow, or by two, three, four, or five swift arrows. It doesn't stay firm, and fails to plunge into battle.

Evaṁ kho, bhikkhave, rañño nāgo akkhamo hoti phoṭṭhabbānaṁ. (5)
That's how a royal bull elephant can't endure touches.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo na rājāraho hoti na rājabhoggo na rañño aṅgaṁtveva saṅkhaṁ gacchati.
A royal bull elephant with these five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship.

Evamevaṁ kho, bhikkhave, pañcahi aṅgehi samannāgato bhikkhu na āhuneyyo hoti na pāhuneyyo na dakkhiṇeyyo na añjalikaraṇīyo na anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with five qualities is not worthy of offerings to the gods, not worthy of hospitality, not worthy of a

religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu akkhamo hoti rūpānaṁ, akkhamo saddānaṁ, akkhamo gandhānaṁ, akkhamo rasānaṁ, akkhamo phoṭṭhabbānaṁ.
It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.

Kathañca, bhikkhave, bhikkhu akkhamo hoti rūpānaṁ?
And how is it that a mendicant can't endure sights?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā rajanīye rūpe sārajjati, na sakkoti cittaṁ samādahituṁ.
It's when a mendicant, seeing a sight with their eyes, is aroused by a desirable sight, so is not able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu akkhamo hoti rūpānaṁ. (1)
That's how a mendicant can't endure sights.

Kathañca, bhikkhave, bhikkhu akkhamo hoti saddānaṁ?
And how is it that a mendicant can't endure sounds?

Idha, bhikkhave, bhikkhu sotena saddaṁ sutvā rajanīye sadde sārajjati, na sakkoti cittaṁ samādahituṁ.
It's when a mendicant, hearing a sound with their ears, is aroused by a desirable sound, so is not able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu akkhamo hoti saddānaṁ. (2)
That's how a mendicant can't endure sounds.

Kathañca, bhikkhave, bhikkhu akkhamo hoti gandhānaṁ?
And how is it that a mendicant can't endure smells?

Idha, bhikkhave, bhikkhu ghānena gandhaṁ ghāyitvā rajanīye gandhe sārajjati, na sakkoti cittaṁ samādahituṁ.

It’s when a mendicant, smelling an odor with their nose, is aroused by a desirable smell, so is not able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu akkhamo hoti gandhānaṁ. (3)
That’s how a mendicant can’t endure smells.

Kathañca, bhikkhave, bhikkhu akkhamo hoti rasānaṁ?
And how is it that a mendicant can’t endure tastes?

Idha, bhikkhave, bhikkhu jivhāya rasaṁ sāyitvā rajanīye rase sārajjati, na sakkoti cittaṁ samādahituṁ.
It’s when a mendicant, tasting a flavor with their tongue, is aroused by desirable tastes, so is not able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu akkhamo hoti rasānaṁ. (4)
That’s how a mendicant can’t endure tastes.

Kathañca, bhikkhave, bhikkhu akkhamo hoti phoṭṭhabbānaṁ?
And how is it that a mendicant can’t endure touches?

Idha, bhikkhave, bhikkhu kāyena phoṭṭhabbaṁ phusitvā rajanīye phoṭṭhabbe sārajjati, na sakkoti cittaṁ samādahituṁ.
It’s when a mendicant, feeling a touch with their body, is aroused by a desirable touch, so is not able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu akkhamo hoti phoṭṭhabbānaṁ. (5)
That’s how a mendicant can’t endure touches.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu na āhuneyyo hoti na pāhuneyyo na dakkhiṇeyyo na añjalikaraṇīyo na anuttaraṁ puññakkhettaṁ lokassa.
A mendicant with these five qualities is not worthy of offerings to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world.

Pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅgaṁtveva saṅkhaṁ gacchati.
A royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño nāgo khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ.
It's when a royal bull elephant can endure sights, sounds, smells, tastes, and touches.

Kathañca, bhikkhave, rañño nāgo khamo hoti rūpānaṁ?
And how is it that a royal bull elephant can endure sights?

Idha, bhikkhave, rañño nāgo saṅgāmagato hatthikāyaṁ vā disvā assakāyaṁ vā disvā rathakāyaṁ vā disvā pattikāyaṁ vā disvā na saṁsīdati na visīdati, santhambhati sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle does not falter or founder at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It stays firm, and plunges into battle.

Evaṁ kho, bhikkhave, rañño nāgo khamo hoti rūpānaṁ. (1)
That's how a royal bull elephant can endure sights.

Kathañca, bhikkhave, rañño nāgo khamo hoti saddānaṁ?
And how is it that a royal bull elephant can endure sounds?

Idha, bhikkhave, rañño nāgo saṅgāmagato hatthisaddaṁ vā sutvā assasaddaṁ vā sutvā rathasaddaṁ vā sutvā pattisaddaṁ vā sutvā bheripaṇavasaṅkhatiṇavaninnādasaddaṁ vā sutvā na saṁsīdati na visīdati, santhambhati sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant does not falter or founder at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the

thunder of the drums, kettledrums, horns, and cymbals. It stays firm, and plunges into battle.

Evaṁ kho, bhikkhave, rañño nāgo khamo hoti saddānaṁ. (2)
That's how a royal bull elephant can endure sounds.

Kathañca, bhikkhave, rañño nāgo khamo hoti gandhānaṁ?
And how is it that a royal bull elephant can endure smells?

Idha, bhikkhave, rañño nāgo saṅgāmagato ye te rañño nāgā abhijātā saṅgāmāvacarā tesaṁ muttakarīsassa gandhaṁ ghāyitvā na saṁsīdati na visīdati, santhambhati sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle does not falter or founder when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It stays firm, and plunges into battle.

Evaṁ kho, bhikkhave, rañño nāgo khamo hoti gandhānaṁ. (3)
That's how a royal bull elephant can endure smells.

Kathañca, bhikkhave, rañño nāgo khamo hoti rasānaṁ?
And how is it that a royal bull elephant can endure tastes?

Idha, bhikkhave, rañño nāgo saṅgāmagato ekissā vā tiṇodakadattiyā vimānito dvīhi vā tīhi vā catūhi vā pañcahi vā tiṇodakadattīhi vimānito na saṁsīdati na visīdati, santhambhati sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle does not falter or founder when it misses a meal of grass and water, or it misses two, three, four, or five meals. It stays firm, and plunges into battle.

Evaṁ kho, bhikkhave, rañño nāgo khamo hoti rasānaṁ. (4)
That's how a royal bull elephant can endure tastes.

Kathañca, bhikkhave, rañño nāgo khamo hoti phoṭṭhabbānaṁ?
And how is it that a royal bull elephant can endure touches?

Idha, bhikkhave, rañño nāgo saṅgāmagato ekena vā saravegena viddho, dvīhi vā tīhi vā catūhi vā pañcahi vā saravegehi viddho na saṁsīdati na visīdati, santhambhati sakkoti saṅgāmaṁ otarituṁ.
It's when a royal bull elephant gone to battle does not falter or founder when struck by a swift arrow, or by two, three, four, or five swift arrows. It stays firm, and plunges into battle.

Evaṁ kho, bhikkhave, rañño nāgo khamo hoti phoṭṭhabbānaṁ. (5)
That's how a royal bull elephant can endure touches.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅgaṁtveva saṅkhaṁ gacchati.
A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with five qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ.
It's when a mendicant can endure sights, sounds, smells, tastes, and touches.

Kathañca, bhikkhave, bhikkhu khamo hoti rūpānaṁ?
And how is it that a mendicant can endure sights?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā rajanīye rūpe na sārajjati, sakkoti cittaṁ samādahituṁ.
It's when a mendicant, seeing a sight with their eyes, is not aroused by a desirable sight, so is able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu khamo hoti rūpānaṁ. (1)
That's how a mendicant can endure sights.

Kathañca, bhikkhave, bhikkhu khamo hoti saddānaṁ?
And how is it that a mendicant can endure sounds?

Idha, bhikkhave, bhikkhu sotena saddaṁ sutvā rajanīye sadde na sārajjati, sakkoti cittaṁ samādahituṁ.
It's when a mendicant, hearing a sound with their ears, is not aroused by desirable sounds, so is able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu khamo hoti saddānaṁ. (2)
That's how a mendicant can endure sounds.

Kathañca, bhikkhave, bhikkhu khamo hoti gandhānaṁ.
And how is it that a mendicant can endure smells?

Idha, bhikkhave, bhikkhu ghānena gandhaṁ ghāyitvā rajanīye gandhe na sārajjati, sakkoti cittaṁ samādahituṁ.
It's when a mendicant, smelling an odor with their nose, is not aroused by a desirable smell, so is able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu khamo hoti gandhānaṁ. (3)
That's how a mendicant can endure smells.

Kathañca, bhikkhave, bhikkhu khamo hoti rasānaṁ?
And how is it that a mendicant can endure tastes?

Idha, bhikkhave, bhikkhu jivhāya rasaṁ sāyitvā rajanīye rase na sārajjati, sakkoti cittaṁ samādahituṁ.
It's when a mendicant, tasting a flavor with their tongue, is not aroused by desirable tastes, so is able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu khamo hoti rasānaṁ. (4)

That’s how a mendicant can endure tastes.

Kathañca, bhikkhave, bhikkhu khamo hoti phoṭṭhabbānaṁ?
And how is it that a mendicant can endure touches?

Idha, bhikkhave, bhikkhu kāyena phoṭṭhabbaṁ phusitvā rajanīye phoṭṭhabbe na sārajjati, sakkoti cittaṁ samādahituṁ.
It’s when a mendicant, feeling a touch with their body, is not aroused by a desirable touch, so is able to still the mind.

Evaṁ kho, bhikkhave, bhikkhu khamo hoti phoṭṭhabbānaṁ. (5)
That’s how a mendicant can endure touches.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these five qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Navamaṁ.

140. Sotasutta
140. A Listener

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅgaṁtveva saṅkhaṁ gacchati.
“Mendicants, a royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi pañcahi?
What five?

Idha, bhikkhave, rañño nāgo sotā ca hoti, hantā ca, rakkhitā ca, khantā ca, gantā ca.
A royal bull elephant listens, destroys, protects, endures, and goes fast.

Kathañca, bhikkhave, rañño nāgo sotā hoti?
And how does a royal bull elephant listen?

Idha, bhikkhave, rañño nāgo yamenaṁ hatthidammasārathi kāraṇaṁ kāreti—
It’s when a royal bull elephant pays heed, pays attention, engages wholeheartedly, and lends an ear to whatever task the elephant trainer has it do,

yadi vā katapubbaṁ yadi vā akatapubbaṁ—
whether or not it has done it before.

taṁ aṭṭhiṁ katvā manasi katvā sabbaṁ cetasā samannāharitvā ohitasoto suṇāti.

Evaṁ kho, bhikkhave, rañño nāgo sotā hoti. (1)
That’s how a royal bull elephant listens.

Kathañca, bhikkhave, rañño nāgo hantā hoti?
And how does a royal bull elephant destroy?

Idha, bhikkhave, rañño nāgo saṅgāmagato hatthimpi hanati, hatthāruhampi hanati, assampi hanati, assāruhampi hanati, rathampi hanati, rathikampi hanati, pattikampi hanati.
It's when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers.

Evaṁ kho, bhikkhave, rañño nāgo hantā hoti. (2)
That's how a royal bull elephant destroys.

Kathañca, bhikkhave, rañño nāgo rakkhitā hoti?
And how does a royal bull elephant protect?

Idha, bhikkhave, rañño nāgo saṅgāmagato rakkhati purimaṁ kāyaṁ, rakkhati pacchimaṁ kāyaṁ, rakkhati purime pāde, rakkhati pacchime pāde, rakkhati sīsaṁ, rakkhati kaṇṇe, rakkhati dante, rakkhati soṇḍaṁ, rakkhati vāladhiṁ, rakkhati hatthāruhaṁ.
It's when a royal bull elephant in battle protects its fore-quarters and hind-quarters, its fore-feet and hind-feet, and its head, ears, tusks, trunk, tail, and rider.

Evaṁ kho, bhikkhave, rañño nāgo rakkhitā hoti. (3)
That's how a royal bull elephant protects.

Kathañca, bhikkhave, rañño nāgo khantā hoti?
And how does a royal bull elephant endure?

Idha, bhikkhave, rañño nāgo saṅgāmagato khamo hoti sattippahārānaṁ asippahārānaṁ usuppahārānaṁ pharasuppahārānaṁ bheripaṇavasaṅkhatiṇavaninnādasaddānaṁ.
It's when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals.

Evaṁ kho, bhikkhave, rañño nāgo khantā hoti. (4)
That's how a royal bull elephant endures.

Kathañca, bhikkhave, rañño nāgo gantā hoti?
And how does a royal bull elephant go fast?

Idha, bhikkhave, rañño nāgo yamenaṁ hatthidammasārathi disaṁ peseti—
It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it,

yadi vā gatapubbaṁ yadi vā agatapubbaṁ—
whether or not it has been there before.

taṁ khippameva gantā hoti.

Evaṁ kho, bhikkhave, rañño nāgo gantā hoti. (5)
That's how a royal bull elephant goes fast.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with five qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu sotā ca hoti, hantā ca, rakkhitā ca, khantā ca, gantā ca.
A mendicant listens, destroys, protects, endures, and goes fast.

Kathañca, bhikkhave, bhikkhu sotā hoti?
And how does a mendicant listen?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne aṭṭhiṅkatvā manasi katvā sabbaṁ cetasā samannāharitvā ohitasoto dhammaṁ suṇāti.
It's when a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear when the teaching and training proclaimed by a Realized One is being taught.

Evaṁ kho, bhikkhave, bhikkhu sotā hoti. (1)
That's how a mendicant listens.

Kathañca, bhikkhave, bhikkhu hantā hoti?
And how does a mendicant destroy?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti, pajahati vinodeti hanati byantīkaroti anabhāvaṁ gameti; uppannaṁ byāpādavitakkaṁ …pe… uppannaṁ vihiṁsāvitakkaṁ …pe… uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti hanati byantīkaroti anabhāvaṁ gameti.
It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them.

Evaṁ kho, bhikkhave, bhikkhu hantā hoti. (2)
That's how a mendicant destroys.

Kathañca, bhikkhave, bhikkhu rakkhitā hoti?
And how does a mendicant protect?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with the eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

Sotena saddaṁ sutvā …
Hearing a sound with the ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with the body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
Knowing a thought with the mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it.

Evaṁ kho, bhikkhave, bhikkhu rakkhitā hoti. (3)
That's how a mendicant protects.

Kathañca, bhikkhave, bhikkhu khantā hoti?

And how does a mendicant endure?

Idha, bhikkhave, bhikkhu khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṁsamakasavātātapasarīsapasamphassānaṁ; duruttānaṁ durāgatānaṁ vacanapathānaṁ uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko hoti.
It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Evaṁ kho, bhikkhave, bhikkhu khantā hoti. (4)
That's how a mendicant endures.

Kathañca, bhikkhave, bhikkhu gantā hoti?
And how does a mendicant go fast?

Idha, bhikkhave, bhikkhu yā sā disā agatapubbā iminā dīghena addhunā, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ, taṁ khippaññeva gantā hoti.
It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Evaṁ kho, bhikkhave, bhikkhu gantā hoti. (5)
That's how a mendicant goes fast.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these five qualities … is the supreme field of merit for the world."

Dasamaṁ.

Rājavaggo catuttho.

Tassuddānaṁ

Cakkānuvattanā rājā,
Yassaṁdisaṁ dve ceva patthanā;
Appaṁsupati bhattādo,
Akkhamo ca sotena cāti.

141. Avajānātisutta
141. Scorn

“Pañcime, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these five people are found in the world.

Katame pañca?
What five?

Datvā avajānāti, saṁvāsena avajānāti, ādheyyamukho hoti, lolo hoti, mando momūho hoti.
One gives then scorns, one lives together then scorns, one is gullible for gossip, one is impulsive, and one is dull and stupid.

Kathañca, bhikkhave, puggalo datvā avajānāti?
And how does a person give then scorn?

Idha, bhikkhave, puggalo puggalassa deti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṁ.
It’s when a person gives someone robes, alms-food, lodgings, and medicines and supplies for the sick.

Tassa evaṁ hoti:
They think:

‘ahaṁ demi;
‘I give;

ayaṁ paṭiggaṇhātī’ti.
this one receives.’

Tamenaṁ datvā avajānāti.
They give to that person, then they scorn them.

Evaṁ kho, bhikkhave, puggalo datvā avajānāti.
That's how a person gives then scorns.

Kathañca, bhikkhave, puggalo saṁvāsena avajānāti?
And how does a person live together then scorn?

Idha, bhikkhave, puggalo puggalena saddhiṁ saṁvasati dve vā tīṇi vā vassāni.
It's when a person lives with someone else for two or three years.

Tamenaṁ saṁvāsena avajānāti.
They live together with that person, then they scorn them.

Evaṁ kho, bhikkhave, puggalo saṁvāsena avajānāti.
That's how a person live together then scorns.

Kathañca, bhikkhave, puggalo ādheyyamukho hoti?
And how is a person gullible for gossip?

Idha, bhikkhave, ekacco puggalo parassa vaṇṇe vā avaṇṇe vā bhāsiyamāne taṁ khippaññeva adhimuccitā hoti.
It's when they're very quick to believe what a certain person says in praise or criticism of another.

Evaṁ kho, bhikkhave, puggalo ādheyyamukho hoti.
That's how a person is gullible for gossip.

Kathañca, bhikkhave, puggalo lolo hoti?
And how is a person impulsive?

Idha, bhikkhave, ekacco puggalo ittarasaddho hoti ittarabhattī ittarapemo ittarappasādo.
It's when a certain person is fickle in faith, devotion, fondness, and confidence.

Evaṁ kho, bhikkhave, puggalo lolo hoti.
That's how a person is impulsive.

Kathañca, bhikkhave, puggalo mando momūho hoti?

And how is a person dull and stupid?

Idha, bhikkhave, ekacco puggalo kusalākusale dhamme na jānāti, sāvajjānavajje dhamme na jānāti, hīnappaṇīte dhamme na jānāti, kaṇhasukkasappaṭibhāge dhamme na jānāti.
It's when they don't know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Evaṁ kho, bhikkhave, puggalo mando momūho hoti.
That's how a person is dull and stupid.

Ime kho, bhikkhave, pañca puggalā santo saṁvijjamānā lokasmin"ti.
These are the five people found in the world."

Paṭhamaṁ.

142. Ārabhatisutta
142. Violation

“Pañcime, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these five people are found in the world.

Katame pañca?
What five?

Idha, bhikkhave, ekacco puggalo ārabhati ca vippaṭisārī ca hoti;
One person violates and regrets it.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. (1)
And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Idha pana, bhikkhave, ekacco puggalo ārabhati, na vippaṭisārī hoti;
One person violates and doesn’t regret it.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. (2)
And they don’t understand …

Idha pana, bhikkhave, ekacco puggalo na ārabhati, vippaṭisārī hoti;
One person doesn’t violate yet still feels regret.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. (3)
And they don't understand …

Idha pana, bhikkhave, ekacco puggalo na ārabhati na vippaṭisārī hoti;
One person neither violates nor regrets.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. (4)
But they don't understand …

Idha pana, bhikkhave, ekacco puggalo na ārabhati na vippaṭisārī hoti;
One person neither violates nor regrets.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti. (5)
And they do understand where those arisen bad, unskillful qualities cease without anything left over.

Tatra, bhikkhave, yvāyaṁ puggalo ārabhati ca vippaṭisārī ca hoti,
Take the case of the person who violates and regrets it.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,
And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

so evamassa vacanīyo:
They should be told:

‘āyasmato kho ārambhajā āsavā saṁvijjanti, vippaṭisārajā āsavā pavaḍḍhanti, sādhu vatāyasmā ārambhaje āsave pahāya vippaṭisāraje āsave paṭivinodetvā cittaṁ paññañca bhāvetu;
‘Venerable, the defilements born of violation are found in you, and the defilements born of regret grow. You would do well to give up the defilements born of violation and get rid of the defilements born of regret, and then develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (1)
In this way you’ll become just like the fifth person.’

Tatra, bhikkhave, yvāyaṁ puggalo ārabhati na vippaṭisārī hoti,
Take the case of the person who violates and doesn’t regret it.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,
And they don’t understand…

so evamassa vacanīyo:
They should be told:

‘āyasmato kho ārambhajā āsavā saṁvijjanti, vippaṭisārajā āsavā na pavaḍḍhanti, sādhu vatāyasmā ārambhaje āsave pahāya cittaṁ paññañca bhāvetu;
‘Venerable, the defilements born of violation are found in you, but the defilements born of regret don’t grow. You would do well to give up the defilements born of violation, and then develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (2)
In this way you’ll become just like the fifth person.’

Tatra, bhikkhave, yvāyaṁ puggalo na ārabhati vippaṭisārī hoti,
Take the case of the person who doesn’t violate yet feels regret.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,
And they don't understand…

so evamassa vacanīyo:
They should be told:

'āyasmato kho ārambhajā āsavā na saṁvijjanti, vippaṭisārajā āsavā pavaḍḍhanti, sādhu vatāyasmā vippaṭisāraje āsave paṭivinodetvā cittaṁ paññañca bhāvetu;
'Venerable, the defilements born of violation are not found in you, yet the defilements born of regret grow. You would do well to get rid of the defilements born of regret, and then develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī'ti. (3)
In this way you'll become just like the fifth person.'

Tatra, bhikkhave, yvāyaṁ puggalo na ārabhati na vippaṭisārī hoti,
Take the case of the person who neither violates nor regrets.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,
But they don't understand…

so evamassa vacanīyo:
They should be told:

'āyasmato kho ārambhajā āsavā na saṁvijjanti, vippaṭisārajā āsavā na pavaḍḍhanti, sādhu vatāyasmā cittaṁ paññañca bhāvetu;
'Venerable, the defilements born of violation are not found in you, and the defilements born of regret don't grow. You would do well to develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (4)
In this way you’ll become just like the fifth person.’

Iti kho, bhikkhave, ime cattāro puggalā amunā pañcamena puggalena evaṁ ovadiyamānā evaṁ anusāsiyamānā anupubbena āsavānaṁ khayaṁ pāpuṇantī”ti.
And so, mendicants, when these four people are advised and instructed by comparison with the fifth person, they gradually attain the ending of defilements.”

Dutiyaṁ.

15. Tikaṇḍakīvagga
15. At Tikaṇḍakī

143. Sārandadasutta
143. At Sārandada

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Tena kho pana samayena pañcamattānaṁ licchavisatānaṁ sārandade cetiye sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time around five hundred Licchavis were sitting together at the Sārandada shrine, and this discussion came up among them,

“pañcannaṁ ratanānaṁ pātubhāvo dullabho lokasmiṁ.
“The appearance of five treasures is rare in the world.

Katamesaṁ pañcannaṁ?
What five?

Hatthiratanassa pātubhāvo dullabho lokasmiṁ, assaratanassa pātubhāvo dullabho lokasmiṁ, maṇiratanassa pātubhāvo dullabho lokasmiṁ, itthiratanassa pātubhāvo dullabho lokasmiṁ, gahapatiratanassa pātubhāvo dullabho lokasmiṁ.
The elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, and the householder-treasure.

Imesaṁ pañcannaṁ ratanānaṁ pātubhāvo dullabho lokasmin”ti.
The appearance of these five treasures is rare in the world.”

Atha kho te licchavī magge purisaṁ ṭhapesuṁ:
Then those Licchavis sent a man out on to the road, saying,

“yadā tvaṁ, ambho purisa, passeyyāsi bhagavantaṁ, atha amhākaṁ āroceyyāsī”ti.
“Mister, please tell us when you see the Buddha.”

Addasā kho so puriso bhagavantaṁ dūratova āgacchantaṁ;
That man saw the Buddha coming off in the distance.

disvāna yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca:
He went to the Licchavis and said,

“ayaṁ so, bhante, bhagavā gacchati arahaṁ sammāsambuddho;
“Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming.

yassadāni kālaṁ maññathā”ti.
Please go at your convenience.”

Atha kho te licchavī yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho te licchavī bhagavantaṁ etadavocuṁ:
Then those Licchavis went up to the Buddha, bowed, stood to one side, and said to him,

“Sādhu, bhante, yena sārandadaṁ cetiyaṁ tenupasaṅkamatu anukampaṁ upādāyā”ti.
“Please go to the Sārandada shrine, out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā yena sārandadaṁ cetiyaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā te licchavī etadavoca:
Then the Buddha went up to the Sārandada shrine, where he sat on the seat spread out, and said to the Licchavis,

“kāya nuttha, licchavī, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Licchavis, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bhante, amhākaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
“Well, Master Gotama, this discussion came up among us while we were sitting together:

‘pañcannaṁ ratanānaṁ pātubhāvo dullabho lokasmiṁ.
‘The appearance of five treasures is rare in the world. …’”

Katamesaṁ pañcannaṁ?

Hatthiratanassa pātubhāvo dullabho lokasmiṁ, assaratanassa pātubhāvo dullabho lokasmiṁ, maṇiratanassa pātubhāvo dullabho lokasmiṁ, itthiratanassa pātubhāvo dullabho lokasmiṁ, gahapatiratanassa pātubhāvo dullabho lokasmiṁ.

Imesaṁ pañcannaṁ ratanānaṁ pātubhāvo dullabho lokasmin’”ti.

“Kāmādhimuttānaṁ vata bho licchavīnaṁ kāmaṁyeva ārabbha antarākathā udapādi.
“You Licchavis are so fixated on sensual pleasures, that’s the only discussion that came up!

Pañcannaṁ, licchavī, ratanānaṁ pātubhāvo dullabho lokasmiṁ.
Licchavis, the appearance of five treasures is rare in the world.

Katamesaṁ pañcannaṁ?
What five?

Tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṁ,
The appearance of a Realized One, a perfected one, a fully awakened Buddha.

tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṁ,
A person who explains the teaching and training proclaimed by a Realized One.

tathāgatappaveditassa dhammavinayassa desitassa viññātā puggalo dullabho lokasmiṁ,
A person who understands the teaching and training proclaimed by a Realized One.

tathāgatappaveditassa dhammavinayassa desitassa viññātā dhammānudhammappaṭipanno puggalo dullabho lokasmiṁ,
A person who practices in line with the teaching.

kataññū katavedī puggalo dullabho lokasmiṁ.
A person who is grateful and thankful.

Imesaṁ kho, licchavī, pañcannaṁ ratanānaṁ pātubhāvo dullabho lokasmin”ti.
The appearance of these five treasures is rare in the world.”

Tatiyaṁ.

144. Tikaṇḍakīsutta
144. At Tikaṇḍakī

Ekaṁ samayaṁ bhagavā sākete viharati tikaṇḍakīvane.
At one time the Buddha was staying near Sāketa, in Tikaṇḍakī Wood.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Sādhu, bhikkhave, bhikkhu kālena kālaṁ appaṭikūle paṭikūlasaññī vihareyya.
“Mendicants, a mendicant would do well to meditate from time to time perceiving the following:

1. **Sādhu, bhikkhave, bhikkhu kālena kālaṁ paṭikūle appaṭikūlasaññī vihareyya.**
   the unrepulsive in the repulsive,
2. **Sādhu, bhikkhave, bhikkhu kālena kālaṁ appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya.**
   the repulsive in both the unrepulsive and the repulsive, and

3. **Sādhu, bhikkhave, bhikkhu kālena kālaṁ paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya.**
   the unrepulsive in both the repulsive and the unrepulsive.
4. **Sādhu, bhikkhave, bhikkhu kālena kālaṁ paṭikūlañca appaṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyya sato sampajāno.**
   A mendicant would do well to meditate from time to time staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca appaṭikūle paṭikūlasaññī vihareyya?
For what reason should a mendicant meditate perceiving the repulsive in the unrepulsive?

‘Mā me rajanīyesu dhammesu rāgo udapādī’ti—
‘May greed not arise in me for things that arouse greed.’

idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca appaṭikūle paṭikūlasaññī vihareyya.
A mendicant should meditate perceiving the repulsive in the unrepulsive for this reason.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca paṭikūle appaṭikūlasaññī vihareyya?
For what reason should a mendicant meditate perceiving the unrepulsive in the repulsive?

‘Mā me dosanīyesu dhammesu doso udapādī’ti—
‘May hate not arise in me for things that provoke hate.’ …

idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca paṭikūle appaṭikūlasaññī vihareyya.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya?

For what reason should a mendicant meditate perceiving the repulsive in both the unrepulsive and the repulsive?

‘Mā me rajanīyesu dhammesu rāgo udapādi, mā me dosanīyesu dhammesu doso udapādī’ti—
‘May greed not arise in me for things that arouse greed. May hate not arise in me for things that provoke hate.’ …

idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya?
For what reason should a mendicant meditate perceiving the unrepulsive in both the repulsive and the unrepulsive?

‘Mā me dosanīyesu dhammesu doso udapādi, mā me rajanīyesu dhammesu rāgo udapādī’ti—
‘May hate not arise in me for things that provoke hate. May greed not arise in me for things that arouse greed.’ …

idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca paṭikūlañca appaṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyya?
For what reason should a mendicant meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive?

‘Sato sampajāno mā me kvacani katthaci kiñcanaṁ rajanīyesu dhammesu rāgo udapādi, mā me kvacani katthaci kiñcanaṁ dosanīyesu dhammesu doso udapādi, mā me kvacani katthaci kiñcanaṁ mohanīyesu dhammesu moho udapādī’ti—
‘May no greed for things that arouse greed, hate for things that provoke hate, or delusion for things that promote delusion arise in me in any way at all.’

idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca paṭikūlañca appaṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyya sato sampajāno”ti.
For this reason a mendicant should meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.”

Catutthaṁ.

145. Nirayasutta
145. Hell

“Pañcahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with five qualities is raised up to heaven

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these five qualities is raised up to heaven.”

Pañcamaṁ.

146. Mittasutta
146. A Friend

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu mitto na sevitabbo.
“Mendicants, you shouldn’t associate with a mendicant friend who has five qualities.

Katamehi pañcahi?
What five?

Kammantaṁ kāreti, adhikaraṇaṁ ādiyati, pāmokkhesu bhikkhūsu paṭiviruddho hoti, dīghacārikaṁ anavatthacārikaṁ anuyutto viharati, nappaṭibalo hoti kālena kālaṁ dhammiyā kathāya sandassetuṁ samādapetuṁ samuttejetuṁ sampahaṁsetuṁ.
They start up work projects. They take up disciplinary issues. They conflict with leading mendicants. They like long and aimless wandering. They’re unable to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu mitto na sevitabbo.
Mendicants, you shouldn’t associate with a mendicant friend who has these five qualities.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu mitto sevitabbo.
You should associate with a mendicant friend who has five qualities.

Katamehi pañcahi?
What five?

Na kammantaṁ kāreti, na adhikaraṇaṁ ādiyati, na pāmokkhesu bhikkhūsu paṭiviruddho hoti, na dīghacārikaṁ anavatthacārikaṁ anuyutto viharati, paṭibalo hoti kālena kālaṁ dhammiyā kathāya sandassetuṁ samādapetuṁ samuttejetuṁ sampahaṁsetuṁ.
They don't start up work projects. They don't take up disciplinary issues. They don't conflict with leading mendicants. They don't like long and aimless wandering. They're able to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu mitto sevitabbo"ti.
You should associate with a mendicant friend who has these five qualities."

Chaṭṭhaṁ.

147. Asappurisadānasutta
147. Gifts of a Bad Person

“Pañcimāni, bhikkhave, asappurisadānāni.
“Mendicants, there are these five gifts of a bad person.

Katamāni pañca?
What five?

Asakkaccaṁ deti, acittīkatvā deti, asahatthā deti, apaviddhaṁ deti, anāgamanadiṭṭhiko deti.
They give carelessly. They give thoughtlessly. They don’t give with their own hand. They give the dregs. They give without consideration for consequences.

Imāni kho, bhikkhave, pañca asappurisadānāni.
These are the five gifts of a bad person.

Pañcimāni, bhikkhave, sappurisadānāni.
There are these five gifts of a good person.

Katamāni pañca?
What five?

Sakkaccaṁ deti, cittīkatvā deti, sahatthā deti, anapaviddhaṁ deti, āgamanadiṭṭhiko deti.
They give carefully. They give thoughtfully. They give with their own hand. They don’t give the dregs. They give with consideration for consequences.

Imāni kho, bhikkhave, pañca sappurisadānānī”ti.
These are the five gifts of a good person.”

Sattamaṁ.

148. Sappurisadānasutta
148. Gifts of a Good Person

“Pañcimāni, bhikkhave, sappurisadānāni.
“There are these five gifts of a good person.

Katamāni pañca?
What five?

Saddhāya dānaṁ deti, sakkaccaṁ dānaṁ deti, kālena dānaṁ deti, anuggahitacitto dānaṁ deti, attānañca parañca anupahacca dānaṁ deti.
They give a gift out of faith. They give a gift carefully. They give a gift at the right time. They give a gift with no strings attached. They give a gift without hurting themselves or others.

Saddhāya kho pana, bhikkhave, dānaṁ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo, abhirūpo ca hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato.
Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they’re attractive, good-looking, lovely, of surpassing beauty.

Sakkaccaṁ kho pana, bhikkhave, dānaṁ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo.
Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

Yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, tepi sussūsanti sotaṁ odahanti aññā cittaṁ upaṭṭhapenti.
And their children, wives, bondservants, workers, and staff want to listen. They pay attention and try to understand.

Kālena kho pana, bhikkhave, dānaṁ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;
Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

kālāgatā cassa atthā pacurā honti.
And when the time is right, they get all that they need.

Anuggahitacitto kho pana, bhikkhave, dānaṁ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;
Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

uḷāresu ca pañcasu kāmaguṇesu bhogāya cittaṁ namati.
And their mind tends to enjoy the five refined kinds of sensual stimulation.

Attānañca parañca anupahacca kho pana, bhikkhave, dānaṁ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;
Having given a gift without hurting themselves or others, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

na cassa kutoci bhogānaṁ upaghāto āgacchati aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato.
And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs.

Imāni kho, bhikkhave, pañca sappurisadānānī”ti.
These are the five gifts of a good person.”

Aṭṭhamaṁ.

149. Paṭhamasamayavimuttasutta
149. Temporarily Free (1st)

“Pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno parihānāya saṁvattanti.
“Mendicants, these five things lead to the decline of a mendicant who is temporarily free.

Katame pañca?
What five?

Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, yathāvimuttaṁ cittaṁ na paccavekkhati.
They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom.

Ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno parihānāya saṁvattanti.
These five things lead to the decline of a mendicant who is temporarily free.

Pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno aparihānāya saṁvattanti.
These five things don’t lead to the decline of a mendicant who is temporarily free.

Katame pañca?
What five?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, yathāvimuttaṁ cittaṁ paccavekkhati.
They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom.

Ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno aparihānāya saṁvattantī”ti.
These five things don’t lead to the decline of a mendicant who is temporarily free.”

Navamaṁ.

150. Dutiyasamayavimuttasutta
150. Temporarily Free (2nd)

“Pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno parihānāya saṁvattanti.
“Mendicants, these five things lead to the decline of a mendicant who is temporarily free.

Katame pañca?
What five?

Kammārāmatā, bhassārāmatā, niddārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā.
They relish work, talk, and sleep. They don’t guard the sense doors and they eat too much.

Ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno parihānāya saṁvattanti.
These five things lead to the decline of a mendicant who is temporarily free.

Pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno aparihānāya saṁvattanti.
These five things don’t lead to the decline of a mendicant who is temporarily free.

Katame pañca?
What five?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, indriyesu guttadvāratā, bhojane mattaññutā.
They don’t relish work, talk, sleep, and company. They guard the sense doors and they have moderation in eating.

Ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno aparihānāya saṁvattantī”ti.
These five things don’t lead to the decline of a mendicant who is temporarily free.”

Dasamaṁ.

Tikaṇḍakīvaggo pañcamo.

Tassuddānaṁ

Datvā avajānāti ārabhati ca,
Sārandada tikaṇḍa nirayena ca;
Mitto asappurisasappurisena,
Samayavimuttaṁ apare dveti.

Tatiyo paṇṇāsako samatto.

151. Paṭhamasammattaniyāmasutta
151. Inevitability Regarding the Right Path (1st)

“Pañcahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Katamehi pañcahi?
What five?

Kathaṁ paribhoti, kathikaṁ paribhoti, attānaṁ paribhoti, vikkhittacitto dhammaṁ suṇāti, anekaggacitto ayoniso ca manasi karoti.
They disparage the talk, the speaker, or themselves. They listen with distracted and scattered mind. They attend improperly.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

Katamehi pañcahi?
What five?

Na kathaṁ paribhoti, na kathikaṁ paribhoti, na attānaṁ paribhoti, avikkhittacitto dhammaṁ suṇāti, ekaggacitto yoniso ca manasi karoti.
They don't disparage the talk, the speaker, or themselves. They listen with undistracted and unified mind. They attend properly.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattan"ti.
Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

Paṭhamaṁ.

152. Dutiyasammattaniyāmasutta
152. Inevitability Regarding the Right Path (2nd)

“Pañcahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Katamehi pañcahi?
What five?

Kathaṁ paribhoti, kathikaṁ paribhoti, attānaṁ paribhoti, duppañño hoti jaḷo eḷamūgo, anaññāte aññātamānī hoti.
They disparage the talk, the speaker, or themselves. They’re witless, dull, and stupid. They think they know what they don’t know.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

Katamehi pañcahi?

What five?

Na kathaṁ paribhoti, na kathikaṁ paribhoti, na attānaṁ paribhoti, paññavā hoti ajaḷo aneḷamūgo, na anaññāte aññātamānī hoti.
They don’t disparage the talk, the speaker, or themselves. They’re wise, bright, and clever. They don’t think they know what they don’t know.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattan”ti.
Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

Dutiyaṁ.

153. Tatiyasammattaniyāmasutta
153. Inevitability Regarding the Right Path (3rd)

“Pañcahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Katamehi pañcahi?
What five?

Makkhī dhammaṁ suṇāti makkhapariyuṭṭhito, upārambhacitto dhammaṁ suṇāti randhagavesī, dhammadesake āhatacitto hoti khīlajāto, duppañño hoti jaḷo eḷamūgo, anaññāte aññātamānī hoti.
They listen to the teaching bent only on putting it down. They listen to the teaching with a hostile, fault-finding mind. They’re antagonistic to the teacher, planning to attack them. They’re witless, dull, and stupid. And they think they know what they don’t know.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with these five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu

dhammesu sammattaṁ.
Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

Katamehi pañcahi?
What five?

Amakkhī dhammaṁ suṇāti na makkhapariyuṭṭhito, anupārambhacitto dhammaṁ suṇāti na randhagavesī, dhammadesake anāhatacitto hoti akhīlajāto, paññavā hoti ajaḷo aneḷamūgo, na anaññāte aññātamānī hoti.
They don't listen to the teaching bent only on putting it down. They don't listen to the teaching with a hostile, fault-finding mind. They're not antagonistic to the teacher, and not planning to attack them. They're wise, bright, and clever. And they don't think they know what they don't know.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattan"ti.
Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

Tatiyaṁ.

154. Paṭhamasaddhammasammosasutta
154. The Decline of the True Teaching (1st)

“Pañcime, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
“Mendicants, these five things lead to the decline and disappearance of the true teaching.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhū na sakkaccaṁ dhammaṁ suṇanti, na sakkaccaṁ dhammaṁ pariyāpuṇanti, na sakkaccaṁ dhammaṁ dhārenti, na sakkaccaṁ dhātānaṁ dhammānaṁ atthaṁ upaparikkhanti, na sakkaccaṁ atthamaññāya dhammamaññāya dhammānudhammaṁ paṭipajjanti.
It’s when mendicants don’t carefully listen to the teachings, memorize them, and remember them. They don’t carefully examine the meaning of teachings that they remember. And they don’t carefully practice in line with the meaning and the teaching they’ve understood.

Ime kho, bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
These five things lead to the decline and disappearance of the true teaching.

Pañcime, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattanti.
These five things lead to the continuation, persistence, and enduring of the true teaching.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhū sakkaccaṁ dhammaṁ suṇanti, sakkaccaṁ dhammaṁ pariyāpuṇanti, sakkaccaṁ dhammaṁ dhārenti, sakkaccaṁ dhātānaṁ dhammānaṁ atthaṁ upaparikkhanti, sakkaccaṁ atthamaññāya dhammamaññāya dhammānudhammaṁ paṭipajjanti.
It's when mendicants carefully listen to the teachings, memorize them, and remember them. They carefully examine the meaning of teachings that they remember. And they carefully practice in line with the meaning and the teaching they've understood.

Ime kho, bhikkhave, pañca dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattantī"ti.
These five things lead to the continuation, persistence, and enduring of the true teaching."

Catutthaṁ.

155. Dutiyasaddhammasammosasutta
155. The Decline of the True Teaching (2nd)

“Pañcime, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
“Mendicants, these five things lead to the decline and disappearance of the true teaching.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhū dhammaṁ na pariyāpuṇanti—
It’s when the mendicants don’t memorize the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Ayaṁ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the first thing that leads to the decline and disappearance of the true teaching.

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ na vitthārena paresaṁ desenti.
Furthermore, the mendicants don’t explain the teaching in detail to others as they learned and memorized it.

Ayaṁ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the second thing …

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ na vitthārena paraṁ vācenti.
Furthermore, the mendicants don't make others recite the teaching in detail as they learned and memorized it.

Ayaṁ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the third thing …

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ na vitthārena sajjhāyaṁ karonti.
Furthermore, the mendicants don't recite the teaching in detail as they learned and memorized it.

Ayaṁ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the fourth thing …

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ na cetasā anuvitakkenti anuvicārenti manasānupekkhanti.
Furthermore, the mendicants don't think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it.

Ayaṁ, bhikkhave, pañcamo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the fifth thing that leads to the decline and disappearance of the true teaching.

Ime kho, bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
These five things lead to the decline and disappearance of the true teaching.

Pañcime, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattanti.
These five things lead to the continuation, persistence, and enduring of the true teaching.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhū dhammaṁ pariyāpuṇanti—
It's when the mendicants memorize the teaching—

suttaṁ, geyyaṁ, veyyākaraṇaṁ, gāthaṁ, udānaṁ, itivuttakaṁ, jātakaṁ, abbhutadhammaṁ, vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Ayaṁ, bhikkhave, paṭhamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ desenti.
Furthermore, the mendicants explain the teaching in detail to others as they learned and memorized it.

Ayaṁ, bhikkhave, dutiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the second thing …

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paraṁ vācenti.
Furthermore, the mendicants make others recite the teaching in detail as they learned and memorized it.

Ayaṁ, bhikkhave, tatiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the third thing …

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karonti.
Furthermore, the mendicants recite the teaching in detail as they learned and memorized it.

Ayaṁ, bhikkhave, catuttho dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the fourth thing …

Puna caparaṁ, bhikkhave, bhikkhū yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakkenti anuvicārenti manasānupekkhanti.
Furthermore, the mendicants think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it.

Ayaṁ, bhikkhave, pañcamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

Ime kho, bhikkhave, pañca dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattantī”ti.
These five things lead to the continuation, persistence, and enduring of the true teaching.”

Pañcamaṁ.

156. Tatiyasaddhammasammosasutta
156. The Decline of the True Teaching (3rd)

“Pañcime, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
“Mendicants, these five things lead to the decline and disappearance of the true teaching.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhū duggahitaṁ suttantaṁ pariyāpuṇanti dunnikkhittehi padabyañjanehi.
It’s when the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases.

Dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti.
When the words and phrases are misplaced, the meaning is misinterpreted.

Ayaṁ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the first thing that leads to the decline and disappearance of the true teaching.

Puna caparaṁ, bhikkhave, bhikkhū dubbacā honti, dovacassakaraṇehi dhammehi samannāgatā, akkhamā appadakkhiṇaggāhino anusāsaniṁ.
Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take

instruction respectfully.

Ayaṁ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the second thing …

Puna caparaṁ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te na sakkaccaṁ suttantaṁ paraṁ vācenti;
Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—don't carefully make others recite the discourses.

tesaṁ accayena chinnamūlako suttanto hoti appaṭisaraṇo.
When they pass away, the discourses are cut off at the root, with no-one to preserve them.

Ayaṁ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the third thing …

Puna caparaṁ, bhikkhave, therā bhikkhū bāhulikā honti sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
Those who come after them follow their example.

Sāpi hoti bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too are indulgent and slack …

Ayaṁ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the fourth thing …

Puna caparaṁ, bhikkhave, saṅgho bhinno hoti.
Furthermore, there's a schism in the Saṅgha.

Saṅghe kho pana, bhikkhave, bhinne aññamaññaṁ akkosā ca honti, aññamaññaṁ paribhāsā ca honti, aññamaññaṁ parikkhepā ca honti, aññamaññaṁ pariccajanā ca honti.
When the Saṅgha is split, they abuse, insult, block, and reject each other.

Tattha appasannā ceva nappasīdanti, pasannānañca ekaccānaṁ aññathattaṁ hoti.
This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds.

Ayaṁ, bhikkhave, pañcamo dhammo saddhammassa sammosāya antaradhānāya saṁvattati.
This is the fifth thing that leads to the decline and disappearance of the true teaching.

Ime kho, bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
These five things lead to the decline and disappearance of the true teaching.

Pañcime, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattanti.
These five things lead to the continuation, persistence, and enduring of the true teaching.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhū suggahitaṁ suttantaṁ pariyāpuṇanti sunikkhittehi padabyañjanehi.

It’s when the mendicants memorize discourses that have been learned correctly, with well placed words and phrases.

Sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti.
When the words and phrases are well organized, the meaning is correctly interpreted.

Ayaṁ, bhikkhave, paṭhamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Puna caparaṁ, bhikkhave, bhikkhū suvacā honti sovacassakaraṇehi dhammehi samannāgatā, khamā padakkhiṇaggāhino anusāsaniṁ.
Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They’re patient, and take instruction respectfully.

Ayaṁ, bhikkhave, dutiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the second thing …

Puna caparaṁ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te sakkaccaṁ suttantaṁ paraṁ vācenti;
Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—carefully make others recite the discourses.

tesaṁ accayena na chinnamūlako suttanto hoti sappaṭisaraṇo.
When they pass away, the discourses aren’t cut off at the root, and they have someone to preserve them.

Ayaṁ, bhikkhave, tatiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.

This is the third thing …

Puna caparaṁ, bhikkhave, therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā paviveke pubbaṅgamā; vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
Furthermore, the senior mendicants are not indulgent and slack, leaders in backsliding, neglecting seclusion. They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Tesaṁ pacchimā janatā diṭṭhānugatiṁ āpajjati.
Those who come after them follow their example.

Sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhittadhurā paviveke pubbaṅgamā, vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They too are not indulgent or slack …

Ayaṁ, bhikkhave, catuttho dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the fourth thing …

Puna caparaṁ, bhikkhave, saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsuṁ viharati.
Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation.

Saṅghe kho pana, bhikkhave, samagge na ceva aññamaññaṁ akkosā honti, na ca aññamaññaṁ paribhāsā honti, na ca aññamaññaṁ parikkhepā honti, na ca aññamaññaṁ pariccajanā honti.
When the Saṅgha is in harmony, they don’t abuse, insult, block, or reject each other.

Tattha appasannā ceva pasīdanti, pasannānañca bhiyyobhāvo hoti.

This inspires confidence in those without it, and increases confidence in those who have it.

Ayaṁ, bhikkhave, pañcamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattati.
This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

Ime kho, bhikkhave, pañca dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattantī”ti.
These five things lead to the continuation, persistence, and enduring of the true teaching.”

Chaṭṭhaṁ.

157. Dukkathāsutta
157. Inappropriate Talk

“Pañcannaṁ, bhikkhave, puggalānaṁ kathā dukkathā puggale puggalaṁ upanidhāya.
“Mendicants, there are certain topics that are inappropriate to talk about, taking into consideration which specific one of five people you are talking to.

Katamesaṁ pañcannaṁ?
What five?

Assaddhassa, bhikkhave, saddhākathā dukkathā;
It’s inappropriate to talk to an unfaithful person about faith.

dussīlassa sīlakathā dukkathā;
It’s inappropriate to talk to an unethical person about ethics.

appassutassa bāhusaccakathā dukkathā;
It’s inappropriate to talk to an unlearned person about learning.

maccharissa cāgakathā dukkathā;
It’s inappropriate to talk to a stingy person about generosity.

duppaññassa paññākathā dukkathā.
It’s inappropriate to talk to a witless person about wisdom.

Kasmā ca, bhikkhave, assaddhassa saddhākathā dukkathā?
And why is it inappropriate to talk to an unfaithful person about faith?

Assaddho, bhikkhave, saddhākathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.

When an unfaithful person is spoken to about faith they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, saddhāsampadaṁ attani na samanupassati, na ca labhati tatonidānaṁ pītipāmojjaṁ.
Not seeing that faith in themselves, they don't get the rapture and joy that faith brings.

Tasmā assaddhassa saddhākathā dukkathā.
That's why it's inappropriate to talk to an unfaithful person about faith.

Kasmā ca, bhikkhave, dussīlassa sīlakathā dukkathā?
And why is it inappropriate to talk to an unethical person about ethics?

Dussīlo, bhikkhave, sīlakathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.
When an unethical person is spoken to about ethics they lose their temper …

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, sīlasampadaṁ attani na samanupassati na ca labhati tatonidānaṁ pītipāmojjaṁ.
Not seeing that ethical conduct in themselves, they don't get the rapture and joy that ethical conduct brings.

Tasmā dussīlassa sīlakathā dukkathā.
That's why it's inappropriate to talk to an unethical person about ethics.

Kasmā ca, bhikkhave, appassutassa bāhusaccakathā dukkathā?
And why is it inappropriate to talk to an unlearned person about learning?

Appassuto, bhikkhave, bāhusaccakathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.
When an unlearned person is spoken to about learning they lose their temper …

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, sutasampadaṁ attani na samanupassati, na ca labhati tatonidānaṁ pītipāmojjaṁ.
Not seeing that learning in themselves, they don't get the rapture and joy that learning brings.

Tasmā appassutassa bāhusaccakathā dukkathā.
That's why it's inappropriate to talk to an unlearned person about learning.

Kasmā ca, bhikkhave, maccharissa cāgakathā dukkathā?
And why is it inappropriate to talk to a stingy person about generosity?

Maccharī, bhikkhave, cāgakathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.
When an stingy person is spoken to about generosity they lose their temper …

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, cāgasampadaṁ attani na samanupassati na ca labhati tatonidānaṁ pītipāmojjaṁ.

Not seeing that generosity in themselves, they don't get the rapture and joy that generosity brings.

Tasmā maccharissa cāgakathā dukkathā.
That's why it's inappropriate to talk to a stingy person about generosity.

Kasmā ca, bhikkhave, duppaññassa paññākathā dukkathā?
And why is it inappropriate to talk to a witless person about wisdom?

Duppañño, bhikkhave, paññākathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.
When a witless person is spoken to about wisdom they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, paññāsampadaṁ attani na samanupassati, na ca labhati tatonidānaṁ pītipāmojjaṁ.
Not seeing that wisdom in themselves, they don't get the rapture and joy that wisdom brings.

Tasmā duppaññassa paññākathā dukkathā.
That's why it's inappropriate to talk to a witless person about wisdom.

Imesaṁ kho, bhikkhave, pañcannaṁ puggalānaṁ kathā dukkathā puggale puggalaṁ upanidhāya.
These are topics that are inappropriate to talk about, taking into consideration which specific one of five people you are talking to.

Pañcannaṁ, bhikkhave, puggalānaṁ kathā sukathā puggale puggalaṁ upanidhāya.
There are certain topics that are appropriate to talk about, taking into consideration which specific one of five people you are talking to.

Katamesaṁ pañcannaṁ?
What five?

Saddhassa, bhikkhave, saddhākathā sukathā;
It's appropriate to talk to a faithful person about faith.

sīlavato sīlakathā sukathā;
It's appropriate to talk to an ethical person about ethical conduct.

bahussutassa bāhusaccakathā sukathā;
It's appropriate to talk to a learned person about learning.

cāgavato cāgakathā sukathā;
It's appropriate to talk to a generous person about generosity.

paññavato paññākathā sukathā.
It's appropriate to talk to a wise person about wisdom.

Kasmā ca, bhikkhave, saddhassa saddhākathā sukathā?
And why is it appropriate to talk to a faithful person about faith?

Saddho, bhikkhave, saddhākathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.
When a faithful person is spoken to about faith they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, saddhāsampadaṁ attani samanupassati labhati ca tatonidānaṁ pītipāmojjaṁ.
Seeing that faith in themselves, they get the rapture and joy that faith brings.

Tasmā saddhassa saddhākathā sukathā.
That's why it's appropriate to talk to a faithful person about faith.

Kasmā ca, bhikkhave, sīlavato sīlakathā sukathā?
And why is it appropriate to talk to an ethical person about ethical conduct?

Sīlavā, bhikkhave, sīlakathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.
When an ethical person is spoken to about ethical conduct they don't lose their temper …

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, sīlasampadaṁ attani samanupassati, labhati ca tatonidānaṁ pītipāmojjaṁ.
Seeing that ethical conduct in themselves, they get the rapture and joy that ethical conduct brings.

Tasmā sīlavato sīlakathā sukathā.
That's why it's appropriate to talk to an ethical person about ethical conduct.

Kasmā ca, bhikkhave, bahussutassa bāhusaccakathā sukathā?
And why is it appropriate to talk to a learned person about learning?

Bahussuto, bhikkhave, bāhusaccakathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.
When a learned person is spoken to about learning they don't lose their temper …

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, sutasampadaṁ attani samanupassati, labhati ca tatonidānaṁ pītipāmojjaṁ.
Seeing that learning in themselves, they get the rapture and joy that learning brings.

Tasmā bahussutassa bāhusaccakathā sukathā.

That's why it's appropriate to talk to a learned person about learning.

Kasmā ca, bhikkhave, cāgavato cāgakathā sukathā?
And why is it appropriate to talk to a generous person about generosity?

Cāgavā, bhikkhave, cāgakathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.
When a generous person is spoken to about generosity they don't lose their temper …

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, cāgasampadaṁ attani samanupassati, labhati ca tatonidānaṁ pītipāmojjaṁ.
Seeing that generosity in themselves, they get the rapture and joy that generosity brings.

Tasmā cāgavato cāgakathā sukathā.
That's why it's appropriate to talk to a generous person about generosity.

Kasmā ca, bhikkhave, paññavato paññākathā sukathā?
And why is it appropriate to talk to a wise person about wisdom?

Paññavā, bhikkhave, paññākathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.
When a wise person is spoken to about wisdom they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

Taṁ kissa hetu?
Why is that?

Tañhi so, bhikkhave, paññāsampadaṁ attani samanupassati labhati ca tatonidānaṁ pītipāmojjaṁ.

Seeing that wisdom in themselves, they get the rapture and joy that wisdom brings.

Tasmā paññavato paññākathā sukathā.
That's why it's appropriate to talk to a wise person about wisdom.

Imesaṁ kho, bhikkhave, pañcannaṁ puggalānaṁ kathā sukathā puggale puggalaṁ upanidhāyā"ti.
These are topics that are appropriate to talk about, taking into consideration which specific one of five people you are talking to."

Sattamaṁ.

158. Sārajjasutta
158. Timidity

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu sārajjaṁ okkanto hoti.
“Mendicants, a mendicant with five qualities is overcome by timidity.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu assaddho hoti, dussīlo hoti, appassuto hoti, kusīto hoti, duppañño hoti.
It’s when a mendicant is faithless, unethical, with little learning, lazy, and witless.

Imehi kho, bhikkhave, pañcahi, dhammehi samannāgato bhikkhu sārajjaṁ okkanto hoti.
A mendicant with these five qualities is overcome by timidity.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu visārado hoti.
A mendicant with five qualities is self-assured.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu saddho hoti, sīlavā hoti, bahussuto hoti, āraddhavīriyo hoti, paññavā hoti.
It’s when a mendicant is faithful, ethical, learned, energetic, and wise.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu visārado hotī”ti.

A mendicant with these five qualities is self-assured.”

Aṭṭhamaṁ.

159. Udāyīsutta
159. With Udāyī

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena āyasmā udāyī mahatiyā gihiparisāya parivuto dhammaṁ desento nisinno hoti.
Now, at that time Venerable Udāyī was sitting teaching Dhamma, surrounded by a large assembly of laypeople.

Addasā kho āyasmā ānando āyasmantaṁ udāyiṁ mahatiyā gihiparisāya parivutaṁ dhammaṁ desentaṁ nisinnaṁ.
Seeing this, Venerable Ānanda

Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
went up to the Buddha, bowed, sat down to one side, and said to him:

"āyasmā, bhante, udāyī mahatiyā gihiparisāya parivuto dhammaṁ desetī"ti.
"Sir, Venerable Udāyī is teaching Dhamma, surrounded by a large assembly of laypeople."

"Na kho, ānanda, sukaraṁ paresaṁ dhammaṁ desetuṁ.
"Ānanda, it's not easy to teach Dhamma to others.

Paresaṁ, ānanda, dhammaṁ desentena pañca dhamme ajjhattaṁ upaṭṭhāpetvā paresaṁ dhammo desetabbo.
You should establish five things in yourself before teaching Dhamma to others.

Katame pañca?
What five?

‘Anupubbiṁ kathaṁ kathessāmī’ti paresaṁ dhammo desetabbo;
You should teach Dhamma to others thinking: ‘I will teach step by step.’ …

‘pariyāyadassāvī kathaṁ kathessāmī’ti paresaṁ dhammo desetabbo;
‘I will teach explaining my methods.’ …

‘anuddayataṁ paṭicca kathaṁ kathessāmī’ti paresaṁ dhammo desetabbo;
‘I will teach out of kindness.’ …

‘na āmisantaro kathaṁ kathessāmī’ti paresaṁ dhammo desetabbo;
‘I will not teach while secretly hoping to profit.’ …

‘attānañca parañca anupahacca kathaṁ kathessāmī’ti paresaṁ dhammo desetabbo.
‘I will teach without hurting myself or others.’

Na kho, ānanda, sukaraṁ paresaṁ dhammaṁ desetuṁ.
It’s not easy to teach Dhamma to others.

Paresaṁ, ānanda, dhammaṁ desentena ime pañca dhamme ajjhattaṁ upaṭṭhāpetvā paresaṁ dhammo desetabbo”ti.

You should establish these five things in yourself before teaching Dhamma to others.”

Navamaṁ.

160. Duppaṭivinodayasutta
160. Hard to Get Rid Of

“Pañcime, bhikkhave, uppannā duppaṭivinodayā.
“Mendicants, these five things are hard to get rid of once they’ve arisen.

Katame pañca?
What five?

Uppanno rāgo duppaṭivinodayo, uppanno doso duppaṭivinodayo, uppanno moho duppaṭivinodayo, uppannaṁ paṭibhānaṁ duppaṭivinodayaṁ, uppannaṁ gamikacittaṁ duppaṭivinodayaṁ.
Greed, hate, delusion, the feeling of being inspired to speak out, and thoughts of traveling.

Ime kho, bhikkhave, pañca uppannā duppaṭivinodayā”ti.
These five things are hard to get rid of once they’ve arisen.”

Dasamaṁ.

Saddhammavaggo paṭhamo.

Tassuddānaṁ

Tayo sammattaniyāmā,
tayo saddhammasammosā;
Dukkathā ceva sārajjaṁ,

udāyidubbinodayāti.

161. Paṭhamaāghātapaṭivinayasutta
161. Getting Rid of Resentment (1st)

“Pañcime, bhikkhave, āghātapaṭivinayā yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo.
“Mendicants, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.

Katame pañca?
What five?

Yasmiṁ, bhikkhave, puggale āghāto jāyetha, mettā tasmiṁ puggale bhāvetabbā;
You should develop love for a person you resent.

evaṁ tasmiṁ puggale āghāto paṭivinetabbo.
That’s how to get rid of resentment for that person.

Yasmiṁ, bhikkhave, puggale āghāto jāyetha, karuṇā tasmiṁ puggale bhāvetabbā;
You should develop compassion for a person you resent. …

evaṁ tasmiṁ puggale āghāto paṭivinetabbo.

Yasmiṁ, bhikkhave, puggale āghāto jāyetha, upekkhā tasmiṁ puggale bhāvetabbā;
You should develop equanimity for a person you resent. …

evaṁ tasmiṁ puggale āghāto paṭivinetabbo.

Yasmiṁ, bhikkhave, puggale āghāto jāyetha, asatiamanasikāro tasmiṁ puggale āpajjitabbo;
You should disregard a person you resent, paying no attention to them. …

evaṁ tasmiṁ puggale āghāto paṭivinetabbo.

Yasmiṁ, bhikkhave, puggale āghāto jāyetha, kammassakatā tasmiṁ puggale adhiṭṭhātabbā:
You should apply the concept that we are the owners of our deeds to that person:

‘kammassako ayamāyasmā kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo,
‘This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

yaṁ kammaṁ karissati kalyāṇaṁ vā pāpakaṁ vā tassa dāyādo bhavissatī’ti;
They shall be the heir of whatever deeds they do, whether good or bad.’

evaṁ tasmiṁ puggale āghāto paṭivinetabbo.
That’s how to get rid of resentment for that person.

Ime kho, bhikkhave, pañca āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo”ti.
A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.”

Paṭhamaṁ.

162. Dutiyaāghātapaṭivinayasutta
162. Getting Rid of Resentment (2nd)

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Venerable Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Pañcime, āvuso, āghātapaṭivinayā yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo.
“Reverends, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.

Katame pañca?
What five?

Idhāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti parisuddhavacīsamācāro;
In the case of a person whose behavior by way of body is impure, but whose behavior by way of speech is pure,

evarūpepi, āvuso, puggale āghāto paṭivinetabbo.
you should get rid of resentment for that kind of person.

Idha panāvuso, ekacco puggalo aparisuddhavacīsamācāro hoti parisuddhakāyasamācāro;
In the case of a person whose behavior by way of speech is impure, but whose behavior by way of body is pure, …

evarūpepi, āvuso, puggale āghāto paṭivinetabbo.

Idha panāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti aparisuddhavacīsamācāro, labhati ca kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ;
In the case of a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time, …

evarūpepi, āvuso, puggale āghāto paṭivinetabbo.

Idha panāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti aparisuddhavacīsamācāro, na ca labhati kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ;
In the case of a person whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time, …

evarūpepi, āvuso, puggale āghāto paṭivinetabbo.

Idha panāvuso, ekacco puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro, labhati ca kālena vā kālaṁ cetaso vivaraṁ cetaso pasādaṁ;
In the case of a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time,

evarūpepi, āvuso, puggale āghāto paṭivinetabbo.
you should get rid of resentment for that kind of person.

Tatrāvuso, yvāyaṁ puggalo aparisuddhakāyasamācāro parisuddhavacīsamācāro, kathaṁ tasmiṁ puggale āghāto

paṭivinetabbo?
How should you get rid of resentment for a person whose behavior by way of body is impure, but whose behavior by way of speech is pure?

Seyyathāpi, āvuso, bhikkhu paṁsukūliko rathiyāya nantakaṁ disvā vāmena pādena niggaṇhitvā dakkhiṇena pādena pattharitvā, yo tattha sāro taṁ paripātetvā ādāya pakkameyya;
Suppose a mendicant wearing rag robes sees a rag by the side of the road. They'd hold it down with the left foot, spread it out with the right foot, tear out what was intact, and take it away with them.

evamevaṁ khvāvuso, yvāyaṁ puggalo aparisuddhakāyasamācāro parisuddhavacīsamācāro, yāssa aparisuddhakāyasamācāratā na sāssa tasmiṁ samaye manasi kātabbā, yā ca khvassa parisuddhavacīsamācāratā sāssa tasmiṁ samaye manasi kātabbā.
In the same way, at that time you should ignore that person's impure behavior by way of body and focus on their pure behavior by way of speech.

Evaṁ tasmiṁ puggale āghāto paṭivinetabbo. (1)
That's how to get rid of resentment for that person.

Tatrāvuso, yvāyaṁ puggalo aparisuddhavacīsamācāro parisuddhakāyasamācāro, kathaṁ tasmiṁ puggale āghāto paṭivinetabbo?
How should you get rid of resentment for a person whose behavior by way of speech is impure, but whose behavior by way of body is pure?

Seyyathāpi, āvuso, pokkharaṇī sevālapaṇakapariyonaddhā.
Suppose there was a lotus pond covered with moss and aquatic plants.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

So taṁ pokkharaṇiṁ ogāhetvā ubhohi hatthehi iticiti ca sevālapaṇakaṁ apaviyūhitvā añjalinā pivitvā pakkameyya.
They'd plunge into the lotus pond, sweep apart the moss and aquatic plants, drink from their cupped hands, and be on their way.

Evamevaṁ kho, āvuso, yvāyaṁ puggalo aparisuddhavacīsamācāro parisuddhakāyasamācāro, yāssa aparisuddhavacīsamācāratā na sāssa tasmiṁ samaye manasi kātabbā, yā ca khvassa parisuddhakāyasamācāratā sāssa tasmiṁ samaye manasi kātabbā.
In the same way, at that time you should ignore that person's impure behavior by way of speech and focus on their pure behavior by way of body.

Evaṁ tasmiṁ puggale āghāto paṭivinetabbo. (2)
That's how to get rid of resentment for that person.

Tatrāvuso, yvāyaṁ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro labhati ca kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, kathaṁ tasmiṁ puggale āghāto paṭivinetabbo?
How should you get rid of resentment for a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time?

Seyyathāpi, āvuso, parittaṁ gopade udakaṁ.
Suppose there was a little water in a cow's hoofprint.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.
Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

Tassa evamassa:
They might think:

‘idaṁ kho parittaṁ gopade udakaṁ.
‘This little bit of water is in a cow’s hoofprint.

Sacāhaṁ añjalinā vā pivissāmi bhājanena vā khobhessāmipi taṁ loḷessāmipi taṁ apeyyampi taṁ karissāmi.
If I drink it with my cupped hands or a bowl, I’ll stir it and disturb it, making it undrinkable.

Yannūnāhaṁ catukkuṇḍiko nipatitvā gopītakaṁ pivitvā pakkameyyan’ti.
Why don’t I get down on all fours and drink it up like a cow, then be on my way?’

So catukkuṇḍiko nipatitvā gopītakaṁ pivitvā pakkameyya.
So that’s what they do.

Evamevaṁ kho, āvuso, yvāyaṁ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro labhati ca kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, yāssa aparisuddhakāyasamācāratā na sāssa tasmiṁ samaye manasi kātabbā;
In the same way, at that time you should ignore that person’s impure behavior by way of speech and body,

yāpissa aparisuddhavacīsamācāratā na sāpissa tasmiṁ samaye manasi kātabbā.

Yañca kho so labhati kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, tamevassa tasmiṁ samaye manasi kātabbaṁ.
and focus on the fact that they get an openness and clarity of heart from time to time.

Evaṁ tasmiṁ puggale āghāto paṭivinetabbo. (3)
That’s how to get rid of resentment for that person.

Tatrāvuso, yvāyaṁ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro na ca labhati kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, kathaṁ tasmiṁ puggale āghāto paṭivinetabbo?

How should you get rid of resentment for a person whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time?

Seyyathāpi, āvuso, puriso ābādhiko dukkhito bāḷhagilāno addhānamaggappaṭipanno.
Suppose a person was traveling along a road, and they were sick, suffering, gravely ill.

Tassa puratopissa dūre gāmo pacchatopissa dūre gāmo.
And it was a long way to a village, whether ahead or behind.

So na labheyya sappāyāni bhojanāni, na labheyya sappāyāni bhesajjāni, na labheyya patirūpaṁ upaṭṭhākaṁ, na labheyya gāmantanāyakaṁ.
And they didn't have any suitable food or medicine, or a competent carer, or someone to bring them to the neighborhood of a village.

Tamenaṁ aññataro puriso passeyya addhānamaggappaṭipanno.
Then another person traveling along the road sees them,

So tasmiṁ purise kāruññaṁyeva upaṭṭhāpeyya, anuddayaṁyeva upaṭṭhāpeyya, anukampaṁyeva upaṭṭhāpeyya:
and thinks of them with nothing but compassion, kindness, and sympathy:

'aho vatāyaṁ puriso labheyya sappāyāni bhojanāni, labheyya sappāyāni bhesajjāni, labheyya patirūpaṁ upaṭṭhākaṁ, labheyya gāmantanāyakaṁ.
'Oh, may this person get suitable food or medicine, or a competent carer, or someone to bring them to the neighborhood of a village.

Taṁ kissa hetu?
Why is that?

Māyaṁ puriso idheva anayabyasanaṁ āpajjī'ti.
So that they don't come to ruin right here.'

Evamevaṁ kho, āvuso, yvāyaṁ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro na ca labhati kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ,

evarūpepi, āvuso, puggale kāruññaṁyeva upaṭṭhāpetabbaṁ anuddayāyeva upaṭṭhāpetabbā anukampāyeva upaṭṭhāpetabbā:
In the same way, at that time you should ignore that person's impure behavior by way of speech and body, and the fact that they don't get an openness and clarity of heart from time to time, and think of them with nothing but compassion, kindness, and sympathy:

'aho vata ayamāyasmā kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveyya, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveyya, manoduccaritaṁ pahāya manosucaritaṁ bhāveyya.
'Oh, may this person give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind.

Taṁ kissa hetu?
Why is that?

Māyaṁ āyasmā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjī'ti.
So that, when their body breaks up, after death, they're not reborn in a place of loss, a bad place, the underworld, hell.'

Evaṁ tasmiṁ puggale āghāto paṭivinetabbo. (4)
That's how to get rid of resentment for that person.

Tatrāvuso, yvāyaṁ puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro labhati ca kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, kathaṁ tasmiṁ puggale āghāto paṭivinetabbo?
How should you get rid of resentment for a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time?

Seyyathāpi, āvuso, pokkharaṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā nānārukkhehi sañchannā.
Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful, and shaded by many trees.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.
Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

So taṁ pokkharaṇiṁ ogāhetvā nhātvā ca pivitvā ca paccuttaritvā tattheva rukkhacchāyāya nisīdeyya vā nipajjeyya vā.
They'd plunge into the lotus pond to bathe and drink. And after emerging they'd sit or lie down right there in the shade of the trees.

Evamevaṁ kho, āvuso, yvāyaṁ puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro labhati ca kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, yāpissa parisuddhakāyasamācāratā sāpissa tasmiṁ samaye manasi kātabbā;
In the same way, at that time you should focus on that person's pure behavior by way of body and speech, and on the fact that they get an openness and clarity of heart from time to time.

yāpissa parisuddhavacīsamācāratā sāpissa tasmiṁ samaye manasi kātabbā;

yampi labhati kālena kālaṁ cetaso vivaraṁ cetaso pasādaṁ, tampissa tasmiṁ samaye manasi kātabbaṁ.

Evaṁ tasmiṁ puggale āghāto paṭivinetabbo.
That's how to get rid of resentment for that person.

Samantapāsādikaṁ, āvuso, puggalaṁ āgamma cittaṁ pasīdati. (5)
Relying on a person who is impressive all around, the mind becomes confident.

Ime kho, āvuso, pañca āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo"ti.
A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone."

Dutiyaṁ.

163. Sākacchasutta
163. Discussions

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Venerable Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Pañcahāvuso, dhammehi samannāgato bhikkhu alaṁ sākaccho sabrahmacārīnaṁ.
“A mendicant with five qualities is fit to hold a discussion with their spiritual companions.

Katamehi pañcahi?
What five?

Idhāvuso, bhikkhu attanā ca sīlasampanno hoti, sīlasampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in immersion, …

attanā ca paññāsampanno hoti, paññāsampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
They're personally accomplished in wisdom, …

attanā ca vimuttisampanno hoti, vimuttisampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
They're personally accomplished in freedom, …

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadākathāya ca āgataṁ pañhaṁ byākattā hoti.
They're personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

Imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṁ sākaccho sabrahmacārīnan"ti.
A mendicant with these five qualities is fit to hold a discussion with their spiritual companions."

Tatiyaṁ.

164. Sājīvasutta
164. Sharing a Way of Life

Tatra kho āyasmā sāriputto bhikkhū āmantesi …pe…
There Venerable Sāriputta addressed the mendicants:

pañcahi, āvuso, dhammehi samannāgato bhikkhu alaṁsājīvo sabrahmacārīnaṁ.
“A mendicant with five qualities is fit to share their life with their spiritual companions.

Katamehi pañcahi?
What five?

Idhāvuso, bhikkhu attanā ca sīlasampanno hoti, sīlasampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in immersion, …

attanā ca paññāsampanno hoti, paññāsampadākathāya ca āgataṁ pañhaṁ byākattā hoti;
They’re personally accomplished in wisdom, …

attanā ca vimuttisampanno hoti, vimuttisampadākathāya ca āgataṁ pañhaṁ byākattā hoti;

They’re personally accomplished in freedom, …

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadākathāya ca āgataṁ pañhaṁ byākattā hoti.
They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

Imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṁsājīvo sabrahmacārīnan”ti.
A mendicant with these five qualities is fit to share their life with their spiritual companions.”

Catutthaṁ.

165. Pañhapucchāsutta
165. Asking Questions

Tatra kho āyasmā sāriputto bhikkhū āmantesi …pe… “yo hi koci, āvuso, paraṁ pañhaṁ pucchati, sabbo so pañcahi ṭhānehi, etesaṁ vā aññatarena.
There Venerable Sāriputta addressed the mendicants: … “Whoever asks a question of another, does so for one or other of these five reasons.

Katamehi pañcahi?
What five?

Mandattā momūhattā paraṁ pañhaṁ pucchati, pāpiccho icchāpakato paraṁ pañhaṁ pucchati, paribhavaṁ paraṁ pañhaṁ pucchati, aññātukāmo paraṁ pañhaṁ pucchati, atha vā panevaṁcitto paraṁ pañhaṁ pucchati:
Someone asks a question of another from stupidity and folly. Or they ask from wicked desires, being naturally full of desires. Or they ask in order to disparage. Or they ask wanting to understand. Or they ask with the thought,

‘sace me pañhaṁ puṭṭho sammadeva byākarissati iccetaṁ kusalaṁ, no ce me pañhaṁ puṭṭho sammadeva byākarissati ahamassa sammadeva byākarissāmī’ti.
‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’

Yo hi koci, āvuso, paraṁ pañhaṁ pucchati, sabbo so imehi pañcahi ṭhānehi, etesaṁ vā aññatarena.
Whoever asks a question of another, does so for one or other of these five reasons.

Ahaṁ kho panāvuso, evaṁcitto paraṁ pañhaṁ pucchāmi:
As for myself, I ask with the thought,

‘sace me pañhaṁ puṭṭho sammadeva byākarissati iccetaṁ kusalaṁ, no ce me pañhaṁ puṭṭho sammadeva byākarissati, ahamassa sammadeva byākarissāmī’”ti.
‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’”

Pañcamaṁ.

166. Nirodhasutta
166. Cessation

Tatra kho āyasmā sāriputto bhikkhū āmantesi …pe…
There Venerable Sāriputta addressed the mendicants:

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling.

atthetaṁ ṭhānaṁ.
That is possible.

No ce diṭṭheva dhamme aññaṁ ārādheyya, atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
If they don’t reach enlightenment in this very life, then, surpassing the company of gods that consume solid food, they’re reborn in a certain host of mind-made gods. There they might enter into and emerge from the cessation of perception and feeling.

atthetaṁ ṭhānan”ti.
That is possible.”

Evaṁ vutte, āyasmā udāyī āyasmantaṁ sāriputtaṁ etadavoca:
When he said this, Venerable Udāyī said to him,

“aṭṭhānaṁ kho etaṁ, āvuso sāriputta, anavakāso yaṁ so bhikkhu atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“This is not possible, Reverend Sāriputta, it cannot happen!”

natthetaṁ ṭhānan”ti.

Dutiyampi kho …pe… tatiyampi kho āyasmā sāriputto bhikkhū āmantesi:
But for a second … and a third time Sāriputta repeated his statement.

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṁ ṭhānaṁ.

No ce diṭṭheva dhamme aññaṁ ārādheyya, atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṁ ṭhānan”ti.

Tatiyampi kho āyasmā udāyī āyasmantaṁ sāriputtaṁ etadavoca:
And for a third time, Udāyī said to him,

“aṭṭhānaṁ kho etaṁ, āvuso sāriputta, anavakāso yaṁ so bhikkhu atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“This is not possible, Reverend Sāriputta, it cannot happen!”

natthetaṁ ṭhānan”ti.

Atha kho āyasmato sāriputtassa etadahosi:

Then Venerable Sāriputta thought,

“yāvatatiyakampi kho me āyasmā udāyī paṭikkosati, na ca me koci bhikkhu anumodati.
“Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me.

Yannūnāhaṁ yena bhagavā tenupasaṅkameyyan”ti.
Why don’t I go to see the Buddha?”

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then Sāriputta went up to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho āyasmā sāriputto bhikkhū āmantesi:
and said to the mendicants:

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling.

atthetaṁ ṭhānaṁ.
There is such a possibility.

No ce diṭṭheva dhamme aññaṁ ārādheyya, atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling.

atthetaṁ ṭhānan”ti.
That is possible.”

Evaṁ vutte, āyasmā udāyī āyasmantaṁ sāriputtaṁ etadavoca:
When he said this, Udāyī said to him,

“aṭṭhānaṁ kho etaṁ, āvuso sāriputta, anavakāso yaṁ so bhikkhu atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“This is not possible, Reverend Sāriputta, it cannot happen!”

natthetaṁ ṭhānan”ti.

Dutiyampi kho …pe… tatiyampi kho āyasmā sāriputto bhikkhū āmantesi:
But for a second … and a third time Sāriputta repeated his statement.

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṁ ṭhānaṁ.

No ce diṭṭheva dhamme aññaṁ ārādheyya, atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṁ ṭhānan”ti.

Tatiyampi kho āyasmā udāyī āyasmantaṁ sāriputtaṁ etadavoca:
And for a third time, Udāyī said to him,

“aṭṭhānaṁ kho etaṁ, āvuso sāriputta, anavakāso yaṁ so bhikkhu atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“This is not possible, Reverend Sāriputta, it cannot happen!”

natthetaṁ ṭhānan”ti.

Atha kho āyasmato sāriputtassa etadahosi:
Then Venerable Sāriputta thought,

“bhagavatopi kho me sammukhā āyasmā udāyī yāvatatiyakaṁ paṭikkosati, na ca me koci bhikkhu anumodati.
“Even in front of the Buddha Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me.

Yannūnāhaṁ tuṇhī assan”ti.
I’d better stay silent.”

Atha kho āyasmā sāriputto tuṇhī ahosi.
Then Sāriputta fell silent.

Atha kho bhagavā āyasmantaṁ udāyiṁ āmantesi:
Then the Buddha said to Venerable Udāyī,

“kaṁ pana tvaṁ, udāyi, manomayaṁ kāyaṁ paccesī”ti?
“But Udāyī, do you believe in a mind-made body?”

“Ye te, bhante, devā arūpino saññāmayā”ti.
“For those gods, sir, who are formless, made of perception.”

“Kiṁ nu kho tuyhaṁ, udāyi, bālassa abyattassa bhaṇitena.
“Udāyī, what has an incompetent fool like you got to say?

Tvampi nāma bhaṇitabbaṁ maññasī”ti.
How on earth could you imagine you’ve got something worth saying!”

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda,

“atthi nāma, ānanda, theraṁ bhikkhuṁ vihesiyamānaṁ ajjhupekkhissatha.
“Ānanda! There’s a senior mendicant being harassed, and you just watch it happening.

Na hi nāma, ānanda, kāruññampi bhavissati theramhi bhikkhumhi vihesiyamānamhī”ti.
Don’t you have any compassion for a senior mendicant who is being harassed?”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha addressed the mendicants:

“idha, bhikkhave, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
“Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling.

atthetaṁ ṭhānaṁ.
That is possible.

No ce diṭṭheva dhamme aññaṁ ārādheyya, atikkammeva kabaḷīkārāhārabhakkhānaṁ devānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapanno saññāvedayitanirodhaṁ samāpajjeyyāpi vuṭṭhaheyyāpi—
If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling.

atthetaṁ ṭhānan”ti.
That is possible.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho āyasmā ānando acirapakkantassa bhagavato yenāyasmā upavāṇo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ upavāṇaṁ etadavoca:
Then, not long after the Buddha had left, Venerable Ānanda went to Venerable Upavāṇa and said to him,

“idhāvuso upavāṇa, aññe there bhikkhū vihesenti.
“Reverend Upavāṇa, they’ve been harassing other senior mendicants,

Mayaṁ tena na muccāma.
but I didn’t question them.

Anacchariyaṁ kho, panetaṁ āvuso upavāṇa, yaṁ bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito etadeva ārabbha udāhareyya yathā āyasmantaṁyevettha upavāṇaṁ paṭibhāseyya.
I wouldn’t be surprised if the Buddha makes a statement about this when he comes out of retreat later this afternoon. He might even call upon Venerable Upavāṇa himself.

Idāneva amhākaṁ sārajjaṁ okkantan”ti.
And right now I feel timid.”

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṁ upavāṇaṁ etadavoca:
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out, and said to Upavāṇa,

“Katihi nu kho, upavāṇa, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti?
“Upavāṇa, how many qualities should a senior mendicant have to be dear and beloved to their spiritual companions, respected and admired?”

“Pañcahi, bhante, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
“Sir, a senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Idha, bhante, thero bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā;
They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhante, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

“Sādhu sādhu, upavāṇa.
“Good, good, Upavāṇa!

Imehi kho, upavāṇa, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.

Ime ce, upavāṇa, pañca dhammā therassa bhikkhuno na saṁvijjeyyuṁ, taṁ sabrahmacārī na sakkareyyuṁ na garuṁ kareyyuṁ na māneyyuṁ na pūjeyyuṁ khaṇḍiccena pāliccena valittacatāya.
If these five qualities are not found in a senior mendicant, why would their spiritual companions honor, respect, revere, or venerate them? Because of their broken teeth, gray hair, and wrinkled skin?

Yasmā ca kho, upavāṇa, ime pañca dhammā therassa bhikkhuno saṁvijjanti, tasmā taṁ sabrahmacārī sakkaronti garuṁ karonti mānenti pūjentī”ti.
But since these five qualities are found in a senior mendicant, their spiritual companions honor, respect, revere, or venerate them.”

Chaṭṭhaṁ.

167. Codanāsutta
167. Accusation

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“codakena, āvuso, bhikkhunā paraṁ codetukāmena pañca dhamme ajjhattaṁ upaṭṭhāpetvā paro codetabbo.
“Reverends, a mendicant who wants to accuse another should first establish five things in themselves.

Katame pañca?
What five?

Kālena vakkhāmi, no akālena;
I will speak at the right time, not at the wrong time.

bhūtena vakkhāmi, no abhūtena;
I will speak truthfully, not falsely.

saṇhena vakkhāmi, no pharusena;
I will speak gently, not harshly.

atthasaṁhitena vakkhāmi, no anatthasaṁhitena;
I will speak beneficially, not harmfully.

mettacitto vakkhāmi, no dosantaro.
I will speak lovingly, not from secret hate.

Codakena, āvuso, bhikkhunā paraṁ codetukāmena ime pañca dhamme ajjhattaṁ upaṭṭhāpetvā paro codetabbo.
A mendicant who wants to accuse another should first establish these five things in themselves.

Idhāhaṁ, āvuso, ekaccaṁ puggalaṁ passāmi akālena codiyamānaṁ no kālena kupitaṁ, abhūtena codiyamānaṁ no bhūtena kupitaṁ, pharusena codiyamānaṁ no saṇhena kupitaṁ, anatthasaṁhitena codiyamānaṁ no atthasaṁhitena kupitaṁ, dosantarena codiyamānaṁ no mettacittena kupitaṁ.
Take a case where I see a certain person being accused at the wrong time, not being disturbed at the right time. They're accused falsely, not disturbed truthfully. They're accused harshly, not disturbed gently. They're accused harmfully, not disturbed beneficially. They're accused with secret hate, not disturbed lovingly.

Adhammacuditassa, āvuso, bhikkhuno pañcahākārehi avippaṭisāro upadahātabbo:
The mendicant who is accused improperly should be reassured in five ways.

'akālenāyasmā cudito no kālena, alaṁ te avippaṭisārāya;
'Venerable, you were accused at the wrong time, not at the right time. There's no need for you to feel remorse.

abhūtenāyasmā cudito no bhūtena, alaṁ te avippaṭisārāya;
You were accused falsely, not truthfully. …

pharusenāyasmā cudito no saṇhena, alaṁ te avippaṭisārāya;
You were accused harshly, not gently. …

anatthasaṁhitenāyasmā cudito no atthasaṁhitena, alaṁ te avippaṭisārāya;
You were accused harmfully, not beneficially. …

dosantarenāyasmā cudito no mettacittena, alaṁ te avippaṭisārāyā'ti.
You were accused with secret hate, not lovingly. There's no need for you to feel remorse.'

Adhammacuditassa, āvuso, bhikkhuno imehi pañcahākārehi avippaṭisāro upadahātabbo.
A mendicant who is accused improperly should be reassured in these five ways.

Adhammacodakassa, āvuso, bhikkhuno pañcahākārehi vippaṭisāro upadahātabbo:
The mendicant who makes improper accusations should be chastened in five ways.

‘akālena te, āvuso, codito no kālena, alaṁ te vippaṭisārāya;
‘Reverend, you made an accusation at the wrong time, not at the right time. There’s a reason for you to feel remorse.

abhūtena te, āvuso, codito no bhūtena, alaṁ te vippaṭisārāya;
You made an accusation falsely, not truthfully. …

pharusena te, āvuso, codito no saṇhena, alaṁ te vippaṭisārāya;
You made an accusation harshly, not gently. …

anatthasaṁhitena te, āvuso, codito no atthasaṁhitena, alaṁ te vippaṭisārāya;
You made an accusation harmfully, not beneficially. …

dosantarena te, āvuso, codito no mettacittena, alaṁ te vippaṭisārāyā’ti.
You made an accusation with secret hate, not lovingly. There’s a reason for you to feel remorse.’

Adhammacodakassa, āvuso, bhikkhuno imehi pañcahākārehi vippaṭisāro upadahātabbo.
The mendicant who makes improper accusations should be chastened in these five ways.

Taṁ kissa hetu?
Why is that?

Yathā na aññopi bhikkhu abhūtena codetabbaṁ maññeyyāti.
So that another mendicant wouldn’t think to make a false accusation.

Idha panāhaṁ, āvuso, ekaccaṁ puggalaṁ passāmi kālena codiyamānaṁ no akālena kupitaṁ, bhūtena codiyamānaṁ no abhūtena kupitaṁ, saṇhena codiyamānaṁ no pharusena

kupitaṁ, atthasaṁhitena codiyamānaṁ no anatthasaṁhitena kupitaṁ, mettacittena codiyamānaṁ no dosantarena kupitaṁ.
Take a case where I see a certain person being accused at the right time, not being disturbed at the wrong time. They're accused truthfully, not disturbed falsely. They're accused gently, not disturbed harshly. They're accused beneficially, not disturbed harmfully. They're accused lovingly, not disturbed with secret hate.

Dhammacuditassa, āvuso, bhikkhuno pañcahākārehi vippaṭisāro upadahātabbo:
The mendicant who is accused properly should be chastened in five ways.

'kālenāyasmā cudito no akālena, alaṁ te vippaṭisārāya;
'Venerable, you were accused at the right time, not at the wrong time. There's a reason for you to feel remorse.

bhūtenāyasmā cudito no abhūtena, alaṁ te vippaṭisārāya;
You were accused truthfully, not falsely. …

saṇhenāyasmā cudito no pharusena, alaṁ te vippaṭisārāya;
You were accused gently, not harshly. …

atthasaṁhitenāyasmā cudito no anatthasaṁhitena, alaṁ te vippaṭisārāya;
You were accused beneficially, not harmfully. …

mettacittenāyasmā cudito no dosantarena, alaṁ te vippaṭisārāyā'ti.
You were accused lovingly, not with secret hate. There's a reason for you to feel remorse.'

Dhammacuditassa, āvuso, bhikkhuno imehi pañcahākārehi vippaṭisāro upadahātabbo.
The mendicant who is accused properly should be chastened in these five ways.

Dhammacodakassa, āvuso, bhikkhuno pañcahākārehi avippaṭisāro upadahātabbo:

The mendicant who makes proper accusations should be reassured in five ways.

‘kālena te, āvuso, codito no akālena, alaṁ te avippaṭisārāya;
‘Reverend, you made an accusation at the right time, not at the wrong time. There’s no need for you to feel remorse.

bhūtena te, āvuso, codito no abhūtena, alaṁ te avippaṭisārāya;
You made an accusation truthfully, not falsely. …

saṇhena te, āvuso, codito no pharusena, alaṁ te avippaṭisārāya;
You made an accusation gently, not harshly. …

atthasaṁhitena te, āvuso, codito no anatthasaṁhitena, alaṁ te avippaṭisārāya;
You made an accusation beneficially, not harmfully. …

mettacittena te, āvuso, codito no dosantarena, alaṁ te avippaṭisārāyā’ti.
You made an accusation lovingly, not with secret hate. There’s no need for you to feel remorse.’

Dhammacodakassa, āvuso, bhikkhuno imehi pañcahākārehi avippaṭisāro upadahātabbo.
The mendicant who makes proper accusations should be reassured in these five ways.

Taṁ kissa hetu?
Why is that?

Yathā aññopi bhikkhu bhūtena coditabbaṁ maññeyyāti.
So that another mendicant would think to make a true accusation.

Cuditena, āvuso, puggalena dvīsu dhammesu patiṭṭhātabbaṁ—
A person who is accused should ground themselves in two things:

sacce ca, akuppe ca.
truth and an even temper.

Mañcepi, āvuso, pare codeyyuṁ kālena vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasaṁhitena vā anatthasaṁhitena vā mettacittā vā dosantarā vā, ahampi dvīsuyeva dhammesu patiṭṭhaheyyaṁ—
Even if others accuse me—at the right time or the wrong time, truthfully or falsely, gently or harshly, lovingly or with secret hate—I will still ground myself in two things:

sacce ca, akuppe ca.
truth and an even temper.

Sace jāneyyaṁ:
If I know that

‘attheso mayi dhammo’ti, ‘atthī’ti naṁ vadeyyaṁ:
that quality is found in me, I will tell them that it is.

‘saṁvijjateso mayi dhammo’ti.

Sace jāneyyaṁ:
If I know that

‘nattheso mayi dhammo’ti, ‘natthī’ti naṁ vadeyyaṁ:
that quality is not found in me, I will tell them that it is not.”

‘neso dhammo mayi saṁvijjatī’”ti.

“Evampi kho te, sāriputta, vuccamānā atha ca panidhekacce moghapurisā na padakkhiṇaṁ gaṇhantī”ti.
“Even when you speak like this, Sāriputta, there are still some foolish people here who do not respectfully take it up.”

“Ye te, bhante, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṁ pabbajitā saṭhā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyaṁ ananuyuttā sāmaññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā kusītā hīnavīriyā muṭṭhassatino asampajānā asamāhitā

vibbhantacittā duppaññā eḷamūgā, te mayā evaṁ vuccamānā na padakkhiṇaṁ gaṇhanti.
“Sir, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. When I speak to them like this, they don’t respectfully take it up.

Ye pana te, bhante, kulaputtā saddhā agārasmā anagāriyaṁ pabbajitā asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyaṁ anuyuttā sāmaññe apekkhavanto sikkhāya tibbagāravā na bāhulikā na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te mayā evaṁ vuccamānā padakkhiṇaṁ gaṇhantī”ti.
Sir, there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. When I speak to them like this, they do respectfully take it up.”

“Ye te, sāriputta, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṁ pabbajitā saṭhā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyaṁ ananuyuttā sāmaññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā kusītā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, tiṭṭhantu te.
“Sāriputta, those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood … Leave them be.

Ye pana te, sāriputta, kulaputtā saddhā agārasmā anagāriyaṁ pabbajitā asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyaṁ anuyuttā sāmaññe apekkhavanto sikkhāya tibbagāravā na bāhulikā na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te tvaṁ, sāriputta, vadeyyāsi.
But those gentlemen who went forth from the lay life to homelessness out of faith … You should speak to them.

Ovada, sāriputta, sabrahmacārī;
Sāriputta, you should advise your spiritual companions!

anusāsa, sāriputta, sabrahmacārī:
You should instruct your spiritual companions!

‘asaddhammā vuṭṭhāpetvā saddhamme patiṭṭhāpessāmi sabrahmacārī’ti.
Thinking: ‘I will draw my spiritual companions away from false teachings and ground them in true teachings.’

Evañhi te, sāriputta, sikkhitabban”ti.
That’s how you should train.”

Sattamaṁ.

168. Sīlasutta
168. Ethics

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Venerable Sāriputta addressed the mendicants:

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti sammāsamādhi;
“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno.
Suppose there was a tree that lacked branches and foliage.

Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi pheggupi sāropi na pāripūriṁ gacchati.
Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti sammāsamādhi;
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti sammāsamādhi;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho, sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi pheggupi sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti sammāsamādhi;
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanan”ti.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Aṭṭhamaṁ.

169. Khippanisantisutta
169. Quick-witted

Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him:

“Kittāvatā nu kho, āvuso sāriputta, bhikkhu khippanisanti ca hoti, kusalesu dhammesu suggahitaggāhī ca, bahuñca gaṇhāti, gahitañcassa nappamussatī”ti?
“Reverend Sāriputta, how are we to define a mendicant who is quick-witted when it comes to skillful principles, who learns well, learns much, and does not forget what they’ve learned?”

“Āyasmā kho ānando bahussuto.
“Well, Venerable Ānanda, you’re very learned.

Paṭibhātu āyasmantaṁyeva ānandan”ti.
Why don’t you clarify this yourself?”

“Tenahāvuso sāriputta, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.

“Well then, Reverend Sāriputta, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho āyasmā sāriputto āyasmato ānandassa paccassosi.
“Yes, reverend,” Sāriputta replied.

Āyasmā ānando etadavoca:
Venerable Ānanda said this:

“Idhāvuso sāriputta, bhikkhu atthakusalo ca hoti, dhammakusalo ca, byañjanakusalo ca, niruttikusalo ca, pubbāparakusalo ca.
“It’s when a mendicant is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence.

Ettāvatā kho, āvuso sāriputta, bhikkhu khippanisanti ca hoti kusalesu dhammesu, suggahitaggāhī ca, bahuñca gaṇhāti, gahitañcassa nappamussatī”ti.
That is how to define a mendicant who is quick-witted when it comes to skillful principles, who learns well, learns much, and does not forget what they’ve learned.”

“Acchariyaṁ, āvuso, abbhutaṁ, āvuso.
“It’s incredible, it’s amazing!

Yāva subhāsitañcidaṁ āyasmatā ānandena.
How well this was said by Venerable Ānanda!

Imehi ca mayaṁ pañcahi dhammehi samannāgataṁ āyasmantaṁ ānandaṁ dhārema:
And we will remember Venerable Ānanda as someone who has these five qualities:

‘āyasmā ānando atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo’”ti.

‘Reverend Ānanda is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence.’”

Navamaṁ.

170. Bhaddajisutta
170. With Bhaddaji

Ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

Atha kho āyasmā bhaddaji yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then Venerable Bhaddaji went up to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ bhaddajiṁ āyasmā ānando etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and Venerable Ānanda said to him:

"kiṁ nu kho, āvuso bhaddaji, dassanānaṁ aggaṁ, kiṁ savanānaṁ aggaṁ, kiṁ sukhānaṁ aggaṁ, kiṁ saññānaṁ aggaṁ, kiṁ bhavānaṁ aggan"ti?
"Reverend Bhaddaji, what is the best sight, the best sound, the best happiness, the best perception, and the best state of existence?"

"Atthāvuso, brahmā abhibhū anabhibhūto aññadatthudaso vasavattī, yo taṁ brahmānaṁ passati, idaṁ dassanānaṁ aggaṁ.
"Reverend, there is this Brahmā, the undefeated, the champion, the universal seer, the wielder of power. When you see Brahmā, that's the best sight.

Atthāvuso, ābhassarā nāma devā sukhena abhisannā parisannā.
There are the gods called ‘of streaming radiance’, who are drenched and steeped in pleasure.

Te kadāci karahaci udānaṁ udānenti:
Every so often they feel inspired to exclaim:

‘aho sukhaṁ, aho sukhan’ti.
‘Oh, what bliss! Oh, what bliss!’

Yo taṁ saddaṁ suṇāti, idaṁ savanānaṁ aggaṁ.
When you hear that, it’s the best sound.

Atthāvuso, subhakiṇhā nāma devā.
There are the gods called ‘replete with glory’.

Te santaṁyeva tusitā sukhaṁ paṭivedenti, idaṁ sukhānaṁ aggaṁ.
Since they’re truly content, they experience pleasure. This is the best happiness.

Atthāvuso, ākiñcaññāyatanūpagā devā, idaṁ saññānaṁ aggaṁ.
There are the gods reborn in the dimension of nothingness. This is the best perception.

Atthāvuso, nevasaññānāsaññāyatanūpagā devā, idaṁ bhavānaṁ aggan”ti.
There are the gods reborn in the dimension of neither perception nor non-perception. This is the best state of existence.”

“Sameti kho idaṁ āyasmato bhaddajissa, yadidaṁ bahunā janenā”ti?
“So, Venerable Bhaddaji, do you agree with what most people say about this?”

“Āyasmā kho ānando bahussuto.
“Well, Venerable Ānanda, you’re very learned.

Paṭibhātu āyasmantaṁyeva ānandan”ti.
Why don’t you clarify this yourself?”

“Tenahāvuso bhaddaji, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Reverend Bhaddaji, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho āyasmā bhaddaji āyasmato ānandassa paccassosi.
“Yes, reverend,” Bhaddaji replied.

Āyasmā ānando etadavoca:
Ānanda said this:

“Yathā passato kho, āvuso, anantarā āsavānaṁ khayo hoti, idaṁ dassanānaṁ aggaṁ.
“What you see when the defilements end in the present life is the best sight.

Yathā suṇato anantarā āsavānaṁ khayo hoti, idaṁ savanānaṁ aggaṁ.
What you hear when the defilements end in the present life is the best sound.

Yathā sukhitassa anantarā āsavānaṁ khayo hoti, idaṁ sukhānaṁ aggaṁ.
The happiness you feel when the defilements end in the present life is the best happiness.

Yathā saññissa anantarā āsavānaṁ khayo hoti, idaṁ saññānaṁ aggaṁ.
What you perceive when the defilements end in the present life is the best perception.

Yathā bhūtassa anantarā āsavānaṁ khayo hoti, idaṁ bhavānaṁ aggan”ti.

The state of existence in which the defilements end in the present life is the best state of existence.”

Dasamaṁ.

Āghātavaggo dutiyo.

Tassuddānaṁ

Dve āghātavinayā,
sākacchā sājīvato pañhaṁ;
Pucchā nirodho codanā,
sīlaṁ nisanti bhaddajīti.

171. Sārajjasutta
171. Timidity

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Pañcahi, bhikkhave, dhammehi samannāgato upāsako sārajjaṁ okkanto hoti.
"A lay follower with five qualities is overcome by timidity.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.

They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako sārajjaṁ okkanto hoti.
A lay follower with these five qualities is overcome by timidity.

Pañcahi, bhikkhave, dhammehi samannāgato upāsako visārado hoti.
A lay follower with five qualities is self-assured.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako visārado hotī”ti.
A lay follower with these five qualities is self-assured.”

Paṭhamaṁ.

172. Visāradasutta
172. Assured

“Pañcahi, bhikkhave, dhammehi samannāgato upāsako avisārado agāraṁ ajjhāvasati.
“A lay follower living at home with five qualities is not self-assured.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti …pe… surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako avisārado agāraṁ ajjhāvasati.
A lay follower living at home with these five qualities is not self-assured.

Pañcahi, bhikkhave, dhammehi samannāgato upāsako visārado agāraṁ ajjhāvasati.
A lay follower living at home with these five qualities is self-assured.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako visārado agāraṁ ajjhāvasatī”ti.

A lay follower living at home with these five qualities is self-assured.”

Dutiyaṁ.

173. Nirayasutta
173. Hell

“Pañcahi, bhikkhave, dhammehi samannāgato upāsako yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a lay follower with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti …pe… surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako yathābhataṁ nikkhitto evaṁ niraye.
A lay follower with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato upāsako yathābhataṁ nikkhitto evaṁ sagge.
A lay follower with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako yathābhataṁ nikkhitto evaṁ sagge”ti.
A lay follower with these five qualities is raised up to heaven.”

Tatiyaṁ.

174. Verasutta
174. Threats

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Pañca, gahapati, bhayāni verāni appahāya ‘dussīlo’ iti vuccati, nirayañca upapajjati.
“Householder, unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell.

Katamāni pañca?
What five?

Pāṇātipātaṁ, adinnādānaṁ, kāmesumicchācāraṁ, musāvādaṁ, surāmerayamajjapamādaṭṭhānaṁ—
Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, gahapati, pañca bhayāni verāni appahāya ‘dussīlo’ iti vuccati, nirayañca upapajjati.
Unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell.

Pañca, gahapati, bhayāni verāni pahāya ‘sīlavā’ iti vuccati, sugatiñca upapajjati.

Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven.

Katamāni pañca?
What five?

Pāṇātipātaṁ, adinnādānaṁ, kāmesumicchācāraṁ, musāvādaṁ, surāmerayamajjapamādaṭṭhānaṁ—
Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, gahapati, pañca bhayāni verāni pahāya 'sīlavā' iti vuccati, sugatiñca upapajjati.
Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven.

Yaṁ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, pāṇātipātā paṭivirato neva diṭṭhadhammikaṁ bhayaṁ veraṁ pasavati, na samparāyikaṁ bhayaṁ veraṁ pasavati, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Pāṇātipātā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṁ, gahapati, adinnādāyī …pe….
Anyone who steals …

Yaṁ, gahapati, kāmesumicchācārī …pe….

Anyone who commits sexual misconduct …

Yaṁ, gahapati, musāvādī …pe….
Anyone who lies …

Yaṁ, gahapati, surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikaṁ bhayaṁ veraṁ pasavati, na samparāyikaṁ bhayaṁ veraṁ pasavati, na cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hotīti.
So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Yo pāṇamatipāteti,
Take anyone in this world

musāvādañca bhāsati;
who kills living creatures,

Loke adinnaṁ ādiyati,
speaks falsely, steals,

paradārañca gacchati;
commits adultery,

Surāmerayapānañca,

and indulges in drinking

yo naro anuyuñjati.
alcohol and liquor.

Appahāya pañca verāni,
Unless they give up these five threats,

dussīlo iti vuccati;
they’re said to be unethical.

Kāyassa bhedā duppañño,
When their body breaks up, that witless person

nirayaṁ sopapajjati.
is reborn in hell.

Yo pāṇaṁ nātipāteti,
A person in the world doesn’t kill living creatures,

musāvādaṁ na bhāsati;
speak falsely,

Loke adinnaṁ nādiyati,
steal,

paradāraṁ na gacchati;
commit adultery,

Surāmerayapānañca,
or indulge in drinking

yo naro nānuyuñjati.
alcohol and liquor.

Pahāya pañca verāni,
Giving up these five threats,

sīlavā iti vuccati;
they’re said to be ethical.

Kāyassa bhedā sappañño,
When their body breaks up, that wise person

sugatiṁ sopapajjatī”ti.
is reborn in a good place.”

Catutthaṁ.

175. Caṇḍālasutta
175. Outcaste

“Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca.
“Mendicants, a lay follower with five qualities is an outcaste, a stain, and a reject among lay followers.

Katamehi pañcahi?
What five?

Assaddho hoti;
They’re faithless.

dussīlo hoti;
They’re unethical.

kotūhalamaṅgaliko hoti, maṅgalaṁ pacceti no kammaṁ;
They practice noisy, superstitious rites, believing in omens rather than deeds.

ito ca bahiddhā dakkhiṇeyyaṁ gavesati;
They seek outside of the Buddhist community for those worthy of religious donations.

tattha ca pubbakāraṁ karoti.
And they make offerings there first.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca.
A lay follower with these five qualities is an outcaste, a stain, and a reject among lay followers.

Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakaratanañca hoti upāsakapadumañca upāsakapuṇḍarīkañca.
A lay follower with five qualities is a gem, a pink lotus, and a white lotus among lay followers.

Katamehi pañcahi?
What five?

Saddho hoti;
They're faithful.

sīlavā hoti;
They're ethical.

akotūhalamaṅgaliko hoti, kammaṁ pacceti no maṅgalaṁ;
They don't practice noisy, superstitious rites, and believe in deeds rather than omens.

na ito bahiddhā dakkhiṇeyyaṁ gavesati;
They don't seek outside of the Buddhist community for those worthy of religious donations.

idha ca pubbakāraṁ karoti.
And they don't make offerings there first.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako upāsakaratanañca hoti upāsakapadumañca upāsakapuṇḍarīkañcā"ti.
A lay follower with these five qualities is a gem, a pink lotus, and a white lotus among lay followers."

Pañcamaṁ.

176. Pītisutta
176. Rapture

Atha kho anāthapiṇḍiko gahapati pañcamattehi upāsakasatehi parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Tumhe kho, gahapati, bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.
“Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

Na kho, gahapati, tāvatakeneva tuṭṭhi karaṇīyā:
But you should not be content with just this much.

‘mayaṁ bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārenā’ti.

Tasmātiha, gahapati, evaṁ sikkhitabbaṁ:
So you should train like this:

‘kinti mayaṁ kālena kālaṁ pavivekaṁ pītiṁ upasampajja vihareyyāmā’ti.
‘How can we, from time to time, enter and dwell in the rapture of seclusion?’

Evañhi vo, gahapati, sikkhitabban”ti.
That’s how you should train.”

Evaṁ vutte, āyasmā sāriputto bhagavantaṁ etadavoca:
When he said this, Venerable Sāriputta said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Yāva subhāsitañcidaṁ, bhante, bhagavatā:
How well said this was by the Buddha:

‘tumhe kho, gahapati, bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.
‘Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

Na kho, gahapati, tāvatakeneva tuṭṭhi karaṇīyā—
But you should not be content with just this much.

mayaṁ bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārenāti.

Tasmātiha, gahapati, evaṁ sikkhitabbaṁ—
So you should train like this:

kinti mayaṁ kālena kālaṁ pavivekaṁ pītiṁ upasampajja vihareyyāmāti.
“How can we, from time to time, enter and dwell in the rapture of seclusion?”

Evañhi vo, gahapati, sikkhitabban’ti.
That’s how you should train.’

Yasmiṁ, bhante, samaye ariyasāvako pavivekaṁ pītiṁ upasampajja viharati, pañcassa ṭhānāni tasmiṁ samaye na honti.
At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren’t present in him.

Yampissa kāmūpasaṁhitaṁ dukkhaṁ domanassaṁ, tampissa tasmiṁ samaye na hoti.
The pain and sadness connected with sensual pleasures.

Yampissa kāmūpasaṁhitaṁ sukhaṁ somanassaṁ, tampissa tasmiṁ samaye na hoti.
The pleasure and happiness connected with sensual pleasures.

Yampissa akusalūpasaṁhitaṁ dukkhaṁ domanassaṁ, tampissa tasmiṁ samaye na hoti.
The pain and sadness connected with the unskillful.

Yampissa akusalūpasaṁhitaṁ sukhaṁ somanassaṁ, tampissa tasmiṁ samaye na hoti.
The pleasure and happiness connected with the unskillful.

Yampissa kusalūpasaṁhitaṁ dukkhaṁ domanassaṁ, tampissa tasmiṁ samaye na hoti.
The pain and sadness connected with the skillful.

Yasmiṁ, bhante, samaye ariyasāvako pavivekaṁ pītiṁ upasampajja viharati, imānissa pañca ṭhānāni tasmiṁ samaye na hontī”ti.
At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren’t present in him.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Yasmiṁ, sāriputta, samaye ariyasāvako pavivekaṁ pītiṁ upasampajja viharati, pañcassa ṭhānāni tasmiṁ samaye na honti.
At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren’t present in him.

Yampissa kāmūpasaṁhitaṁ dukkhaṁ domanassaṁ, tampissa tasmiṁ samaye na hoti.
The pain and sadness connected with sensual pleasures.

Yampissa kāmūpasaṁhitaṁ sukhaṁ somanassaṁ, tampissa tasmiṁ samaye na hoti.
The pleasure and happiness connected with sensual pleasures.

Yampissa akusalūpasaṁhitaṁ dukkhaṁ domanassaṁ, tampissa tasmiṁ samaye na hoti.
The pain and sadness connected with the unskillful.

Yampissa akusalūpasaṁhitaṁ sukhaṁ somanassaṁ, tampissa tasmiṁ samaye na hoti.
The pleasure and happiness connected with the unskillful.

Yampissa kusalūpasaṁhitaṁ dukkhaṁ domanassaṁ, tampissa tasmiṁ samaye na hoti.
The pain and sadness connected with the skillful.

Yasmiṁ, sāriputta, samaye ariyasāvako pavivekaṁ pītiṁ upasampajja viharati, imānissa pañca ṭhānāni tasmiṁ samaye na hontī”ti.
At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren’t present in him.”

Chaṭṭhaṁ.

177. Vaṇijjāsutta
177. Trades

“Pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā.
“Mendicants, a lay follower should not engage in these five trades.

Katamā pañca?
What five?

Satthavaṇijjā, sattavaṇijjā, maṁsavaṇijjā, majjavaṇijjā, visavaṇijjā—
Trade in weapons, living creatures, meat, intoxicants, and poisons.

imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā”ti.
A lay follower should not engage in these five trades.”

Sattamaṁ.

178. Rājāsutta
178. Kings

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘ayaṁ puriso pāṇātipātaṁ pahāya pāṇātipātā paṭiviratoti.
of a person who has given up killing living creatures,

Tamenaṁ rājāno gahetvā pāṇātipātā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’”ti?
and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘ayaṁ puriso pāṇātipātaṁ pahāya pāṇātipātā paṭiviratoti.

Tamenaṁ rājāno gahetvā pāṇātipātā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’ti.

Api ca khvassa tatheva pāpakammaṁ pavedenti:
Rather, the kings are informed of someone’s bad deed:

‘ayaṁ puriso itthiṁ vā purisaṁ vā jīvitā voropesīti.
‘This person has murdered a man or a woman.’

Tamenaṁ rājāno gahetvā pāṇātipātahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karonti.
Then the kings have them arrested for killing, and execute, imprison, or banish them, or do what the case requires.

Api nu tumhehi evarūpaṁ diṭṭhaṁ vā sutaṁ vā’”ti?
Have you ever seen or heard of such a case?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘ayaṁ puriso adinnādānaṁ pahāya adinnādānā paṭiviratoti.
of a person who has given up stealing,

Tamenaṁ rājāno gahetvā adinnādānā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’”ti?
and then the kings have them arrested for that …?”

“No hetaṁ bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘ayaṁ puriso adinnādānaṁ pahāya adinnādānā paṭiviratoti.

Tamenaṁ rājāno gahetvā adinnādānā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’ti.

Api ca khvassa tatheva pāpakammaṁ pavedenti:
Rather, the kings are informed of someone’s bad deed:

‘ayaṁ puriso gāmā vā araññā vā adinnaṁ theyyasaṅkhātaṁ ādiyīti.
‘This person took something from a village or wilderness, with the intention to commit theft.’

Tamenaṁ rājāno gahetvā adinnādānahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karonti.
Then the kings have them arrested for stealing …

Api nu tumhehi evarūpaṁ diṭṭhaṁ vā sutaṁ vā’”ti?
Have you ever seen or heard of such a case?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘ayaṁ puriso kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭiviratoti.
of a person who has given up sexual misconduct,

Tamenaṁ rājāno gahetvā kāmesumicchācārā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’”ti?
and then the kings have them arrested for that …?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘ayaṁ puriso kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭiviratoti.

Tamenaṁ rājāno gahetvā kāmesumicchācārā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’ti.

Api ca khvassa tatheva pāpakammaṁ pavedenti:
Rather, the kings are informed of someone’s bad deed:

‘ayaṁ puriso paritthīsu parakumārīsu cārittaṁ āpajjīti.
‘This person had sexual relations with women or maidens under someone else’s protection.’

Tamenaṁ rājāno gahetvā kāmesumicchācārahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karonti.
Then the kings have them arrested for that …

Api nu tumhehi evarūpaṁ diṭṭhaṁ vā sutaṁ vā’”ti?
Have you ever seen or heard of such a case?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘ayaṁ puriso musāvādaṁ pahāya musāvādā paṭiviratoti.
of a person who has given up lying,

Tamenaṁ rājāno gahetvā musāvādā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’”ti?

and then the kings have them arrested for that …?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘ayaṁ puriso musāvādaṁ pahāya musāvādā paṭiviratoti.

Tamenaṁ rājāno gahetvā musāvādā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’ti.

Api ca khvassa tatheva pāpakammaṁ pavedenti:
Rather, the kings are informed of someone’s bad deed:

‘ayaṁ puriso gahapatissa vā gahapatiputtassa vā musāvādena atthaṁ pabhañjīti.
‘This person has ruined a householder or householder’s child by lying.’

Tamenaṁ rājāno gahetvā musāvādahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karonti.
Then the kings have them arrested for that …

Api nu tumhehi evarūpaṁ diṭṭhaṁ vā sutaṁ vā’”ti?
Have you ever seen or heard of such a case?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘ayaṁ puriso surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratoti.
of a person who has given up alcoholic drinks that cause negligence,

Tamenaṁ rājāno gahetvā surāmerayamajjapamādaṭṭhānā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’”ti?
and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘ayaṁ puriso surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratoti.

Tamenaṁ rājāno gahetvā surāmerayamajjapamādaṭṭhānā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karontī’ti.

Api ca khvassa tatheva pāpakammaṁ pavedenti:
Rather, the kings are informed of someone’s bad deed:

‘ayaṁ puriso surāmerayamajjapamādaṭṭhānaṁ anuyutto itthiṁ vā purisaṁ vā jīvitā voropesi;
‘While under the influence of alcoholic drinks that cause negligence, this person murdered a woman or a man.

ayaṁ puriso surāmerayamajjapamādaṭṭhānaṁ anuyutto gāmā vā araññā vā adinnaṁ theyyasaṅkhātaṁ ādiyi;
Or they stole something from a village or wilderness.

ayaṁ puriso surāmerayamajjapamādaṭṭhānaṁ anuyutto paritthīsu parakumārīsu cārittaṁ āpajji;

Or they had sexual relations with women or maidens under someone else's protection.

ayaṁ puriso surāmerayamajjapamādaṭṭhānaṁ anuyutto gahapatissa vā gahapatiputtassa vā musāvādena atthaṁ pabhañjīti.
Or they ruined a householder or householder's child by lying.'

Tamenaṁ rājāno gahetvā surāmerayamajjapamādaṭṭhānahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṁ vā karonti.
Then the kings have them arrested for being under the influence of alcoholic drinks that cause negligence, and execute, imprison, or banish them, or do what the case requires.

Api nu tumhehi evarūpaṁ diṭṭhaṁ vā sutaṁ vā'"ti?
Have you ever seen or heard of such a case?"

"Diṭṭhañca no, bhante, sutañca suyyissati cā"ti.
"Sir, we have seen it and heard of it, and we will hear of it again."

Aṭṭhamaṁ.

179. Gihisutta
179. A Layperson

Atha kho anāthapiṇḍiko gahapati pañcamattehi upāsakasatehi parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side.

Atha kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta:

“yaṁ kañci, sāriputta, jāneyyātha gihiṁ odātavasanaṁ pañcasu sikkhāpadesu saṁvutakammantaṁ catunnaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhiṁ akicchalābhiṁ akasiralābhiṁ, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamesu pañcasu sikkhāpadesu saṁvutakammanto hoti?
And what are the five precepts in which their actions are restrained?

Idha, sāriputta, ariyasāvako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Imesu pañcasu sikkhāpadesu saṁvutakammanto hoti.
These are the five precepts in which their actions are restrained.

Katamesaṁ catunnaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī?
And what are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty?

Idha, sāriputta, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It's when a noble disciple has experiential confidence in the Buddha:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Ayamassa paṭhamo ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa cittassa visuddhiyā apariyodātassa cittassa pariyodapanāya.

This is the first blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

Puna caparaṁ, sāriputta, ariyasāvako dhamme aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Ayamassa dutiyo ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa cittassa visuddhiyā apariyodātassa cittassa pariyodapanāya.
This is the second blissful meditation …

Puna caparaṁ, sāriputta, ariyasāvako saṅghe aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ayamassa tatiyo ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa cittassa visuddhiyā apariyodātassa cittassa pariyodapanāya.
This is the third blissful meditation …

Puna caparaṁ, sāriputta, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayamassa catuttho ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa cittassa visuddhiyā apariyodātassa cittassa pariyodapanāya.
This is the fourth blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

Imesaṁ catunnaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
These are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty.

Yaṁ kañci, sāriputta, jāneyyātha gihiṁ odātavasanaṁ—imesu pañcasu sikkhāpadesu saṁvutakammantaṁ, imesañca catunnaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhiṁ akicchalābhiṁ akasiralābhiṁ, so ākaṅkhamāno attanāva attānaṁ byākareyya:
You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind

when they want, without trouble or difficulty. They may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Nirayesu bhayaṁ disvā,
Seeing the peril in the hells,

pāpāni parivajjaye;
you should shun bad deeds.

Ariyadhammaṁ samādāya,
Taking up the teaching of the noble ones,

paṇḍito parivajjaye.
an astute person should shun them.

Na hiṁse pāṇabhūtāni,
You shouldn’t harm living beings,

vijjamāne parakkame;
as far as that’s possible to do.

Musā ca na bhaṇe jānaṁ,
Nor should you knowingly speak falsehood,

adinnaṁ na parāmase.
or take what is not given.

Sehi dārehi santuṭṭho,
Content with your own partners,

paradārañca ārame;

you should stay away from the partners of others.

Merayaṁ vāruṇiṁ jantu,
A man shouldn’t drink liquor or wine,

na pive cittamohaniṁ.
as they confuse the mind.

Anussareyya sambuddhaṁ,
You should recollect the Buddha,

dhammañcānuvitakkaye;
and reflect on the teaching.

Abyāpajjaṁ hitaṁ cittaṁ,
You should develop a harmless mind of welfare,

devalokāya bhāvaye.
which leads to the realms of gods.

Upaṭṭhite deyyadhamme,
When suitable gifts to give are available

puññatthassa jigīsato;
to someone who wants and needs merit,

Santesu paṭhamaṁ dinnā,
a religious donation is abundant

vipulā hoti dakkhiṇā.
if given first to the peaceful ones.

Santo have pavakkhāmi,
I will tell of the peaceful ones,

sāriputta suṇohi me;
Sāriputta, listen to me.

Iti kaṇhāsu setāsu,
Cows may be black or white,

rohiṇīsu harīsu vā.
red or tawny,

Kammāsāsu sarūpāsu,
mottled or uniform,

gosu pārevatāsu vā;
or pigeon-colored.

Yāsu kāsuci etāsu,
But when one is born among them,

danto jāyati puṅgavo.
the bull that's tamed,

Dhorayho balasampanno,
—a behemoth, powerful,

kalyāṇajavanikkamo;
well-paced in pulling forward—

Tameva bhāre yuñjanti,
they yoke the load just to him,

nāssa vaṇṇaṁ parikkhare.
regardless of his color.

Evamevaṁ manussesu,
So it is for humans,

yasmiṁ kismiñci jātiye;
wherever they may be born,

Khattiye brāhmaṇe vesse,
—among aristocrats, brahmins, merchants,

sudde caṇḍālapukkuse.
workers, or outcastes and scavengers—

Yāsu kāsuci etāsu,

but when one is born among them,

danto jāyati subbato;
tamed, true to their vows.

Dhammaṭṭho sīlasampanno,
Firm in principle, accomplished in ethical conduct,

saccavādī hirīmano.
truthful, conscientious,

Pahīnajātimaraṇo,
they've given up birth and death,

brahmacariyassa kevalī;
and have completed the spiritual journey.

Pannabhāro visaṁyutto,
With burden put down, detached,

katakicco anāsavo.
they've completed the task and are free of defilements.

Pāragū sabbadhammānaṁ,
Gone beyond all things,

anupādāya nibbuto;
they're extinguished by not grasping.

Tasmiñca viraje khette,
In that flawless field,

vipulā hoti dakkhiṇā.
a religious donation is abundant.

Bālā ca avijānantā,
Fools who don't understand

dummedhā assutāvino;
—stupid, uneducated—

Bahiddhā dadanti dānāni,
give their gifts to those outside,

na hi sante upāsare.
and don’t attend the peaceful ones.

Ye ca sante upāsanti,
But those who do attend the peaceful ones

sappaññe dhīrasammate;
—wise, esteemed as sages—

Saddhā ca nesaṁ sugate,
and whose faith in the Holy One

mūlajātā patiṭṭhitā.
has roots planted deep,

Devalokañca te yanti,
they go to the realm of the gods,

kule vā idha jāyare;
or are born here in a good family.

Anupubbena nibbānaṁ,
Gradually those astute ones

adhigacchanti paṇḍitā”ti.
reach extinguishment.”

Navamaṁ.

180. Gavesīsutta
180. About Gavesī

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ carati mahatā bhikkhusaṅghena saddhiṁ.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

Addasā kho bhagavā addhānamaggappaṭipanno aññatarasmiṁ padese mahantaṁ sālavanaṁ;
While traveling along a road the Buddha saw a large sal grove in a certain spot.

disvāna maggā okkamma yena taṁ sālavanaṁ tenupasaṅkami; upasaṅkamitvā taṁ sālavanaṁ ajjhogāhetvā aññatarasmiṁ padese sitaṁ pātvākāsi.
He left the road, went to the sal grove, and plunged deep into it. And at a certain spot he smiled.

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“ko nu kho hetu ko paccayo bhagavato sitassa pātukammāya?
“What is the cause, what is the reason why the Buddha smiled?

Na akāraṇena tathāgatā sitaṁ pātukarontī”ti.
Realized Ones do not smile for no reason.”

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
So Venerable Ānanda said to the Buddha,

“ko nu kho, bhante, hetu ko paccayo bhagavato sitassa pātukammāya?
“What is the cause, what is the reason why the Buddha smiled?

Na akāraṇena tathāgatā sitaṁ pātukarontī”ti.
Realized Ones do not smile for no reason.”

“Bhūtapubbaṁ, ānanda, imasmiṁ padese nagaraṁ ahosi iddhañceva phītañca bahujanaṁ ākiṇṇamanussaṁ.
“Once upon a time, Ānanda, there was a city in this spot that was successful and prosperous and full of people.

Taṁ kho panānanda, nagaraṁ kassapo bhagavā arahaṁ sammāsambuddho upanissāya vihāsi.
And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by that city.

Kassapassa kho panānanda, bhagavato arahato sammāsambuddhassa gavesī nāma upāsako ahosi sīlesu aparipūrakārī.
He had a lay follower called Gavesī who had not fulfilled all the precepts.

Gavesinā kho, ānanda, upāsakena pañcamattāni upāsakasatāni paṭidesitāni samādapitāni ahesuṁ sīlesu aparipūrakārino.
And the five hundred lay followers who were taught and advised by Gavesī also had not fulfilled all the precepts.

Atha kho, ānanda, gavesissa upāsakassa etadahosi:
Then Gavesī thought:

‘ahaṁ kho imesaṁ pañcannaṁ upāsakasatānaṁ bahūpakāro pubbaṅgamo samādapetā, ahañcamhi sīlesu aparipūrakārī, imāni ca pañca upāsakasatāni sīlesu aparipūrakārino.
‘I’m the helper, leader, and adviser of these five hundred lay followers, yet neither I nor they have fulfilled the precepts.

Iccetaṁ samasamaṁ, natthi kiñci atirekaṁ;
We’re the same, I’m in no way better.

handāhaṁ atirekāyā'ti.
So let me do better.'

Atha kho, ānanda, gavesī upāsako yena tāni pañca upāsakasatāni tenupasaṅkami; upasaṅkamitvā tāni pañca upāsakasatāni etadavoca:
Then Gavesī went to those five hundred lay followers and said to them:

'ajjatagge maṁ āyasmanto sīlesu paripūrakāriṁ dhārethā'ti.
'From this day forth may the venerables remember me as one who has fulfilled the precepts.'

Atha kho, ānanda, tesaṁ pañcannaṁ upāsakasatānaṁ etadahosi:
Then those five hundred lay followers thought:

'ayyo kho gavesī amhākaṁ bahūpakāro pubbaṅgamo samādapetā.
'The venerable Gavesī is our helper, leader, and adviser,

Ayyo hi nāma gavesī sīlesu paripūrakārī bhavissati.
and now he will fulfill the precepts.

Kimaṅgaṁ pana mayan'ti.
Why don't we do the same?'

Atha kho, ānanda, tāni pañca upāsakasatāni yena gavesī upāsako tenupasaṅkamiṁsu; upasaṅkamitvā gavesiṁ upāsakaṁ etadavocuṁ:
Then those five hundred lay followers went to Gavesī and said to him:

'ajjatagge ayyo gavesī imānipi pañca upāsakasatāni sīlesu paripūrakārino dhāretū'ti.
'From this day forth may Venerable Gavesī remember these five hundred lay followers as having fulfilled the precepts.'

Atha kho, ānanda, gavesissa upāsakassa etadahosi:

Then Gavesī thought:

‘ahaṁ kho imesaṁ pañcannaṁ upāsakasatānaṁ bahūpakāro pubbaṅgamo samādapetā, ahañcamhi sīlesu paripūrakārī, imānipi pañca upāsakasatāni sīlesu paripūrakārino.
‘I’m the helper, leader, and adviser of these five hundred lay followers, and both I and they have fulfilled the precepts.

Iccetaṁ samasamaṁ, natthi kiñci atirekaṁ;
We’re the same, I’m in no way better.

handāhaṁ atirekāyā’ti.
So let me do better.’

Atha kho, ānanda, gavesī upāsako yena tāni pañca upāsakasatāni tenupasaṅkami; upasaṅkamitvā tāni pañca upāsakasatāni etadavoca:
Then Gavesī went to those five hundred lay followers and said to them:

‘ajjatagge maṁ āyasmanto brahmacāriṁ dhāretha ārācāriṁ virataṁ methunā gāmadhammā’ti.
‘From this day forth may the venerables remember me as one who is celibate, set apart, avoiding the common practice of sex.’

Atha kho, ānanda, tesaṁ pañcannaṁ upāsakasatānaṁ etadahosi:
Then those five hundred lay followers did the same. …

‘ayyo kho gavesī amhākaṁ bahūpakāro pubbaṅgamo samādapetā.

Ayyo hi nāma gavesī brahmacārī bhavissati ārācārī virato methunā gāmadhammā.

Kimaṅgaṁ pana mayan’ti.

Atha kho, ānanda, tāni pañca upāsakasatāni yena gavesī upāsako tenupasaṅkamiṁsu; upasaṅkamitvā gavesiṁ upāsakaṁ etadavocuṁ:

‘ajjatagge ayyo gavesī imānipi pañca upāsakasatāni brahmacārino dhāretu ārācārino viratā methunā gāmadhammā’ti.

Atha kho, ānanda, gavesissa upāsakassa etadahosi:
Then Gavesī thought:

‘ahaṁ kho imesaṁ pañcannaṁ upāsakasatānaṁ bahūpakāro pubbaṅgamo samādapetā.
‘These five hundred lay followers …

Ahañcamhi sīlesu paripūrakārī.

Imānipi pañca upāsakasatāni sīlesu paripūrakārino.

Ahañcamhi brahmacārī ārācārī virato methunā gāmadhammā.

Imānipi pañca upāsakasatāni brahmacārino ārācārino viratā methunā gāmadhammā.
are celibate, set apart, avoiding the common practice of sex.

Iccetaṁ samasamaṁ, natthi kiñci atirekaṁ;
We’re the same, I’m in no way better.

handāhaṁ atirekāyā’ti.
So let me do better.’

Atha kho, ānanda, gavesī upāsako yena tāni pañca upāsakasatāni tenupasaṅkami; upasaṅkamitvā tāni pañca upāsakasatāni etadavoca:
Then Gavesī went to those five hundred lay followers and said to them:

‘ajjatagge maṁ āyasmanto ekabhattikaṁ dhāretha rattūparataṁ virataṁ vikālabhojanā’ti.
‘From this day forth may the venerables remember me as one who eats in one part of the day, abstaining from eating at night, and from food at the wrong time.’

Atha kho, ānanda, tesaṁ pañcannaṁ upāsakasatānaṁ etadahosi:
Then those five hundred lay followers did the same. …

‘ayyo kho gavesī bahūpakāro pubbaṅgamo samādapetā.

Ayyo hi nāma gavesī ekabhattiko bhavissati rattūparato virato vikālabhojanā.

Kimaṅgaṁ pana mayan’ti.

Atha kho, ānanda, tāni pañca upāsakasatāni yena gavesī upāsako tenupasaṅkamiṁsu; upasaṅkamitvā gavesiṁ upāsakaṁ etadavocuṁ:

‘ajjatagge ayyo gavesī imānipi pañca upāsakasatāni ekabhattike dhāretu rattūparate virate vikālabhojanā’ti.

Atha kho, ānanda, gavesissa upāsakassa etadahosi:
Then Gavesī thought:

‘ahaṁ kho imesaṁ pañcannaṁ upāsakasatānaṁ bahūpakāro pubbaṅgamo samādapetā.
‘These five hundred lay followers …

Ahañcamhi sīlesu paripūrakārī.

Imānipi pañca upāsakasatāni sīlesu paripūrakārino.

Ahañcamhi brahmacārī ārācārī virato methunā gāmadhammā.

Imānipi pañca upāsakasatāni brahmacārino ārācārino viratā methunā gāmadhammā.

Ahañcamhi ekabhattiko rattūparato virato vikālabhojanā.

Imānipi pañca upāsakasatāni ekabhattikā rattūparatā viratā vikālabhojanā.
eat in one part of the day, abstaining from eating at night, and food at the wrong time.

Iccetaṁ samasamaṁ, natthi kiñci atirekaṁ;
We’re the same, I’m in no way better.

handāhaṁ atirekāyā’ti.
So let me do better.’

Atha kho, ānanda, gavesī upāsako yena kassapo bhagavā arahaṁ sammāsambuddho tenupasaṅkami; upasaṅkamitvā kassapaṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
Then the lay follower Gavesī went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him:

‘labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ labheyyaṁ upasampadan’ti.
‘Sir, may I receive the going forth, the ordination in the Buddha’s presence?’

Alattha kho, ānanda, gavesī upāsako kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ, alattha upasampadaṁ.
And he received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panānanda, gavesī bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, the mendicant Gavesī, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti abbhaññāsi.
He understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Aññataro ca panānanda, gavesī bhikkhu arahataṁ ahosi.
And the mendicant Gavesī became one of the perfected.

Atha kho, ānanda, tesaṁ pañcannaṁ upāsakasatānaṁ etadahosi:
Then those five hundred lay followers thought:

‘ayyo kho gavesī amhākaṁ bahūpakāro pubbaṅgamo samādapetā.
‘Venerable Gavesī is our helper, leader, and adviser,

Ayyo hi nāma gavesī kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissati.
He has shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness.

Kimaṅgaṁ pana mayan’ti.
Why don’t we do the same?’

Atha kho, ānanda, tāni pañca upāsakasatāni yena kassapo bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu; upasaṅkamitvā kassapaṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:
Then those five hundred lay followers went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him:

‘labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyāma upasampadan’ti.
‘Sir, may we receive the going forth and ordination in the Buddha’s presence?’

Alabhiṁsu kho, ānanda, tāni pañca upāsakasatāni kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ, alabhiṁsu upasampadaṁ.
And they did receive the going forth and ordination in the Buddha’s presence.

Atha kho, ānanda, gavesissa bhikkhuno etadahosi:
Then the mendicant Gavesī thought:

‘ahaṁ kho imassa anuttarassa vimuttisukhassa nikāmalābhī homi akicchalābhī akasiralābhī.
‘I get the supreme bliss of freedom whenever I want, without trouble or difficulty.

Aho vatimānipi pañca bhikkhusatāni imassa anuttarassa vimuttisukhassa nikāmalābhino assu akicchalābhino akasiralābhino’ti.
Oh, may these five hundred mendicants do the same!’

Atha kho, ānanda, tāni pañca bhikkhusatāni vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva— yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—
Then those five hundred mendicants, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihariṁsu.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti abbhaññiṁsu.
They understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Iti kho, ānanda, tāni pañca bhikkhusatāni gavesīpamukhāni uttaruttari paṇītapaṇītaṁ vāyamamānā anuttaraṁ vimuttiṁ sacchākaṁsu.
And so, Ānanda, those five hundred mendicants headed by Gavesī, trying to go higher and higher, better and better, realized the

supreme bliss of freedom.

Tasmātiha, ānanda, evaṁ sikkhitabbaṁ:
So you should train like this:

‘uttaruttari paṇītapaṇītaṁ vāyamamānā anuttaraṁ vimuttiṁ sacchikarissāmā’ti.
‘Trying to go higher and higher, better and better, we will realize the supreme bliss of freedom.’

Evañhi vo, ānanda, sikkhitabban”ti.
That’s how you should train.”

Dasamaṁ.

Upāsakavaggo tatiyo.

Tassuddānaṁ

Sārajjaṁ visārado nirayaṁ,
Veraṁ caṇḍālapañcamaṁ;
Pīti vaṇijjā rājāno,
Gihī ceva gavesināti.

181. Āraññikasutta
181. Wilderness Dwellers

“Pañcime, bhikkhave, āraññikā.
“Mendicants, there are these five kinds of wilderness dwellers.

Katame pañca?
What five?

Mandattā momūhattā āraññiko hoti, pāpiccho icchāpakato āraññiko hoti, ummādā cittakkhepā āraññiko hoti, vaṇṇitaṁ buddhehi buddhasāvakehīti āraññiko hoti, appicchataṁyeva nissāya santuṭṭhiṁyeva nissāya sallekhaṁyeva nissāya pavivekaṁyeva nissāya idamatthitaṁyeva nissāya āraññiko hoti.
A person may be wilderness dweller because of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity.

Ime kho, bhikkhave, pañca āraññikā.
These are the five kinds of wilderness dwellers.

Imesaṁ kho, bhikkhave, pañcannaṁ āraññikānaṁ yvāyaṁ āraññiko appicchataṁyeva nissāya santuṭṭhiṁyeva nissāya sallekhaṁyeva nissāya pavivekaṁyeva nissāya idamatthitaṁyeva nissāya āraññiko hoti, ayaṁ imesaṁ pañcannaṁ āraññikānaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.

But the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evamevaṁ kho, bhikkhave, imesaṁ pañcannaṁ āraññikānaṁ yvāyaṁ āraññiko appicchataṁyeva nissāya santuṭṭhiṁyeva nissāya sallekhaṁyeva nissāya pavivekaṁyeva nissāya idamatthitaṁyeva nissāya āraññiko hoti, ayaṁ imesaṁ pañcannaṁ āraññikānaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā”ti.
In the same way, the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

Paṭhamaṁ.

182. Cīvarasutta
182. Robes

“Pañcime, bhikkhave, paṁsukūlikā.
“Mendicants there are these five kinds of people who wear rag robes.

Katame pañca?
What five?

Mandattā momūhattā paṁsukūliko hoti …pe… idamatthitaṁyeva nissāya paṁsukūliko hoti.
A person may wear rag robes because of stupidity … bad desires … madness … because it is praised by the Buddhas … or for the sake of having few wishes …

Ime kho, bhikkhave, pañca paṁsukūlikā”ti.
These are the five kinds of people who wear rag robes.”

Dutiyaṁ.

183. Rukkhamūlikasutta
183. Dwelling at the Root of a Tree

“Pañcime, bhikkhave, rukkhamūlikā.
“Mendicants, there are these five kinds of people who dwell at the root of a tree.

Katame pañca?
What five?

Mandattā momūhattā rukkhamūliko hoti …pe… idamatthitaṁyeva nissāya rukkhamūliko hoti.
A person may dwell at the root of a tree because of stupidity … bad desires … madness … because it is praised by the Buddhas … or for the sake of having few wishes …

Ime kho, bhikkhave, pañca rukkhamūlikā”ti.
These are the five kinds of people who dwell at the root of a tree.”

Tatiyaṁ.

184. Sosānikasutta
184. Charnel Ground Dwellers

“Pañcime, bhikkhave, sosānikā.
“Mendicants, there are these five kinds of people who dwell in a charnel ground.

Katame pañca?
What five?

Mandattā momūhattā sosāniko hoti …pe… idamatthitaṁyeva nissāya sosāniko hoti.
A person may dwell in a charnel ground because of stupidity … bad desires … madness … because it is praised by the Buddhas … or for the sake of having few wishes …

Ime kho, bhikkhave, pañca sosānikā”ti.
These are the five kinds of people who dwell in a charnel ground.”

Catutthaṁ.

185. Abbhokāsikasutta
185. Open Air Dwellers

“Pañcime, bhikkhave, abbhokāsikā …pe….
“There are these five kinds of people who dwell in the open air. …”

Pañcamaṁ.

186. Nesajjikasutta
186. Those Who Never Lie Down

“Pañcime, bhikkhave, nesajjikā …pe….
“There are these five kinds of people who never lie down. …”

Chaṭṭhaṁ.

187. Yathāsanthatikasutta
187. Those Who Sleep Wherever a Mat is Laid

“Pañcime, bhikkhave, yathāsanthatikā …pe….
“There are these five kinds of people who sleep wherever they lay their mat. …”

Sattamaṁ.

188. Ekāsanikasutta
188. Those Who Eat in One Sitting

“Pañcime, bhikkhave, ekāsanikā …pe….
“There are these five kinds of people who eat in one sitting per day. …”

Aṭṭhamaṁ.

189. Khalupacchābhattikasutta
189. Refusers of Late Food

“Pañcime, bhikkhave, khalupacchābhattikā …pe….
“There are these five kinds of people who refuse to accept food offered after the meal has begun. …”

Navamaṁ.

190. Pattapiṇḍikasutta
190. Those Who Eat Only From the Almsbowl

“Pañcime, bhikkhave, pattapiṇḍikā.
“Mendicants, there are these five kinds of people who eat only from the almsbowl.

Katame pañca?
What five?

Mandattā momūhattā pattapiṇḍiko hoti, pāpiccho icchāpakato pattapiṇḍiko hoti, ummādā cittakkhepā pattapiṇḍiko hoti, ‘vaṇṇitaṁ buddhehi buddhasāvakehī’ti pattapiṇḍiko hoti, appicchataṁyeva nissāya santuṭṭhiṁyeva nissāya sallekhaṁyeva nissāya pavivekaṁyeva nissāya idamatthitaṁyeva nissāya pattapiṇḍiko hoti.
A person may eat only from the almsbowl because of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity.

Ime kho, bhikkhave, pañca pattapiṇḍikā.
These are the five kinds of people who eat only from the almsbowl.

Imesaṁ kho, bhikkhave, pañcannaṁ pattapiṇḍikānaṁ yvāyaṁ pattapiṇḍiko appicchataṁyeva nissāya santuṭṭhiṁyeva nissāya sallekhaṁyeva nissāya pavivekaṁyeva nissāya idamatthitaṁyeva nissāya pattapiṇḍiko hoti, ayaṁ imesaṁ pañcannaṁ pattapiṇḍikānaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.

But the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evamevaṁ kho, bhikkhave, imesaṁ pañcannaṁ pattapiṇḍikānaṁ yvāyaṁ pattapiṇḍiko appicchataṁyeva nissāya santuṭṭhiṁyeva nissāya sallekhaṁyeva nissāya pavivekaṁyeva nissāya idamatthitaṁyeva nissāya pattapiṇḍiko hoti, ayaṁ imesaṁ pañcannaṁ pattapiṇḍikānaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā”ti.
In the same way, the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

Dasamaṁ.

Araññavaggo catuttho.

Tassuddānaṁ

Araññaṁ cīvaraṁ rukkha,
Susānaṁ abbhokāsikaṁ;
Nesajjaṁ santhataṁ ekāsanikaṁ,
Khalupacchāpiṇḍikena cāti.

191. Soṇasutta
191. Dogs

“Pañcime, bhikkhave, porāṇā brāhmaṇadhammā etarahi sunakhesu sandissanti, no brāhmaṇesu.
“Mendicants, these five traditions of the brahmins are seen these days among dogs, but not among brahmins.

Katame pañca?
What five?

Pubbe sudaṁ, bhikkhave, brāhmaṇā brāhmaṇiṁyeva gacchanti, no abrāhmaṇiṁ.
In the past brahmins had sex only with brahmin women, not with others.

Etarahi, bhikkhave, brāhmaṇā brāhmaṇimpi gacchanti, abrāhmaṇimpi gacchanti.
These days brahmins have sex with both brahmin women and others.

Etarahi, bhikkhave, sunakhā sunakhiṁyeva gacchanti, no asunakhiṁ.
But these days dogs have sex only with female dogs, not with other species.

Ayaṁ, bhikkhave, paṭhamo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.
This is the first tradition of the brahmins seen these days among dogs, but not among brahmins.

Pubbe sudaṁ, bhikkhave, brāhmaṇā brāhmaṇiṁ utuniṁyeva gacchanti, no anutuniṁ.
In the past brahmins had sex only with brahmin women in the fertile half of the month that starts with menstruation, not at other times.

Etarahi, bhikkhave, brāhmaṇā brāhmaṇiṁ utunimpi gacchanti, anutunimpi gacchanti.
These days brahmins have sex with brahmin women both in the fertile half of the month and at other times.

Etarahi, bhikkhave, sunakhā sunakhiṁ utuniṁyeva gacchanti, no anutuniṁ.
But these days dogs have sex only with female dogs when they are in heat, not at other times.

Ayaṁ, bhikkhave, dutiyo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.
This is the second tradition of the brahmins seen these days among dogs, but not among brahmins.

Pubbe sudaṁ, bhikkhave, brāhmaṇā brāhmaṇiṁ neva kiṇanti no vikkiṇanti, sampiyeneva saṁvāsaṁ sambandhāya sampavattenti.
In the past brahmins neither bought nor sold brahmin women. They lived together because they loved each other and wanted their family line to continue.

Etarahi, bhikkhave, brāhmaṇā brāhmaṇiṁ kiṇantipi vikkiṇantipi, sampiyenapi saṁvāsaṁ sambandhāya sampavattenti.
These days brahmins both buy and sell brahmin women. They live together whether they love each other or not and they want their family line to continue.

Etarahi, bhikkhave, sunakhā sunakhiṁ neva kiṇanti no vikkiṇanti, sampiyeneva saṁvāsaṁ sambandhāya sampavattenti.
But these days dogs neither buy nor sell female dogs. They live together because they’re attracted to each other and want their

family line to continue.

Ayaṁ, bhikkhave, tatiyo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.
This is the third tradition of the brahmins seen these days among dogs, but not among brahmins.

Pubbe sudaṁ, bhikkhave, brāhmaṇā na sannidhiṁ karonti dhanassapi dhaññassapi rajatassapi jātarūpassapi.
In the past brahmins did not store up money, grain, silver, or gold.

Etarahi, bhikkhave, brāhmaṇā sannidhiṁ karonti dhanassapi dhaññassapi rajatassapi jātarūpassapi.
These days brahmins do store up money, grain, silver, and gold.

Etarahi, bhikkhave, sunakhā na sannidhiṁ karonti dhanassapi dhaññassapi rajatassapi jātarūpassapi.
But these days dogs don't store up money, grain, silver, or gold.

Ayaṁ, bhikkhave, catuttho porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.
This is the fourth tradition of the brahmins seen these days among dogs, but not among brahmins.

Pubbe sudaṁ, bhikkhave, brāhmaṇā sāyaṁ sāyamāsāya pāto pātarāsāya bhikkhaṁ pariyesanti.
In the past brahmins went looking for almsfood for dinner in the evening, and for breakfast in the morning.

Etarahi, bhikkhave, brāhmaṇā yāvadatthaṁ udarāvadehakaṁ bhuñjitvā avasesaṁ ādāya pakkamanti.
These days brahmins eat as much as they like until their bellies are full, then take away the leftovers.

Etarahi, bhikkhave, sunakhā sāyaṁ sāyamāsāya pāto pātarāsāya bhikkhaṁ pariyesanti.
But these days dogs go looking for dinner in the evening, and for breakfast in the morning.

Ayaṁ, bhikkhave, pañcamo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.
This is the fifth tradition of the brahmins seen these days among dogs, but not among brahmins.

Ime kho, bhikkhave, pañca porāṇā brāhmaṇadhammā etarahi sunakhesu sandissanti, no brāhmaṇesū”ti.
These five traditions of the brahmins are seen these days among dogs, but not among brahmins.”

Paṭhamaṁ.

192. Doṇabrāhmaṇasutta
192. With the Brahmin Doṇa

Atha kho doṇo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Doṇa the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho doṇo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, Doṇa sat down to one side, and said to the Buddha:

“Sutaṁ metaṁ, bho gotama:
“Master Gotama, I have heard that

‘na samaṇo gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetī’ti.
the ascetic Gotama doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho gotama, tatheva.
And this is indeed the case,

Na hi bhavaṁ gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life;

nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho gotama, na sampannamevā”ti.
This is not appropriate, Master Gotama.”

“Tvampi no, doṇa, brāhmaṇo paṭijānāsī”ti?
“Doṇa, do you too claim to be a brahmin?”

“Yañhi taṁ, bho gotama, sammā vadamāno vadeyya:
“Master Gotama, if anyone should be rightly called

‘brāhmaṇo ubhato sujāto—
a brahmin, it’s me.

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ajjhāyako mantadharo, tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ, padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo’ti, mameva taṁ, bho gotama, sammā vadamāno vadeyya.

Ahañhi, bho gotama, brāhmaṇo ubhato sujāto—

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ajjhāyako mantadharo, tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ, padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo”ti.
For I am well born on both my mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. I recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. I know philology and grammar, and am well versed in cosmology and the marks of a great man.”

“Ye kho te, doṇa, brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi brāhmaṇā

porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti sajjhāyitamanusajjhāyanti vācitamanuvācenti, seyyathidaṁ— aṭṭhako, vāmako, vāmadevo, vessāmitto, yamadaggi, aṅgīraso, bhāradvājo, vāseṭṭho, kassapo, bhagu;
“Doṇa, the brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught.

tyāssume pañca brāhmaṇe paññāpenti—
Those seers described five kinds of brahmins.

brahmasamaṁ, devasamaṁ, mariyādaṁ, sambhinnamariyādaṁ, brāhmaṇacaṇḍālaṁyeva pañcamaṁ.
A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin outcaste.

Tesaṁ tvaṁ doṇa, katamo”ti?
Which one of these are you, Doṇa?”

“Na kho mayaṁ, bho gotama, pañca brāhmaṇe jānāma, atha kho mayaṁ brāhmaṇātveva jānāma.
“Master Gotama, we don’t know about these five kinds of brahmins. We just know the word ‘brahmin’.

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathā ahaṁ ime pañca brāhmaṇe jāneyyan”ti.
Master Gotama, please teach me this matter so I can learn about these five brahmins.”

“Tena hi, brāhmaṇa, suṇohi, sādhukaṁ manasi karohi; bhāsissāmī”ti.

“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho doṇo brāhmaṇo bhagavato paccassosi.
“Yes sir,” Doṇa replied.

Bhagavā etadavoca:
The Buddha said this:

“Kathañca, doṇa, brāhmaṇo brahmasamo hoti?
“Doṇa, how is a brahmin equal to Brahmā?

Idha, doṇa, brāhmaṇo ubhato sujāto hoti—
It’s when a brahmin is well born on both the mother’s and the father’s sides, coming from a clean womb back to the seventh paternal generation, incontestable and irreproachable in discussions about ancestry.

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

So aṭṭhacattālīsavassāni komārabrahmacariyaṁ carati mante adhīyamāno.
For forty-eight years he lives the spiritual life, from childhood, studying the hymns.

Aṭṭhacattālīsavassāni komārabrahmacariyaṁ caritvā mante adhīyitvā ācariyassa ācariyadhanaṁ pariyesati dhammeneva, no adhammena.
Then he seeks a fee for his teacher, but only by legitimate means, not illegitimate.

Tattha ca, doṇa, ko dhammo?
In this context, Doṇa, what is legitimate?

Neva kasiyā na vaṇijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṁ bhikkhācariyāya kapālaṁ anatimaññamāno.

Not by farming, trade, raising cattle, archery, government service, or one of the professions, but solely by living on alms, not scorning the alms bowl.

So ācariyassa ācariyadhanaṁ niyyādetvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
Having offered the fee to his teacher, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

So evaṁ pabbajito samāno mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇā …pe…
They meditate spreading a heart full of compassion …

muditā …
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So ime cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṁ maraṇā sugatiṁ brahmalokaṁ upapajjati.
Having developed these four Brahmā meditations, when the body breaks up, after death, they're reborn in a good place, a Brahmā realm.

Evaṁ kho, doṇa, brāhmaṇo brahmasamo hoti. (1)
That's how a brahmin is equal to Brahmā.

Kathañca, doṇa, brāhmaṇo devasamo hoti?
And how is a brahmin equal to a god?

Idha, doṇa, brāhmaṇo ubhato sujāto hoti—
It's when a brahmin is well born on both the mother's and the father's sides …

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

So aṭṭhacattālīsavassāni komārabrahmacariyaṁ carati mante adhīyamāno.

Aṭṭhacattālīsavassāni komārabrahmacariyaṁ caritvā mante adhīyitvā ācariyassa ācariyadhanaṁ pariyesati dhammeneva, no adhammena.

Tattha ca, doṇa, ko dhammo?

Neva kasiyā na vaṇijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṁ bhikkhācariyāya kapālaṁ anatimaññamāno.

So ācariyassa ācariyadhanaṁ niyyādetvā dāraṁ pariyesati dhammeneva, no adhammena.
Having offered the fee to his teacher, he seeks a wife, but only by legitimate means, not illegitimate.

Tattha ca, doṇa, ko dhammo?

In this context, Doṇa, what is legitimate?

Neva kayena na vikkayena, brāhmaṇiṁyeva udakūpassaṭṭhaṁ.
Not by buying or selling, he only accepts a brahmin woman by the pouring of water.

So brāhmaṇiṁyeva gacchati, na khattiyiṁ na vessiṁ na suddiṁ na caṇḍāliṁ na nesādiṁ na veniṁ na rathakāriṁ na pukkusiṁ gacchati, na gabbhiniṁ gacchati, na pāyamānaṁ gacchati, na anutuniṁ gacchati.
He has sex only with a brahmin woman. He does not have sex with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. Nor does he have sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

Kasmā ca, doṇa, brāhmaṇo na gabbhiniṁ gacchati?
And why does the brahmin not have sex with a pregnant woman?

Sace, doṇa, brāhmaṇo gabbhiniṁ gacchati, atimīḷhajo nāma so hoti māṇavako vā māṇavikā vā.
If a brahmin had sex with a pregnant woman, the boy or girl would be born in too much filth.

Tasmā, doṇa, brāhmaṇo na gabbhiniṁ gacchati.
That's why the brahmin doesn't have sex with a pregnant woman.

Kasmā ca, doṇa, brāhmaṇo na pāyamānaṁ gacchati?
And why does the brahmin not have sex with a breastfeeding woman?

Sace, doṇa, brāhmaṇo pāyamānaṁ gacchati, asucipaṭipīḷito nāma so hoti māṇavako vā māṇavikā vā.
If a brahmin had sex with a breastfeeding woman, the boy or girl would drink back the semen.

Tasmā, doṇa, brāhmaṇo na pāyamānaṁ gacchati.
That's why the brahmin doesn't have sex with a breastfeeding woman.

Tassa sā hoti brāhmaṇī neva kāmatthā na davatthā na ratatthā, pajatthāva brāhmaṇassa brāhmaṇī hoti.
And why does the brahmin not have sex outside the fertile half of the month that starts with menstruation? Because his brahmin wife is not there for sensual pleasure, fun, and enjoyment, but only for procreation.

So methunaṁ uppādetvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
Having ensured his progeny through sex, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

So evaṁ pabbajito samāno vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
When he has gone forth, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

So ime cattāro jhāne bhāvetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Having developed these four absorptions, when the body breaks up, after death, they're reborn in a good place, a heavenly realm.

Evaṁ kho, doṇa, brāhmaṇo devasamo hoti. (2)
That's how a brahmin is equal to god.

Kathañca, doṇa, brāhmaṇo mariyādo hoti?
And how does a brahmin toe the line?

Idha, doṇa, brāhmaṇo ubhato sujāto hoti—
It's when a brahmin is well born on both the mother's and the father's sides …

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

So aṭṭhacattālīsavassāni komārabrahmacariyaṁ carati mante adhīyamāno.

Aṭṭhacattālīsavassāni komārabrahmacariyaṁ caritvā mante adhīyitvā ācariyassa ācariyadhanaṁ pariyesati dhammeneva, no adhammena.

Tattha ca, doṇa, ko dhammo?

Neva kasiyā na vaṇijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṁ bhikkhācariyāya kapālaṁ anatimaññamāno.

So ācariyassa ācariyadhanaṁ niyyādetvā dāraṁ pariyesati dhammeneva, no adhammena.

Tattha ca, doṇa, ko dhammo?

Neva kayena na vikkayena, brāhmaṇiṁyeva udakūpassaṭṭhaṁ. Not by buying or selling, he only accepts a brahmin woman by the pouring of water.

So brāhmaṇiṁyeva gacchati, na khattiyiṁ na vessiṁ na suddiṁ na caṇḍāliṁ na nesādiṁ na veniṁ na rathakāriṁ na pukkusiṁ gacchati, na gabbhiniṁ gacchati, na pāyamānaṁ gacchati, na anutuniṁ gacchati.

Kasmā ca, doṇa, brāhmaṇo na gabbhiniṁ gacchati?

Sace, doṇa, brāhmaṇo gabbhiniṁ gacchati, atimīḷhajo nāma so hoti māṇavako vā māṇavikā vā.

Tasmā, doṇa, brāhmaṇo na gabbhiniṁ gacchati.

Kasmā ca, doṇa, brāhmaṇo na pāyamānaṁ gacchati?

Sace, doṇa, brāhmaṇo pāyamānaṁ gacchati, asucipaṭipīḷito nāma so hoti māṇavako vā māṇavikā vā.

Tasmā, doṇa, brāhmaṇo na pāyamānaṁ gacchati.

Tassa sā hoti brāhmaṇī neva kāmatthā na davatthā na ratatthā, pajatthāva brāhmaṇassa brāhmaṇī hoti.

So methunaṁ uppādetvā tameva puttassādaṁ nikāmayamāno kuṭumbaṁ ajjhāvasati, na agārasmā anagāriyaṁ pabbajati.
Having ensured his progeny through sex, his child makes him happy. Because of this attachment he stays in his family property, and does not go forth from the lay life to homelessness.

Yāva porāṇānaṁ brāhmaṇānaṁ mariyādo tattha tiṭṭhati, taṁ na vītikkamati.
As far as the line of the ancient brahmins extends, he doesn't cross over it.

'Yāva porāṇānaṁ brāhmaṇānaṁ mariyādo tattha brāhmaṇo ṭhito taṁ na vītikkamatī'ti, kho, doṇa, tasmā brāhmaṇo mariyādoti vuccati.
That's why he's called a brahmin who toes the line.

Evaṁ kho, doṇa, brāhmaṇo mariyādo hoti. (3)
That's how a brahmin toes the line.

Kathañca, doṇa, brāhmaṇo sambhinnamariyādo hoti?
And how does a brahmin cross the line?

Idha, doṇa, brāhmaṇo ubhato sujāto hoti—
It's when a brahmin is well born on both the mother's and the father's sides …

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

So aṭṭhacattālīsavassāni komārabrahmacariyaṁ carati mante adhīyamāno.

Aṭṭhacattālīsavassāni komārabrahmacariyaṁ caritvā mante adhīyitvā ācariyassa ācariyadhanaṁ pariyesati dhammeneva,

no adhammena.

Tattha ca, doṇa, ko dhammo?

Neva kasiyā na vaṇijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṁ bhikkhācariyāya kapālaṁ anatimaññamāno.

So ācariyassa ācariyadhanaṁ niyyādetvā dāraṁ pariyesati dhammenapi adhammenapi kayenapi vikkayenapi brāhmaṇimpi udakūpassaṭṭhaṁ.
Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water.

So brāhmaṇimpi gacchati khattiyimpi gacchati vessimpi gacchati suddimpi gacchati caṇḍālimpi gacchati nesādimpi gacchati venimpi gacchati rathakārimpi gacchati pukkusimpi gacchati gabbhinimpi gacchati pāyamānampi gacchati utunimpi gacchati anutunimpi gacchati.
He has sex with a brahmin woman, as well as with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. And he has sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

Tassa sā hoti brāhmaṇī kāmatthāpi davatthāpi ratatthāpi pajatthāpi brāhmaṇassa brāhmaṇī hoti.
His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

Yāva porāṇānaṁ brāhmaṇānaṁ mariyādo tattha na tiṭṭhati, taṁ vītikkamati.
As far as the line of the ancient brahmins extends, he crosses over it.

‘Yāva porāṇānaṁ brāhmaṇānaṁ mariyādo tattha brāhmaṇo na ṭhito taṁ vītikkamatī’ti kho, doṇa, tasmā brāhmaṇo

sambhinnamariyādoti vuccati.
That's why he's called a brahmin who crosses the line.

Evaṁ kho, doṇa, brāhmaṇo sambhinnamariyādo hoti. (4)
That's how a brahmin crosses the line.

Kathañca, doṇa, brāhmaṇo brāhmaṇacaṇḍālo hoti?
And how is a brahmin a brahmin outcaste?

Idha, doṇa, brāhmaṇo ubhato sujāto hoti—
It's when a brahmin is well born on both the mother's and the father's sides, coming from a clean womb back to the seventh paternal generation, incontestable and irreproachable in discussions about ancestry.

mātito ca pitito ca, saṁsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

So aṭṭhacattālīsavassāni komārabrahmacariyaṁ carati mante adhīyamāno.
For forty-eight years he lives the spiritual life, from childhood, studying the hymns.

Aṭṭhacattālīsavassāni komārabrahmacariyaṁ caritvā mante adhīyitvā ācariyassa ācariyadhanaṁ pariyesati dhammenapi adhammenapi
Then he seeks a fee for his teacher by legitimate means and illegitimate means.

kasiyāpi vaṇijjāyapi gorakkhenapi issatthenapi rājaporisenapi sippaññatarenapi, kevalampi bhikkhācariyāya, kapālaṁ anatimaññamāno.
By farming, trade, raising cattle, archery, government service, or one of the professions, not solely by living on alms, not scorning the alms bowl.

So ācariyassa ācariyadhanaṁ niyyādetvā dāraṁ pariyesati dhammenapi adhammenapi kayenapi vikkayenapi brāhmaṇimpi udakūpassaṭṭhaṁ.
Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water.

So brāhmaṇimpi gacchati khattiyimpi gacchati vessimpi gacchati suddimpi gacchati caṇḍālimpi gacchati nesādimpi gacchati venimpi gacchati rathakārimpi gacchati pukkusimpi gacchati gabbhinimpi gacchati pāyamānampi gacchati utunimpi gacchati anutunimpi gacchati.
He has sex with a brahmin woman, as well as with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. And he has sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

Tassa sā hoti brāhmaṇī kāmatthāpi davatthāpi ratatthāpi pajatthāpi brāhmaṇassa brāhmaṇī hoti.
His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

So sabbakammehi jīvikaṁ kappeti.
He earns a living by any kind of work.

Tamenaṁ brāhmaṇā evamāhaṁsu:
The brahmins say to him,

‘kasmā bhavaṁ brāhmaṇo paṭijānamāno sabbakammehi jīvikaṁ kappetī’ti?
‘My good man, why is it that you claim to be a brahmin, but you earn a living by any kind of work?’

So evamāha:
He says,

‘seyyathāpi, bho, aggi sucimpi ḍahati asucimpi ḍahati, na ca tena aggi upalippati;
‘It’s like a fire that burns both pure and filthy substances, but doesn’t become corrupted by them.

evamevaṁ kho, bho, sabbakammehi cepi brāhmaṇo jīvikaṁ kappeti, na ca tena brāhmaṇo upalippati.
In the same way, my good man, if a brahmin earns a living by any kind of work, he is not corrupted by that.’

Sabbakammehi jīvikaṁ kappetī’ti kho, doṇa, tasmā brāhmaṇo brāhmaṇacaṇḍāloti vuccati.
A brahmin is called a brahmin outcaste because he earns a living by any kind of work.

Evaṁ kho, doṇa, brāhmaṇo brāhmaṇacaṇḍālo hoti.
That’s how a brahmin is a brahmin outcaste.

Ye kho te, doṇa, brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro yesamidaṁ etarahi brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samīhitaṁ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti sajjhāyitamanusajjhāyanti vācitamanuvācenti, seyyathidaṁ— aṭṭhako, vāmako, vāmadevo, vessāmitto, yamadaggi, aṅgīraso, bhāradvājo, vāseṭṭho, kassapo, bhagu;
Doṇa, the brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught.

tyassume pañca brāhmaṇe paññāpenti—
Those hermits described five kinds of brahmins.

brahmasamaṁ, devasamaṁ, mariyādaṁ, sambhinnamariyādaṁ, brāhmaṇacaṇḍālaṁyeva pañcamaṁ.
A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin outcaste.

Tesaṁ tvaṁ, doṇa, katamoti?
Which one of these are you, Doṇa?”

Evaṁ sante mayaṁ, bho gotama, brāhmaṇacaṇḍālampi na pūrema.
“This being so, Master Gotama, I don’t even qualify as a brahmin outcaste.

Abhikkantaṁ, bho gotama …pe… upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dutiyaṁ.

193. Saṅgāravasutta
193. With Saṅgārava

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, Saṅgārava sat down to one side, and said to the Buddha:

“ko nu kho, bho gotama, hetu ko paccayo, yena kadāci dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā?
“What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced?

Ko pana, bho gotama, hetu ko paccayo, yena kadāci dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā”ti?
And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”

Yasmiṁ, brāhmaṇa, samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi

tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto saṁsaṭṭho lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā.
Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ nappajāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (1)
In the same way, when your heart is overcome and mired in sensual desire … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ

nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto agginā santatto ukkudhito ussadakajāto.
Suppose there was a bowl of water that was heated by fire, boiling and bubbling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ nappajāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (2)
In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati,

dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto sevālapaṇakapariyonaddho.
Suppose there was a bowl of water overgrown with moss and aquatic plants.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ nappajāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (3)
In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't spring to

mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto.
Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ nappajāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (4)
In the same way, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto āvilo luḷito kalalībhūto andhakāre nikkhitto.

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ nappajāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ nappajānāti na passati, dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (5)
In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Yasmiñca kho, brāhmaṇa, samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, paratthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto asaṁsaṭṭho lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā.
Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ pajāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye na kāmarāgapariyuṭṭhitena cetasā viharati …pe…. (1)
In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na byāpādapariyuṭṭhitena cetasā viharati …pe…
Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto agginā asantatto anukkudhito anussadakajāto.
Suppose there was a bowl of water that's not heated by a fire, boiling and bubbling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ pajāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye na byāpādapariyuṭṭhitena cetasā viharati …pe…. (2)
In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na thinamiddhapariyuṭṭhitena cetasā viharati …pe…
Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto na sevālapaṇakapariyonaddho.
Suppose there was a bowl of water that's not overgrown with moss and aquatic plants.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ pajāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye na thinamiddhapariyuṭṭhitena cetasā viharati …pe…. (3)
In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati …pe…
Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto na vāterito na calito na bhanto na ūmijāto.
Suppose there was a bowl of water that's not stirred by the wind, churning, swirling, and rippling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ pajāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati …pe…. (4)

In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, paratthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto accho vippasanno anāvilo āloke nikkhitto.
Suppose there was a bowl of water that's transparent, clear, and unclouded, brought into the light.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ pajāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evamevaṁ kho, brāhmaṇa, yasmiṁ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ pajānāti passati, dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā. (5)
In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see your own good, the

good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Ayaṁ kho, brāhmaṇa, hetu ayaṁ paccayo, yena kadāci dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Ayaṁ pana, brāhmaṇa, hetu ayaṁ paccayo, yena kadāci dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā"ti.
And this is why sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced."

"Abhikkantaṁ, bho gotama …pe… upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
"Excellent, Master Gotama! … From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Tatiyaṁ.

194. Kāraṇapālīsutta
194. With Kāraṇapālī

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena kāraṇapālī brāhmaṇo licchavīnaṁ kammantaṁ kāreti.
Now at that time the brahmin Kāraṇapālī was working for the Licchavis.

Addasā kho kāraṇapālī brāhmaṇo piṅgiyāniṁ brāhmaṇaṁ dūratova āgacchantaṁ;
He saw the brahmin Piṅgiyānī coming off in the distance

disvā piṅgiyāniṁ brāhmaṇaṁ etadavoca:
and said to him,

“Handa kuto nu bhavaṁ piṅgiyānī āgacchati divā divassā”ti?
“So, Piṅgiyānī, where are you coming from in the middle of the day?”

“Itohaṁ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.
“I’m coming, my good man, from the presence of the ascetic Gotama.”

“Taṁ kiṁ maññati bhavaṁ piṅgiyānī samaṇassa gotamassa paññāveyyattiyaṁ? Paṇḍito maññe”ti?
“What do you think of the ascetic Gotama’s lucidity of wisdom? Do you think he’s astute?”

“Ko cāhaṁ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṁ jānissāmi.
“My good man, who am I to judge the ascetic Gotama’s lucidity of wisdom?

Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṁ jāneyyā”ti.
You’d really have to be on the same level to judge his lucidity of wisdom.”

“Uḷārāya khalu bhavaṁ piṅgiyānī samaṇaṁ gotamaṁ pasaṁsāya pasaṁsatī”ti.
“Master Piṅgiyānī praises the ascetic Gotama with magnificent praise indeed.”

“Ko cāhaṁ, bho, ko ca samaṇaṁ gotamaṁ pasaṁsissāmi.
“Who am I to praise the ascetic Gotama?

Pasatthappasatthova so bhavaṁ gotamo seṭṭho devamanussānan”ti.
He is praised by the praised as the best of gods and humans.”

“Kiṁ pana bhavaṁ piṅgiyānī atthavasaṁ sampassamāno samaṇe gotame evaṁ abhippasanno”ti?
“But for what reason are you so devoted to the ascetic Gotama?”

“Seyyathāpi, bho, puriso aggarasapariititto na aññesaṁ hīnānaṁ rasānaṁ piheti;
“Suppose a person was completely satisfied by the best tasting food. They wouldn’t be attracted to anything that tasted inferior.

evamevaṁ kho, bho, yato yato tassa bhoto gotamassa dhammaṁ suṇāti—
In the same way, when you hear the ascetic Gotama’s teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—

whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato na aññesaṁ puthusamaṇabrāhmaṇappavādānaṁ piheti.
then you're not attracted to the doctrines of the various ascetics and brahmins.

Seyyathāpi, bho, puriso jighacchādubbalyapareto madhupiṇḍikaṁ adhigaccheyya.
Suppose a person who was weak with hunger was to obtain a honey-cake.

So yato yato sāyetha, labhateva sādurasaṁ asecanakaṁ;
Wherever they taste it, they would enjoy a sweet, delicious flavor.

evamevaṁ kho, bho, yato yato tassa bhoto gotamassa dhammaṁ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato labhateva attamanataṁ, labhati cetaso pasādaṁ.
then you get a sense of uplift, a confidence of the heart.

Seyyathāpi, bho, puriso candanaghaṭikaṁ adhigaccheyya—
Suppose a person were to obtain a piece of sandalwood,

haricandanassa vā lohitacandanassa vā.
whether yellow or red.

So yato yato ghāyetha—
Wherever they smelled it—

yadi mūlato, yadi majjhato, yadi aggato—
whether at the root, the middle, or the top—

adhigacchateva surabhigandhaṁ asecanakaṁ;
they'd enjoy a delicious fragrance.

evamevaṁ kho, bho, yato yato tassa bhoto gotamassa dhammaṁ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato adhigacchati pāmojjaṁ adhigacchati somanassaṁ.
then you become filled with joy and happiness.

Seyyathāpi, bho, puriso ābādhiko dukkhito bāḷhagilāno.
Suppose there was a person who was sick, suffering, gravely ill.

Tassa kusalo bhisakko ṭhānaso ābādhaṁ nīhareyya;
A good doctor would cure them on the spot.

evamevaṁ kho, bho, yato yato tassa bhoto gotamassa dhammaṁ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato sokaparidevadukkhadomanassupāyāsā abbhatthaṁ gacchanti.
then you make an end of sorrow, lamentation, pain, sadness, and distress.

Seyyathāpi, bho, pokkharaṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā.
Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.
Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

So taṁ pokkharaṇiṁ ogāhetvā nhātvā ca pivitvā ca sabbadarathakilamathapariḷāhaṁ paṭippassambheyya.
They'd plunge into the lotus pond to bathe and drink. And all their stress, weariness, and heat exhaustion would die down.

Evamevaṁ kho, bho, yato yato tassa bhoto gotamassa dhammaṁ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato sabbadarathakilamathapariḷāhā paṭippassambhantī"ti.
then all your stress, weariness, and exhaustion die down."

Evaṁ vutte, kāraṇapālī brāhmaṇo uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇaṁ jāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena bhagavā tenañjaliṁ paṇāmetvā tikkhattuṁ udānaṁ udānesi:
When this was said, the brahmin Kāraṇapālī got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

"Namo tassa bhagavato arahato sammāsambuddhassa.
"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassāti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Abhikkantaṁ, bho piṅgiyāni, abhikkantaṁ, bho piṅgiyāni.
Excellent, Master Piṅgiyānī! Excellent!

Seyyathāpi, bho piṅgiyāni, nikkujjitaṁ vā ukkujjeyya paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhotā piṅgiyāninā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Piṅgiyānī has made the teaching clear in many ways.

Esāhaṁ, bho piṅgiyāni, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ piṅgiyānī dhāretu, ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Piṅgiyānī remember me as a lay follower who has gone for refuge for life."

Catutthaṁ.

195. Piṅgiyānīsutta
195. Piṅgiyānī

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena pañcamattāni licchavisatāni bhagavantaṁ payirupāsanti.
Now at that time around five hundred Licchavis were visiting the Buddha.

Appekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkārā, appekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkārā, appekacce licchavī lohitakā honti lohitakavaṇṇā lohitakavatthā lohitakālaṅkārā, appekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkārā.
Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Tyassudaṁ bhagavā atirocati vaṇṇena ceva yasasā ca.
But the Buddha outshone them all in beauty and glory.

Atha kho piṅgiyānī brāhmaṇo uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then the brahmin Piṅgīyānī got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ piṅgiyānī”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho piṅgiyānī brāhmaṇo bhagavato sammukhā sāruppāya gāthāya abhitthavi:
So the brahmin Piṅgīyānī extolled the Buddha in his presence with a fitting verse.

“Padmaṁ yathā kokanadaṁ sugandhaṁ,
“Like a fragrant pink lotus

Pāto siyā phullamavītagandhaṁ;
that blooms in the morning, its fragrance unfaded—

Aṅgīrasaṁ passa virocamānaṁ,
see Aṅgīrasa shine,

Tapantamādiccamivantalikkhe”ti.
bright as the sun in the sky!”

Atha kho te licchavī pañcahi uttarāsaṅgasatehi piṅgiyāniṁ brāhmaṇaṁ acchādesuṁ.
Then those Licchavis clothed Piṅgiyānī with five hundred upper robes.

Atha kho piṅgiyānī brāhmaṇo tehi pañcahi uttarāsaṅgasatehi bhagavantaṁ acchādesi.
And Piṅgiyānī clothed the Buddha with them.

Atha kho bhagavā te licchavī etadavoca:
Then the Buddha said to the Licchavis:

“pañcannaṁ, licchavī, ratanānaṁ pātubhāvo dullabho lokasmiṁ.
“Licchavis, the appearance of five treasures is rare in the world.

Katamesaṁ pañcannaṁ?
What five?

Tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṁ.
A Realized One, a perfected one, a fully awakened Buddha.

Tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṁ.
A person who explains the teaching and training proclaimed by a Realized One.

Tathāgatappaveditassa dhammavinayassa desitassa viññātā puggalo dullabho lokasmiṁ.
A person who understands the teaching and training proclaimed by a Realized One.

Tathāgatappaveditassa dhammavinayassa desitassa viññātā dhammānudhammappaṭipanno puggalo dullabho lokasmiṁ.
A person who practices in line with the teaching.

Kataññū katavedī puggalo dullabho lokasmiṁ.
A person who is grateful and thankful.

Imesaṁ kho, licchavī, pañcannaṁ ratanānaṁ pātubhāvo dullabho lokasmin”ti.
The appearance of these five treasures is rare in the world.”

Pañcamaṁ.

196. Mahāsupinasutta
196. The Great Dreams

“Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato pañca mahāsupinā pāturahesuṁ.
“Mendicants, before his awakening five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening.

Katame pañca?
What five?

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṁ mahāpathavī mahāsayanaṁ ahosi, himavā pabbatarājā bibbohanaṁ ahosi, puratthime samudde vāmo hattho ohito ahosi, pacchime samudde dakkhiṇo hattho ohito ahosi, dakkhiṇe samudde ubho pādā ohitā ahesuṁ.
This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṁ paṭhamo mahāsupino pāturahosi.
This is the first great dream that appeared to the Realized One before his awakening.

Puna caparaṁ, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato tiriyā nāma tiṇajāti nābhiyā uggantvā nabhaṁ āhacca ṭhitā ahosi.
Next, a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṁ dutiyo mahāsupino pāturahosi.
This is the second great dream that appeared to the Realized One before his awakening.

Puna caparaṁ, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato setā kimī kaṇhasīsā pādehi ussakkitvā (…) yāva jāṇumaṇḍalā paṭicchādesuṁ.
Next, white caterpillars with black heads crawled up from his feet and covered his knees.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṁ tatiyo mahāsupino pāturahosi.
This is the third great dream that appeared to the Realized One before his awakening.

Puna caparaṁ, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato cattāro sakuṇā nānāvaṇṇā catūhi disāhi āgantvā pādamūle nipatitvā sabbasetā sampajjiṁsu.
Next, four birds of different colors came from the four directions. They fell at his feet, turning pure white.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva

sato ayaṁ catuttho mahāsupino pāturahosi.
This is the fourth great dream that appeared to the Realized One before his awakening.

Puna caparaṁ, bhikkhave, tathāgato arahaṁ sammāsambuddho pubbeva sambodhā anabhisambuddho bodhisattova samāno mahato mīḷhapabbatassa uparūpari caṅkamati alippamāno mīḷhena.
Next, he walked back and forth on top of a huge mountain of filth while remaining unsoiled.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṁ pañcamo mahāsupino pāturahosi.
This is the fifth great dream that appeared to the Realized One before his awakening.

Yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṁ mahāpathavī mahāsayanaṁ ahosi, himavā pabbatarājā bibbohanaṁ ahosi, puratthime samudde vāmo hattho ohito ahosi, pacchime samudde dakkhiṇo hattho ohito ahosi, dakkhiṇe samudde ubho pādā ohitā ahesuṁ;
Now, as to when, before his awakening, the Realized One, the perfected one, the fully awakened Buddha was still not awake but intent on awakening. This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea.

tathāgatena, bhikkhave, arahatā sammāsambuddhena anuttarā sammāsambodhi abhisambuddhā.
This was fulfilled when the Buddha awakened to the perfect awakening.

Tassā abhisambodhāya ayaṁ paṭhamo mahāsupino pāturahosi.

This was the first great dream that appeared to him while he was still not awakened.

Yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato tiriyā nāma tiṇajāti nābhiyā uggantvā nabhaṁ āhacca ṭhitā ahosi;
As to when a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky.

tathāgatena, bhikkhave, arahatā sammāsambuddhena ariyo aṭṭhaṅgiko maggo abhisambujjhitvā yāva devamanussehi suppakāsito.
This was fulfilled when, after the Buddha had awakened to the noble eightfold path, it was well proclaimed wherever there are gods and humans.

Tassa abhisambodhāya ayaṁ dutiyo mahāsupino pāturahosi.
This was the second great dream that appeared to him while he was still not awakened.

Yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato setā kimī kaṇhasīsā pādehi ussakkitvā yāva jāṇumaṇḍalā paṭicchādesuṁ;
As to when white caterpillars with black heads crawled up from his feet and covered his knees.

bahū, bhikkhave, gihī odātavasanā tathāgataṁ pāṇupetā saraṇaṁ gatā.
This was fulfilled when many white-clothed laypeople went for refuge to him for life.

Tassa abhisambodhāya ayaṁ tatiyo mahāsupino pāturahosi.
This was the third great dream that appeared to him while he was still not awakened.

Yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato cattāro sakuṇā nānāvaṇṇā catūhi disāhi āgantvā pādamūle nipatitvā sabbasetā sampajjiṁsu;
As to when four birds of different colors came from the four directions. They fell at his feet, turning pure white.

cattārome, bhikkhave, vaṇṇā khattiyā brāhmaṇā vessā suddā te tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajitvā anuttaraṁ vimuttiṁ sacchikaronti.
This was fulfilled when members of the four castes—aristocrats, brahmins, merchants, and workers—went forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One and realized supreme freedom.

Tassa abhisambodhāya ayaṁ catuttho mahāsupino pāturahosi.
This was the fourth great dream that appeared to him while he was still not awakened.

Yampi, bhikkhave, tathāgato arahaṁ sammāsambuddho pubbeva sambodhā anabhisambuddho bodhisattova samāno mahato mīḷhapabbatassa uparūpari caṅkamati alippamāno mīḷhena;
As to when he walked back and forth on top of a huge mountain of filth while remaining unsoiled.

lābhī, bhikkhave, tathāgato cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ, taṁ tathāgato agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapaññho paribhuñjati.
This was fulfilled when the Realized One received robes, alms-food, lodgings, and medicines and supplies for the sick. And he used them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Tassa abhisambodhāya ayaṁ pañcamo mahāsupino pāturahosi.

This was the fifth great dream that appeared to him while he was still not awakened.

Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ime pañca mahāsupinā pāturahesun”ti.
Before his awakening these five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening.”

Chaṭṭhaṁ.

197. Vassasutta
197. Obstacles to Rain

“Pañcime, bhikkhave, vassassa antarāyā, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamati.
“Mendicants, there are these five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.

Katame pañca?
What five?

Upari, bhikkhave, ākāse tejodhātu pakuppati.
In the upper atmosphere the fire element flares up,

Tena uppannā meghā paṭivigacchanti.
which disperses the clouds.

Ayaṁ, bhikkhave, paṭhamo vassassa antarāyo, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamati.
This is the first obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

Puna caparaṁ, bhikkhave, upari ākāse vāyodhātu pakuppati.
Furthermore, in the upper atmosphere the air element flares up,

Tena uppannā meghā paṭivigacchanti.
which disperses the clouds.

Ayaṁ, bhikkhave, dutiyo vassassa antarāyo, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamati.
This is the second obstacle to rain …

Puna caparaṁ, bhikkhave, rāhu asurindo pāṇinā udakaṁ sampaṭicchitvā mahāsamudde chaḍḍeti.
Furthermore, Rāhu, lord of demons, receives water in his hand and tosses it in the ocean.

Ayaṁ, bhikkhave, tatiyo vassassa antarāyo, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamati.
This is the third obstacle to rain …

Puna caparaṁ, bhikkhave, vassavalāhakā devā pamattā honti.
Furthermore, the gods of the rain clouds become negligent.

Ayaṁ, bhikkhave, catuttho vassassa antarāyo, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamati.
This is the fourth obstacle to rain …

Puna caparaṁ, bhikkhave, manussā adhammikā honti.
Furthermore, humans become unprincipled.

Ayaṁ, bhikkhave, pañcamo vassassa antarāyo, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamati.
This is the fifth obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

Ime kho, bhikkhave, pañca vassassa antarāyā, yaṁ nemittā na jānanti, yattha nemittānaṁ cakkhu na kamatī”ti.
These are the five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.”

Sattamaṁ.

198. Vācāsutta
198. Well-Spoken Words

“Pañcahi, bhikkhave, aṅgehi samannāgatā vācā subhāsitā hoti, no dubbhāsitā, anavajjā ca ananuvajjā ca viññūnaṁ.
“Mendicants, speech that has five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.

Katamehi pañcahi?
What five?

Kālena ca bhāsitā hoti, saccā ca bhāsitā hoti, saṇhā ca bhāsitā hoti, atthasaṁhitā ca bhāsitā hoti, mettacittena ca bhāsitā hoti.
It is speech that is timely, true, gentle, beneficial, and loving.

Imehi kho, bhikkhave, pañcahi aṅgehi samannāgatā vācā subhāsitā hoti, no dubbhāsitā, anavajjā ca ananuvajjā ca viññūnan”ti.
Speech with these five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

Aṭṭhamaṁ.

199. Kulasutta
199. Families

“Yaṁ, bhikkhave, sīlavanto pabbajitā kulaṁ upasaṅkamanti, tattha manussā pañcahi ṭhānehi bahuṁ puññaṁ pasavanti.
“When ethical renunciates come to a family, the people make much merit for five reasons.

Katamehi pañcahi?
What five?

Yasmiṁ, bhikkhave, samaye sīlavante pabbajite kulaṁ upasaṅkamante manussā disvā cittāni pasādenti, saggasaṁvattanikaṁ, bhikkhave, taṁ kulaṁ tasmiṁ samaye paṭipadaṁ paṭipannaṁ hoti.
When they see ethical renunciates coming to their family, the people bring up confidence in their hearts. At that time the family is practicing a path leading to heaven.

Yasmiṁ, bhikkhave, samaye sīlavante pabbajite kulaṁ upasaṅkamante manussā paccuṭṭhenti abhivādenti āsanaṁ denti, uccākulīnasaṁvattanikaṁ, bhikkhave, taṁ kulaṁ tasmiṁ samaye paṭipadaṁ paṭipannaṁ hoti.
When ethical renunciates come to their family, the people rise from their seats, bow down, and offer them a seat. At that time the family is practicing a path leading to a birth in an eminent family.

Yasmiṁ, bhikkhave, samaye sīlavante pabbajite kulaṁ upasaṅkamante manussā maccheramalaṁ paṭivinenti,

mahesakkhasaṁvattanikaṁ, bhikkhave, taṁ kulaṁ tasmiṁ samaye paṭipadaṁ paṭipannaṁ hoti.
When ethical renunciates come to their family, the people get rid of the stain of stinginess. At that time the family is practicing a path leading to being illustrious.

Yasmiṁ, bhikkhave, samaye sīlavante pabbajite kulaṁ upasaṅkamante manussā yathāsatti yathābalaṁ saṁvibhajanti, mahābhogasaṁvattanikaṁ, bhikkhave, taṁ kulaṁ tasmiṁ samaye paṭipadaṁ paṭipannaṁ hoti.
When ethical renunciates come to their family, the people share what they have as best they can. At that time the family is practicing a path leading to great wealth.

Yasmiṁ, bhikkhave, samaye sīlavante pabbajite kulaṁ upasaṅkamante manussā paripucchanti paripañhanti dhammaṁ suṇanti, mahāpaññāsaṁvattanikaṁ, bhikkhave, taṁ kulaṁ tasmiṁ samaye paṭipadaṁ paṭipannaṁ hoti.
When ethical renunciates come to their family, the people ask questions and listen to the teachings. At that time the family is practicing a path leading to great wisdom.

Yaṁ, bhikkhave, sīlavanto pabbajitā kulaṁ upasaṅkamanti, tattha manussā imehi pañcahi ṭhānehi bahuṁ puññaṁ pasavantī”ti.
When ethical renunciates come to a family, the people make much merit for these five reasons.”

Navamaṁ.

200. Nissāraṇīyasutta
200. Elements of Escape

“Pañcimā, bhikkhave, nissāraṇīyā dhātuyo.
“Mendicants, there are these five elements of escape.

Katamā pañca?
What five?

Idha, bhikkhave, bhikkhuno kāmaṁ manasikaroto kāmesu cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on sensual pleasures, but their mind isn’t eager, confident, settled, and decided about them.

Nekkhammaṁ kho panassa manasikaroto nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ suvisaṁyuttaṁ kāmehi;
Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

ye ca kāmapaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṁ vedanaṁ vediyati.
They’re freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don’t experience that kind of feeling.

Idamakkhātaṁ kāmānaṁ nissaraṇaṁ. (1)
This is how the escape from sensual pleasures is explained.

Puna caparaṁ, bhikkhave, bhikkhuno byāpādaṁ manasikaroto byāpāde cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on ill will, but their mind isn't eager …

Abyāpādaṁ kho panassa manasikaroto abyāpāde cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on good will, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ suvisaṁyuttaṁ byāpādena;
Their mind is in a good state … well detached from ill will.

ye ca byāpādapaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṁ vedanaṁ vediyati.
They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

Idamakkhātaṁ byāpādassa nissaraṇaṁ. (2)
This is how the escape from ill will is explained.

Puna caparaṁ, bhikkhave, bhikkhuno vihesaṁ manasikaroto vihesāya cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on harming, but their mind isn't eager …

Avihesaṁ kho panassa manasikaroto avihesāya cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on compassion, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ suvisaṁyuttaṁ vihesāya;
Their mind is in a good state … well detached from harming.

ye ca vihesāpaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṁ vedanaṁ vediyati.

They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

Idamakkhātaṁ vihesāya nissaraṇaṁ. (3)
This is how the escape from harming is explained.

Puna caparaṁ, bhikkhave, bhikkhuno rūpaṁ manasikaroto rūpe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on form, but their mind isn't eager …

Arūpaṁ kho panassa manasikaroto arūpe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the formless, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ suvisaṁyuttaṁ rūpehi;
Their mind is in a good state … well detached from forms.

ye ca rūpapaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṁ vedanaṁ vediyati.
They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

Idamakkhātaṁ rūpānaṁ nissaraṇaṁ. (4)
This is how the escape from forms is explained.

Puna caparaṁ, bhikkhave, bhikkhuno sakkāyaṁ manasikaroto sakkāye cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.

Sakkāyanirodhaṁ kho panassa manasikaroto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ suvisaṁyuttaṁ sakkāyena;
Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

ye ca sakkāyapaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṁ vedanaṁ vediyati.
They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.

Idamakkhātaṁ sakkāyassa nissaraṇaṁ. (5)
This is how the escape from identity is explained.

Tassa kāmanandīpi nānuseti, byāpādanandīpi nānuseti, vihesānandīpi nānuseti, rūpanandīpi nānuseti, sakkāyanandīpi nānuseti so kāmanandiyāpi ananusayā, byāpādanandiyāpi ananusayā, vihesānandiyāpi ananusayā, rūpanandiyāpi ananusayā, sakkāyanandiyāpi ananusayā.
Delight in sensual pleasures, ill will, harming, form, and identity don't linger within them.

Ayaṁ vuccati, bhikkhave, bhikkhu niranusayo, acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassa.
That's why they're called a mendicant who is without underlying tendencies, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

Imā kho, bhikkhave, pañca nissāraṇīyā dhātuyo"ti.
These are the five elements of escape."

Dasamaṁ.

Brāhmaṇavaggo pañcamo.

Tassuddānaṁ

Soṇo doṇo saṅgāravo,
Kāraṇapālī ca piṅgiyānī;
Supinā ca vassā vācā,
Kulaṁ nissāraṇīyena cāti.

Catuttho paṇṇāsako samatto.

201. Kimilasutta
201. With Kimbila

Ekaṁ samayaṁ bhagavā kimilāyaṁ viharati veḷuvane.
At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

Atha kho āyasmā kimilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā kimilo bhagavantaṁ etadavoca:
Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo, yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hotī”ti?
“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, aññamaññaṁ agāravā viharanti appatissā.
“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One.

Ayaṁ kho, kimila, hetu ayaṁ paccayo, yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hotī”ti.
This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“Ko pana, bhante, hetu ko paccayo, yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti?
“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, aññamaññaṁ sagāravā viharanti sappatissā.
“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One.

Ayaṁ kho, kimila, hetu ayaṁ paccayo, yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti.
This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

Paṭhamaṁ.

202. Dhammassavanasutta
202. Listening to the Teaching

“Pañcime, bhikkhave, ānisaṁsā dhammassavane.
“Mendicants, there are these five benefits of listening to the teaching.

Katame pañca?
What five?

Assutaṁ suṇāti, sutaṁ pariyodāpeti, kaṅkhaṁ vitarati, diṭṭhiṁ ujuṁ karoti, cittamassa pasīdati.
You learn new things, clarify what you’ve learned, get over uncertainty, correct your views, and inspire confidence in your mind.

Ime kho, bhikkhave, pañca ānisaṁsā dhammassavane”ti.
These are the five benefits of listening to the teaching.”

Dutiyaṁ.

203. Assājānīyasutta
203. A Thoroughbred

“Pañcahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi pañcahi?
What five?

Ajjavena, javena, maddavena, khantiyā, soraccena—
Integrity, speed, gentleness, patience, and sweetness.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
A fine royal thoroughbred with these five factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with five qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi pañcahi?
What five?

Ajjavena, javena, maddavena, khantiyā, soraccena—
Integrity, speed, gentleness, patience, and sweetness.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these five qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Tatiyaṁ.

204. Balasutta
204. Powers

“Pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

Katamāni pañca?
What five?

Saddhābalaṁ, hiribalaṁ, ottappabalaṁ, vīriyabalaṁ, paññābalaṁ—
Faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca balānī”ti.
These are the five powers.”

Catutthaṁ.

205. Cetokhilasutta
205. Emotional Barrenness

“Pañcime, bhikkhave, cetokhilā.
“Mendicants, there are these five kinds of emotional barrenness.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence.

Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ paṭhamo cetokhilo.
This is the first kind of emotional barrenness.

Puna caparaṁ, bhikkhave, bhikkhu dhamme kaṅkhati …pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati …pe…
the Saṅgha …

sikkhāya kaṅkhati …pe…
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ pañcamo cetokhilo.
This is the fifth kind of emotional barrenness.

Ime kho, bhikkhave, pañca cetokhilā"ti.
These are the five kinds of emotional barrenness."

Pañcamaṁ.

206. Vinibandhasutta
206. Shackles

“Pañcime, bhikkhave, cetasovinibandhā.
“Mendicants, there are these five emotional shackles.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.
Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ paṭhamo cetasovinibandho.
This is the first emotional shackle.

Puna caparaṁ, bhikkhave, bhikkhu kāye avītarāgo hoti …pe…
Furthermore, a mendicant isn’t free of greed for the body …

rūpe avītarāgo hoti …pe…
They’re not free of greed for form …

yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati …pe…
They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing …

aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: ‘imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.
They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Yo so, bhikkhave, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: ‘imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ pañcamo cetasovinibandho.
This is the fifth emotional shackle.

Ime kho, bhikkhave, pañca cetasovinibandhā”ti.
These are the five emotional shackles.”

Chaṭṭhaṁ.

207. Yāgusutta
207. Porridge

“Pañcime, bhikkhave, ānisaṁsā yāguyā.
“Mendicants, there are these five benefits of porridge.

Katame pañca?
What five?

Khuddaṁ paṭihanati, pipāsaṁ paṭivineti, vātaṁ anulometi, vatthiṁ sodheti, āmāvasesaṁ pāceti.
It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion.

Ime kho, bhikkhave, pañca ānisaṁsā yāguyā”ti.
These are the five benefits of porridge.”

Sattamaṁ.

21. Kimilavagga
21. With Kimbila

208. Dantakaṭṭhasutta
208. Chew Sticks

“Pañcime, bhikkhave, ādīnavā dantakaṭṭhassa akhādane.
“Mendicants, there are these five drawbacks of not using chew sticks.

Katame pañca?
What five?

Acakkhussaṁ, mukhaṁ duggandhaṁ hoti, rasaharaṇiyo na visujjhanti, pittaṁ semhaṁ bhattaṁ pariyonandhati, bhattamassa nacchādeti.
It’s not good for your eyes, you get bad breath, your taste-buds aren’t cleaned, bile and phlegm cover your food, and you lose your appetite.

Ime kho, bhikkhave, pañca ādīnavā dantakaṭṭhassa akhādane.
These are the five drawbacks of not using chew sticks.

Pañcime, bhikkhave, ānisaṁsā dantakaṭṭhassa khādane.
There are these five benefits of using chew sticks.

Katame pañca?
What five?

Cakkhussaṁ, mukhaṁ na duggandhaṁ hoti, rasaharaṇiyo visujjhanti, pittaṁ semhaṁ bhattaṁ na pariyonandhati, bhattamassa chādeti.
It’s good for your eyes, you don’t get bad breath, your taste-buds are cleaned, bile and phlegm don’t cover your food, and food agrees with you.

Ime kho, bhikkhave, pañca ānisaṁsā dantakaṭṭhassa khādane”ti.
These are the five benefits of using chew sticks.”

Aṭṭhamaṁ.

209. Gītassarasutta
209. The Sound of Singing

“Pañcime, bhikkhave, ādīnavā āyatakena gītassarena dhammaṁ bhaṇantassa.
“Mendicants, there are these five drawbacks in reciting with a drawn-out singing sound.

Katame pañca?
What five?

Attanāpi tasmiṁ sare sārajjati, parepi tasmiṁ sare sārajjanti, gahapatikāpi ujjhāyanti:
You relish the sound of your own voice. Others relish the sound of your voice. Householders complain:

‘yatheva mayaṁ gāyāma, evamevaṁ kho samaṇā sakyaputtiyā gāyantī’ti, sarakuttimpi nikāmayamānassa samādhissa bhaṅgo hoti, pacchimā janatā diṭṭhānugatiṁ āpajjati.
‘These ascetics, followers of the Sakyan, sing just like us!’ When you’re enjoying the melody, your immersion breaks up. Those who come after follow your example.

Ime kho, bhikkhave, pañca ādīnavā āyatakena gītassarena dhammaṁ bhaṇantassā”ti.
These are the five drawbacks in reciting with a drawn-out singing sound.”

Navamaṁ.

210. Muṭṭhassatisutta
210. Unmindful

“Pañcime, bhikkhave, ādīnavā muṭṭhassatissa asampajānassa niddaṁ okkamayato.
“Mendicants, there are these five drawbacks of falling asleep unmindful and unaware.

Katame pañca?
What five?

Dukkhaṁ supati, dukkhaṁ paṭibujjhati, pāpakaṁ supinaṁ passati, devatā na rakkhanti, asuci muccati.
You sleep badly and wake miserably. You have bad dreams. The deities don’t protect you. And you emit semen.

Ime kho, bhikkhave, pañca ādīnavā muṭṭhassatissa asampajānassa niddaṁ okkamayato.
These are the five drawbacks of falling asleep unmindful and unaware.

Pañcime, bhikkhave, ānisaṁsā upaṭṭhitassatissa sampajānassa niddaṁ okkamayato.
There are these five benefits of falling asleep mindful and aware.

Katame pañca?
What five?

Sukhaṁ supati, sukhaṁ paṭibujjhati, na pāpakaṁ supinaṁ passati, devatā rakkhanti, asuci na muccati.
You sleep at ease and wake happily. You don’t have bad dreams. The deities protect you. And you don’t emit semen.

Ime kho, bhikkhave, pañca ānisaṁsā upaṭṭhitassatissa sampajānassa niddaṁ okkamayato”ti.
These are the five benefits of falling asleep mindful and aware.”

Dasamaṁ.

Kimilavaggo paṭhamo.

Tassuddānaṁ

Kimilo dhammassavanaṁ,
ājānīyo balaṁ khilaṁ;
Vinibandhaṁ yāgu kaṭṭhaṁ,
gītaṁ muṭṭhassatinā cāti.

211. Akkosakasutta
211. An Abuser

“Yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṁ, tassa pañca ādīnavā pāṭikaṅkhā.
“Mendicants, a mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks.

Katame pañca?
What five?

Pārājiko vā hoti chinnaparipantho, aññataraṁ vā saṅkiliṭṭhaṁ āpattiṁ āpajjati, bāḷhaṁ vā rogātaṅkaṁ phusati, sammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
They’re expelled, cut off, shut out; or they commit a corrupt offense; or they contract a severe illness. They die confused. And when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṁ, tassa ime pañca ādīnavā pāṭikaṅkhā”ti.
A mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks.”

Paṭhamaṁ.

212. Bhaṇḍanakārakasutta
212. Starting Arguments

“Yo so, bhikkhave, bhikkhu bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako, tassa pañca ādīnavā pāṭikaṅkhā.
“Mendicants, a mendicant who starts arguments, quarrels, fights, debates, and disciplinary issues in the Saṅgha can expect five drawbacks.

Katame pañca?
What five?

Anadhigataṁ nādhigacchati, adhigatā parihāyati, pāpako kittisaddo abbhuggacchati, sammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
They don’t achieve the unachieved. What they have achieved falls away. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Yo so, bhikkhave, bhikkhu bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako, tassa ime pañca ādīnavā pāṭikaṅkhā”ti.
A mendicant who starts arguments, quarrels, fights, debates, and disciplinary issues in the Saṅgha can expect these five drawbacks.”

Dutiyaṁ.

213. Sīlasutta
213. Ethics

“Pañcime, bhikkhave, ādīnavā dussīlassa sīlavipattiyā.
“Mendicants, there are these five drawbacks for an unethical person because of their failure in ethics.

Katame pañca?
What five?

Idha, bhikkhave, dussīlo sīlavipanno pamādādhikaraṇaṁ mahatiṁ bhogajāniṁ nigacchati.
Firstly, an unethical person loses substantial wealth on account of negligence.

Ayaṁ, bhikkhave, paṭhamo ādīnavo dussīlassa sīlavipattiyā.
This is the first drawback.

Puna caparaṁ, bhikkhave, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.
Furthermore, an unethical person gets a bad reputation.

Ayaṁ, bhikkhave, dutiyo ādīnavo dussīlassa sīlavipattiyā.
This is the second drawback.

Puna caparaṁ, bhikkhave, dussīlo sīlavipanno yaññadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ, yadi brāhmaṇaparisaṁ, yadi gahapatiparisaṁ, yadi samaṇaparisaṁ—avisārado upasaṅkamati maṅkubhūto.
Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it’s an assembly of aristocrats, brahmins,

householders, or ascetics.

Ayaṁ, bhikkhave, tatiyo ādīnavo dussīlassa sīlavipattiyā.
This is the third drawback.

Puna caparaṁ, bhikkhave, dussīlo sīlavipanno sammūḷho kālaṁ karoti.
Furthermore, an unethical person dies feeling lost.

Ayaṁ, bhikkhave, catuttho ādīnavo dussīlassa sīlavipattiyā.
This is the fourth drawback.

Puna caparaṁ, bhikkhave, dussīlo sīlavipanno kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

Ayaṁ, bhikkhave, pañcamo ādīnavo dussīlassa sīlavipattiyā.
This is the fifth drawback.

Ime kho, bhikkhave, pañca ādīnavā dussīlassa sīlavipattiyā.
These are the five drawbacks for an unethical person because of their failure in ethics.

Pañcime, bhikkhave, ānisaṁsā sīlavato sīlasampadāya.
There are these five benefits for an ethical person because of their accomplishment in ethics.

Katame pañca?
What five?

Idha, bhikkhave, sīlavā sīlasampanno appamādādhikaraṇaṁ mahantaṁ bhogakkhandhaṁ adhigacchati.
Firstly, an ethical person gains substantial wealth on account of diligence.

Ayaṁ, bhikkhave, paṭhamo ānisaṁso sīlavato sīlasampadāya.
This is the first benefit.

Puna caparaṁ, bhikkhave, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati.
Furthermore, an ethical person gets a good reputation.

Ayaṁ, bhikkhave, dutiyo ānisaṁso sīlavato sīlasampadāya.
This is the second benefit.

Puna caparaṁ, bhikkhave, sīlavā sīlasampanno yaññadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ, yadi brāhmaṇaparisaṁ, yadi gahapatiparisaṁ, yadi samaṇaparisaṁ—visārado upasaṅkamati amaṅkubhūto.
Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

Ayaṁ bhikkhave, tatiyo ānisaṁso sīlavato sīlasampadāya.
This is the third benefit.

Puna caparaṁ, bhikkhave, sīlavā sīlasampanno asammūḷho kālaṁ karoti.
Furthermore, an ethical person dies not feeling lost.

Ayaṁ, bhikkhave, catuttho ānisaṁso sīlavato sīlasampadāya.
This is the fourth benefit.

Puna caparaṁ, bhikkhave, sīlavā sīlasampanno kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

Ayaṁ, bhikkhave, pañcamo ānisaṁso sīlavato sīlasampadāya.
This is the fifth benefit.

Ime kho, bhikkhave, pañca ānisaṁsā sīlavato sīlasampadāyā"ti.
These are the five benefits for an ethical person because of their accomplishment in ethics."

Tatiyaṁ.

214. Bahubhāṇisutta
214. Someone Who Talks a Lot

“Pañcime, bhikkhave, ādīnavā bahubhāṇismiṁ puggale.
“Mendicants, there are these five drawbacks for a person who talks a lot.

Katame pañca?
What five?

Musā bhaṇati, pisuṇaṁ bhaṇati, pharusaṁ bhaṇati, samphappalāpaṁ bhaṇati, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
They use speech that’s false, divisive, harsh, and nonsensical. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Ime kho, bhikkhave, pañca ādīnavā bahubhāṇismiṁ puggale.
These are the five drawbacks for a person who talks a lot.

Pañcime, bhikkhave, ānisaṁsā mantabhāṇismiṁ puggale.
There are these five benefits for a person who talks thoughtfully.

Katame pañca?
What five?

Na musā bhaṇati, na pisuṇaṁ bhaṇati, na pharusaṁ bhaṇati, na samphappalāpaṁ bhaṇati, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
They don’t use speech that’s false, divisive, harsh, and nonsensical. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca ānisaṁsā mantabhāṇismiṁ puggale”ti.
These are the five benefits for a person who talks thoughtfully.”

Catutthaṁ.

215. Paṭhamaakkhantisutta
215. Intolerance (1st)

“Pañcime, bhikkhave, ādīnavā akkhantiyā.
“Mendicants, there are these five drawbacks of intolerance.

Katame pañca?
What five?

Bahuno janassa appiyo hoti amanāpo, verabahulo ca hoti, vajjabahulo ca, sammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Most people find you unlikable and unloveable. You have lots of enmity and many faults. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

Ime kho, bhikkhave, pañca ādīnavā akkhantiyā.
These are the five drawbacks to intolerance.

Pañcime, bhikkhave, ānisaṁsā khantiyā.
There are these five benefits of tolerance.

Katame pañca?
What five?

Bahuno janassa piyo hoti manāpo, na verabahulo hoti, na vajjabahulo, asammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Most people find you dear and lovable. You have little enmity and few faults. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca ānisaṁsā khantiyā”ti.
These are the five benefits of tolerance.”

Pañcamaṁ.

216. Dutiyaakkhantisutta
216. Intolerance (2nd)

“Pañcime, bhikkhave, ādīnavā akkhantiyā.
“Mendicants, there are these five drawbacks of intolerance.

Katame pañca?
What five?

Bahuno janassa appiyo hoti amanāpo, luddo ca hoti, vippaṭisārī ca, sammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Most people find you unlikable and unlovable. You’re cruel and remorseful. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

Ime kho, bhikkhave, pañca ādīnavā akkhantiyā.
These are the five drawbacks to intolerance.

Pañcime, bhikkhave, ānisaṁsā khantiyā.
There are these five benefits of tolerance.

Katame pañca?
What five?

Bahuno janassa piyo hoti manāpo, aluddo ca hoti, avippaṭisārī ca, asammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Most people find you likable and lovable. You’re neither cruel nor remorseful. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca ānisaṁsā khantiyā”ti.
These are the five benefits of tolerance.”

Chaṭṭhaṁ.

217. Paṭhamaapāsādikasutta
217. Uninspiring Conduct (1st)

“Pañcime, bhikkhave, ādīnavā apāsādike.
“Mendicants, there are these five drawbacks of uninspiring conduct.

Katame pañca?
What five?

Attāpi attānaṁ upavadati,
You blame yourself.

anuvicca viññū garahanti,
After examination, sensible people criticize you.

pāpako kittisaddo abbhuggacchati,
You get a bad reputation.

sammūḷho kālaṁ karoti,
You feel lost when you die.

kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

Ime kho, bhikkhave, pañca ādīnavā apāsādike.
These are the five drawbacks of uninspiring conduct.

Pañcime, bhikkhave, ānisaṁsā pāsādike.
There are these five benefits of inspiring conduct.

Katame pañca?
What five?

Attāpi attānaṁ na upavadati,
You don’t blame yourself.

anuvicca viññū pasaṁsanti,
After examination, sensible people praise you.

kalyāṇo kittisaddo abbhuggacchati,
You get a good reputation.

asammūḷho kālaṁ karoti,
You don’t feel lost when you die.

kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
And when the body breaks up, after death, you’re reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca ānisaṁsā pāsādike”ti.
These are the five benefits of inspiring conduct.”

Sattamaṁ.

218. Dutiyaapāsādikasutta
218. Uninspiring Conduct (2nd)

“Pañcime, bhikkhave, ādīnavā apāsādike.
“Mendicants, there are these five drawbacks of uninspiring conduct.

Katame pañca?
What five?

Appasannā nappasīdanti, pasannānañca ekaccānaṁ aññathattaṁ hoti, satthusāsanaṁ akataṁ hoti, pacchimā janatā diṭṭhānugatiṁ āpajjati, cittamassa nappasīdati.
You don’t inspire confidence in those without it. You cause some with confidence to change their minds. You don’t follow the Teacher’s instructions. Those who come after you follow your example. And your mind doesn’t become clear.

Ime kho, bhikkhave, pañca ādīnavā apāsādike.
These are the five drawbacks of uninspiring conduct.

Pañcime, bhikkhave, ānisaṁsā pāsādike.
There are these five benefits of inspiring conduct.

Katame pañca?
What five?

Appasannā pasīdanti, pasannānañca bhiyyobhāvo hoti, satthusāsanaṁ kataṁ hoti, pacchimā janatā diṭṭhānugatiṁ āpajjati, cittamassa pasīdati.
You inspire confidence in those without it. You increase confidence in those who have it. You follow the Teacher’s instructions. Those who come after you follow your example. And your mind becomes clear.

Ime kho, bhikkhave, pañca ānisaṁsā pāsādike”ti.
These are the five benefits of inspiring conduct.”

Aṭṭhamaṁ.

219. Aggisutta
219. Fire

“Pañcime, bhikkhave, ādīnavā aggismiṁ.
“Mendicants, there are these five drawbacks of a fire.

Katame pañca?
What five?

Acakkhusso, dubbaṇṇakaraṇo, dubbalakaraṇo, saṅgaṇikāpavaḍḍhano, tiracchānakathāpavattaniko hoti.
It’s bad for your eyes. It’s bad for your complexion. It makes you weak. It draws in groups. And it encourages unworthy talk.

Ime kho, bhikkhave, pañca ādīnavā aggismin”ti.
These are the five drawbacks of a fire.”

Navamaṁ.

220. Madhurāsutta
220. About Madhurā

“Pañcime, bhikkhave, ādīnavā madhurāyaṁ.
“Mendicants, there are these five drawbacks of Madhurā.

Katame pañca?
What five?

Visamā, bahurajā, caṇḍasunakhā, vāḷayakkhā, dullabhapiṇḍā.
The ground is uneven and dusty, the dogs are fierce, the native spirits are vicious, and it’s hard to get almsfood.

Ime kho, bhikkhave, pañca ādīnavā madhurāyan”ti.
These are the five drawbacks of Madhurā.”

Dasamaṁ.

Akkosakavaggo dutiyo.

Tassuddānaṁ

Akkosabhaṇḍanasīlaṁ,
bahubhāṇī dve akhantiyo;
Apāsādikā dve vuttā,
aggismiṁ madhurena cāti.

221. Paṭhamadīghacārikasutta
221. Long Wandering (1st)

“Pañcime, bhikkhave, ādīnavā dīghacārikaṁ anavatthacārikaṁ anuyuttassa viharato.
“Mendicants, there are these five drawbacks for someone who likes long and aimless wandering.

Katame pañca?
What five?

Assutaṁ na suṇāti, sutaṁ na pariyodāpeti, sutenekaccena avisārado hoti, gāḷhaṁ rogātaṅkaṁ phusati, na ca mittavā hoti.
You don’t learn new things. You don’t clarify what you’ve learned. You lack confidence in some things you have learned. You contract a severe illness. You don’t have any friends.

Ime kho, bhikkhave, pañca ādīnavā dīghacārikaṁ anavatthacārikaṁ anuyuttassa viharato.
These are the five drawbacks for someone who likes long and aimless wandering.

Pañcime, bhikkhave, ānisaṁsā samavatthacāre.
There are these five benefits of a reasonable amount of wandering.

Katame pañca?
What five?

Assutaṁ suṇāti, sutaṁ pariyodāpeti, sutenekaccena visārado hoti, na gāḷhaṁ rogātaṅkaṁ phusati, mittavā ca hoti.
You learn new things. You clarify what you’ve learned. You have confidence in some things you have learned. You don’t contract severe illness. You have friends.

Ime kho, bhikkhave, pañca ānisaṁsā samavatthacāre”ti.
These are the five benefits of a reasonable amount of wandering.”

Paṭhamaṁ.

222. Dutiyadīghacārikasutta
222. Long Wandering (2nd)

“Pañcime, bhikkhave, ādīnavā dīghacārikaṁ anavatthacārikaṁ anuyuttassa viharato.
“Mendicants, there are these five drawbacks for someone who likes long and aimless wandering.

Katame pañca?
What five?

Anadhigataṁ nādhigacchati, adhigatā parihāyati, adhigatenekaccena avisārado hoti, gāḷhaṁ rogātaṅkaṁ phusati, na ca mittavā hoti.
You don’t achieve the unachieved. What you have achieved falls away. You lose confidence in some things you’ve achieved. You contract a severe illness. You don’t have any friends.

Ime kho, bhikkhave, pañca ādīnavā dīghacārikaṁ anavatthacārikaṁ anuyuttassa viharato.
These are the five drawbacks for someone who likes long and aimless wandering.

Pañcime, bhikkhave, ānisaṁsā samavatthacāre.
There are these five benefits of a reasonable amount of wandering.

Katame pañca?
What five?

Anadhigataṁ adhigacchati, adhigatā na parihāyati, adhigatenekaccena visārado hoti, na gāḷhaṁ rogātaṅkaṁ phusati, mittavā ca hoti.

You achieve the unachieved. What you have achieved doesn't fall away. You're confident in some things you've achieved. You don't contract severe illness. You have friends.

Ime kho, bhikkhave, pañca ānisaṁsā samavatthacāre"ti.
These are the five benefits of a reasonable amount of wandering."

Dutiyaṁ.

223. Atinivāsasutta
223. Overstaying

“Pañcime, bhikkhave, ādīnavā atinivāse.
“Mendicants, there are these five drawbacks of overstaying.

Katame pañca?
What five?

Bahubhaṇḍo hoti bahubhaṇḍasannicayo, bahubhesajjo hoti bahubhesajjasannicayo, bahukicco hoti bahukaraṇīyo byatto kiṅkaraṇīyesu, saṁsaṭṭho viharati gahaṭṭhapabbajitehi ananulomikena gihisaṁsaggena, tamhā ca āvāsā pakkamanto sāpekkho pakkamati.
You have a lot of stuff and store it up. You have a lot of medicine and store it up. You have a lot of duties and responsibilities, and become capable in whatever needs to be done. You mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you miss it.

Ime kho, bhikkhave, pañca ādīnavā atinivāse.
These are the five drawbacks of overstaying.

Pañcime, bhikkhave, ānisaṁsā samavatthavāse.
There are these five benefits of staying for a reasonable length of time.

Katame pañca?
What five?

Na bahubhaṇḍo hoti na bahubhaṇḍasannicayo, na bahubhesajjo hoti na bahubhesajjasannicayo, na bahukicco hoti na bahukaraṇīyo na byatto kiṅkaraṇīyesu, asaṁsaṭṭho

viharati gahaṭṭhapabbajitehi ananulomikena gihisaṁsaggena, tamhā ca āvāsā pakkamanto anapekkho pakkamati.
You don’t have a lot of stuff and store it up. You don’t have a lot of medicine and store it up. You don’t have a lot of duties and responsibilities, or become capable in whatever needs to be done. You don’t mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you don’t miss it.

Ime kho, bhikkhave, pañca ānisaṁsā samavatthavāse”ti.
These are the five benefits of staying for a reasonable length of time.”

Tatiyaṁ.

224. Maccharīsutta
224. Stingy

“Pañcime, bhikkhave, ādīnavā atinivāse.
“Mendicants, there are these five drawbacks of overstaying.

Katame pañca?
What five?

Āvāsamaccharī hoti, kulamaccharī hoti, lābhamaccharī hoti, vaṇṇamaccharī hoti, dhammamaccharī hoti.
You become stingy with dwellings, families, material possessions, praise, and the teaching.

Ime kho, bhikkhave, pañca ādīnavā atinivāse.
These are the five drawbacks of overstaying.

Pañcime, bhikkhave, ānisaṁsā samavatthavāse.
There are these five benefits of staying for a reasonable length of time.

Katame pañca?
What five?

Na āvāsamaccharī hoti, na kulamaccharī hoti, na lābhamaccharī hoti, na vaṇṇamaccharī hoti, na dhammamaccharī hoti.
You’re not stingy with dwellings, families, material possessions, praise, and the teaching.

Ime kho, bhikkhave, pañca ānisaṁsā samavatthavāse”ti.
These are the five benefits of staying for a reasonable length of time.”

Catutthaṁ.

225. Paṭhamakulūpakasutta
225. Visiting Families (1st)

“Pañcime, bhikkhave, ādīnavā kulūpake.
“Mendicants, there are these five drawbacks of visiting families.

Katame pañca?
What five?

Anāmantacāre āpajjati, raho nisajjāya āpajjati, paṭicchanne āsane āpajjati, mātugāmassa uttari chappañcavācāhi dhammaṁ desento āpajjati, kāmasaṅkappabahulo viharati.
You fall into an offense for wandering without leave. You fall into an offense for sitting in a private place with someone of the opposite sex. You fall into an offense for sitting in a hidden place with someone of the opposite sex. You fall into an offense for teaching more than five or six sentences to someone of the opposite sex. You have a lot of sensual thoughts.

Ime kho, bhikkhave, pañca ādīnavā kulūpake”ti.
These are the five drawbacks of visiting families.”

Pañcamaṁ.

226. Dutiyakulūpakasutta
226. Visiting Families (2nd)

“Pañcime, bhikkhave, ādīnavā kulūpakassa bhikkhuno ativelaṁ kulesu saṁsaṭṭhassa viharato.
“Mendicants, there are these five drawbacks for a mendicant who visits families for too long, mixing closely with them.

Katame pañca?
What five?

Mātugāmassa abhiṇhadassanaṁ,
You often see members of the opposite sex.

dassane sati saṁsaggo,
Seeing them, you become close.

saṁsagge sati vissāso,
Being so close, you become intimate.

vissāse sati otāro,
Being intimate, lust overcomes you.

otiṇṇacittassetaṁ pāṭikaṅkhaṁ: ‘anabhirato vā brahmacariyaṁ carissati aññataraṁ vā saṅkiliṭṭhaṁ āpattiṁ āpajjissati sikkhaṁ vā paccakkhāya hīnāyāvattissati’.
When your mind is swamped by lust, you can expect that you will live the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return to a lesser life.

Ime kho, bhikkhave, pañca ādīnavā kulūpakassa bhikkhuno ativelaṁ kulesu saṁsaṭṭhassa viharato”ti.
These are the five drawbacks for a mendicant who visits families for too long, mixing closely with them.”

Chaṭṭhaṁ.

227. Bhogasutta
227. Riches

“Pañcime, bhikkhave, ādīnavā bhogesu.
“Mendicants, there are these five drawbacks of riches.

Katame pañca?
What five?

Aggisādhāraṇā bhogā, udakasādhāraṇā bhogā, rājasādhāraṇā bhogā, corasādhāraṇā bhogā, appiyehi dāyādehi sādhāraṇā bhogā.
Fire, water, kings, thieves, and unloved heirs all take a share.

Ime kho, bhikkhave, pañca ādīnavā bhogesu.
These are the five drawbacks of riches.

Pañcime, bhikkhave, ānisaṁsā bhogesu.
There are these five benefits of riches.

Katame pañca?
What five?

Bhoge nissāya attānaṁ sukheti pīṇeti sammā sukhaṁ pariharati, mātāpitaro sukheti pīṇeti sammā sukhaṁ pariharati, puttadāradāsakammakaraporise sukheti pīṇeti sammā sukhaṁ pariharati, mittāmacce sukheti pīṇeti sammā sukhaṁ pariharati, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
Riches enable you to bring pleasure and joy to yourself; your mother and father; your children, partners, bondservants, workers, and staff; and your friends and colleagues; and to keep them all happy. And they enable you to establish an uplifting religious donation for

ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

Ime kho, bhikkhave, pañca ānisaṁsā bhogesū''ti.
These are the five benefits of riches."

Sattamaṁ.

228. Ussūrabhattasutta
228. Eating Late

“Pañcime, bhikkhave, ādīnavā ussūrabhatte kule.
“Mendicants, there are these five drawbacks for a family who takes their meals late in the day.

Katame pañca?
What five?

Ye te atithī pāhunā, te na kālena paṭipūjenti;
When guests visit, they are not served on time.

yā tā balipaṭiggāhikā devatā, tā na kālena paṭipūjenti;
The deities who accept spirit-offerings are not served on time.

ye te samaṇabrāhmaṇā ekabhattikā rattūparatā viratā vikālabhojanā, te na kālena paṭipūjenti;
Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are not served on time.

dāsakammakaraporisā vimukhā kammaṁ karonti;
Bondservants, workers, and staff do their duties neglectfully.

tāvatakaṁyeva asamayena bhuttaṁ anojavantaṁ hoti.
A meal eaten during the wrong period is not nutritious.

Ime kho, bhikkhave, pañca ādīnavā ussūrabhatte kule.
These are the five drawbacks for a family who takes their meals late in the day.

Pañcime, bhikkhave, ānisaṁsā samayabhatte kule.

There are these five benefits for a family who takes their meals at a proper time.

Katame pañca?
What five?

Ye te atithī pāhunā, te kālena paṭipūjenti;
When guests visit, they are served on time.

yā tā balipaṭiggāhikā devatā, tā kālena paṭipūjenti;
The deities who accept spirit-offerings are served on time.

ye te samaṇabrāhmaṇā ekabhattikā rattūparatā viratā vikālabhojanā, te kālena paṭipūjenti;
Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are served on time.

dāsakammakaraporisā avimukhā kammaṁ karonti;
Bondservants, workers, and staff do their duties attentively.

tāvatakaṁyeva samayena bhuttaṁ ojavantaṁ hoti.
A meal eaten during the proper period is nutritious.

Ime kho, bhikkhave, pañca ānisaṁsā samayabhatte kule”ti.
These are the five benefits for a family who takes their meals at a proper time.”

Aṭṭhamaṁ.

229. Paṭhamakaṇhasappasutta
229. Black Snakes (1st)

“Pañcime, bhikkhave, ādīnavā kaṇhasappe.
“Mendicants, there are these five drawbacks of a black snake.

Katame pañca?
What five?

Asuci, duggandho, sabhīru, sappaṭibhayo, mittadubbhī.
It’s filthy, stinking, cowardly, frightening, and treacherous.

Ime kho, bhikkhave, pañca ādīnavā kaṇhasappe.
These are the five dangers of a black snake.

Evamevaṁ kho, bhikkhave, pañcime ādīnavā mātugāme.
In the same way there are five drawbacks of a female.

Katame pañca?
What five?

Asuci, duggandho, sabhīru, sappaṭibhayo, mittadubbhī.
She’s filthy, stinking, cowardly, frightening, and treacherous.

Ime kho, bhikkhave, pañca ādīnavā mātugāme”ti.
These are the five drawbacks of a female.”

Navamaṁ.

230. Dutiyakaṇhasappasutta
230. Black Snakes (2nd)

“Pañcime, bhikkhave, ādīnavā kaṇhasappe.
“Mendicants, there are these five drawbacks of a black snake.

Katame pañca?
What five?

Kodhano, upanāhī, ghoraviso, dujjivho, mittadubbhī.
It’s irritable, hostile, venomous, fork-tongued, and treacherous.

Ime kho, bhikkhave, pañca ādīnavā kaṇhasappe.
These are the five dangers of a black snake.

Evamevaṁ kho, bhikkhave, pañcime ādīnavā mātugāme.
In the same way there are five drawbacks of a female.

Katame pañca?
What five?

Kodhano, upanāhī, ghoraviso, dujjivho, mittadubbhī.
She’s irritable, hostile, venomous, fork-tongued, and treacherous.

Tatridaṁ, bhikkhave, mātugāmassa ghoravisatā—
This is a female’s venom:

yebhuyyena, bhikkhave, mātugāmo tibbarāgo.
usually she’s very lustful.

Tatridaṁ, bhikkhave, mātugāmassa dujjivhatā—
This is a female’s forked tongue:

yebhuyyena, bhikkhave, mātugāmo pisuṇavāco.
usually she speaks divisively.

Tatridaṁ, bhikkhave, mātugāmassa mittadubbhitā—
This is a female's treachery:

yebhuyyena, bhikkhave, mātugāmo aticārinī.
usually she's an adulteress.

Ime kho, bhikkhave, pañca ādīnavā mātugāme''ti.
These are the five drawbacks of a female."

Dasamaṁ.

Dīghacārikavaggo tatiyo.

Tassuddānaṁ

Dve dīghacārikā vuttā,
atinivāsamaccharī;
Dve ca kulūpakā bhogā,
bhattaṁ sappāpare duveti.

231. Āvāsikasutta
231. A Resident Mendicant

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu abhāvanīyo hoti.
“Mendicants, a resident mendicant with five qualities is not admirable.

Katamehi pañcahi?
What five?

Na ākappasampanno hoti na vattasampanno;
They’re not accomplished in being well-presented and doing their duties.

na bahussuto hoti na sutadharo;
They’re not very learned and don’t remember what they’ve learned.

na paṭisallekhitā hoti na paṭisallānārāmo;
They’re not self-effacing and don’t enjoy self-effacement.

na kalyāṇavāco hoti na kalyāṇavākkaraṇo;
They’re not a good speaker and don’t speak well.

duppañño hoti jaḷo eḷamūgo.
They’re witless, dull, and stupid.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu abhāvanīyo hoti.
A resident mendicant with these five qualities is not admirable.

Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu bhāvanīyo hoti.
A resident mendicant with these five qualities is admirable.

Katamehi pañcahi?
What five?

Ākappasampanno hoti vattasampanno;
They're accomplished in being well-presented and doing their duties.

bahussuto hoti sutadharo;
They're very learned and remember what they've learned.

paṭisallekhitā hoti paṭisallānārāmo;
They're self-effacing and enjoy self-effacement.

kalyāṇavāco hoti kalyāṇavākkaraṇo;
They're a good speaker and speak well.

paññavā hoti ajaḷo aneḷamūgo.
They're wise, bright, and clever.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu bhāvanīyo hotī"ti.
A resident mendicant with these five qualities is admirable."

Paṭhamaṁ.

232. Piyasutta
232. Liked

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
“Mendicants, a resident mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

Katamehi pañcahi?
What five?

Sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;
They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them

by recitation, mentally scrutinizing them, and comprehending them theoretically.

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā;
They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A resident mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

Dutiyaṁ.

233. Sobhanasutta
233. Beautification

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu āvāsaṁ sobheti.
“Mendicants, a resident mendicant with five qualities beautifies the monastery.

Katamehi pañcahi?
What five?

Sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
They’re ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā;
They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

paṭibalo hoti upasaṅkamante dhammiyā kathāya sandassetuṁ samādapetuṁ samuttejetuṁ sampahaṁsetuṁ;
They're able to educate, encourage, fire up, and inspire those who approach them with a Dhamma talk.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu āvāsaṁ sobhetī"ti.
A resident mendicant with these five qualities beautifies the monastery."

Tatiyaṁ.

234. Bahūpakārasutta
234. Very Helpful

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu āvāsassa bahūpakāro hoti.
“Mendicants, a resident mendicant with five qualities is very helpful to the monastery.

Katamehi pañcahi?
What five?

Sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
They’re ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

khaṇḍaphullaṁ paṭisaṅkharoti;
They repair what is decayed and damaged.

mahā kho pana bhikkhusaṅgho abhikkanto nānāverajjakā bhikkhū gihīnaṁ upasaṅkamitvā āroceti:

When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce:

‘mahā kho, āvuso, bhikkhusaṅgho abhikkanto nānāverajjakā bhikkhū, karotha puññāni, samayo puññāni kātun’ti;
‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu āvāsassa bahūpakāro hotī”ti.
A resident mendicant with these five qualities is very helpful to the monastery.”

Catutthaṁ.

235. Anukampasutta
235. A Compassionate Mendicant

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu gihīnaṁ anukampati.
“Mendicants, a resident mendicant with five qualities shows compassion to the lay people.

Katamehi pañcahi?
What five?

Adhisīle samādapeti;
They encourage them in higher ethics.

dhammadassane niveseti;
They equip them to see the truth of the teachings.

gilānake upasaṅkamitvā satiṁ uppādeti:
When they are sick, they go to them and prompt their mindfulness, saying:

‘arahaggataṁ āyasmanto satiṁ upaṭṭhāpethā’ti;
‘Establish your mindfulness, good sirs, in what is worthy.’

mahā kho pana bhikkhusaṅgho abhikkanto nānāverajjakā bhikkhū gihīnaṁ upasaṅkamitvā āroceti:
When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce:

‘mahā kho, āvuso, bhikkhusaṅgho abhikkanto nānāverajjakā bhikkhū, karotha puññāni, samayo puññāni kātun’ti;
‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’

yaṁ kho panassa bhojanaṁ denti lūkhaṁ vā paṇītaṁ vā taṁ attanā paribhuñjati, saddhādeyyaṁ na vinipāteti.
And they eat whatever food they give them, coarse or fine, not wasting a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu gihīnaṁ anukampatī”ti.
A resident mendicant with these five qualities shows compassion to the lay people.”

Pañcamaṁ.

236. Paṭhamaavaṇṇārahasutta
236. Deserving Criticism (1st)

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a resident mendicant with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati;
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati;
and they criticize those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṁ upadaṁseti;
Without examining or scrutinizing, they arouse faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṁ upadaṁseti;
and they don’t arouse faith in things that are inspiring.

saddhādeyyaṁ vinipāteti.
And they waste a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A resident mendicant with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A resident mendicant with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati;
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati;
and they praise those deserving of praise.

anuvicca pariyogāhetvā appasādanīye ṭhāne appasādaṁ upadaṁseti;
They don’t arouse faith in things that are dubious,

anuvicca pariyogāhetvā pasādanīye ṭhāne pasādaṁ upadaṁseti;
and they do arouse faith in things that are inspiring.

saddhādeyyaṁ na vinipāteti.
And they don’t waste a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge”ti.
A resident mendicant with these five qualities is raised up to heaven.”

Chaṭṭhaṁ.

237. Dutiyaavaṇṇārahasutta
237. Deserving Criticism (2nd)

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a resident mendicant with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati;
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati;
and they criticize those deserving of praise.

āvāsamaccharī hoti āvāsapaligedhī;
They’re stingy and avaricious regarding monasteries.

kulamaccharī hoti kulapaligedhī;
They’re stingy and avaricious regarding families.

saddhādeyyaṁ vinipāteti.
And they waste a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A resident mendicant with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A resident mendicant with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati;
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati;
and they praise those deserving of praise.

na āvāsamaccharī hoti na āvāsapaligedhī;
They're not stingy and avaricious regarding monasteries.

na kulamaccharī hoti na kulapaligedhī;
They're not stingy and avaricious regarding families.

saddhādeyyaṁ na vinipāteti.
And they don't waste a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge"ti.
A resident mendicant with these five qualities is raised up to heaven."

Sattamaṁ.

238. Tatiyaavaṇṇārahasutta
238. Deserving Criticism (3rd)

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a resident mendicant with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṁ bhāsati;
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṁ bhāsati;
and they criticize those deserving of praise.

āvāsamaccharī hoti;
They’re stingy regarding monasteries,

kulamaccharī hoti;
families,

lābhamaccharī hoti.
and material possessions.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A resident mendicant with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A resident mendicant with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṁ bhāsati;
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṁ bhāsati;
and they praise those deserving of praise.

na āvāsamaccharī hoti;
They're not stingy regarding monasteries,

na kulamaccharī hoti;
families,

na lābhamaccharī hoti.
and material possessions.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge"ti.
A resident mendicant with these five qualities is raised up to heaven."

Aṭṭhamaṁ.

239. Paṭhamamacchariyasutta
239. Stinginess (1st)

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a resident mendicant with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Āvāsamaccharī hoti;
They’re stingy regarding monasteries,

kulamaccharī hoti;
families,

lābhamaccharī hoti;
material possessions,

vaṇṇamaccharī hoti;
and praise.

saddhādeyyaṁ vinipāteti.
And they waste a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A resident mendicant with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A resident mendicant with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Na āvāsamaccharī hoti;
They’re not stingy regarding monasteries,

na kulamaccharī hoti;
families,

na lābhamaccharī hoti;
material possessions,

na vaṇṇamaccharī hoti;
and praise.

saddhādeyyaṁ na vinipāteti.
And they don’t waste a gift given in faith.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge”ti.
A resident mendicant with these five qualities is raised up to heaven.”

Navamaṁ.

240. Dutiyamacchariyasutta
240. Stinginess (2nd)

“Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a resident mendicant with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Āvāsamaccharī hoti;
They’re stingy regarding monasteries,

kulamaccharī hoti;
families,

lābhamaccharī hoti;
material possessions,

vaṇṇamaccharī hoti;
praise,

dhammamaccharī hoti.
and the teachings.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A resident mendicant with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A resident mendicant with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Na āvāsamaccharī hoti;
They're not stingy regarding monasteries,

na kulamaccharī hoti;
families,

na lābhamaccharī hoti;
material possessions,

na vaṇṇamaccharī hoti;
praise,

na dhammamaccharī hoti.
and the teachings.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhataṁ nikkhitto evaṁ sagge"ti.
A resident mendicant with these five qualities is raised up to heaven."

Dasamaṁ.

Āvāsikavaggo catuttho.

Tassuddānaṁ

Āvāsiko piyo ca sobhano,
Bahūpakāro anukampako ca;
Tayo avaṇṇārahā ceva,
Macchariyā duvepi cāti.

241. Paṭhamaduccaritasutta
241. Bad Conduct (1st)

“Pañcime, bhikkhave, ādīnavā duccarite.
“Mendicants, there are these five drawbacks of bad conduct.

Katame pañca?
What five?

Attāpi attānaṁ upavadati;
You blame yourself.

anuvicca viññū garahanti;
After examination, sensible people criticize you.

pāpako kittisaddo abbhuggacchati;
You get a bad reputation.

sammūḷho kālaṁ karoti;
You feel lost when you die.

kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

Ime kho, bhikkhave, pañca ādīnavā duccarite.
These are the five drawbacks of bad conduct.

Pañcime, bhikkhave, ānisaṁsā sucarite.
There are these five benefits of good conduct.

Katame pañca?
What five?

Attāpi attānaṁ na upavadati;
You don’t blame yourself.

anuvicca viññū pasaṁsanti;
After examination, sensible people praise you.

kalyāṇo kittisaddo abbhuggacchati;
You get a good reputation.

asammūḷho kālaṁ karoti;
You don’t feel lost when you die.

kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When your body breaks up, after death, you’re reborn in a good place, a heavenly realm.

Ime kho, bhikkhave, pañca ānisaṁsā sucarite”ti.
These are the five benefits of good conduct.”

Paṭhamaṁ.

242. Paṭhamakāyaduccaritasutta

242. Bad Bodily Conduct (1st)

“Pañcime, bhikkhave, ādīnavā kāyaduccarite …pe… ānisaṁsā kāyasucarite …pe….
“Mendicants, there are these five drawbacks in bad bodily conduct … benefits in good bodily conduct …”

Dutiyaṁ.

243. Paṭhamavacīduccaritasutta
243. Bad Verbal Conduct (1st)

“Pañcime, bhikkhave, ādīnavā vacīduccarite …pe… ānisaṁsā vacīsucarite …pe….
“Mendicants, there are these five drawbacks in bad verbal conduct … benefits in good verbal conduct …”

Tatiyaṁ.

244. Paṭhamamanoduccaritasutta
244. Bad Mental Conduct (1st)

“Pañcime, bhikkhave, ādīnavā manoduccarite …pe… ānisaṁsā manosucarite.
“Mendicants, there are these five drawbacks in bad mental conduct … benefits in good mental conduct …”

Katame pañca?

Attāpi attānaṁ na upavadati;

anuvicca viññū pasaṁsanti;

kalyāṇo kittisaddo abbhuggacchati;

asammūḷho kālaṁ karoti;

kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.

Ime kho, bhikkhave, pañca ānisaṁsā manosucarite”ti.

Catutthaṁ.

245. Dutiyaduccaritasutta
245. Bad Conduct (2nd)

“Pañcime, bhikkhave, ādīnavā duccarite.
“Mendicants, there are these five drawbacks of bad conduct.

Katame pañca?
What five?

Attāpi attānaṁ upavadati;
You blame yourself.

anuvicca viññū garahanti;
After examination, sensible people criticize you.

pāpako kittisaddo abbhuggacchati;
You get a bad reputation.

saddhammā vuṭṭhāti;
You drift away from true teachings.

asaddhamme patiṭṭhāti.
You settle on untrue teachings.

Ime kho, bhikkhave, pañca ādīnavā duccarite.
These are the five drawbacks of bad conduct.

Pañcime, bhikkhave, ānisaṁsā sucarite.
There are these five benefits of good conduct.

Katame pañca?
What five?

Attāpi attānaṁ na upavadati;
You don’t blame yourself.

anuvicca viññū pasaṁsanti;
After examination, sensible people praise you.

kalyāṇo kittisaddo abbhuggacchati;
You get a good reputation.

asaddhammā vuṭṭhāti;
You drift away from untrue teachings.

saddhamme patiṭṭhāti.
You settle on true teachings.

Ime kho, bhikkhave, pañca ānisaṁsā sucarite”ti.
These are the five benefits of good conduct.”

Pañcamaṁ.

246. Dutiyakāyaduccaritasutta

246. Bad Bodily Conduct (2nd)

“Pañcime, bhikkhave, ādīnavā kāyaduccarite …pe… ānisaṁsā kāyasucarite …pe….
“Mendicants, there are these five drawbacks in bad bodily conduct … benefits in good bodily conduct …”

Chaṭṭhaṁ.

247. Dutiyavacīduccaritasutta
247. Bad Verbal Conduct (2nd)

“Pañcime, bhikkhave, ādīnavā vacīduccarite …pe… ānisaṁsā vacīsucarite …pe….
“Mendicants, there are these five drawbacks in bad verbal conduct … benefits in good verbal conduct …”

Sattamaṁ.

248. Dutiyamanoduccaritasutta
248. Bad Mental Conduct (2nd)

“Pañcime, bhikkhave, ādīnavā manoduccarite …pe… ānisaṁsā manosucarite.
“Mendicants, there are these five drawbacks in bad mental conduct … benefits in good mental conduct …”

Katame pañca?

Attāpi attānaṁ na upavadati;

anuvicca viññū pasaṁsanti;

kalyāṇo kittisaddo abbhuggacchati;

asaddhammā vuṭṭhāti;

saddhamme patiṭṭhāti.

Ime kho, bhikkhave, pañca ānisaṁsā manosucarite”ti.

Aṭṭhamaṁ.

249. Sivathikasutta
249. A Charnel Ground

“Pañcime, bhikkhave, ādīnavā sivathikāya.
“Mendicants, there are these five drawbacks to a charnel ground.

Katame pañca?
What five?

Asuci, duggandhā, sappaṭibhayā, vāḷānaṁ amanussānaṁ āvāso, bahuno janassa ārodanā—
It’s filthy, stinking, frightening, a gathering place for savage monsters, and a weeping place for many people.

ime kho, bhikkhave, pañca ādīnavā sivathikāya.
These are the five drawbacks of a charnel ground.

Evamevaṁ kho, bhikkhave, pañcime ādīnavā sivathikūpame puggale.
In the same way there are five drawbacks of a person like a charnel ground.

Katame pañca?
What five?

Idha, bhikkhave, ekacco puggalo asucinā kāyakammena samannāgato hoti;
To start with, some person has filthy conduct by way of body, speech, and mind.

asucinā vacīkammena samannāgato hoti;

asucinā manokammena samannāgato hoti.

Idamassa asucitāya vadāmi.
This is how they're filthy, I say.

Seyyathāpi sā, bhikkhave, sivathikā asuci;
That person is just as filthy as a charnel ground.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Tassa asucinā kāyakammena samannāgatassa, asucinā vacīkammena samannāgatassa, asucinā manokammena samannāgatassa pāpako kittisaddo abbhuggacchati.
Because of their filthy conduct, they get a bad reputation.

Idamassa duggandhatāya vadāmi.
This is how they're stinky, I say.

Seyyathāpi sā, bhikkhave, sivathikā duggandhā;
That person is just as stinky as a charnel ground.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Tamenaṁ asucinā kāyakammena samannāgataṁ, asucinā vacīkammena samannāgataṁ, asucinā manokammena samannāgataṁ pesalā sabrahmacārī ārakā parivajjanti.
Because of their filthy conduct, good-hearted spiritual companions avoid them from afar.

Idamassa sappaṭibhayasmiṁ vadāmi.
That's how they're frightening, I say.

Seyyathāpi sā, bhikkhave, sivathikā sappaṭibhayā;
That person is just as frightening as a charnel ground.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

So asucinā kāyakammena samannāgato, asucinā vacīkammena samannāgato, asucinā manokammena samannāgato sabhāgehi puggalehi saddhiṁ saṁvasati.

Because of their filthy conduct, they live together with people of a similar character.

Idamassa vāḷāvāsasmiṁ vadāmi.
This is how they gather with savage monsters, I say.

Seyyathāpi sā, bhikkhave, sivathikā vāḷānaṁ amanussānaṁ āvāso;
That person is just as much a gathering place of savage monsters as a charnel ground.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Tamenaṁ asucinā kāyakammena samannāgataṁ, asucinā vacīkammena samannāgataṁ, asucinā manokammena samannāgataṁ pesalā sabrahmacārī disvā khīyadhammaṁ āpajjanti:
Because of their filthy conduct, when good-hearted spiritual companions see them they complain:

‘aho vata no dukkhaṁ ye mayaṁ evarūpehi puggalehi saddhiṁ saṁvasāmā’ti.
‘Oh, it’s so painful for us to have to live together with such as these.’

Idamassa ārodanāya vadāmi.
This is how there’s weeping, I say.

Seyyathāpi sā, bhikkhave, sivathikā bahuno janassa ārodanā;
This person is just as much a weeping place for many people as a charnel ground.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Ime kho, bhikkhave, pañca ādīnavā sivathikūpame puggale”ti.
These are the five drawbacks of a person like a charnel ground.”

Navamaṁ.

250. Puggalappasādasutta
250. Faith in Individuals

“Pañcime, bhikkhave, ādīnavā puggalappasāde.
“Mendicants, there are these five drawbacks of placing faith in an individual.

Katame pañca?
What five?

Yasmiṁ, bhikkhave, puggale puggalo abhippasanno hoti, so tathārūpaṁ āpattiṁ āpanno hoti yathārūpāya āpattiyā saṅgho ukkhipati.
The individual to whom a person is devoted falls into an offense such that the Saṅgha suspends them.

Tassa evaṁ hoti:
It occurs to them:

‘yo kho myāyaṁ puggalo piyo manāpo so saṅghena ukkhitto’ti.
‘This person dear and beloved to me has been suspended by the Saṅgha.’

Bhikkhūsu appasādabahulo hoti.
They lose much of their faith in mendicants.

Bhikkhūsu appasādabahulo samāno aññe bhikkhū na bhajati.
So they don’t frequent other mendicants,

Aññe bhikkhū abhajanto saddhammaṁ na suṇāti.
they don’t hear the true teaching,

Saddhammaṁ asuṇanto saddhammā parihāyati.
and they fall away from the true teaching.

Ayaṁ, bhikkhave, paṭhamo ādīnavo puggalappasāde.
This is the first drawback in placing faith in an individual.

Puna caparaṁ, bhikkhave, yasmiṁ puggale puggalo abhippasanno hoti, so tathārūpaṁ āpattiṁ āpanno hoti yathārūpāya āpattiyā saṅgho ante nisīdāpeti.
Furthermore, the individual to whom a person is devoted falls into an offense such that the Saṅgha makes them sit at the end of the line.
…

Tassa evaṁ hoti:

‘yo kho myāyaṁ puggalo piyo manāpo so saṅghena ante nisīdāpito’ti.

Bhikkhūsu appasādabahulo hoti.

Bhikkhūsu appasādabahulo samāno aññe bhikkhū na bhajati.

Aññe bhikkhū abhajanto saddhammaṁ na suṇāti.

Saddhammaṁ asuṇanto saddhammā parihāyati.

Ayaṁ, bhikkhave, dutiyo ādīnavo puggalappasāde.
This is the second drawback in placing faith in an individual.

Puna caparaṁ, bhikkhave, yasmiṁ puggale puggalo abhippasanno hoti, so disāpakkanto hoti …pe… so vibbhanto hoti …pe… so kālaṅkato hoti.
Furthermore, the individual to whom a person is devoted departs for another region … disrobes … passes away.

Tassa evaṁ hoti:
It occurs to them:

‘yo kho myāyaṁ puggalo piyo manāpo so kālaṅkato’ti.
‘This person dear and beloved to me has passed away.’

Aññe bhikkhū na bhajati.
So they don’t frequent other mendicants,

Aññe bhikkhū abhajanto saddhammaṁ na suṇāti.
they don't hear the true teaching,

Saddhammaṁ asuṇanto saddhammā parihāyati.
and they fall away from the true teaching.

Ayaṁ, bhikkhave, pañcamo ādīnavo puggalappasāde.
This is the fifth drawback in placing faith in an individual.

Ime kho, bhikkhave, pañca ādīnavā puggalappasāde"ti.
These are the five drawbacks of placing faith in an individual."

Dasamaṁ.

Duccaritavaggo pañcamo.

Tassuddānaṁ

Duccaritaṁ kāyaduccaritaṁ,
Vacīduccaritaṁ manoduccaritaṁ;
Catūhi pare dve sivathikā,
Puggalappasādena cāti.

Pañcamo paṇṇāsako samatto.

251. Upasampādetabbasutta
251. Who Should Give Ordination

“Pañcahi, bhikkhave, dhammehi samannāgatena bhikkhunā upasampādetabbaṁ.
“Mendicants, ordination should be given by a mendicant with five qualities.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti;
It’s a mendicant who has the entire spectrum of an adept’s ethics,

asekhena samādhikkhandhena samannāgato hoti;
immersion,

asekhena paññākkhandhena samannāgato hoti;
wisdom,

asekhena vimuttikkhandhena samannāgato hoti;
freedom,

asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
and the knowledge and vision of freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatena bhikkhunā upasampādetabban”ti.
Ordination should be given by a mendicant with these five qualities.”

Paṭhamaṁ.

252. Nissayasutta
252. Who Should Give Dependence

“Pañcahi, bhikkhave, dhammehi samannāgatena bhikkhunā nissayo dātabbo.
“Mendicants, dependence should be given by a mendicant with five qualities.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti …pe… asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Imehi …pe… nissayo dātabbo”ti.
Dependence should be given by a mendicant with these five qualities.”

Dutiyaṁ.

253. Sāmaṇerasutta
253. Who Should Have a Novice as Attendant

“Pañcahi, bhikkhave, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo.
“Mendicants, a novice should attend on a mendicant with five qualities.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti; asekhena samādhikkhandhena … asekhena paññākkhandhena … asekhena vimuttikkhandhena … asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo”ti.
A novice should attend on a mendicant with these five qualities.”

Tatiyaṁ.

254. Pañcamacchariyasutta
254. Five Kinds of Stinginess

“Pañcimāni, bhikkhave, macchariyāni.
“Mendicants, there are these five kinds of stinginess.

Katamāni pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ—
Stinginess with dwellings, families, material possessions, praise, and the teachings.

imāni kho, bhikkhave, pañca macchariyāni.
These are the five kinds of stinginess.

Imesaṁ kho, bhikkhave, pañcannaṁ macchariyānaṁ etaṁ paṭikuṭṭhaṁ, yadidaṁ dhammamacchariyan”ti.
The most contemptible of these five kinds of stinginess is stinginess with the teachings.”

Catutthaṁ.

255. Macchariyappahānasutta
255. Giving Up Stinginess

“Pañcannaṁ, bhikkhave, macchariyānaṁ pahānāya samucchedāya brahmacariyaṁ vussati.
“Mendicants, the spiritual life is lived to give up and cut out these five kinds of stinginess.

Katamesaṁ pañcannaṁ?
What five?

Āvāsamacchariyassa pahānāya samucchedāya brahmacariyaṁ vussati;
Stinginess with dwellings, families, material possessions, praise, and the teachings.

kulamacchariyassa … lābhamacchariyassa … vaṇṇamacchariyassa … dhammamacchariyassa pahānāya samucchedāya brahmacariyaṁ vussati.

Imesaṁ kho, bhikkhave, pañcannaṁ macchariyānaṁ pahānāya samucchedāya brahmacariyaṁ vussatī”ti.
The spiritual life is lived to give up and cut out these five kinds of stinginess.”

Pañcamaṁ.

256. Paṭhamajhānasutta
256. The First Absorption

“Pañcime, bhikkhave, dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
“Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ.
Stinginess with dwellings, families, material possessions, praise, and the teachings.

Ime kho, bhikkhave, pañca dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
Without giving up these five qualities you can’t enter and remain in the first absorption.

Pañcime, bhikkhave, dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
But after giving up these five qualities you can enter and remain in the first absorption.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ.
Stinginess with dwellings, families, material possessions, praise, and the teachings.

Ime kho, bhikkhave, pañca dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharitun”ti.
After giving up these five qualities you can enter and remain in the first absorption.”

Chaṭṭhaṁ.

257–263. Dutiyajhānasuttādisattaka
257–263. The Second Absorption, Etc.

“Pañcime, bhikkhave, dhamme appahāya abhabbo dutiyaṁ jhānaṁ …pe… abhabbo tatiyaṁ jhānaṁ … abhabbo catutthaṁ jhānaṁ … abhabbo sotāpattiphalaṁ … abhabbo sakadāgāmiphalaṁ … abhabbo anāgāmiphalaṁ … abhabbo arahattaṁ sacchikātuṁ.
“Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ.
Stinginess with dwellings, families, material possessions, praise, and the teachings.

Ime kho, bhikkhave, pañca dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
Without giving up these five qualities you can’t realize perfection.

Pañcime, bhikkhave, dhamme pahāya bhabbo dutiyaṁ jhānaṁ …pe… bhabbo tatiyaṁ jhānaṁ … bhabbo catutthaṁ jhānaṁ … bhabbo sotāpattiphalaṁ … bhabbo sakadāgāmiphalaṁ … bhabbo anāgāmiphalaṁ … bhabbo arahattaṁ sacchikātuṁ.
But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption …

and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ.
Stinginess with dwellings, families, material possessions, praise, and the teachings.

Ime kho, bhikkhave, pañca dhamme pahāya bhabbo arahattaṁ sacchikātun”ti.
After giving up these five qualities you can realize perfection.”

Terasamaṁ.

264. Aparapaṭhamajhānasutta
264. Another Discourse on the First Absorption

“Pañcime, bhikkhave, dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
“Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, akataññutaṁ akataveditaṁ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

Ime kho, bhikkhave, pañca dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
Without giving up these five qualities you can’t enter and remain in the first absorption.

Pañcime, bhikkhave, dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
But after giving up these five qualities you can enter and remain in the first absorption.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, akataññutaṁ akataveditaṁ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

Ime kho, bhikkhave, pañca dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharitun”ti.
After giving up these five qualities you can enter and remain in the first absorption.”

Cuddasamaṁ.

265–271. Aparadutiyajhānasuttādi

265–271. Another Discourse on the Second Absorption, Etc.

“Pañcime, bhikkhave, dhamme appahāya abhabbo dutiyaṁ jhānaṁ … tatiyaṁ jhānaṁ … catutthaṁ jhānaṁ … sotāpattiphalaṁ … sakadāgāmiphalaṁ … anāgāmiphalaṁ … arahattaṁ sacchikātuṁ.
“Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, akataññutaṁ akataveditaṁ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

Ime kho, bhikkhave, pañca dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
Without giving up these five qualities you can’t realize perfection.

Pañcime, bhikkhave, dhamme pahāya bhabbo dutiyaṁ jhānaṁ … tatiyaṁ jhānaṁ … catutthaṁ jhānaṁ … sotāpattiphalaṁ … sakadāgāmiphalaṁ … anāgāmiphalaṁ … arahattaṁ sacchikātuṁ.
But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption …

and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection.

Katame pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, akataññutaṁ akataveditaṁ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

Ime kho, bhikkhave, pañca dhamme pahāya bhabbo arahattaṁ sacchikātun”ti.
After giving up these five qualities you can realize perfection.”

Ekavīsatimaṁ.

Upasampadāvaggo chaṭṭho.

272. Bhattuddesakasutta
272. A Meal Assigner

“Pañcahi, bhikkhave, dhammehi samannāgato bhattuddesako na sammannitabbo.
“Mendicants, a person with five qualities should not be appointed as meal assigner.

Katamehi pañcahi?
What five?

Chandāgatiṁ gacchati, dosāgatiṁ gacchati, mohāgatiṁ gacchati, bhayāgatiṁ gacchati, uddiṭṭhānuddiṭṭhaṁ na jānāti.
They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they don’t know if a meal has been assigned or not.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhattuddesako na sammannitabbo.
A person with these five qualities should not be appointed as meal assigner.

Pañcahi, bhikkhave, dhammehi samannāgato bhattuddesako sammannitabbo.
A person with five qualities should be appointed as meal assigner.

Katamehi pañcahi?
What five?

Na chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati, uddiṭṭhānuddiṭṭhaṁ jānāti.
They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned

or not.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhattuddesako sammannitabboti.
A person with these five qualities should be appointed as meal assigner.

Pañcahi, bhikkhave, dhammehi samannāgato bhattuddesako sammato na pesetabbo …pe… sammato pesetabbo … bālo veditabbo … paṇḍito veditabbo … khataṁ upahataṁ attānaṁ pariharati … akkhataṁ anupahataṁ attānaṁ pariharati … yathābhataṁ nikkhitto evaṁ niraye … yathābhataṁ nikkhitto evaṁ sagge.
A person with five qualities who has been appointed as meal assigner should not be called upon … should be called upon … should be known as a fool … should be known as astute … they keep themselves broken and damaged … they keep themselves unbroken and undamaged … is cast down to hell … is raised up to heaven.

Katamehi pañcahi?
What five?

Na chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati, uddiṭṭhānuddiṭṭhaṁ jānāti.
They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhattuddesako yathābhataṁ nikkhitto evaṁ sagge”ti.
A meal assigner with these five qualities is raised up to heaven.”

Paṭhamaṁ.

273–285. Senāsanapaññāpakasuttādi

273–285. A Lodgings Assigner

“Pañcahi, bhikkhave, dhammehi samannāgato senāsanapaññāpako na sammannitabbo …pe… paññattāpaññattaṁ na jānāti …pe… senāsanapaññāpako sammannitabbo …pe… paññattāpaññattaṁ jānāti …pe….
“Mendicants, a person with five qualities should not be appointed as lodgings assigner … they don’t know if a lodging has been assigned or not … A person with five qualities should be appointed as lodgings assigner … they know if a lodging has been assigned or not …

Senāsanagāhāpako na sammannitabbo …pe… gahitāgahitaṁ na jānāti …pe… senāsanagāhāpako sammannitabbo …pe… gahitāgahitaṁ jānāti …pe….
A person should not be appointed as lodgings allocator … they don’t know if a lodging has been allocated or not … A person should be appointed as lodgings allocator … they know if a lodging has been allocated or not …

Bhaṇḍāgāriko na sammannitabbo …pe… guttāguttaṁ na jānāti … bhaṇḍāgāriko sammannitabbo …pe… guttāguttaṁ jānāti ….
A person should not be appointed as storeperson … they don’t know if stores are protected or not … A person should be appointed as storeperson … they know if stores are protected or not …

Cīvarapaṭiggāhako na sammannitabbo …pe… gahitāgahitaṁ na jānāti … cīvarapaṭiggāhako sammannitabbo …pe…

gahitāgahitaṁ jānāti ….
… robe receiver …

Cīvarabhājako na sammannitabbo …pe… bhājitābhājitaṁ na jānāti … cīvarabhājako sammannitabbo …pe… bhājitābhājitaṁ jānāti ….
… robe distributor …

Yāgubhājako na sammannitabbo …pe… yāgubhājako sammannitabbo …pe….
… porridge distributor …

Phalabhājako na sammannitabbo …pe… phalabhājako sammannitabbo …pe….
… fruit distributor …

Khajjakabhājako na sammannitabbo …pe… bhājitābhājitaṁ na jānāti … khajjakabhājako sammannitabbo …pe… bhājitābhājitaṁ jānāti ….
… cake distributor …

Appamattakavissajjako na sammannitabbo …pe… vissajjitāvissajjitaṁ na jānāti … appamattakavissajjako sammannitabbo …pe… vissajjitāvissajjitaṁ jānāti ….
… dispenser of minor accessories …

Sāṭiyaggāhāpako na sammannitabbo …pe… gahitāgahitaṁ na jānāti … sāṭiyaggāhāpako sammannitabbo …pe… gahitāgahitaṁ jānāti ….
… allocator of bathing cloths …

Pattaggāhāpako na sammannitabbo …pe… gahitāgahitaṁ na jānāti … pattaggāhāpako sammannitabbo …pe… gahitāgahitaṁ jānāti ….

… bowl allocator …

Ārāmikapesako na sammannitabbo …pe… ārāmikapesako sammannitabbo …pe….
… supervisor of monastery staff …

Sāmaṇerapesako na sammannitabbo …pe… sāmaṇerapesako sammannitabbo …pe….
… supervisor of novices …

Sammato na pesetabbo …pe… sammato pesetabbo …pe….

Sāmaṇerapesako bālo veditabbo …pe… paṇḍito veditabbo … khataṁ upahataṁ attānaṁ pariharati … akkhataṁ anupahataṁ attānaṁ pariharati … yathābhataṁ nikkhitto evaṁ niraye … yathābhataṁ nikkhitto evaṁ sagge.

Katamehi pañcahi?
What five?

Na chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati, pesitāpesitaṁ jānāti.
They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a novice has been supervised or not.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato sāmaṇerapesako yathābhataṁ nikkhitto evaṁ sagge"ti.
A supervisor of novices with these five qualities is raised up to heaven."

Cuddasamaṁ.

Sammutipeyyālaṁ niṭṭhitaṁ.

286. Bhikkhusutta
286. A Monk

“Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, a monk with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.
He kills living creatures, steals, has sex, lies, and uses alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ niraye.
A monk with these five qualities is cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ sagge.
A monk with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
He doesn’t kill living creatures, steal, have sex, lie, or use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ sagge”ti.
A monk with these five qualities is raised up to heaven.”

Paṭhamaṁ.

287–292. Bhikkhunīsuttādi
287–292. A Nun

“Pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī …pe… sikkhamānā … sāmaṇero … sāmaṇerī … upāsako … upāsikā yathābhataṁ nikkhittā evaṁ niraye.
“A nun … trainee nun … novice monk … novice nun … layman … laywoman … with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Pāṇātipātinī hoti, adinnādāyinī hoti, kāmesumicchācārinī hoti, musāvādinī hoti, surāmerayamajjapamādaṭṭhāyinī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ niraye.
With these five qualities they’re cast down to hell.

Pañcahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ sagge.
A nun … female intern … novice monk … novice nun … layman … laywoman … with five qualities is raised up to heaven.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭiviratā hoti, adinnādānā paṭiviratā hoti, kāmesumicchācārā paṭiviratā hoti, musāvādā paṭiviratā hoti, surāmerayamajjapamādaṭṭhānā paṭiviratā hoti.

They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ sagge”ti.
With these five qualities they’re raised up to heaven.”

Sattamaṁ.

293. Ājīvakasutta
293. An Ājīvaka

“Pañcahi, bhikkhave, dhammehi samannāgato ājīvako yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, an Ājīvaka ascetic with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, have sex, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato ājīvako yathābhataṁ nikkhitto evaṁ niraye”ti.
An Ājīvaka ascetic with these five qualities is cast down to hell.”

Aṭṭhamaṁ.

294–302. Nigaṇṭhasuttādi

294–302. A Nigaṇṭha, Etc.

“Pañcahi, bhikkhave, dhammehi samannāgato nigaṇṭho … muṇḍasāvako … jaṭilako … paribbājako … māgaṇḍiko … tedaṇḍiko … āruddhako … gotamako … devadhammiko yathābhataṁ nikkhitto evaṁ niraye.
A Jain … disciple of the shavelings … a matted-hair ascetic … a wanderer … a follower of Māgaṇḍiya … a trident-bearing ascetic … a follower of the unobstructed … a follower of Gotama … one who performs rituals for the gods … with five qualities is cast down to hell.

Katamehi pañcahi?
What five?

Pāṇātipātī hoti, adinnādāyī hoti …pe… surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato devadhammiko yathābhataṁ nikkhitto evaṁ niraye”ti.
With these five qualities they’re cast down to hell.”

Sattarasamaṁ.

Sikkhāpadapeyyālaṁ niṭṭhitaṁ.

303

“Rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

Katame pañca?
What five?

Asubhasaññā, maraṇasaññā, ādīnavasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā—
The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (1)
For insight into greed, these five things should be developed.”

304

“Rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

Katame pañca?
What five?

Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā—
The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (2)
For insight into greed, these five things should be developed.”

305

“Rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

Katame pañca?
What five?

Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (3)
For insight into greed, these five things should be developed.”

306

“Rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

Katame pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (4)
For insight into greed, these five things should be developed.”

307

“Rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

Katame pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (5)
For insight into greed, these five things should be developed.”

308–1152

“Rāgassa, bhikkhave, pariññāya … parikkhayāya … pahānāya … khayāya … vayāya … virāgāya … nirodhāya … cāgāya … paṭinissaggāya pañca dhammā bhāvetabbā.
“For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, five things should be developed.”

Dosassa … mohassa … kodhassa … upanāhassa … makkhassa … paḷāsassa … issāya … macchariyassa … māyāya … sāṭheyyassa … thambhassa … sārambhassa … mānassa … atimānassa … madassa … pamādassa abhiññāya … pariññāya … parikkhayāya … pahānāya … khayāya … vayāya … virāgāya … nirodhāya … cāgāya … paṭinissaggāya pañca dhammā bhāvetabbā. (6–849.)
“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … five things should be developed.

Katame pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

pamādassa, bhikkhave, paṭinissaggāya ime pañca dhammā bhāvetabbā”ti. (850)
For the letting go of negligence, these five things should be developed.”

Rāgapeyyālaṁ niṭṭhitaṁ.

Tassuddānaṁ

Abhiññāya pariññāya parikkhayāya,
Pahānāya khayāya vayena ca;
Virāganirodhā cāgañca,
Paṭinissaggo ime dasāti.

Pañcakanipāto niṭṭhito.

Tatridaṁ vagguddānaṁ

Sekhabalaṁ balañceva,
Pañcaṅgikañca sumanaṁ;
Muṇḍanīvaraṇañca saññañca,
Yodhājīvañca aṭṭhamaṁ;
Theraṁ kakudhaphāsuñca,
Andhakavindadvādasaṁ;
Gilānarājatikaṇḍaṁ,
Saddhammāghātupāsakaṁ;
Araññabrāhmaṇañceva,
Kimilakkosakaṁ tathā;
Dīghācārāvāsikañca,

Duccaritūpasampadanti.

Pañcakanipātapāḷi niṭṭhitā.
The Book of the Fives is finished.

Numbered Discourses 6

1. Paṭhamaāhuneyyasutta
1. Worthy of Offerings (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
"Mendicants, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?

What six?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
It's a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
When they know a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamaṁ.

2. Dutiyaāhuneyyasutta
2. Worthy of Offerings (2nd)

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti. (1)
It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the

sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Dibbāya, sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti—dibbe ca mānuse ca, ye dūre santike ca. (2)
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti. Sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāti, vītarāgaṁ vā cittaṁ … sadosaṁ vā cittaṁ … vītadosaṁ vā cittaṁ … samohaṁ vā cittaṁ … vītamohaṁ vā cittaṁ … saṅkhittaṁ vā cittaṁ … vikkhittaṁ vā cittaṁ … mahaggataṁ vā cittaṁ … amahaggataṁ vā cittaṁ … sauttaraṁ vā cittaṁ … anuttaraṁ vā cittaṁ … samāhitaṁ vā cittaṁ … asamāhitaṁ vā cittaṁ … vimuttaṁ vā cittaṁ … avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāti. (3)
They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

Anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe…. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati. (4)
They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was

that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (5)

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they

acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati. (6)
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Dutiyaṁ.

3. Indriyasutta
3. Faculties

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?
What six?

Saddhindriyena, vīriyindriyena, satindriyena, samādhindriyena, paññindriyena, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
The faculties of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Tatiyaṁ.

4. Balasutta
4. Powers

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?
What six?

Saddhābalena, vīriyabalena, satibalena, samādhibalena, paññābalena, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
The powers of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Catutthaṁ.

5. Paṭhamaājānīyasutta
5. The Thoroughbred (1st)

“Chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi chahi?
What six?

Idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ, vaṇṇasampanno ca hoti.
It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s beautiful.

Imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ, khamo dhammānaṁ.
It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Pañcamaṁ.

6. Dutiyaājānīyasutta
6. The Thoroughbred (2nd)

“Chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi chahi?
What six?

Idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ, balasampanno ca hoti.
It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s strong.

Imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?

What six?

Idha, bhikkhave, bhikkhu khamo hoti rūpānaṁ …pe… khamo dhammānaṁ.
It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Chaṭṭhaṁ.

7. Tatiyaājānīyasutta
7. The Thoroughbred (3rd)

“Chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Katamehi chahi?
What six?

Idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṁ, khamo saddānaṁ, khamo gandhānaṁ, khamo rasānaṁ, khamo phoṭṭhabbānaṁ, javasampanno ca hoti.
It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s fast.

Imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṁ gacchati.
A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

Evamevaṁ kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu khamo hoti rūpānaṁ …pe… khamo dhammānaṁ.
It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Sattamaṁ.

8. Anuttariyasutta
8. Unsurpassable

“Chayimāni, bhikkhave, anuttariyāni.
“Mendicants, these six things are unsurpassable.

Katamāni cha?
What six?

Dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyaṁ.
The unsurpassable seeing, listening, acquisition, training, service, and recollection.

Imāni kho, bhikkhave, cha anuttariyānī”ti.
These are the six unsurpassable things.”

Aṭṭhamaṁ.

9. Anussatiṭṭhānasutta
9. Topics for Recollection

“Chayimāni, bhikkhave, anussatiṭṭhānāni.
“Mendicants, there are these six topics for recollection.

Katamāni cha?
What six?

Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.
The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Imāni kho, bhikkhave, cha anussatiṭṭhānānī”ti.
These are the six topics for recollection.”

Navamaṁ.

10. Mahānāmasutta
10. With Mahānāma

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno, kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“yo so, bhante, ariyasāvako āgataphalo viññātasāsano, so katamena vihārena bahulaṁ viharatī”ti?
“Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?”

“Yo so, mahānāma, ariyasāvako āgataphalo viññātasāsano, so iminā vihārena bahulaṁ viharati.
“Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

Idha, mahānāma, ariyasāvako tathāgataṁ anussarati:
Firstly, a noble disciple recollects the Realized One:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Yasmiṁ, mahānāma, samaye ariyasāvako tathāgataṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti tathāgataṁ ārabbha.
At that time their mind is unswerving, based on the Realized One.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.
When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

Ayaṁ vuccati, mahānāma:
This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṁ samāpanno buddhānussatiṁ bhāveti’. (1)

a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Buddha.

Puna caparaṁ, mahānāma, ariyasāvako dhammaṁ anussarati:
Furthermore, a noble disciple recollects the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Yasmiṁ, mahānāma, samaye ariyasāvako dhammaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti dhammaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma:
This is called

'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṁ samāpanno dhammānussatiṁ bhāveti'. (2)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled.

They've entered the stream of the teaching and develop the recollection of the teaching.

Puna caparaṁ, mahānāma, ariyasāvako saṅghaṁ anussarati:
Furthermore, a noble disciple recollects the Saṅgha:

'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti.
'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

Yasmiṁ, mahānāma, samaye ariyasāvako saṅghaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti saṅghaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma:
This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṁ samāpanno saṅghānussatiṁ bhāveti’. (3)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the Saṅgha.

Puna caparaṁ, mahānāma, ariyasāvako attano sīlāni anussarati akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni.
Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Yasmiṁ, mahānāma, samaye ariyasāvako sīlaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti sīlaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma:
This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṁ samāpanno sīlānussatiṁ bhāveti’. (4)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled.

They've entered the stream of the teaching and develop the recollection of ethics.

Puna caparaṁ, mahānāma, ariyasāvako attano cāgaṁ anussarati:
Furthermore, a noble disciple recollects their own generosity:

'lābhā vata me, suladdhaṁ vata me.
'I'm so fortunate, so very fortunate!

Yohaṁ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṁ ajjhāvasāmi muttacāgo payatapāṇi vosaggarato yācayogo dānasaṁvibhāgarato'ti.
Among people full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.'

Yasmiṁ, mahānāma, samaye ariyasāvako cāgaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti cāgaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma:
This is called

'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṁ samāpanno cāgānussatiṁ bhāveti'. (5)

a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of generosity.

Puna caparaṁ, mahānāma, ariyasāvako devatānussatiṁ bhāveti:
Furthermore, a noble disciple recollects the deities:

'santi devā cātumahārājikā, santi devā tāvatiṁsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.
'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā saddhā saṁvijjati.
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

Yathārūpena sīlena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṁ sīlaṁ saṁvijjati.

Yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṁ sutaṁ saṁvijjati.

Yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpo cāgo saṁvijjati.

Yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā paññā saṁvijjatī'ti.

Yasmiṁ, mahānāma, samaye ariyasāvako attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca

anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti tā devatā ārabbha.
At that time their mind is unswerving, based on the deities.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.
When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed in samādhi.

Ayaṁ vuccati, mahānāma:
This is called

'ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṁ samāpanno devatānussatiṁ bhāveti'. (6)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the deities.

Yo so, mahānāma, ariyasāvako āgataphalo viññātasāsano, so iminā vihārena bahulaṁ viharatī"ti.
When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice."

Dasamaṁ.

Āhuneyyavaggo paṭhamo.

Tassuddānaṁ

Dve āhuneyyā indriya,
balāni tayo ājānīyā;
Anuttariya anussatī,
mahānāmena te dasāti.

11. Paṭhamasāraṇīyasutta
11. Warm-hearted (1st)

“Chayime, bhikkhave, dhammā sāraṇīyā.
“Mendicants, there are these six warm-hearted qualities.

Katame cha?
What six?

Idha, bhikkhave, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo. (1)
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This is a warm-hearted quality.

Puna caparaṁ, bhikkhave, bhikkhuno mettaṁ vacīkammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo. (2)
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

Puna caparaṁ, bhikkhave, bhikkhuno mettaṁ manokammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo. (3)
Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

Puna caparaṁ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, ayampi dhammo sāraṇīyo. (4)
Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Puna caparaṁ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo. (5)
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Puna caparaṁ, bhikkhave, bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo. (6)
Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

Ime kho, bhikkhave, cha dhammā sāraṇīyā”ti.
These are the six warm-hearted qualities.”

Paṭhamaṁ.

12. Dutiyasāraṇīyasutta
12. Warm-hearted (2nd)

“Chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattanti.
“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?
What six?

Idha, bhikkhave, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca,
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (1)
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṁ, bhikkhave, bhikkhuno mettaṁ vacīkammaṁ paccupaṭṭhitaṁ hoti …pe…. (2)
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness …

Mettaṁ manokammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (3)

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

Puna caparaṁ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (4)
Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means …

Puna caparaṁ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (5)
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions …

Puna caparaṁ, bhikkhave, bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,
Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (6)
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime kho, bhikkhave, cha dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattantī”ti.
These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

Dutiyaṁ.

13. Nissāraṇīyasutta
13. Elements of Escape

“Chayimā, bhikkhave, nissāraṇīyā dhātuyo.
“Mendicants, there are these six elements of escape.

Katamā cha?
What six?

Idha, bhikkhave, bhikkhu evaṁ vadeyya:
Take a mendicant who says:

‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā;
‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me byāpādo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow ill will still occupies my mind.’

So ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṁ avaca; mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya;
It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented,

atha ca panassa byāpādo cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow ill will still occupies the mind.

Nissaraṇañhetaṁ, āvuso, byāpādassa yadidaṁ mettācetovimuttī'ti. (1)
For it is the heart's release by love that is the escape from ill will.'

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

'karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā;
'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me vihesā cittaṁ pariyādāya tiṭṭhatī'ti.
Yet somehow the thought of harming still occupies my mind.'

So 'mā hevan'tissa vacanīyo: 'māyasmā evaṁ avaca; mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, 'Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya;

atha ca panassa vihesā cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.

Nissaraṇañhetaṁ, āvuso, vihesāya yadidaṁ karuṇācetovimuttī'ti. (2)
For it is the heart's release by compassion that is the escape from thoughts of harming.'

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā;
‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me arati cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow negativity still occupies my mind.’

So ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṁ avaca; mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya;

atha ca panassa arati cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.

Nissaraṇañhetaṁ, āvuso, aratiyā yadidaṁ muditācetovimuttī’ti. (3)
For it is the heart’s release by rejoicing that is the escape from negativity.’

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā;
‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me rāgo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow desire still occupies my mind.’

So ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṁ avaca; mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato

abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ upekkhāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya;

atha ca panassa rāgo cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.

Nissaraṇañhetaṁ, āvuso, rāgassa yadidaṁ upekkhācetovimuttī’ti. (4)
For it is the heart’s release by equanimity that is the escape from desire.’

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā;
‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me nimittānusāri viññāṇaṁ hotī’ti.
Yet somehow my consciousness still follows after signs.’

So ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṁ avaca; mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya;

atha ca panassa nimittānusāri viññāṇaṁ bhavissati, netaṁ ṭhānaṁ vijjati.

Nissaraṇañhetaṁ, āvuso, sabbanimittānaṁ yadidaṁ animittācetovimuttī’ti. (5)

For it is the signless release of the heart that is the escape from all signs.’

Idha pana bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asmīti kho me vigataṁ, ayamahamasmīti ca na samanupassāmi;
‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”.

atha ca pana me vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the dart of doubt and indecision still occupies my mind.’

So ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṁ avaca; mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ asmīti vigate ayamahamasmīti ca na samanupassato;
It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”,

atha ca panassa vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow the dart of doubt and indecision still occupies the mind.

Nissaraṇañhetaṁ, āvuso, vicikicchākathaṅkathāsallassa yadidaṁ asmīti mānasamugghāto’ti. (6)
For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

Imā kho, bhikkhave, cha nissāraṇīyā dhātuyo”ti.
These are the six elements of escape.”

Tatiyaṁ.

14. Bhaddakasutta
14. A Good Death

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Tathā tathā, āvuso, bhikkhu vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā.
“A mendicant lives life so as to not have a good death.

Kathañcāvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā?
And how do they live life so as to not have a good death?

Idhāvuso, bhikkhu kammārāmo hoti kammarato kammārāmataṁ anuyutto, bhassārāmo hoti bhassarato bhassārāmataṁ anuyutto, niddārāmo hoti niddārato niddārāmataṁ anuyutto, saṅgaṇikārāmo hoti saṅgaṇikarato saṅgaṇikārāmataṁ anuyutto, saṁsaggārāmo hoti

saṁsaggarato saṁsaggārāmataṁ anuyutto, papañcārāmo hoti papañcarato papañcārāmataṁ anuyutto.
Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them.

Evaṁ kho, āvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato na bhaddakaṁ maraṇaṁ hoti, na bhaddikā kālakiriyā.
A mendicant who lives life like this does not have a good death.

Ayaṁ vuccatāvuso:
This is called

‘bhikkhu sakkāyābhirato nappajahāsi sakkāyaṁ sammā dukkhassa antakiriyāya’.
a mendicant who enjoys identity, who hasn’t given up identity to rightly make an end of suffering.

Tathā tathāvuso, bhikkhu vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā.
A mendicant lives life so as to have a good death.

Kathañcāvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā?
And how do they live life so as to have a good death?

Idhāvuso, bhikkhu na kammārāmo hoti na kammarato na kammārāmataṁ anuyutto, na bhassārāmo hoti na bhassarato na bhassārāmataṁ anuyutto, na niddārāmo hoti na niddārato na niddārāmataṁ anuyutto, na saṅgaṇikārāmo hoti na saṅgaṇikarato na saṅgaṇikārāmataṁ anuyutto, na saṁsaggārāmo hoti na saṁsaggarato na saṁsaggārāmataṁ anuyutto, na papañcārāmo hoti na papañcarato na papañcārāmataṁ anuyutto.

Take a mendicant who doesn't relish work, talk, sleep, company, closeness, and proliferation. They don't love these things or like to relish them.

Evaṁ kho, āvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato bhaddakaṁ maraṇaṁ hoti, bhaddikā kālakiriyā.
A mendicant who lives life like this has a good death.

Ayaṁ vuccatāvuso:
This is called

'bhikkhu nibbānābhirato pajahāsi sakkāyaṁ sammā dukkhassa antakiriyāyā'ti.
a mendicant who delights in extinguishment, who has given up identity to rightly make an end of suffering.

Yo papañcamanuyutto,
A beast who likes to proliferate,

papañcābhirato mago;
enjoying proliferation,

Virādhayī so nibbānaṁ,
fails to win extinguishment,

yogakkhemaṁ anuttaraṁ.
the supreme sanctuary.

Yo ca papañcaṁ hitvāna,
But one who gives up proliferation,

nippapañcapade rato;
enjoying the state of non-proliferation,

Ārādhayī so nibbānaṁ,
wins extinguishment,

yogakkhemaṁ anuttaran"ti.
the supreme sanctuary."

Catutthaṁ.

15. Anutappiyasutta
15. Regret

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“tathā tathāvuso, bhikkhu vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato kālakiriyā anutappā hoti.
“As a mendicant makes their bed, so they must lie in it, and die tormented by regrets.

Kathañcāvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato kālakiriyā anutappā hoti?
And how do they die tormented by regrets?

Idhāvuso, bhikkhu kammārāmo hoti kammarato kammārāmataṁ anuyutto, bhassārāmo hoti …
Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them.

niddārāmo hoti …

saṅgaṇikārāmo hoti …

saṁsaggārāmo hoti …

papañcārāmo hoti papañcarato papañcārāmataṁ anuyutto.

Evaṁ kho, āvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato kālakiriyā anutappā hoti.
A mendicant who makes their bed like this must lie in it, and die tormented by regrets.

Ayaṁ vuccatāvuso:
This is called

‘bhikkhu sakkāyābhirato nappajahāsi sakkāyaṁ sammā dukkhassa antakiriyāya’.
a mendicant who enjoys identity, who hasn’t given up identity to rightly make an end of suffering.

Tathā tathāvuso, bhikkhu vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato kālakiriyā ananutappā hoti.
As a mendicant makes their bed, so they must lie in it, and die free of regrets.

Kathañcāvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato kālakiriyā ananutappā hoti?
And how do they die free of regrets?

Idhāvuso, bhikkhu na kammārāmo hoti na kammarato na kammārāmataṁ anuyutto, na bhassārāmo hoti …
Take a mendicant who doesn’t relish work, talk, sleep, company, closeness, and proliferation. They don’t love these things or like to relish them.

na niddārāmo hoti …

na saṅgaṇikārāmo hoti …

na saṁsaggārāmo hoti …

na papañcārāmo hoti na papañcarato na papañcārāmataṁ anuyutto.

Evaṁ kho, āvuso, bhikkhu tathā tathā vihāraṁ kappeti yathā yathāssa vihāraṁ kappayato kālakiriyā ananutappā hoti.
A mendicant who makes their bed like this must lie in it, and die free of regrets.

Ayaṁ vuccatāvuso:
This is called

‘bhikkhu nibbānābhirato pajahāsi sakkāyaṁ sammā dukkhassa antakiriyāyā’ti.
a mendicant who delights in extinguishment, who has given up identity to rightly make an end of suffering.

Yo papañcamanuyutto,
A beast who likes to proliferate,

papañcābhirato mago;
enjoying proliferation,

Virādhayī so nibbānaṁ,
fails to win extinguishment,

yogakkhemaṁ anuttaraṁ.
the supreme sanctuary.

Yo ca papañcaṁ hitvāna,
But one who gives up proliferation,

nippapañcapade rato;
enjoying the state of non-proliferation,

Ārādhayī so nibbānaṁ,
wins extinguishment,

yogakkhemaṁ anuttaran”ti.
the supreme sanctuary.”

Pañcamaṁ.

16. Nakulapitusutta
16. Nakula's Father

Ekaṁ samayaṁ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tena kho pana samayena nakulapitā gahapati ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the householder Nakula's father was sick, suffering, gravely ill.

Atha kho nakulamātā gahapatānī nakulapitaraṁ gahapatiṁ etadavoca:
Then the housewife Nakula's mother said to him:

"Mā kho tvaṁ, gahapati, sāpekkho kālamakāsi.
"Householder, don't pass away with concerns.

Dukkhā, gahapati, sāpekkhassa kālakiriyā;
Such concern is suffering,

garahitā ca bhagavatā sāpekkhassa kālakiriyā.
and it's criticized by the Buddha.

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

'na nakulamātā gahapatānī mamaccayena sakkhissati dārake posetuṁ, gharāvāsaṁ santharitun'ti.
'When I've gone, the housewife Nakula's mother won't be able to provide for the children and keep up the household carpets.'

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Kusalāhaṁ, gahapati, kappāsaṁ kantituṁ veṇiṁ olikhituṁ.
I'm skilled at spinning cotton and carding wool.

Sakkomahaṁ, gahapati, tavaccayena dārake posetuṁ, gharāvāsaṁ santharituṁ.
I'm able to provide for the children and keep up the household carpets.

Tasmātiha tvaṁ, gahapati, mā sāpekkho kālamakāsi.
So householder, don't pass away with concerns …

Dukkhā, gahapati, sāpekkhassa kālakiriyā;

garahitā ca bhagavatā sāpekkhassa kālakiriyā. (1)

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

'nakulamātā gahapatānī mamaccayena aññaṁ gharaṁ gamissatī'ti.
'When I've gone, the housewife Nakula's mother will take another husband.'

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Tvañceva kho, gahapati, jānāsi ahañca, yaṁ no soḷasavassāni gahaṭṭhakaṁ brahmacariyaṁ samāciṇṇaṁ.
Both you and I know that we have remained celibate while at home for the past sixteen years.

Tasmātiha tvaṁ, gahapati, mā sāpekkho kālamakāsi.
So householder, don't pass away with concerns …

Dukkhā, gahapati, sāpekkhassa kālakiriyā;

garahitā ca bhagavatā sāpekkhassa kālakiriyā. (2)

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

‘nakulamātā gahapatānī mamaccayena na dassanakāmā bhavissati bhagavato na dassanakāmā bhikkhusaṅghassā’ti.
‘When I’ve gone, the housewife Nakula’s mother won’t want to see the Buddha and his Saṅgha of mendicants.’

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Ahañhi, gahapati, tavaccayena dassanakāmatarā ceva bhavissāmi bhagavato, dassanakāmatarā ca bhikkhusaṅghassa.
When you’ve gone, I’ll want to see the Buddha and his mendicant Saṅgha even more.

Tasmātiha tvaṁ, gahapati, mā sāpekkho kālamakāsi.
So householder, don’t pass away with concerns …

Dukkhā, gahapati, sāpekkhassa kālakiriyā;

garahitā ca bhagavatā sāpekkhassa kālakiriyā. (3)

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

‘na nakulamātā gahapatānī mamaccayena sīlesu paripūrakārinī’ti.
‘The housewife Nakula’s mother won’t fulfill ethics.’

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yāvatā kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā sīlesu paripūrakāriniyo, ahaṁ tāsaṁ aññatarā.
I am one of those white-robed disciples of the Buddha who fulfills their ethics.

Yassa kho panassa kaṅkhā vā vimati vā—ayaṁ so bhagavā arahaṁ sammāsambuddho bhaggesu viharati susumāragire

bhesakaḷāvane migadāye—taṁ bhagavantaṁ upasaṅkamitvā pucchatu.
Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tasmātiha tvaṁ, gahapati, mā sāpekkho kālamakāsi.
So householder, don't pass away with concerns …

Dukkhā, gahapati, sāpekkhassa kālakiriyā;

garahitā ca bhagavatā sāpekkhassa kālakiriyā. (4)

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

'na nakulamātā gahapatānī lābhinī ajjhattaṁ cetosamathassā'ti.
'The housewife Nakula's mother doesn't have internal serenity of heart.'

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yāvatā kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā lābhiniyo ajjhattaṁ cetosamathassa, ahaṁ tāsaṁ aññatarā.
I am one of those white-robed disciples of the Buddha who has internal serenity of heart.

Yassa kho panassa kaṅkhā vā vimati vā—ayaṁ so bhagavā arahaṁ sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāvane migadāye—taṁ bhagavantaṁ upasaṅkamitvā pucchatu.
Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tasmātiha tvaṁ, gahapati, mā sāpekkho kālamakāsi.
So householder, don't pass away with concerns …

Dukkhā, gahapati, sāpekkhassa kālakiriyā;

garahitā ca bhagavatā sāpekkhassa kālakiriyā. (5)

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

‘na nakulamātā gahapatānī imasmiṁ dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharatī’ti.
‘The housewife Nakula’s mother has not gained a basis, a firm basis, and solace in this teaching and training. She has not gone beyond doubt, got rid of indecision, and gained assurance. And she’s not independent of others in the Teacher’s instructions.’

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yāvatā kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā imasmiṁ dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharanti, ahaṁ tāsaṁ aññatarā.
I am one of those white-robed disciples of the Buddha who has gained a basis, a firm basis, and solace in this teaching and training. I have gone beyond doubt, got rid of indecision, and gained assurance. And I am independent of others in the Teacher’s instructions.

Yassa kho panassa kaṅkhā vā vimati vā—ayaṁ so bhagavā arahaṁ sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāvane migadāye—taṁ bhagavantaṁ upasaṅkamitvā pucchatu.
Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā’s Wood.

Tasmātiha tvaṁ, gahapati, mā sāpekkho kālamakāsi.
So householder, don’t pass away with concerns.

Dukkhā, gahapati, sāpekkhassa kālakiriyā;

Such concern is suffering,

garahitā ca bhagavatā sāpekkhassa kālakiriyā”ti. (6)
and it’s criticized by the Buddha.”

Atha kho nakulapituno gahapatissa nakulamātarā gahapatāniyā iminā ovādena ovadiyamānassa so ābādho ṭhānaso paṭippassambhi.
And then, as Nakula’s mother was giving this advice to Nakula’s father, his illness died down on the spot.

Vuṭṭhahi ca nakulapitā gahapati tamhā ābādhā;
And that’s how Nakula’s father recovered from that illness.

tathā pahīno ca pana nakulapituno gahapatissa so ābādho ahosi.

Atha kho nakulapitā gahapati gilānā vuṭṭhito aciravuṭṭhito gelaññā daṇḍamolubbha yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho nakulapitaraṁ gahapatiṁ bhagavā etadavoca:
Soon after recovering, leaning on a staff he went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Lābhā te, gahapati, suladdhaṁ te, gahapati.
“You’re fortunate, householder, so very fortunate,

Yassa te nakulamātā gahapatānī anukampikā atthakāmā ovādikā anusāsikā.
to have the housewife Nakula’s mother advise and instruct you out of kindness and compassion.

Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā sīlesu paripūrakāriniyo, nakulamātā gahapatānī tāsaṁ aññatarā.
She is one of those white-robed disciples of the Buddha who fulfills their ethics.

Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā lābhiniyo ajjhattaṁ cetosamathassa, nakulamātā gahapatānī tāsaṁ aññatarā.
She is one of those white-robed disciples of the Buddha who has internal serenity of heart.

Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā imasmiṁ dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharanti, nakulamātā gahapatānī tāsaṁ aññatarā.
She is one of those white-robed disciples of the Buddha who has gained a basis, a firm basis, and solace in this teaching and training. She has gone beyond doubt, got rid of indecision, and gained assurance. And she is independent of others in the Teacher's instructions.

Lābhā te, gahapati, suladdhaṁ te, gahapati.
You're fortunate, householder, so very fortunate,

Yassa te nakulamātā gahapatānī anukampikā atthakāmā ovādikā anusāsikā"ti.
to have the housewife Nakula's mother advise and instruct you out of kindness and compassion."

Chaṭṭhaṁ.

17. Soppasutta
17. Sleep

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, and sat down on the seat spread out.

Āyasmāpi kho sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Venerable Sāriputta also came out of retreat, went to the assembly hall, bowed to the Buddha and sat down to one side.

Āyasmāpi kho mahāmoggallāno …
Venerables Mahāmoggallāna,

āyasmāpi kho mahākassapo …
Mahākassapa,

āyasmāpi kho mahākaccāno …
Mahākaccāna,

āyasmāpi kho mahākoṭṭhiko …
Mahākoṭṭhita,

āyasmāpi kho mahācundo …

Mahācunda,

āyasmāpi kho mahākappino …
Mahākappina,

āyasmāpi kho anuruddho …
Anuruddha,

āyasmāpi kho revato …
Revata,

āyasmāpi kho ānando sāyanhasamayaṁ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
and Ānanda did the same.

Atha kho bhagavā bahudeva rattiṁ nisajjāya vītināmetvā uṭṭhāyāsanā vihāraṁ pāvisi.
The Buddha spent most of the night sitting meditation, then got up from his seat and entered his dwelling.

Tepi kho āyasmanto acirapakkantassa bhagavato uṭṭhāyāsanā yathāvihāraṁ agamaṁsu.
And soon after the Buddha left those venerables each went to their own dwelling.

Ye pana tattha bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ te yāva sūriyuggamanā kākacchamānā supiṁsu.
But those mendicants who were junior, recently gone forth, newly come to this teaching and training slept until the sun came up, snoring.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena te bhikkhū yāva sūriyuggamanā kākacchamāne supante.
The Buddha saw them doing this, with his clairvoyance that is purified and superhuman.

Disvā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
He went to the assembly hall, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“Kahaṁ nu kho, bhikkhave, sāriputto?
“Mendicants, where is Sāriputta?

Kahaṁ mahāmoggallāno?
Where are Mahāmoggallāna,

Kahaṁ mahākassapo?
Mahākassapa,

Kahaṁ mahākaccāno?
Mahākaccāna,

Kahaṁ mahākoṭṭhiko?
Mahākoṭṭhita,

Kahaṁ mahācundo?
Mahācunda,

Kahaṁ mahākappino?
Mahākappina,

Kahaṁ anuruddho?
Anuruddha,

Kahaṁ revato?
Revata,

Kahaṁ ānando?
and Ānanda?

Kahaṁ nu kho te, bhikkhave, therā sāvakā gatā”ti?
Where have these senior disciples gone?”

“Tepi kho, bhante, āyasmanto acirapakkantassa bhagavato uṭṭhāyāsanā yathāvihāraṁ agamaṁsū”ti.
“Soon after the Buddha left those venerables each went to their own dwelling.”

“Tena no tumhe, bhikkhave, therā bhikkhū nāgatāti yāva sūriyuggamanā kākacchamānā supatha?
“So, mendicants, when the senior mendicants left, why did you sleep until the sun came up, snoring?

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘rājā khattiyo muddhāvasitto yāvadatthaṁ seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharanto yāvajīvaṁ rajjaṁ kārento janapadassa vā piyo manāpo’”ti?
of an anointed king who rules his whole life, dear and beloved to the country, while indulging in the pleasures of sleeping, lying, and drowsing as much as he likes?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘rājā khattiyo muddhāvasitto yāvadatthaṁ seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharanto yāvajīvaṁ rajjaṁ kārento janapadassa vā piyo manāpo’ti.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘raṭṭhiko …pe…
of an appointed official …

pettaṇiko …
a hereditary official …

senāpatiko …
a general …

gāmagāmaṇiko …
a village chief …

pūgagāmaṇiko yāvadatthaṁ seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharanto yāvajīvaṁ pūgagāmaṇikattaṁ kārento pūgassa vā piyo manāpo’”ti?
or a guild head who runs the guild his whole life, dear and beloved to the guild, while indulging in the pleasures of sleeping, lying, and drowsing as much as he likes?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘pūgagāmaṇiko yāvadatthaṁ seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharanto yāvajīvaṁ pūgagāmaṇikattaṁ vā kārento pūgassa vā piyo manāpo’ti.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘samaṇo vā brāhmaṇo vā yāvadatthaṁ seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto indriyesu aguttadvāro bhojane amattaññū jāgariyaṁ ananuyutto avipassako kusalānaṁ dhammānaṁ pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanānuyogaṁ ananuyutto āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanto’”ti?
of an ascetic or brahmin who indulges in the pleasures of sleeping, lying, and drowsing as much as they like? Their sense doors are unguarded, they eat too much, they’re not dedicated to wakefulness, they’re unable to discern skillful qualities, and they don’t pursue the development of the qualities that lead to awakening in the evening and toward dawn. Yet they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘samaṇo vā brāhmaṇo vā yāvadatthaṁ seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto indriyesu aguttadvāro bhojane amattaññū jāgariyaṁ ananuyutto avipassako kusalānaṁ dhammānaṁ pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanānuyogaṁ ananuyutto āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanto’ti.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṁ anuyuttā, vipassakā kusalānaṁ dhammānaṁ, pubbarattāpararattaṁ bodhipakkhiyānaṁ dhammānaṁ, bhāvanānuyogamanuyuttā viharissāmā’ti.
‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Sattamaṁ.

18. Macchabandhasutta
18. A Fish Dealer

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ carati mahatā bhikkhusaṅghena saddhiṁ.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

Addasā kho bhagavā addhānamaggappaṭipanno aññatarasmiṁ padese macchikaṁ macchabandhaṁ macche vadhitvā vadhitvā vikkiṇamānaṁ.
While walking along the road he saw a fish dealer in a certain spot selling fish that he had killed himself.

Disvā maggā okkamma aññatarasmiṁ rukkhamūle paññatte āsane nisīdi.
Seeing this he left the road, sat at the root of a tree on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṁ macchikaṁ macchabandhaṁ macche vadhitvā vadhitvā vikkiṇamānan”ti?
“Mendicants, do you see that fish dealer selling fish that he killed himself?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, bhikkhave,

“What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘macchiko macchabandho macche vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṁ vā bhogakkhandhaṁ ajjhāvasanto’”ti?
of a fish dealer selling fish that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘macchiko macchabandho macche vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṁ vā bhogakkhandhaṁ ajjhāvasanto’ti.

Taṁ kissa hetu?
Why is that?

Te hi so, bhikkhave, macche vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṁ bhogakkhandhaṁ ajjhāvasati.
Because when the fish are brought for the slaughter he regards them with bad intentions.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘goghātako gāvo vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṁ vā bhogakkhandhaṁ ajjhāvasanto’”ti?
of a butcher of cattle selling cattle that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘goghātako gāvo vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṁ vā bhogakkhandhaṁ ajjhāvasanto’ti.

Taṁ kissa hetu?
Why is that?

Te hi so, bhikkhave, gāvo vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṁ bhogakkhandhaṁ ajjhāvasati.
Because when the cattle are brought for the slaughter he regards them with bad intentions.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṁ vā sutaṁ vā:
Have you ever seen or heard

‘orabbhiko …pe…
of a butcher of sheep …

sūkariko …pe…
a butcher of pigs …

sākuṇiko …pe…
a butcher of poultry …

māgaviko mage vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṁ vā bhogakkhandhaṁ ajjhāvasanto’”ti?
or a deer-hunter selling deer which he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Mayāpi kho etaṁ, bhikkhave, neva diṭṭhaṁ na sutaṁ:
I too have never seen or heard of such a thing.

‘māgaviko mage vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṁ vā bhogakkhandhaṁ ajjhāvasanto’ti.

Taṁ kissa hetu?
Why is that?

Te hi so, bhikkhave, mage vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṁ bhogakkhandhaṁ ajjhāvasati.

Because when the deer are brought for the slaughter he regards them with bad intentions.

Te hi nāma so, bhikkhave, tiracchānagate pāṇe vajjhe vadhāyupanīte pāpakena manasānupekkhamāno neva hatthiyāyī bhavissati na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṁ bhogakkhandhaṁ ajjhāvasissati.
By regarding even animals brought for the slaughter with bad intentions you don't get to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune.

Ko pana vādo yaṁ manussabhūtaṁ vajjhaṁ vadhāyupanītaṁ pāpakena manasānupekkhati.
How much worse is someone who regards human beings brought to the slaughter with bad intentions!

Tañhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

Kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī"ti.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell."

Aṭṭhamaṁ.

19. Paṭhamamaraṇassatisutta
19. Mindfulness of Death (1st)

Ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

Bhāvetha no tumhe, bhikkhave, maraṇassatin”ti?
But do you develop mindfulness of death?”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“ahaṁ kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ rattindivaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (1)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ divasaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (2)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekapiṇḍapātaṁ bhuñjāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to eat a meal of alms-food, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (3)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (4)

That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekaṁ ālopaṁ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (5)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (6)
That’s how I develop mindfulness of death.”

Evaṁ vutte, bhagavā te bhikkhū etadavoca:
When this was said, the Buddha said to those mendicants:

“yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:
“As to the mendicants who develop mindfulness of death by wishing

‘aho vatāhaṁ rattindivaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti. (1)
to live for a day and night …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ divasaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti. (2)
or to live for a day …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekapiṇḍapātaṁ bhuñjāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti. (3)
or to live as long as it takes to eat a meal of alms-food …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti. (4)
or to live as long as it takes to chew and swallow four or five mouthfuls—

Ime vuccanti, bhikkhave, bhikkhū pamattā viharanti dandhaṁ maraṇassatiṁ bhāventi āsavānaṁ khayāya. (1–4.)
these are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

Yo ca khvāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:
But as to the mendicants who develop mindfulness of death by wishing

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekaṁ ālopaṁ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti. (5)
to live as long as it takes to chew and swallow a single mouthful …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti. (6)
or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out—

Ime vuccanti, bhikkhave, bhikkhū appamattā viharanti tikkhaṁ maraṇassatiṁ bhāventi āsavānaṁ khayāya. (5–6.)
these are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘appamattā viharissāma, tikkhaṁ maraṇassatiṁ bhāvessāma āsavānaṁ khayāyā’ti.
‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Navamaṁ.

20. Dutiyamaraṇassatisutta
20. Mindfulness of Death (2nd)

Ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

Kathaṁ bhāvitā ca, bhikkhave, maraṇassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā?
And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in the deathless and end with the deathless?

Idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya iti paṭisañcikkhati:
As day passes by and night draws close, a mendicant reflects:

‘bahukā kho me paccayā maraṇassa—
‘I might die of many causes.

ahi vā maṁ ḍaṁseyya, vicchiko vā maṁ ḍaṁseyya, satapadī vā maṁ ḍaṁseyya;
A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriyā, so mamassa antarāyo.
And if I died from that it would be an obstacle to me.

Upakkhalitvā vā papateyyaṁ, bhattaṁ vā me bhuttaṁ byāpajjeyya, pittaṁ vā me kuppeyya, semhaṁ vā me kuppeyya, satthakā vā me vātā kuppeyyuṁ;
Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds.

tena me assa kālakiriyā, so mamassa antarāyo'ti.
And if I died from that it would be an obstacle to me.'

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṁ:
That mendicant should reflect:

'atthi nu kho me pāpakā akusalā dhammā appahīnā, ye me assu rattiṁ kālaṁ karontassa antarāyāyā'ti. (1)
'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die tonight?'

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows that

'atthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṁ kālaṁ karontassa antarāyāyā'ti, tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya;
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṁ kho, bhikkhave, tena bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ. (2)
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṁ kālaṁ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṁ ahorattānusikkhinā kusalesu dhammesu. (3)
there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Idha pana, bhikkhave, bhikkhu rattiyā nikkhantāya divase patihite iti paṭisañcikkhati:
Or else, as night passes by and day draws close, a mendicant reflects:

‘bahukā kho me paccayā maraṇassa—
‘I might die of many causes.

ahi vā maṁ ḍaṁseyya, vicchiko vā maṁ ḍaṁseyya, satapadī vā maṁ ḍaṁseyya;
A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriyā so mamassa antarāyo.
And if I died from that it would be an obstacle to me.

Upakkhalitvā vā papateyyaṁ, bhattaṁ vā me bhuttaṁ byāpajjeyya, pittaṁ vā me kuppeyya, semhaṁ vā me kuppeyya, satthakā vā me vātā kuppeyyuṁ;
Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds.

tena me assa kālakiriyā so mamassa antarāyo'ti.
And if I died from that it would be an obstacle to me.'

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṁ:
That mendicant should reflect:

'atthi nu kho me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṁ karontassa antarāyāyā'ti. (4)
'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die today?'

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows that

'atthi me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṁ karontassa antarāyāyā'ti, tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya;
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṁ kho, bhikkhave, tena bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ. (5)
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṁ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṁ ahorattānusikkhinā kusalesu dhammesu. (6)
there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Evaṁ bhāvitā kho, bhikkhave, maraṇassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amataparāyanā”ti.
Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in the deathless and ends with the deathless.”

Dasamaṁ.

Sāraṇīyavaggo dutiyo.

Tassuddānaṁ

Dve sāraṇī nisāraṇīyaṁ,
bhaddakaṁ anutappiyaṁ;
Nakulaṁ soppamacchā ca,
dve honti maraṇassatīti.

21. Sāmakasutta
21. At Sāma Village

Ekaṁ samayaṁ bhagavā sakkesu viharati sāmagāmake pokkharaṇiyāyaṁ.
At one time the Buddha was staying among the Sakyans near the little village of Sāma, by a lotus pond.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ pokkharaṇiyaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire lotus pond, went up to the Buddha, bowed, stood to one side, and said to him,

“Tayome, bhante, dhammā bhikkhuno parihānāya saṁvattanti.
“Sir, three qualities lead to the decline of a mendicant.

Katame tayo?
What three?

Kammārāmatā, bhassārāmatā, niddārāmatā—
Relishing work, talk, and sleep.

ime kho, bhante, tayo dhammā bhikkhuno parihānāya saṁvattantī”ti.
These three qualities lead to the decline of a mendicant.”

Idamavoca sā devatā.
That’s what that deity said,

Samanuññho satthā ahosi.
and the teacher approved.

Atha kho sā devatā “samanuññho me satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

“imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ pokkharaṇiyaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, bhikkhave, sā devatā maṁ etadavoca:

‘tayome, bhante, dhammā bhikkhuno parihānāya saṁvattanti.

Katame tayo?

Kammārāmatā, bhassārāmatā, niddārāmatā—

ime kho, bhante, tayo dhammā bhikkhuno parihānāya saṁvattantī’ti.

Idamavoca, bhikkhave, sā devatā.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.

Tesaṁ vo, bhikkhave, alābhā tesaṁ dulladdhaṁ, ye vo devatāpi jānanti kusalehi dhammehi parihāyamāne.
“It’s unfortunate for those of you who even the deities know are declining in skillful qualities.

Aparepi, bhikkhave, tayo parihāniye dhamme desessāmi.
I will teach you three more qualities that lead to decline.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“katame ca, bhikkhave, tayo parihāniyā dhammā?
“And what, mendicants, are three qualities that lead to decline?

Saṅgaṇikārāmatā, dovacassatā, pāpamittatā—
Enjoyment of company, being hard to admonish, and having bad friends.

ime kho, bhikkhave, tayo parihāniyā dhammā.
These three qualities lead to decline.

Ye hi keci, bhikkhave, atītamaddhānaṁ parihāyiṁsu kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyiṁsu kusalehi dhammehi.
Whether in the past, future, or present, all those who decline in skillful qualities do so because of these six qualities.”

Yepi hi keci, bhikkhave, anāgatamaddhānaṁ parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyissanti kusalehi dhammehi.

Yepi hi keci, bhikkhave, etarahi parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyanti kusalehi dhammehī”ti.

Paṭhamaṁ.

22. Aparihāniyasutta
22. Non-decline

“Chayime, bhikkhave, aparihāniye dhamme desessāmi, taṁ suṇātha …pe…
“Mendicants, I will teach you these six qualities that prevent decline. …

katame ca, bhikkhave, cha aparihāniyā dhammā?
And what, mendicants, are the six qualities that prevent decline?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, sovacassatā, kalyāṇamittatā—
Not relishing work, talk, sleep, and company, being easy to admonish, and having good friends.

ime kho, bhikkhave, cha aparihāniyā dhammā.
These six qualities prevent decline.

Ye hi keci, bhikkhave, atītamaddhānaṁ na parihāyiṁsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyiṁsu kusalehi dhammehi.
Whether in the past, future, or present, all those who have not declined in skillful qualities do so because of these six qualities.”

Yepi hi keci, bhikkhave, anāgatamaddhānaṁ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi.

Yepi hi keci, bhikkhave, etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehī”ti.

Dutiyaṁ.

23. Bhayasutta
23. Dangers

“‘Bhayan’ti, bhikkhave, kāmānametaṁ adhivacanaṁ;
“‘Danger’, mendicants, is a term for sensual pleasures.

‘dukkhan’ti, bhikkhave, kāmānametaṁ adhivacanaṁ;
‘Suffering’,

‘rogo’ti, bhikkhave, kāmānametaṁ adhivacanaṁ;
‘disease’,

‘gaṇḍo’ti, bhikkhave, kāmānametaṁ adhivacanaṁ;
‘boil’,

‘saṅgo’ti, bhikkhave, kāmānametaṁ adhivacanaṁ;
‘chain’,

‘paṅko’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
and ‘bog’ are terms for sensual pleasures.

Kasmā ca, bhikkhave, ‘bhayan’ti kāmānametaṁ adhivacanaṁ?
And why is ‘danger’ a term for sensual pleasures?

Kāmarāgarattāyaṁ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā ‘bhayan’ti kāmānametaṁ adhivacanaṁ.
Someone who is caught up in sensual greed and shackled by lustful desire is not freed from dangers in the present life or in lives to come. That is why ‘danger’ is a term for sensual pleasures.

Kasmā ca, bhikkhave, dukkhanti …pe…
And why are ‘suffering’,

rogoti …
‘disease’,

gaṇḍoti …
‘boil’,

saṅgoti …
‘chain’,

paṅkoti kāmānametaṁ adhivacanaṁ?
and ‘bog’ terms for sensual pleasures?

Kāmarāgarattāyaṁ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi paṅkā na parimuccati, samparāyikāpi paṅkā na parimuccati, tasmā ‘paṅko’ti kāmānametaṁ adhivacananti.
Someone who is caught up in sensual greed and shackled by lustful desire is not freed from suffering, disease, boils, chains, or bogs in the present life or in lives to come. That is why these are terms for sensual pleasures.

Bhayaṁ dukkhaṁ rogo gaṇḍo,
Danger, suffering, disease, boils,

saṅgo paṅko ca ubhayaṁ;
and chains and bogs both.

Ete kāmā pavuccanti,
These describe the sensual pleasures

yattha satto puthujjano.
to which ordinary people are attached.

Upādāne bhayaṁ disvā,
Seeing the danger in grasping,

jātimaraṇasambhave;
the origin of birth and death,

Anupādā vimuccanti,
they’re freed by not grasping,

jātimaraṇasaṅkhaye.
with the ending of birth and death.

Te khemappattā sukhino,
Happy, they've come to a safe place,

diṭṭhadhammābhinibbutā;
extinguished in this very life.

Sabbaverabhayātītā,
They've gone beyond all threats and dangers,

sabbadukkhaṁ upaccagun"ti.
and risen above all suffering."

Tatiyaṁ.

24. Himavantasutta
24. The Himalaya

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu himavantaṁ pabbatarājaṁ padāleyya, ko pana vādo chavāya avijjāya.
“Mendicants, a mendicant who has six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu samādhissa samāpattikusalo hoti, samādhissa ṭhitikusalo hoti, samādhissa vuṭṭhānakusalo hoti, samādhissa kallitakusalo hoti, samādhissa gocarakusalo hoti, samādhissa abhinīhārakusalo hoti.
It’s when a mendicant is skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the meditation subjects for immersion, and skilled in projecting the mind purified by immersion.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu himavantaṁ pabbatarājaṁ padāleyya, ko pana vādo chavāya avijjāyā”ti.
A mendicant who has these six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!”

Catutthaṁ.

25. Anussatiṭṭhānasutta
25. Topics for Recollection

“Chayimāni, bhikkhave, anussatiṭṭhānāni.
“Mendicants, there are these six topics for recollection.

Katamāni cha?
What six?

Idha, bhikkhave, ariyasāvako tathāgataṁ anussarati:
Firstly, a noble disciple recollects the Realized One:

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Yasmiṁ, bhikkhave, samaye ariyasāvako tathāgataṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.
At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it.

‘Gedho’ti kho, bhikkhave, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

‘Greed’ is a term for the five kinds of sensual stimulation.

Idampi kho, bhikkhave, ārammaṇaṁ karitvā evam’idhekacce sattā visujjhanti. (1)
Relying on this some sentient beings are purified.

Puna caparaṁ, bhikkhave, ariyasāvako dhammaṁ anussarati:
Furthermore, a noble disciple recollects the teaching:

‘svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Yasmiṁ, bhikkhave, samaye ariyasāvako dhammaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

‘Gedho’ti kho, bhikkhave, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Idampi kho, bhikkhave, ārammaṇaṁ karitvā evam’idhekacce sattā visujjhanti. (2)

Puna caparaṁ, bhikkhave, ariyasāvako saṅghaṁ anussarati:
Furthermore, a noble disciple recollects the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s

disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Yasmiṁ, bhikkhave, samaye ariyasāvako saṅghaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

‘Gedho’ti kho, bhikkhave, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Idampi kho, bhikkhave, ārammaṇaṁ karitvā evam’idhekacce sattā visujjhanti. (3)

Puna caparaṁ, bhikkhave, ariyasāvako attano sīlāni anussarati akhaṇḍāni …pe… samādhisaṁvattanikāni.
Furthermore, a noble disciple recollects their own ethical precepts, which are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Yasmiṁ, bhikkhave, samaye ariyasāvako sīlaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

‘Gedho’ti kho, bhikkhave, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Idampi kho, bhikkhave, ārammaṇaṁ karitvā evam'idhekacce sattā visujjhanti. (4)

Puna caparaṁ, bhikkhave, ariyasāvako attano cāgaṁ anussarati:
Furthermore, a noble disciple recollects their own generosity:

'lābhā vata me. Suladdhaṁ vata me …pe…
'I'm so fortunate, so very fortunate!

yācayogo dānasaṁvibhāgarato'ti.
Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.'

…pe…
When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. …

Evam'idhekacce sattā visujjhanti. (5)

Puna caparaṁ, bhikkhave, ariyasāvako devatā anussarati:
Furthermore, a noble disciple recollects the deities:

'santi devā cātumahārājikā, santi devā tāvatiṁsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.
'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā;
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom.

mayhampi tathārūpā saddhā saṁvijjati. Yathārūpena sīlena … sutena … cāgena … paññāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā paññā saṁvijjatī'ti.
I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

Yasmiṁ, bhikkhave, samaye ariyasāvako attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.
At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it.

'Gedho'ti kho, bhikkhave, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.
'Greed' is a term for the five kinds of sensual stimulation.

Idampi kho, bhikkhave, ārammaṇaṁ karitvā evam'idhekacce sattā visujjhanti. (6)
Relying on this some sentient beings are purified.

Imāni kho, bhikkhave, cha anussatiṭṭhānānī"ti.
These are the six topics for recollection."

Pañcamaṁ.

26. Mahākaccānasutta
26. With Mahākaccāna

Tatra kho āyasmā mahākaccāno bhikkhū āmantesi:
There Mahākaccāna addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā mahākaccāno etadavoca:
Venerable Mahākaccāna said this:

“acchariyaṁ, āvuso;
“It’s incredible, reverends,

abbhutaṁ, āvuso.
it’s amazing!

Yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ cha anussatiṭṭhānāni.
How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of

pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katamāni cha?
What six?

Idhāvuso, ariyasāvako tathāgataṁ anussarati:
Firstly, a noble disciple recollects the Realized One:

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Yasmiṁ, āvuso, samaye ariyasāvako tathāgataṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.
At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it.

‘Gedho’ti kho, āvuso, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.
‘Greed’ is a term for the five kinds of sensual stimulation.

Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.
That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will.

Idampi kho, āvuso, ārammaṇaṁ karitvā evam'idhekacce sattā visuddhidhammā bhavanti. (1)
Relying on this, some sentient beings have the factors for purity.

Puna caparaṁ, āvuso, ariyasāvako dhammaṁ anussarati:
Furthermore, a noble disciple recollects the teaching:

'svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Yasmiṁ, āvuso, samaye ariyasāvako dhammaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

'Gedho'ti kho, āvuso, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

Idampi kho, āvuso, ārammaṇaṁ karitvā evam'idhekacce sattā visuddhidhammā bhavanti. (2)

Puna caparaṁ, āvuso, ariyasāvako saṅghaṁ anussarati:
Furthermore, a noble disciple recollects the Saṅgha:

'suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā'ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Yasmiṁ, āvuso, samaye ariyasāvako saṅghaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

‘Gedho’ti kho, āvuso, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

Idampi kho, āvuso, ārammaṇaṁ karitvā evam’idhekacce sattā visuddhidhammā bhavanti. (3)

Puna caparaṁ, āvuso, ariyasāvako attano sīlāni anussarati akhaṇḍāni …pe… samādhisaṁvattanikāni.
Furthermore, a noble disciple recollects their own ethical precepts, which are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Yasmiṁ, āvuso, samaye ariyasāvako attano sīlaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

‘Gedho’ti kho, āvuso, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

Idampi kho, āvuso, ārammaṇaṁ karitvā evam’idhekacce sattā visuddhidhammā bhavanti. (4)

Puna caparaṁ, āvuso, ariyasāvako attano cāgaṁ anussarati:
Furthermore, a noble disciple recollects their own generosity:

‘lābhā vata me, suladdhaṁ vata me …pe…
‘I’m so fortunate, so very fortunate!

yācayogo dānasaṁvibhāgarato’ti.
Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’

Yasmiṁ, āvuso, samaye ariyasāvako attano cāgaṁ anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.

‘Gedho’ti kho, āvuso, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

Idampi kho, āvuso, ārammaṇaṁ karitvā evam'idhekacce sattā visuddhidhammā bhavanti. (5)

Puna caparaṁ, āvuso, ariyasāvako devatā anussarati:
Furthermore, a noble disciple recollects the deities:

'santi devā cātumahārājikā, santi devā …pe… tatuttari.
'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā;
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom.

mayhampi tathārūpā saddhā saṁvijjati. Yathārūpena sīlena … sutena … cāgena … paññāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā paññā saṁvijjatī'ti.
I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

Yasmiṁ, āvuso, samaye ariyasāvako attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca anussarati nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti, nikkhantaṁ muttaṁ vuṭṭhitaṁ gedhamhā.
At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it.

'Gedho'ti kho, āvuso, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.

‘Greed’ is a term for the five kinds of sensual stimulation.

Sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.
That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will.

Idampi kho, āvuso, ārammaṇaṁ karitvā evam’idhekacce sattā visuddhidhammā bhavanti. (6)
Relying on this, some sentient beings have the factors for purity.

Acchariyaṁ, āvuso, abbhutaṁ, āvuso.
It’s incredible, reverends, it’s amazing!

Yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ cha anussatiṭṭhānānī”ti.
How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

Chaṭṭhaṁ.

27. Paṭhamasamayasutta
27. Proper Occasions (1st)

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“kati nu kho, bhante, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun”ti?
“Sir, how many occasions are there for going to see an esteemed mendicant?”

“Chayime, bhikkhu, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.
“Mendicant, there are six occasions for going to see an esteemed mendicant.

Katame cha?
What six?

Idha, bhikkhu, yasmiṁ samaye bhikkhu kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Firstly, there’s a time when a mendicant’s heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say:

‘ahaṁ kho, āvuso, kāmarāgapariyuṭṭhitena cetasā viharāmi kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāmi.
‘My heart is overcome and mired in sensual desire, and I don’t truly understand the escape from sensual desire that has arisen.

Sādhu vata me āyasmā kāmarāgassa pahānāya dhammaṁ desetū’ti.
Venerable, please teach me how to give up sensual desire.’

Tassa manobhāvanīyo bhikkhu kāmarāgassa pahānāya dhammaṁ deseti.
Then that esteemed mendicant teaches them how to give up sensual desire.

Ayaṁ, bhikkhu, paṭhamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (1)
This is the first occasion for going to see an esteemed mendicant.

Puna caparaṁ, bhikkhu, yasmiṁ samaye bhikkhu byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ nappajānāti tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Furthermore, there’s a time when a mendicant’s heart is overcome and mired in ill will …

‘ahaṁ kho, āvuso, byāpādapariyuṭṭhitena cetasā viharāmi byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ nappajānāmi.

Sādhu vata me āyasmā byāpādassa pahānāya dhammaṁ desetū’ti.

Tassa manobhāvanīyo bhikkhu byāpādassa pahānāya dhammaṁ deseti.

Ayaṁ, bhikkhu, dutiyo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (2)

This is the second occasion for going to see an esteemed mendicant.

Puna caparaṁ, bhikkhu, yasmiṁ samaye bhikkhu thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ nappajānāti tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Furthermore, there's a time when a mendicant's heart is overcome and mired in dullness and drowsiness …

'ahaṁ kho, āvuso, thinamiddhapariyuṭṭhitena cetasā viharāmi thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ nappajānāmi.

Sādhu vata me āyasmā thinamiddhassa pahānāya dhammaṁ desetū'ti.

Tassa manobhāvanīyo bhikkhu thinamiddhassa pahānāya dhammaṁ deseti.

Ayaṁ, bhikkhu, tatiyo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (3)
This is the third occasion for going to see an esteemed mendicant.

Puna caparaṁ, bhikkhu, yasmiṁ samaye bhikkhu uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ nappajānāti tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Furthermore, there's a time when a mendicant's heart is overcome and mired in restlessness and remorse …

'ahaṁ kho, āvuso, uddhaccakukkuccapariyuṭṭhitena cetasā viharāmi uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ nappajānāmi.

Sādhu vata me āyasmā uddhaccakukkuccassa pahānāya dhammaṁ desetū'ti.

Tassa manobhāvanīyo bhikkhu uddhaccakukkuccassa pahānāya dhammaṁ deseti.

Ayaṁ, bhikkhu, catuttho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (4)
This is the fourth occasion for going to see an esteemed mendicant.

Puna caparaṁ, bhikkhu, yasmiṁ samaye bhikkhu vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāti tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Furthermore, there's a time when a mendicant's heart is overcome and mired in doubt …

'ahaṁ, āvuso, vicikicchāpariyuṭṭhitena cetasā viharāmi vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāmi.

Sādhu vata me āyasmā vicikicchāya pahānāya dhammaṁ desetū'ti.

Tassa manobhāvanīyo bhikkhu vicikicchāya pahānāya dhammaṁ deseti.

Ayaṁ, bhikkhu, pañcamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (5)
This is the fifth occasion for going to see an esteemed mendicant.

Puna caparaṁ, bhikkhu, yasmiṁ samaye bhikkhu yaṁ nimittaṁ āgamma yaṁ nimittaṁ manasikaroto anantarā āsavānaṁ khayo hoti taṁ nimittaṁ nappajānāti tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the

defilements in the present life. On that occasion they should go to an esteemed mendicant and say:

‘ahaṁ kho, āvuso, yaṁ nimittaṁ āgamma yaṁ nimittaṁ manasikaroto anantarā āsavānaṁ khayo hoti, taṁ nimittaṁ nappajānāmi.
‘I don’t understand what kind of meditation to focus on in order to end the defilements in the present life.

Sādhu vata me āyasmā āsavānaṁ khayāya dhammaṁ desetū’ti.
Venerable, please teach me how to end the defilements.’

Tassa manobhāvanīyo bhikkhu āsavānaṁ khayāya dhammaṁ deseti.
Then that esteemed mendicant teaches them how to end the defilements.

Ayaṁ, bhikkhu, chaṭṭho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (6)
This is the sixth occasion for going to see an esteemed mendicant.

Ime kho, bhikkhu, cha samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun”ti.
These are the six occasions for going to see an esteemed mendicant.”

Sattamaṁ.

28. Dutiyasamayasutta
28. Proper Occasions (2nd)

Ekaṁ samayaṁ sambahulā therā bhikkhū bārāṇasiyaṁ viharanti isipatane migadāye.
At one time several senior mendicants were staying near Benares, in the deer park at Isipatana.

Atha kho tesaṁ therānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Then after the meal, on their return from alms-round, this discussion came up among them while sitting together in the pavilion.

“ko nu kho, āvuso, samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun”ti?
“Reverends, how many occasions are there for going to see an esteemed mendicant?”

Evaṁ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“yasmiṁ, āvuso, samaye manobhāvanīyo bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto pāde pakkhāletvā nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun”ti.
“Reverends, there’s a time after an esteemed mendicant’s meal when they return from alms-round. Having washed their feet they sit

down cross-legged, with their body straight, and establish mindfulness right there. That is the proper occasion for going to see an esteemed mendicant."

Evaṁ vutte, aññataro bhikkhu taṁ bhikkhuṁ etadavoca:
When this was said, one of the mendicants said to that mendicant:

"na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.
"Reverend, that's not the proper occasion for going to see an esteemed mendicant.

Yasmiṁ, āvuso, samaye manobhāvanīyo bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto pāde pakkhāletvā nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā, cārittakilamathopissa tasmiṁ samaye appaṭippassaddho hoti, bhattakilamathopissa tasmiṁ samaye appaṭippassaddho hoti.
For at that time the fatigue from walking and from eating has not faded away.

Tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.

Yasmiṁ, āvuso, samaye manobhāvanīyo bhikkhu sāyanhasamayaṁ paṭisallānā vuṭṭhito vihārapacchāyāyaṁ nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun"ti.
There's a time late in the afternoon when an esteemed mendicant comes out of retreat. They sit in the shade of their porch cross-legged, with their body straight, and establish mindfulness right there. That is the proper occasion for going to see an esteemed mendicant."

Evaṁ vutte, aññataro bhikkhu taṁ bhikkhuṁ etadavoca:
When this was said, one of the mendicants said to that mendicant:

“na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.
“Reverend, that’s not the proper occasion for going to see an esteemed mendicant.

Yasmiṁ, āvuso, samaye manobhāvanīyo bhikkhu sāyanhasamayaṁ paṭisallānā vuṭṭhito vihārapacchāyāyaṁ nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā, yadevassa divā samādhinimittaṁ manasikataṁ hoti tadevassa tasmiṁ samaye samudācarati.
For at that time they are still practicing the same meditation subject as a foundation of immersion that they focused on during the day.

Tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.

Yasmiṁ, āvuso, samaye manobhāvanīyo bhikkhu rattiyā paccūsasamayaṁ paccuṭṭhāya nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun”ti.
There’s a time when an esteemed mendicant has risen at the crack of dawn. They sit down cross-legged, with their body straight, and establish mindfulness right there. That is the proper occasion for going to see an esteemed mendicant.”

Evaṁ vutte, aññataro bhikkhu taṁ bhikkhuṁ etadavoca:
When this was said, one of the mendicants said to that mendicant:

“na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.
“Reverend, that’s not the proper occasion for going to see an esteemed mendicant.

Yasmiṁ, āvuso, samaye manobhāvanīyo bhikkhu rattiyā paccūsasamayaṁ paccuṭṭhāya nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā, ojaṭṭhāyissa tasmiṁ samaye kāyo hoti phāsussa hoti buddhānaṁ sāsanaṁ manasi kātuṁ.
For at that time their body is full of vitality and they find it easy to focus on the instructions of the Buddhas."

Tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun"ti.

Evaṁ vutte āyasmā mahākaccāno there bhikkhū etadavoca:
When this was said, Venerable Mahākaccāna said to those senior mendicants:

"sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
"Reverends, I have heard and learned this in the presence of the Buddha:

'chayime, bhikkhu, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ.
'Mendicants, there are six occasions for going to see an esteemed mendicant.

Katame cha?
What six?

Idha, bhikkhu, yasmiṁ samaye bhikkhu kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti, tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Firstly, there's a time when a mendicant's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say:

“ahaṁ kho, āvuso, kāmarāgapariyuṭṭhitena cetasā viharāmi kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāmi.
“My heart is overcome and mired in sensual desire, and I don’t truly understand the escape from sensual desire that has arisen.

Sādhu vata me āyasmā kāmarāgassa pahānāya dhammaṁ desetū”ti.
Venerable, please teach me how to give up sensual desire.”

Tassa manobhāvanīyo bhikkhu kāmarāgassa pahānāya dhammaṁ deseti.
Then that esteemed mendicant teaches them how to give up sensual desire.

Ayaṁ, bhikkhu, paṭhamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ. (1)
This is the first occasion for going to see an esteemed mendicant.

Puna caparaṁ, bhikkhu, yasmiṁ samaye bhikkhu byāpādapariyuṭṭhitena cetasā viharati …pe…. (2)
Furthermore, there’s a time when a mendicant’s heart is overcome and mired in ill will …

Thinamiddhapariyuṭṭhitena cetasā viharati …. (3)
dullness and drowsiness …

Uddhaccakukkuccapariyuṭṭhitena cetasā viharati …. (4)
restlessness and remorse …

Vicikicchāpariyuṭṭhitena cetasā viharati …. (5)
doubt …

Yaṁ nimittaṁ āgamma yaṁ nimittaṁ manasikaroto anantarā āsavānaṁ khayo hoti, taṁ nimittaṁ na jānāti na passati, tasmiṁ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:
Furthermore, there’s a time when a mendicant doesn’t understand what kind of meditation they need to focus on in order to end the

defilements in the present life. On that occasion they should go to an esteemed mendicant and say,

“ahaṁ kho, āvuso, yaṁ nimittaṁ āgamma yaṁ nimittaṁ manasikaroto anantarā āsavānaṁ khayo hoti taṁ nimittaṁ na jānāmi na passāmi.
“I don’t understand what kind of meditation to focus on in order to end the defilements in the present life.

Sādhu vata me āyasmā āsavānaṁ khayāya dhammaṁ desetū”ti.
Venerable, please teach me how to end the defilements.”

Tassa manobhāvanīyo bhikkhu āsavānaṁ khayāya dhammaṁ deseti.
Then that esteemed mendicant teaches them how to end the defilements.

Ayaṁ, bhikkhu, chaṭṭho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamituṁ’. (6)
This is the sixth occasion for going to see an esteemed mendicant.’

Sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
Reverends, I have heard and learned this in the presence of the Buddha:

‘ime kho, bhikkhu, cha samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitun’”ti.
‘These are the six occasions for going to see an esteemed mendicant.’”

Aṭṭhamaṁ.

29. Udāyīsutta
29. With Udāyī

Atha kho bhagavā āyasmantaṁ udāyiṁ āmantesi:
Then the Buddha said to Udāyī,

“kati nu kho, udāyi, anussatiṭṭhānānī”ti?
“Udāyī, how many topics for recollection are there?”

Evaṁ vutte, āyasmā udāyī tuṇhī ahosi.
When he said this, Udāyī kept silent.

Dutiyampi kho bhagavā āyasmantaṁ udāyiṁ āmantesi:
And a second time …

“kati nu kho, udāyi, anussatiṭṭhānānī”ti?

Dutiyampi kho āyasmā udāyī tuṇhī ahosi.

Tatiyampi kho bhagavā āyasmantaṁ udāyiṁ āmantesi:
and a third time, the Buddha said to him,

“kati nu kho, udāyi, anussatiṭṭhānānī”ti?
“Udāyī, how many topics for recollection are there?”

Tatiyampi kho āyasmā udāyī tuṇhī ahosi.
And a second time and a third time Udāyī kept silent.

Atha kho āyasmā ānando āyasmantaṁ udāyiṁ etadavoca:
Then Venerable Ānanda said to Venerable Udāyī,

“satthā taṁ, āvuso udāyi, āmantesī”ti.

“Reverend Udāyī, the teacher is addressing you.”

“Suṇomahaṁ, āvuso ānanda, bhagavato.
“Reverend Ānanda, I hear the Buddha.

Idha, bhante, bhikkhu anekavihitaṁ pubbenivāsaṁ anussarati—Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe…. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Idaṁ, bhante, anussatiṭṭhānan”ti.
This is a topic for recollection.”

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda:

“aññāsiṁ kho ahaṁ, ānanda:
“Ānanda, I know that

‘nevāyaṁ udāyī moghapuriso adhicittaṁ anuyutto viharatī’ti.
this silly man Udāyī is not committed to the higher mind.

Kati nu kho, ānanda, anussatiṭṭhānānī”ti?
Ānanda, how many topics for recollection are there?”

“Pañca, bhante, anussatiṭṭhānāni.
“Sir, there are five topics for recollection.

Katamāni pañca?
What five?

Idha, bhante, bhikkhu vivicceva kāmehi …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption.

Idaṁ, bhante, anussatiṭṭhānaṁ evaṁ bhāvitaṁ evaṁ bahulīkataṁ diṭṭhadhammasukhavihārāya saṁvattati. (1)
When this topic of recollection is developed and cultivated in this way it leads to blissful meditation in this very life.

“Puna caparaṁ, bhante, bhikkhu ālokasaññaṁ manasi karoti, divā saññaṁ adhiṭṭhāti, yathā divā tathā rattiṁ, yathā rattiṁ tathā divā;
Furthermore, a mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day.

iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

Idaṁ, bhante, anussatiṭṭhānaṁ evaṁ bhāvitaṁ evaṁ bahulīkataṁ ñāṇadassanappaṭilābhāya saṁvattati. (2)
When this topic of recollection is developed and cultivated in this way it leads to knowledge and vision.

Puna caparaṁ, bhante, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmiṁ kāye kesā lomā nakhā dantā taco, maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ, hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ, antaṁ antaguṇaṁ udariyaṁ karīsaṁ, pittaṁ semhaṁ pubbo lohitaṁ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.
‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Idaṁ, bhante, anussatiṭṭhānaṁ evaṁ bhāvitaṁ evaṁ bahulīkataṁ kāmarāgappahānāya saṁvattati. (3)
When this topic of recollection is developed and cultivated in this way it leads to giving up sensual desire.

Puna caparaṁ, bhante, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaṭṭitaṁ ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakaṁ vinīlakaṁ vipubbakajātaṁ.
Furthermore, suppose a mendicant were to see a corpse thrown in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyaṁ evaṁ upasaṁharati:
They’d compare it with their own body:

‘ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto’ti. (4)
‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Seyyathāpi vā pana passeyya sarīraṁ sīvathikāya chaṭṭitaṁ kākehi vā khajjamānaṁ kulalehi vā khajjamānaṁ gijjhehi vā

khajjamānaṁ sunakhehi vā khajjamānaṁ siṅgālehi vā khajjamānaṁ vividhehi vā pāṇakajātehi khajjamānaṁ.
Or suppose they were to see a corpse thrown in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṁ evaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Seyyathāpi vā pana passeyya sarīraṁ sīvathikāya chaṭṭitaṁ aṭṭhikasaṅkhalikaṁ samaṁsalohitaṁ nhārusambandhaṁ … pe…
Furthermore, suppose they were to see a corpse thrown in a charnel ground, a skeleton with flesh and blood, held together by sinews …

aṭṭhikasaṅkhalikaṁ nimmaṁsalohitamakkhitaṁ nhārusambandhaṁ …
A skeleton without flesh but smeared with blood, and held together by sinews …

aṭṭhikasaṅkhalikaṁ apagatamaṁsalohitaṁ nhārusambandhaṁ.
A skeleton rid of flesh and blood, held together by sinews …

Aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni, aññena hatthaṭṭhikaṁ aññena pādaṭṭhikaṁ aññena jaṅghaṭṭhikaṁ aññena ūruṭṭhikaṁ aññena kaṭiṭṭhikaṁ aññena phāsukaṭṭhikaṁ aññena piṭṭhikaṇṭakaṭṭhikaṁ aññena khandhaṭṭhikaṁ aññena gīvaṭṭhikaṁ aññena hanukaṭṭhikaṁ aññena dantakaṭṭhikaṁ aññena sīsakaṭāhaṁ, aṭṭhikāni setāni saṅkhavaṇṇappaṭibhāgāni aṭṭhikāni puñjakitāni terovassikāni aṭṭhikāni pūtīni cuṇṇakajātāni.
Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a

neck-bone, there a jaw-bone, here a tooth, there the skull … White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder.

So imameva kāyaṁ evaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Idaṁ, bhante, anussatiṭṭhānaṁ evaṁ bhāvitaṁ evaṁ bahulīkataṁ asmimānasamugghātāya saṁvattati.
When this topic of recollection is developed and cultivated in this way it leads to uprooting the conceit 'I am'.

Puna caparaṁ, bhante, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṁ, bhante, anussatiṭṭhānaṁ evaṁ bhāvitaṁ evaṁ bahulīkataṁ anekadhātupaṭivedhāya saṁvattati.
When this topic of recollection is developed and cultivated in this way it leads to the penetration of many elements.

Imāni kho, bhante, pañca anussatiṭṭhānānī"ti. (5)
These are the five topics for recollection."

"Sādhu sādhu, ānanda.
"Good, good, Ānanda.

Tena hi tvaṁ, ānanda, idampi chaṭṭhaṁ anussatiṭṭhānaṁ dhārehi.
Well then, Ānanda, you should also remember this sixth topic for recollection.

Idhānanda, bhikkhu satova abhikkamati satova paṭikkamati satova tiṭṭhati satova nisīdati satova seyyaṁ kappeti satova kammaṁ adhiṭṭhāti.
In this case, a mendicant goes out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, and applies themselves to work mindfully.

Idaṁ, ānanda, anussatiṭṭhānaṁ evaṁ bhāvitaṁ evaṁ bahulīkataṁ satisampajaññāya saṁvattatī”ti. (6)
When this topic of recollection is developed and cultivated in this way it leads to mindfulness and situational awareness.”

Navamaṁ.

30. Anuttariyasutta
30. Unsurpassable

“Chayimāni, bhikkhave, anuttariyāni.
“Mendicants, these six things are unsurpassable.

Katamāni cha?
What six?

Dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyanti.
The unsurpassable seeing, listening, acquisition, training, service, and recollection.

Katamañca, bhikkhave, dassanānuttariyaṁ?
And what is the unsurpassable seeing?

Idha, bhikkhave, ekacco hatthiratanampi dassanāya gacchati, assaratanampi dassanāya gacchati, maṇiratanampi dassanāya gacchati, uccāvacaṁ vā pana dassanāya gacchati, samaṇaṁ vā brāhmaṇaṁ vā micchādiṭṭhikaṁ micchāpaṭipannaṁ dassanāya gacchati.
Some people go to see an elephant-treasure, a horse-treasure, a jewel-treasure, or a diverse spectrum of sights; or ascetics and brahmins of wrong view and wrong practice.

Atthetaṁ, bhikkhave, dassanaṁ; netaṁ natthīti vadāmi.
There is such a seeing, I don’t deny it.

Tañca kho etaṁ, bhikkhave, dassanaṁ hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.

That seeing is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Yo ca kho, bhikkhave, tathāgataṁ vā tathāgatasāvakaṁ vā dassanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṁ, bhikkhave, dassanānaṁ sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ tathāgataṁ vā tathāgatasāvakaṁ vā dassanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable seeing is when someone with settled faith and love, sure and devoted, goes to see a Realized One or their disciple. This is in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Idaṁ vuccati, bhikkhave, dassanānuttariyaṁ.
This is called the unsurpassable seeing.

Iti dassanānuttariyaṁ. (1)
Such is the unsurpassable seeing.

Savanānuttariyañca kathaṁ hoti?
But what of the unsurpassable hearing?

Idha, bhikkhave, ekacco bherisaddampi savanāya gacchati, vīṇāsaddampi savanāya gacchati, gītasaddampi savanāya gacchati, uccāvacaṁ vā pana savanāya gacchati, samaṇassa vā brāhmaṇassa vā micchādiṭṭhikassa micchāpaṭipannassa dhammassavanāya gacchati.
Some people go to hear the sound of drums, arched harps, singing, or a diverse spectrum of sounds; or ascetics and brahmins of wrong view and wrong practice.

Atthetaṁ, bhikkhave, savanaṁ; netaṁ natthīti vadāmi.
There is such a hearing, I don't deny it.

Tañca kho etaṁ, bhikkhave, savanaṁ hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
That hearing … doesn't lead to extinguishment.

Yo ca kho, bhikkhave, tathāgatassa vā tathāgatasāvakassa vā dhammassavanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṁ, bhikkhave, savanānaṁ sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ tathāgatassa vā tathāgatasāvakassa vā dhammassavanāya gacchati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable hearing is when someone with settled faith and love, sure and devoted, goes to hear the teaching of a Realized One or one of his disciples. …

Idaṁ vuccati, bhikkhave, savanānuttariyaṁ.
This is called the unsurpassable hearing.

Iti dassanānuttariyaṁ, savanānuttariyaṁ. (2)
Such is the unsurpassable seeing and hearing.

Lābhānuttariyañca kathaṁ hoti?
But what of the unsurpassable acquisition?

Idha, bhikkhave, ekacco puttalābhampi labhati, dāralābhampi labhati, dhanalābhampi labhati, uccāvacaṁ vā pana lābhaṁ labhati, samaṇe vā brāhmaṇe vā micchādiṭṭhike micchāpaṭipanne saddhaṁ paṭilabhati.
Some people acquire a child, a wife, wealth, or a diverse spectrum of things; or they acquire faith in an ascetic or brahmin of wrong view and wrong practice.

Attheso, bhikkhave, lābho; neso natthīti vadāmi.
There is such an acquisition, I don't deny it.

So ca kho eso, bhikkhave, lābho hīno gammo pothujjaniko anariyo anatthasaṁhito, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
That acquisition … doesn't lead to extinguishment.

Yo ca kho, bhikkhave, tathāgate vā tathāgatasāvake vā saddhaṁ paṭilabhati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṁ, bhikkhave, lābhānaṁ sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ tathāgate vā tathāgatasāvake vā saddhaṁ paṭilabhati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable acquisition is when someone with settled faith and love, sure and devoted, acquires faith in a Realized One or their disciple. …

Idaṁ vuccati, bhikkhave, lābhānuttariyaṁ.
This is called the unsurpassable acquisition.

Iti dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ. (3)
Such is the unsurpassable seeing, hearing, and acquisition.

Sikkhānuttariyañca kathaṁ hoti?
But what of the unsurpassable training?

Idha, bhikkhave, ekacco hatthismimpi sikkhati, assasmimpi sikkhati, rathasmimpi sikkhati, dhanusmimpi sikkhati, tharusmimpi sikkhati, uccāvacaṁ vā pana sikkhati, samaṇassa vā brāhmaṇassa vā micchādiṭṭhikassa micchāpaṭipannassa sikkhati.
Some people train in elephant riding, horse riding, chariot driving, archery, swordsmanship, or a diverse spectrum of things; or they train under an ascetic or brahmin of wrong view and wrong practice.

Atthesā, bhikkhave, sikkhā; nesā natthīti vadāmi.
There is such a training, I don't deny it.

Sā ca kho esā, bhikkhave, sikkhā hīnā gammā pothujjanikā anariyā anatthasaṁhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
That training … doesn't lead to extinguishment.

Yo ca kho, bhikkhave, tathāgatappavedite dhammavinaye adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṁ, bhikkhave, sikkhānaṁ sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ tathāgatappavedite dhammavinaye adhisīlampi sikkhati, adhicittampi sikkhati, adhipaññampi sikkhati, niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable training is when someone with settled faith and love, sure and devoted, trains in the higher ethics, the higher mind, and the higher wisdom in the teaching and training proclaimed by a Realized One. …

Idaṁ vuccati, bhikkhave, sikkhānuttariyaṁ.
This is called the unsurpassable training.

Iti dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ. (4)
Such is the unsurpassable seeing, hearing, acquisition, and training.

Pāricariyānuttariyañca kathaṁ hoti?
But what of the unsurpassable service?

Idha, bhikkhave, ekacco khattiyampi paricarati, brāhmaṇampi paricarati, gahapatimpi paricarati, uccāvacaṁ vā pana paricarati, samaṇaṁ vā brāhmaṇaṁ vā micchādiṭṭhikaṁ micchāpaṭipannaṁ paricarati.
Some people serve an aristocrat, a brahmin, a householder, or a diverse spectrum of people; or they serve ascetics and brahmins of wrong view and wrong practice.

Atthesā, bhikkhave, pāricariyā; nesā natthīti vadāmi.
There is such service, I don't deny it.

Sā ca kho esā, bhikkhave, pāricariyā hīnā gammā pothujjanikā anariyā anatthasaṁhitā, na nibbidāya …pe… na nibbānāya saṁvattati.
That service … doesn't lead to extinguishment.

Yo ca kho, bhikkhave, tathāgataṁ vā tathāgatasāvakaṁ vā paricarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṁ, bhikkhave, pāricariyānaṁ sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ tathāgataṁ vā tathāgatasāvakaṁ vā paricarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable service is when someone with settled faith and love, sure and devoted, serves a Realized One or their disciple. …

Idaṁ vuccati, bhikkhave, pāricariyānuttariyaṁ.
This is called the unsurpassable service.

Iti dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ. (5)
Such is the unsurpassable seeing, listening, acquisition, training, and service.

Anussatānuttariyañca kathaṁ hoti?
But what of the unsurpassable recollection?

Idha, bhikkhave, ekacco puttalābhampi anussarati, dāralābhampi anussarati, dhanalābhampi anussarati, uccāvacaṁ vā pana lābhaṁ anussarati, samaṇaṁ vā brāhmaṇaṁ vā micchādiṭṭhikaṁ micchāpaṭipannaṁ anussarati.
Some people recollect a child, a wife, wealth, or a diverse spectrum of things; or they recollect an ascetic or brahmin of wrong view and wrong practice.

Atthesā, bhikkhave, anussati; nesā natthīti vadāmi.

There is such recollection, I don't deny it.

Sā ca kho esā, bhikkhave, anussati hīnā gammā pothujjanikā anariyā anatthasaṁhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
That recollection is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Yo ca kho, bhikkhave, tathāgataṁ vā tathāgatasāvakaṁ vā anussarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṁ, bhikkhave, anussatīnaṁ sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ tathāgataṁ vā tathāgatasāvakaṁ vā anussarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable recollection is when someone with settled faith and love, sure and devoted, recollects a Realized One or their disciple. …

Idaṁ vuccati, bhikkhave, anussatānuttariyaṁ. (6)
This is called the unsurpassable recollection.

Imāni kho, bhikkhave, cha anuttariyānīti.
These are the six unsurpassable things.

Ye dassanānuttaraṁ laddhā,
They've gained the unsurpassed seeing,

savanañca anuttaraṁ;
the unsurpassed hearing,

Lābhānuttariyaṁ laddhā,
and the unsurpassable acquisition.

sikkhānuttariye ratā.
They enjoy the unsurpassable training

Upaṭṭhitā pāricariyā,
and serve with care.

bhāvayanti anussatiṁ;
Then they develop recollection

Vivekappaṭisaṁyuttaṁ,
connected with seclusion,

khemaṁ amatagāminiṁ.
which is safe, and leads to the deathless.

Appamāde pamuditā,
They rejoice in diligence,

nipakā sīlasaṁvutā;
alert and ethically restrained.

Te ve kālena paccenti,
And in time they understand

yattha dukkhaṁ nirujjhatī”ti.
where suffering ceases.”

Dasamaṁ.

Anuttariyavaggo tatiyo.

Tassuddānaṁ

Sāmako aparihāniyo,

Bhayaṁ himavānussati;

Kaccāno dve ca samayā,

Udāyī anuttariyenāti.

31. Sekhasutta
31. A Trainee

“Chayime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
“These six things lead to the decline of a mendicant trainee.

Katame cha?
What six?

Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā—
They relish work, talk, sleep, and company. They don’t guard the sense doors, and they eat too much.

ime kho, bhikkhave, cha dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
These six things lead to the decline of a mendicant trainee.

Chayime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṁvattanti.
These six things don’t lead to the decline of a mendicant trainee.

Katame cha?
What six?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, indriyesu guttadvāratā, bhojane mattaññutā—
They don’t relish work, talk, sleep, and company. They guard the sense doors, and they don’t eat too much.

ime kho, bhikkhave, cha dhammā sekhassa bhikkhuno aparihānāya saṁvattantī”ti.

These six things don’t lead to the decline of a mendicant trainee.”

Paṭhamaṁ.

32. Paṭhamaaparihānasutta
32. Non-decline (1st)

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Chayime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
"Sir, these six things don't lead to the decline of a mendicant.

Katame cha?
What six?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, appamādagāravatā, paṭisanthāragāravatā—
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for diligence, and for hospitality.

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṁvattantī"ti.
These six things don't lead to the decline of a mendicant."

Idamavoca sā devatā.
That's what that deity said,

Samanuñño satthā ahosi.

and the teacher approved.

Atha kho sā devatā “samanuñño me satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

“imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, bhikkhave, sā devatā maṁ etadavoca:

‘chayime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.

Katame cha?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, appamādagāravatā, paṭisanthāragāravatā—

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṁvattantī’ti.

Idamavoca, bhikkhave, sā devatā.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.

Satthugaru dhammagaru,
“Respect for the Teacher and the teaching,

saṅghe ca tibbagāravo;
and keen respect for the Saṅgha;

Appamādagaru bhikkhu,

a mendicant who respects diligence

paṭisanthāragāravo;
and hospitality

Abhabbo parihānāya,
can’t decline,

nibbānasseva santike”ti.
and has drawn near to extinguishment.”

Dutiyaṁ.

33. Dutiyaaparihānasutta
33. Non-decline (2nd)

“Imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, bhikkhave, sā devatā maṁ etadavoca:
“Tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:

‘chayime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
‘Sir, these six things don’t lead to the decline of a mendicant.

Katame cha?
What six?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, hirigāravatā, ottappagāravatā—
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for conscience, and for prudence.

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṁvattantī’ti.
These six things don’t lead to the decline of a mendicant.’

Idamavoca, bhikkhave, sā devatā.
That is what that deity said.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Satthugaru dhammagaru,
Respect for the Teacher and the teaching,

saṅghe ca tibbagāravo;
and keen respect for the Saṅgha;

Hiriottappasampanno,
having both conscience and prudence,

sappatisso sagāravo;
reverential and respectful,

Abhabbo parihānāya,
such a one can't decline,

nibbānasseva santike"ti.
and has drawn near to extinguishment."

Tatiyaṁ.

34. Mahāmoggallānasutta
34. With Mahāmoggallāna

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmato mahāmoggallānassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Venerable Mahāmoggallāna was in private retreat this thought came to his mind,

"katamesānaṁ devānaṁ evaṁ ñāṇaṁ hoti:
"Which gods know that they are

'sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā'"ti?
stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

Tena kho pana samayena tisso nāma bhikkhu adhunākālaṅkato aññataraṁ brahmalokaṁ upapanno hoti.
Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm.

Tatrapi naṁ evaṁ jānanti:
There they knew that

"tisso brahmā mahiddhiko mahānubhāvo"ti.
Tissa the Brahmā was very mighty and powerful.

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ—jetavane antarahito tasmiṁ brahmaloke pāturahosi.
And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in that Brahmā realm.

Addasā kho tisso brahmā āyasmantaṁ mahāmoggallānaṁ dūratova āgacchantaṁ.
Tissa saw Moggallāna coming off in the distance,

Disvāna āyasmantaṁ mahāmoggallānaṁ etadavoca:
and said to him,

"ehi kho, mārisa moggallāna; svāgataṁ, mārisa moggallāna;
"Come, my good Moggallāna! Welcome, my good Moggallāna!

cirassaṁ kho, mārisa moggallāna; imaṁ pariyāyamakāsi, yadidaṁ idhāgamanāya.
It's been a long time since you took the opportunity to come here.

Nisīda, mārisa moggallāna, idamāsanaṁ paññattan"ti.
Sit, my good Moggallāna, this seat is for you."

Nisīdi kho āyasmā mahāmoggallāno paññatte āsane.
Moggallāna sat down on the seat spread out.

Tissopi kho brahmā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ nisīdi.
Then Tissa bowed to Moggallāna and sat to one side.

Ekamantaṁ nisinnaṁ kho tissaṁ brahmānaṁ āyasmā mahāmoggallāno etadavoca:
Moggallāna said to him,

"Katamesānaṁ kho, tissa, devānaṁ evaṁ ñāṇaṁ hoti: 'sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā'"ti?

“Tissa, which gods know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?”

“Cātumahārājikānaṁ kho, mārisa moggallāna, devānaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.
“The gods of the Four Great Kings know this.”

“Sabbesaññeva nu kho, tissa, cātumahārājikānaṁ devānaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti?
“But do all of them know this?”

“Na kho, mārisa moggallāna, sabbesaṁ cātumahārājikānaṁ devānaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti.
“No, my good Moggallāna, not all of them.

Ye kho te, mārisa moggallāna, cātumahārājikā devā buddhe aveccappasādena asamannāgatā dhamme aveccappasādena asamannāgatā saṅghe aveccappasādena asamannāgatā ariyakantehi sīlehi asamannāgatā na tesaṁ devānaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti.
Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers.

Ye ca kho te, mārisa moggallāna, cātumahārājikā devā buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā ariyakantehi sīlehi samannāgatā, tesaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.
But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble

ones, do know that they are stream-enterers."

"Cātumahārājikānaññeva nu kho, tissa, devānaṁ evaṁ ñāṇaṁ hoti: 'sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā'ti udāhu tāvatiṁsānampi devānaṁ …pe…
"But Tissa, is it only the gods of the Four Great Kings who know that they are stream-enterers, or do the gods of the Thirty Three …

yāmānampi devānaṁ …
the Gods of Yama …

tusitānampi devānaṁ …
the Joyful Gods …

nimmānaratīnampi devānaṁ …
the Gods Who Love to Create …

paranimmitavasavattīnampi devānaṁ evaṁ ñāṇaṁ hoti: 'sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā'"ti?
and the Gods Who Control the Creations of Others know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

"Paranimmitavasavattīnampi kho, mārisa moggallāna, devānaṁ evaṁ ñāṇaṁ hoti: 'sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā'"ti.
"The gods of these various classes know this."

"Sabbesaññeva nu kho, tissa, paranimmitavasavattīnaṁ devānaṁ evaṁ ñāṇaṁ hoti: 'sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā'"ti?
"But do all of them know this?"

"Na kho, mārisa moggallāna, sabbesaṁ paranimmitavasavattīnaṁ devānaṁ evaṁ ñāṇaṁ hoti:

‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti.
“No, my good Moggallāna, not all of them.

Ye kho te, mārisa moggallāna, paranimmitavasavattī devā buddhe aveccappasādena asamannāgatā, dhamme aveccappasādena asamannāgatā, saṅghe aveccappasādena asamannāgatā, ariyakantehi sīlehi asamannāgatā, na tesaṁ devānaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’ti.
Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers.

Ye ca kho te, mārisa moggallāna, paranimmitavasavattī devā buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā, ariyakantehi sīlehi samannāgatā tesaṁ evaṁ ñāṇaṁ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.
But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.”

Atha kho āyasmā mahāmoggallāno tissassa brahmuno bhāsitaṁ abhinanditvā anumoditvā: “seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ: ‘brahmaloke antarahito jetavane pāturahosī’”ti.
Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong person would extend or contract their arm, he vanished from that Brahmā realm and reappeared in Jeta’s Grove.

Catutthaṁ.

Aṅguttara Nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

35. Vijjābhāgiyasutta

35. Things That Play a Part in Realization

“Chayime, bhikkhave, dhammā vijjābhāgiyā.
“These six things play a part in realization.

Katame cha?
What six?

Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā—
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

ime kho, bhikkhave, cha dhammā vijjābhāgiyā”ti.
These are the six things that play a part in realization.”

Pañcamaṁ.

36. Vivādamūlasutta
36. Roots of Quarrels

“Chayimāni, bhikkhave, vivādamūlāni.
“Mendicants, there are these six roots of quarrels.

Katamāni cha?
What six?

Idha, bhikkhave, bhikkhu kodhano hoti upanāhī.
Firstly, a mendicant is irritable and hostile.

Yo so, bhikkhave, bhikkhu kodhano hoti upanāhī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training.

Yo so, bhikkhave, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī so saṅghe vivādaṁ janeti, yo hoti vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, bhikkhave, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.
If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, bhikkhave, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatiṁ anavassavāya paṭipajjeyyātha.
If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṁ hoti. Evametassa pāpakassa vivādamūlassa āyatiṁ anavassavo hoti.
That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Puna caparaṁ, bhikkhave, bhikkhu makkhī hoti paḷāsī …pe…
Furthermore, a mendicant is offensive and contemptuous …

issukī hoti maccharī …
They're jealous and stingy …

saṭho hoti māyāvī …
devious and deceitful …

pāpiccho hoti micchādiṭṭhi …
with wicked desires and wrong view …

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.
They're attached to their own views, holding them tight, and refusing to let go.

Yo so, bhikkhave, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, bhikkhave, bhikkhu satthari agāravo viharati appatisso, dhamme … saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṁ janeti, yo hoti vivādo

bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṁ.
They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, bhikkhave, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.
If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, bhikkhave, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatiṁ anavassavāya paṭipajjeyyātha.
If you don’t see it, you should practice so that it doesn’t come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṁ hoti. Evametassa pāpakassa vivādamūlassa āyatiṁ anavassavo hoti.
That’s how to give up this bad root of quarrels, so it doesn’t come up in the future.

Imāni kho, bhikkhave, cha vivādamūlānī”ti.
These are the six roots of quarrels.”

Chaṭṭhaṁ.

37. Chaḷaṅgadānasutta
37. A Gift With Six Factors

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena veḷukaṇḍakī nandamātā upāsikā sāriputtamoggallānappamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṁ dakkhiṇaṁ patiṭṭhāpeti.
Now at that time Veḷukaṇṭakī, Nanda's mother, was preparing a religious donation for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena veḷukaṇḍakiṁ nandamātaraṁ upāsikaṁ sāriputtamoggallānappamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṁ dakkhiṇaṁ patiṭṭhāpentiṁ.
The Buddha saw her doing this, with his clairvoyance that is purified and superhuman,

Disvā bhikkhū āmantesi:
and he addressed the mendicants:

"esā, bhikkhave, veḷukaṇḍakī nandamātā upāsikā sāriputtamoggallānappamukhe bhikkhusaṅghe chaḷaṅgasamannāgataṁ dakkhiṇaṁ patiṭṭhāpeti.
"This Veḷukaṇṭakī, Nanda's mother, is preparing a religious donation for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

Kathañca, bhikkhave, chaḷaṅgasamannāgatā dakkhiṇā hoti?
And how does a religious donation have six factors?

Idha, bhikkhave, dāyakassa tīṇaṅgāni honti, paṭiggāhakānaṁ tīṇaṅgāni.
Three factors apply to the donor and three to the recipients.

Katamāni dāyakassa tīṇaṅgāni?
What three factors apply to the donor?

Idha, bhikkhave, dāyako pubbeva dānā sumano hoti, dadaṁ cittaṁ pasādeti, datvā attamano hoti.
It's when a donor is in a good mood before giving, while giving they feel confident, and after giving they're uplifted.

Imāni dāyakassa tīṇaṅgāni.
These three factors apply to the donor.

Katamāni paṭiggāhakānaṁ tīṇaṅgāni?
What three factors apply to the recipients?

Idha, bhikkhave, paṭiggāhakā vītarāgā vā honti rāgavinayāya vā paṭipannā, vītadosā vā honti dosavinayāya vā paṭipannā, vītamohā vā honti mohavinayāya vā paṭipannā.
It's when the recipients are free of greed, hate, and delusion, or practicing to be free of them.

Imāni paṭiggāhakānaṁ tīṇaṅgāni.
These three factors apply to the recipients.

Iti dāyakassa tīṇaṅgāni, paṭiggāhakānaṁ tīṇaṅgāni.
Thus three factors apply to the donor and three to the recipients.

Evaṁ kho, bhikkhave, chaḷaṅgasamannāgatā dakkhiṇā hoti.
That's how a religious donation has six factors.

Evaṁ chaḷaṅgasamannāgatāya, bhikkhave, dakkhiṇāya na sukaraṁ puññassa pamāṇaṁ gahetuṁ:

It’s not easy to grasp the merit of such an offering by saying that

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattatī’ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness and is conducive to heaven, ripening in happiness and leading to heaven. And it leads to what is likable, desirable, agreeable, to welfare and happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhaṁ gacchati.
It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, mahāsamudde na sukaraṁ udakassa pamāṇaṁ gahetuṁ:
It’s like trying to grasp how much water is in the ocean. It’s not easy to say

‘ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā ettakāni udakāḷhakasahassānīti vā ettakāni udakāḷhakasatasahassānī’ti vā.
how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhaṁ gacchati.
It’s simply reckoned as an incalculable, immeasurable, great mass of water.

Evamevaṁ kho, bhikkhave, evaṁ chaḷaṅgasamannāgatāya dakkhiṇāya na sukaraṁ puññassa pamāṇaṁ gahetuṁ:
In the same way, it’s not easy to grasp the merit of such an offering …

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattatī’ti.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhaṁ gacchatī”ti.

“Pubbeva dānā sumano,
A good mood before giving,

dadaṁ cittaṁ pasādaye;
confidence while giving,

Datvā attamano hoti,
feeling uplifted after giving:

esā yaññassa sampadā.
this is the perfect sacrifice.

Vītarāgā vītadosā,
Free of greed, free of hate,

vītamohā anāsavā;
free of delusion, undefiled;

Khettaṁ yaññassa sampannaṁ,
this is the field for the perfect sacrifice,

saññatā brahmacārayo.
the disciplined spiritual practitioners.

Sayaṁ ācamayitvāna,
After rinsing,

datvā sakehi pāṇibhi;
you give with your own hands.

Attano parato ceso,
This sacrifice is very fruitful

yañño hoti mahapphalo.
for both yourself and others.

Evaṁ yajitvā medhāvī,

When an intelligent, faithful person,

saddho muttena cetasā;
sacrifices like this, with a mind of letting go,

Abyāpajjaṁ sukhaṁ lokaṁ,
that astute one is reborn

paṇḍito upapajjatī”ti.
in a happy, pleasing world.”

Sattamaṁ.

38. Attakārīsutta
38. One's Own Volition

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"ahañhi, bho gotama, evaṁvādī evaṁdiṭṭhi:
"Master Gotama, this is my doctrine and view:

'natthi attakāro, natthi parakāro'"ti.
One does not act of one's own volition, nor does one act of another's volition."

"Māhaṁ, brāhmaṇa, evaṁvādiṁ evaṁdiṭṭhiṁ addasaṁ vā assosiṁ vā.
"Well, brahmin, I've never seen or heard of anyone holding such a doctrine or view.

Kathañhi nāma sayaṁ abhikkamanto, sayaṁ paṭikkamanto evaṁ vakkhati:
How on earth can someone who comes and goes on his own say that

'natthi attakāro, natthi parakāro'ti.

one does not act of one's own volition, nor does one act of another's volition?

Taṁ kiṁ maññasi, brāhmaṇa, atthi ārabbhadhātū"ti?
What do you think, brahmin, is there an element of initiative?"

"Evaṁ, bho".
"Yes, sir."

"Ārabbhadhātuyā sati ārabbhavanto sattā paññāyantī"ti?
"Since this is so, do we find sentient beings who initiate activity?"

"Evaṁ, bho".
"Yes, sir."

"Yaṁ kho, brāhmaṇa, ārabbhadhātuyā sati ārabbhavanto sattā paññāyanti, ayaṁ sattānaṁ attakāro ayaṁ parakāro.
"Since there is an element of initiative, and sentient beings who initiate activity are found, sentient beings act of their own volition or that of another.

Taṁ kiṁ maññasi, brāhmaṇa, atthi nikkamadhātu …pe…
What do you think, brahmin, is there an element of persistence …

atthi parakkamadhātu …
exertion …

atthi thāmadhātu …
strength …

atthi ṭhitidhātu …
persistence …

atthi upakkamadhātū"ti?
energy?"

“Evaṁ, bho”.
“Yes, sir.”

“Upakkamadhātuyā sati upakkamavanto sattā paññāyantī”ti?
“Since this is so, do we find sentient beings who have energy?”

“Evaṁ, bho”.
“Yes, sir.”

“Yaṁ kho, brāhmaṇa, upakkamadhātuyā sati upakkamavanto sattā paññāyanti, ayaṁ sattānaṁ attakāro ayaṁ parakāro.
“Since there is an element of energy, and sentient beings who have energy are found, sentient beings act of their own volition or that of another.

Māhaṁ, brāhmaṇa, evaṁvādiṁ evaṁdiṭṭhiṁ addasaṁ vā assosiṁ vā.
Well, brahmin, I’ve never seen or heard of anyone holding such a doctrine or view.

Kathañhi nāma sayaṁ abhikkamanto sayaṁ paṭikkamanto evaṁ vakkhati:
How on earth can someone who comes and goes on his own say that

‘natthi attakāro natthi parakāro’”ti.
one does not act of one’s own volition, nor does one act of another’s volition?”

“Abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṁ.

39. Nidānasutta
39. Sources

“Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
“Mendicants, there are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Lobho nidānaṁ kammānaṁ samudayāya, doso nidānaṁ kammānaṁ samudayāya, moho nidānaṁ kammānaṁ samudayāya.
Greed, hate, and delusion are sources that give rise to deeds.

Na, bhikkhave, lobhā alobho samudeti;
Greed doesn’t give rise to contentment.

atha kho, bhikkhave, lobhā lobhova samudeti.
Rather, greed just gives rise to greed.

Na, bhikkhave, dosā adoso samudeti;
Hate doesn’t give rise to love.

atha kho, bhikkhave, dosā dosova samudeti.
Rather, hate just gives rise to hate.

Na, bhikkhave, mohā amoho samudeti;
Delusion doesn’t give rise to understanding.

atha kho, bhikkhave, mohā mohova samudeti.
Rather, delusion just gives rise to delusion.

Na, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo.

It’s not because of deeds born of greed, hate, and delusion that gods, humans, or those in any other good places are found.

Atha kho, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena nirayo paññāyati tiracchānayoni paññāyati pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo.
Rather, it’s because of deeds born of greed, hate, and delusion that hell, the animal realm, the ghost realm, or any other bad places are found.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāya.
These are three sources that give rise to deeds.

Tīṇimāni, bhikkhave, nidānāni kammānaṁ samudayāya.
Mendicants, there are these three sources that give rise to deeds.

Katamāni tīṇi?
What three?

Alobho nidānaṁ kammānaṁ samudayāya, adoso nidānaṁ kammānaṁ samudayāya, amoho nidānaṁ kammānaṁ samudayāya.
Contentment, love, and understanding are sources that give rise to deeds.

Na, bhikkhave, alobhā lobho samudeti;
Contentment doesn’t give rise to greed.

atha kho, bhikkhave, alobhā alobhova samudeti.
Rather, contentment just gives rise to contentment.

Na, bhikkhave, adosā doso samudeti;
Love doesn’t give rise to hate.

atha kho, bhikkhave, adosā adosova samudeti.
Rather, love just gives rise to love.

Na, bhikkhave, amohā moho samudeti;
Understanding doesn’t give rise to delusion.

atha kho, bhikkhave, amohā amohova samudeti.

Rather, understanding just gives rise to understanding.

Na, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena nirayo paññāyati tiracchānayoni paññāyati pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo.
It's not because of deeds born of contentment, love, and understanding that hell, the animal realm, the ghost realm, or any other bad places are found.

Atha kho, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo.
Rather, it's because of deeds born of contentment, love, and understanding that gods, humans, or those in any other good places are found.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṁ samudayāyā"ti.
These are three sources that give rise to deeds."

Navamaṁ.

40. Kimilasutta
40. With Kimbila

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kimilāyaṁ viharati niculavane.
At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

Atha kho āyasmā kimilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā kimilo bhagavantaṁ etadavoca:
Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hotī”ti?
“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, appamāde agāravā viharanti appatissā, paṭisanthāre agāravā viharanti appatissā.
“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the

training, diligence, and hospitality after the final extinguishment of the Realized One.

Ayaṁ kho, kimila, hetu ayaṁ paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti”.
This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“Ko pana, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti?
“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, appamāde sagāravā viharanti sappatissā, paṭisanthāre sagāravā viharanti sappatissā.
“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One.

Ayaṁ kho, kimila, hetu ayaṁ paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti.
This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

Dasamaṁ.

41. Dārukkhandhasutta
41. A Tree Trunk

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā sāriputto rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sambahulehi bhikkhūhi saddhiṁ gijjhakūṭā pabbatā orohanto addasa aññatarasmiṁ padese mahantaṁ dārukkhandhaṁ.
Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, descended the Vulture's Peak together with several mendicants. At a certain spot he saw a large tree trunk,

Disvā bhikkhū āmantesi:
and he addressed the mendicants,

"passatha no, āvuso, tumhe amuṁ mahantaṁ dārukkhandhan"ti?
"Reverends, do you see this large tree trunk?"

"Evamāvuso"ti.
"Yes, reverend."

"Ākaṅkhamāno, āvuso, bhikkhu iddhimā cetovasippatto amuṁ dārukkhandhaṁ pathavīṭveva adhimucceyya.

“If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but earth.

Taṁ kissa hetu?
Why is that?

Atthi, āvuso, amumhi dārukkhandhe pathavīdhātu, yaṁ nissāya bhikkhu iddhimā cetovasippatto amuṁ dārukkhandhaṁ pathavītveva adhimucceyya.
Because the earth element exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but earth.

Ākaṅkhamāno, āvuso, bhikkhu iddhimā cetovasippatto amuṁ dārukkhandhaṁ āpotveva adhimucceyya …pe…
If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but water. …

tejotveva adhimucceyya …
Or they could determine it to be nothing but fire …

vāyotveva adhimucceyya …
Or they could determine it to be nothing but air …

subhantveva adhimucceyya …
Or they could determine it to be nothing but beautiful …

asubhantveva adhimucceyya.
Or they could determine it to be nothing but ugly.

Taṁ kissa hetu?
Why is that?

Atthi, āvuso, amumhi dārukkhandhe asubhadhātu, yaṁ nissāya bhikkhu iddhimā cetovasippatto amuṁ dārukkhandhaṁ asubhantveva adhimucceyyā”ti.
Because the element of ugliness exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but ugly.”

Ekādasamaṁ.

42. Nāgitasutta
42. With Nāgita

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena icchānaṅgalaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

Tatra sudaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

Assosuṁ kho icchānaṅgalakā brāhmaṇagahapatikā:
The brahmins and householders of Icchānaṅgala heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṁ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno …pe… buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ …pe… arahataṁ dassanaṁ hotī”ti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased; and he explains a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamiṁsu; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhaṁsu uccāsaddā mahāsaddā.
Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha’s attendant.

Atha kho bhagavā āyasmantaṁ nāgitaṁ āmantesi:
Then the Buddha said to Nāgita,

“ke pana te, nāgita, uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope”ti?
“Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya bahidvārakoṭṭhake ṭhitā bhagavantaṁyeva uddissa bhikkhusaṅghañcā”ti.

“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many different foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“Māhaṁ, nāgita, yasena samāgamaṁ, mā ca mayā yaso.
“Nāgita, may I never become famous. May fame not come to me.

Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī,
There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

so taṁ mīḷhasukhaṁ middhasukhaṁ lābhasakkārasilokasukhaṁ sādiyeyyā”ti.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“Adhivāsetu dāni, bhante, bhagavā;
“Sir, may the Blessed One please relent now! May the Holy One relent!

adhivāsetu, sugato;

adhivāsanakālo dāni, bhante, bhagavato.
Now is the time for the Buddha to relent.

Yena yeneva dāni, bhante, bhagavā gamissati, tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.
Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

Seyyathāpi, bhante, thullaphusitake deve vassante yathāninnaṁ udakāni pavattanti;
It’s like when it rains heavily and the water flows downhill.

evamevaṁ kho, bhante, yena yeneva dāni bhagavā gamissati, tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.
In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

Taṁ kissa hetu?
Why is that?

Tathā hi, bhante, bhagavato sīlapaññāṇan”ti.
Because of the Buddha’s ethics and wisdom.”

“Māhaṁ, nāgita, yasena samāgamaṁ, mā ca mayā yaso.
“Nāgita, may I never become famous. May fame not come to me.

Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī,
There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

so taṁ mīḷhasukhaṁ middhasukhaṁ lābhasakkārasilokasukhaṁ sādiyeyya.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

Idhāhaṁ, nāgita, bhikkhuṁ passāmi gāmantavihāriṁ samāhitaṁ nisinnaṁ.
Take a mendicant living in the neighborhood of a village who I see sitting immersed in samādhi.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idānimaṁ āyasmantaṁ ārāmiko vā upaṭṭhahissati samaṇuddeso vā taṁ tamhā samādhimhā cāvessatī’ti.
‘Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.’

Tenāhaṁ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. (1)
So I’m not pleased that that mendicant is living in the neighborhood of a village.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ araññe pacalāyamānaṁ nisinnaṁ.
Take a mendicant in the wilderness who I see sitting nodding in meditation.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idāni ayamāyasmā imaṁ niddākilamathaṁ paṭivinodetvā araññasaññaṁyeva manasi karissati ekattan’ti.
‘Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.’

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (2)
So I’m pleased that that mendicant is living in the wilderness.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ araññe asamāhitaṁ nisinnaṁ.
Take a mendicant in the wilderness who I see sitting without being immersed in samādhi.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idāni ayamāyasmā asamāhitaṁ vā cittaṁ samādahissati, samāhitaṁ vā cittaṁ anurakkhissatī’ti.
‘Now if this venerable’s mind is not immersed in samādhi they will immerse it, or if it is immersed in samādhi, they will preserve it.’

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (3)
So I'm pleased that that mendicant is living in the wilderness.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ araññe samāhitaṁ nisinnaṁ.
Take a mendicant in the wilderness who I see sitting immersed in samādhi.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

'idāni ayamāyasmā avimuttaṁ vā cittaṁ vimocessati, vimuttaṁ vā cittaṁ anurakkhissatī'ti.
'Now this venerable will free the unfreed mind or preserve the freed mind.'

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (4)
So I'm pleased that that mendicant is living in the wilderness.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi gāmantavihāriṁ lābhiṁ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
Take a mendicant who I see living in the neighborhood of a village receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

So taṁ lābhasakkārasilokaṁ nikāmayamāno riñcati paṭisallānaṁ riñcati araññavanapatthāni pantāni senāsanāni;
Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest.

gāmanigamarājadhāniṁ osaritvā vāsaṁ kappeti.
They come down to villages, towns, and capital cities and make their home there.

Tenāhaṁ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. (5)
So I'm not pleased that that mendicant is living in the neighborhood of a village.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ lābhiṁ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṁ.
Take a mendicant who I see in the wilderness receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

So taṁ lābhasakkārasilokaṁ paṭipaṇāmetvā na riñcati paṭisallānaṁ na riñcati araññavanapatthāni pantāni senāsanāni.
Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest.

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (6)
So I'm pleased that that mendicant is living in the wilderness.

Yasmāhaṁ, nāgita, samaye addhānamaggappaṭipanno na kañci passāmi purato vā pacchato vā, phāsu me, nāgita, tasmiṁ samaye hoti antamaso uccārapassāvakammāyā"ti.
Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate."

Dvādasamaṁ.

Devatāvaggo catuttho.

Tassuddānaṁ

Sekhā dve aparihāni,
Moggallāna vijjābhāgiyā;

Vivādadānattakārī nidānaṁ,

Kimiladārukkhandhena nāgitoti.

43. Nāgasutta
43. The Giant

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiyaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda,

"āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā"ti.
"Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
"Yes, sir," Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṁ yena pubbārāmo migāramātupāsādo tenupasaṅkami.
So the Buddha went with Ānanda to the Eastern Monastery.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito āyasmantaṁ ānandaṁ āmantesi:
In the late afternoon the Buddha came out of retreat and addressed Ānanda,

“āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitun”ti.
“Come, Ānanda, let’s go to the eastern gate to bathe.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṁ yena pubbakoṭṭhako tenupasaṅkami gattāni parisiñcituṁ.
So the Buddha went with Ānanda to the eastern gate to bathe.

Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
When he had bathed and emerged from the water he stood in one robe drying himself.

Tena kho pana samayena rañño pasenadissa kosalassa seto nāma nāgo mahātūriyatāḷitavāditena pubbakoṭṭhakā paccuttarati.
Now, at that time King Pasenadi had a giant bull elephant called “White”. It emerged from the eastern gate to the beating and playing of musical instruments.

Apissu taṁ jano disvā evamāha:
When people saw it they said,

“abhirūpo vata bho rañño nāgo; dassanīyo vata bho rañño nāgo; pāsādiko vata, bho, rañño nāgo, kāyupapanno vata bho rañño nāgo”ti.
“The royal giant is so handsome! The royal giant is so good-looking! The royal giant is so lovely! The royal giant has such a huge body!”

Evaṁ vutte, āyasmā udāyī bhagavantaṁ etadavoca:
When they said this, Venerable Udāyī said to the Buddha,

“hatthimeva nu kho, bhante, mahantaṁ brahantaṁ kāyupapannaṁ jano disvā evamāha:
“Sir, is it only when they see elephants with such a huge, formidable body that people say:

‘nāgo vata bho nāgo’ti, udāhu aññampi kañci mahantaṁ brahantaṁ kāyupapannaṁ jano disvā evamāha: ‘nāgo vata bho nāgo’”ti?
‘A giant, such a giant’? Or do they say it when they see any other creatures with huge, formidable bodies?”

“Hatthimpi kho, udāyi, mahantaṁ brahantaṁ kāyupapannaṁ jano disvā evamāha:
“Udāyī, when they see elephants with such a huge, formidable body people say:

‘nāgo vata bho nāgo’ti.
‘A giant, such a giant!’

Assampi kho, udāyi, mahantaṁ brahantaṁ …pe…
And also when they see a horse with a huge, formidable body …

goṇampi kho, udāyi, mahantaṁ brahantaṁ …pe…
When they see a bull with a huge, formidable body …

uragampi kho, udāyi, mahantaṁ brahantaṁ …pe…
When they see a snake with a huge, formidable body …

rukkhampi kho, udāyi, mahantaṁ brahantaṁ …pe…
When they see a tree with a huge, formidable body …

manussampi kho, udāyi, mahantaṁ brahantaṁ kāyupapannaṁ jano disvā evamāha:

And when they see a human being with such a huge, formidable body people say:

‘nāgo vata, bho, nāgo’ti.
‘A giant, such a giant!’

Api ca, udāyi, yo sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya āguṁ na karoti kāyena vācāya manasā, tamahaṁ ‘nāgo’ti brūmī”ti.
But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a ‘giant’ in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.”

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Yāva subhāsitañcidaṁ, bhante, bhagavatā—
How well said this was by the Buddha:

api ca, udāyi, yo sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya āguṁ na karoti kāyena vācāya manasā, tamahaṁ ‘nāgo’ti brūmīti.
‘But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a “giant” in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.’

Idañca panāhaṁ, bhante, bhagavatā subhāsitaṁ imāhi gāthāhi anumodāmi—
And I celebrate the well-spoken words of the Buddha with these verses:

> **Manussabhūtaṁ sambuddhaṁ,**
> Awakened as a human being,
>
> **attadantaṁ samāhitaṁ;**
> self-tamed and immersed in samādhi,

Iriyamānaṁ brahmapathe,
following the spiritual path,

cittassūpasame rataṁ.
he loves peace of mind.

Yaṁ manussā namassanti,
Revered by people,

sabbadhammāna pāraguṁ;
gone beyond all things,

Devāpi taṁ namassanti,
even the gods revere him;

iti me arahato sutaṁ.
so I've heard from the perfected one.

Sabbasaṁyojanātītaṁ,
He has transcended all fetters

vanā nibbanamāgataṁ;
and escaped from entanglements.

Kāmehi nekkhammarataṁ,
Delighting to renounce sensual pleasures,

muttaṁ selāva kañcanaṁ.
he's freed like gold from stone.

Sabbe accarucī nāgo,
That giant outshines all,

himavāññe siluccaye;
like the Himalaya beside other mountains.

Sabbesaṁ nāganāmānaṁ,
Of all those named 'giant',

saccanāmo anuttaro.

he is truly named, supreme.

Nāgaṁ vo kittayissāmi,
I'll extol the giant for you,

na hi āguṁ karoti so;
for he does nothing monstrous.

Soraccaṁ avihiṁsā ca,
Gentleness and harmlessness

pādā nāgassa te duve.
are two feet of the giant.

Tapo ca brahmacariyaṁ,
Austerity and celibacy

caraṇā nāgassa tyāpare;
are his two other feet.

Saddhāhattho mahānāgo,
Faith is the giant's trunk,

upekkhāsetadantavā.
and equanimity his white tusks.

Sati gīvā siro paññā,
Mindfulness is his neck, his head is wisdom—

vīmaṁsā dhammacintanā;
inquiry and thinking about principles.

Dhammakucchisamātapo,
His belly is the sacred hearth of the Dhamma,

viveko tassa vāladhi.
and his tail is seclusion.

So jhāyī assāsarato,
Practicing absorption, enjoying the breath,

ajjhattaṁ susamāhito;
he is serene within.

Gacchaṁ samāhito nāgo,
The giant is serene when walking,

ṭhito nāgo samāhito.
the giant is serene when standing,

Seyyaṁ samāhito nāgo,
the giant is serene when lying down,

nisinnopi samāhito;
and when sitting, the giant is serene.

Sabbattha saṁvuto nāgo,
The giant is restrained everywhere:

esā nāgassa sampadā.
this is the accomplishment of the giant.

Bhuñjati anavajjāni,
He eats blameless things,

sāvajjāni na bhuñjati;
he doesn’t eat blameworthy things.

Ghāsamacchādanaṁ laddhā,
When he gets food and clothes,

sannidhiṁ parivajjayaṁ.
he avoids storing them up.

Saṁyojanaṁ aṇuṁ thūlaṁ,
Having severed all bonds,

sabbaṁ chetvāna bandhanaṁ;
fetters large and small,

Yena yeneva gacchati,

wherever he goes,

anapekkhova gacchati.
he goes without concern.

Yathāpi udake jātaṁ,
A white lotus,

puṇḍarīkaṁ pavaḍḍhati;
fragrant and delightful,

Nupalippati toyena,
sprouts in water and grows there,

sucigandhaṁ manoramaṁ.
but the water doesn't cling to it.

Tatheva loke sujāto,
Just so the Buddha is born in the world,

buddho loke viharati;
and lives in the world,

Nupalippati lokena,
but the world doesn't stick to him,

toyena padumaṁ yathā.
as the water does not stick to the lotus.

Mahāginīva jalito,
A great blazing fire

anāhārūpasammati;
dies down when the fuel runs out.

Saṅkhāresūpasantesu,
When the coals have gone out

nibbutoti pavuccati.
it's said to be 'extinguished'.

Atthassāyaṁ viññāpanī,
This simile is taught by the discerning

upamā viññūhi desitā;
to express the meaning clearly.

Viññassanti mahānāgā,
Great giants will understand

nāgaṁ nāgena desitaṁ.
what the giant taught the giant.

Vītarāgo vītadoso,
Free of greed, free of hate,

Vītamoho anāsavo;
free of delusion, undefiled;

Sarīraṁ vijahaṁ nāgo,
the giant, giving up his body,

Parinibbissati anāsavo”ti.
will become extinguished without defilements.”

Paṭhamaṁ.

44. Migasālāsutta
44. With Migasālā

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out.

Atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho migasālā upāsikā āyasmantaṁ ānandaṁ etadavoca:
Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him,

“Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṁ?
“Sir, Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?

Pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā.
My father Purāṇa was celibate, set apart, avoiding the common practice of sex.

So kālaṅkato bhagavatā byākato sakadāgāmī satto tusitaṁ kāyaṁ upapannoti.

When he passed away the Buddha declared that he was a once-returner, who was reborn in the host of Joyful Gods.

Petteyyopi me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.
But my uncle Isidatta was not celibate; he lived content with his wife.

Sopi kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṁ kāyaṁ upapannoti.
When he passed away the Buddha declared that he was also a once-returner, who was reborn in the host of Joyful Gods.

Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan”ti?
How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”

“Evaṁ kho panetaṁ, bhagini, bhagavatā byākatan”ti.
“You’re right, sister, but that’s how the Buddha declared it.”

Atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṁ gahetvā uṭṭhāyāsanā pakkāmi.
Then Ānanda, after receiving almsfood at Migasālā’s house, rose from his seat and left.

Atha kho āyasmā ānando pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then after the meal, on his return from alms-round, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṁ tenupasaṅkamiṁ; upasaṅkamitvā paññatte āsane nisīdiṁ.

Atha kho, bhante, migasālā upāsikā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho, bhante, migasālā upāsikā maṁ etadavoca:

‘kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṁ.

Pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā.

So kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṁ kāyaṁ upapannoti.

Petteyyopi me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.

Sopi kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṁ kāyaṁ upapannoti.

Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan’ti?

Evaṁ vutte, ahaṁ, bhante, migasālaṁ upāsikaṁ etadavocaṁ:

‘evaṁ kho panetaṁ, bhagini, bhagavatā byākatan’”ti.

“Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariyañāṇe?
“Ānanda, who is this laywoman Migasālā, a foolish incompetent matron, with an matron’s wit? And who is it that knows how to assess individuals?

Chayime, ānanda, puggalā santo saṁvijjamānā lokasmiṁ.
These six people are found in the world.

Katame cha?
What six?

Idhānanda, ekacco puggalo sorato hoti sukhasaṁvāso, abhinandanti sabrahmacārī ekattavāsena.
Take a certain person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī. (1)
When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Idha panānanda, ekacco puggalo sorato hoti sukhasaṁvāso, abhinandanti sabrahmacārī ekattavāsena.
Take another person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
And they've listened and learned and comprehended theoretically and found temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī. (2)
When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti:
Judgmental people compare them, saying:

'imassapi teva dhammā aparassapi teva dhammā, kasmā tesaṁ eko hīno eko paṇīto'ti.

‘This one has just the same qualities as the other, so why is one worse and one better?’

Tañhi tesaṁ, ānanda, hoti dīgharattaṁ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

Tatrānanda, yvāyaṁ puggalo sorato hoti sukhasaṁvāso, abhinandanti sabrahmacārī ekattavāsena, tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
In this case, the person who is sweet-natured … and has listened, learned, comprehended theoretically, and found temporary freedom

Ayaṁ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.
is better and finer than the other person.

Taṁ kissa hetu?
Why is that?

Imaṁ hānanda, puggalaṁ dhammasoto nibbahati,
Because the stream of the teaching carries them along.

tadantaraṁ ko jāneyya aññatra tathāgatena.
But who knows the difference between them except a Realized One?

Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha;
So, Ānanda, don’t be judgmental about people.

mā puggalesu pamāṇaṁ gaṇhittha.
Don’t pass judgment on people.

Khaññati hānanda, puggalesu pamāṇaṁ gaṇhanto.
Those who pass judgment on people harm themselves.

Ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ, yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa lobhadhammā uppajjanti.
Take another person who is angry and conceited, and from time to time has greedy thoughts.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī. (3)
When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa lobhadhammā uppajjanti.
Take another person who is angry and conceited, and from time to time has greedy thoughts. …

Tassa savanenapi kataṁ hoti …pe…
Because the stream of the teaching carries them along. …

no hānagāmī. (4)
When their body breaks up, after death, they're headed for a better place, not a worse. They're going to a better place, not a worse.

Tatrānanda, pamāṇikā pamiṇanti …pe…
Judgmental people compare them …

yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsaṅkhārā uppajjanti.
Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately.

Tassa savanenapi akataṁ hoti …pe… sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī. (5)
When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsaṅkhārā uppajjanti.
Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
But they've listened and learned and comprehended theoretically and found temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī. (6)
When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti:
Judgmental people compare them, saying:

'imassapi teva dhammā, aparassapi teva dhammā. Kasmā tesaṁ eko hīno, eko paṇīto'ti?
'This one has just the same qualities as the other, so why is one worse and one better?'

Taññhi tesaṁ, ānanda, hoti dīgharattaṁ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

Tatrānanda, yassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsaṅkhārā uppajjanti, tassa

savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
In this case, the person who is angry and conceited, but has listened, learned, comprehended theoretically, and found temporary freedom

Ayaṁ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.
is better and finer than the other person.

Taṁ kissa hetu?
Why is that?

Imaṁ hānanda, puggalaṁ dhammasoto nibbahati.
Because the stream of the teaching carries them along.

Tadantaraṁ ko jāneyya aññatra tathāgatena.
But who knows the difference between them except a Realized One?

Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha;
So, Ānanda, don't be judgmental about people.

mā puggalesu pamāṇaṁ gaṇhittha.
Don't pass judgment on people.

Khaññati hānanda, puggalesu pamāṇaṁ gaṇhanto.
Those who pass judgment on people harm themselves.

Ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ, yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariyañāṇe.
Who is this laywoman Migasālā, a foolish incompetent matron, with a matron's wit? And who is it that knows how to assess individuals?

Ime kho, ānanda, cha puggalā santo saṁvijjamānā lokasmiṁ.
These six people are found in the world.

Yathārūpena, ānanda, sīlena purāṇo samannāgato ahosi, tathārūpena sīlena isidatto samannāgato abhavissa. Nayidha purāṇo isidattassa gatimpi aññassa.
If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination.

Yathārūpāya ca, ānanda, paññāya isidatto samannāgato ahosi, tathārūpāya paññāya purāṇo samannāgato abhavissa. Nayidha isidatto purāṇassa gatimpi aññassa.
And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination.

Iti kho, ānanda, ime puggalā ubho ekaṅgahīnā"ti.
So both individuals were lacking in one respect."

Dutiyaṁ.

45. Iṇasutta
45. Debt

“Dāliddiyaṁ, bhikkhave, dukkhaṁ lokasmiṁ kāmabhogino”ti?
“Mendicants, isn’t poverty suffering in the world for a person who enjoys sensual pleasures?”

“Evaṁ, bhante”. (1)
“Yes, sir.”

“Yampi, bhikkhave, daliddo assako anāḷhiko iṇaṁ ādiyati, iṇādānampi, bhikkhave, dukkhaṁ lokasmiṁ kāmabhogino”ti?
“When a poor, penniless person falls into debt, isn’t being in debt also suffering in the world for a person who enjoys sensual pleasures?”

“Evaṁ, bhante”. (2)
“Yes, sir.”

“Yampi, bhikkhave, daliddo assako anāḷhiko iṇaṁ ādiyitvā vaḍḍhiṁ paṭissuṇāti, vaḍḍhipi, bhikkhave, dukkhā lokasmiṁ kāmabhogino”ti?
“When a poor person who has fallen into debt agrees to pay interest, isn’t the interest also suffering in the world for a person who enjoys sensual pleasures?”

“Evaṁ, bhante”. (3)
“Yes, sir.”

“Yampi, bhikkhave, daliddo assako anāḷhiko vaḍḍhiṁ paṭissuṇitvā kālābhataṁ vaḍḍhiṁ na deti, codentipi naṁ;
“When a poor person who has fallen into debt and agreed to pay interest fails to pay it when it falls due, they get a warning.

codanāpi, bhikkhave, dukkhā lokasmiṁ kāmabhogino”ti?
Isn’t being warned suffering in the world for a person who enjoys sensual pleasures?”

“Evaṁ, bhante”. (4)
“Yes, sir.”

“Yampi, bhikkhave, daliddo assako anāḷhiko codiyamāno na deti, anucarantipi naṁ;
“When a poor person fails to pay after getting a warning, they’re prosecuted.

anucariyāpi, bhikkhave, dukkhā lokasmiṁ kāmabhogino”ti?
Isn’t being prosecuted suffering in the world for a person who enjoys sensual pleasures?”

“Evaṁ, bhante”. (5)
“Yes, sir.”

“Yampi, bhikkhave, daliddo assako anāḷhiko anucariyamāno na deti, bandhantipi naṁ;
“When a poor person fails to pay after being prosecuted, they’re imprisoned.

bandhanampi, bhikkhave, dukkhaṁ lokasmiṁ kāmabhogino”ti?
Isn’t being imprisoned suffering in the world for a person who enjoys sensual pleasures?”

“Evaṁ, bhante”. (6)
“Yes, sir.”

“Iti kho, bhikkhave, dāliddiyampi dukkhaṁ lokasmiṁ kāmabhogino, iṇādānampi dukkhaṁ lokasmiṁ kāmabhogino, vaḍḍhipi dukkhā lokasmiṁ kāmabhogino, codanāpi dukkhā lokasmiṁ kāmabhogino, anucariyāpi dukkhā lokasmiṁ kāmabhogino, bandhanampi dukkhaṁ lokasmiṁ kāmabhogino;
“So mendicants, poverty, debt, interest, warnings, prosecution, and imprisonment are suffering in the world for those who enjoy sensual pleasures.

evamevaṁ kho, bhikkhave, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi kusalesu dhammesu, ottappaṁ natthi kusalesu dhammesu, vīriyaṁ natthi kusalesu dhammesu, paññā natthi kusalesu dhammesu—
In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ayaṁ vuccati, bhikkhave, ariyassa vinaye daliddo assako anāḷhiko.
is called poor and penniless in the training of the noble one.

Sa kho so, bhikkhave, daliddo assako anāḷhiko saddhāya asati kusalesu dhammesu, hiriyā asati kusalesu dhammesu, ottappe asati kusalesu dhammesu, vīriye asati kusalesu dhammesu, paññāya asati kusalesu dhammesu, kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
Since they have no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities, they do bad things by way of body, speech, and mind.

Idamassa iṇādānasmiṁ vadāmi.
This is how they’re in debt, I say.

So tassa kāyaduccaritassa paṭicchādanahetu pāpikaṁ icchaṁ paṇidahati.
In order to conceal the bad things they do by way of body, speech, and mind they harbour corrupt wishes.

‘Mā maṁ jaññū’ti icchati, ‘mā maṁ jaññū’ti saṅkappati, ‘mā maṁ jaññū’ti vācaṁ bhāsati, ‘mā maṁ jaññū’ti kāyena parakkamati. So tassa vacīduccaritassa paṭicchādanahetu … pe… so tassa manoduccaritassa paṭicchādanahetu …pe… ‘mā maṁ jaññū’ti kāyena parakkamati.
They wish, plan, speak, and act with the thought: ‘May no-one find me out!’

Idamassa vaḍḍhiyā vadāmi.
This is how they pay interest, I say.

Tamenaṁ pesalā sabrahmacārī evamāhaṁsu:
Good-hearted spiritual companions say this about them:

‘ayañca so āyasmā evaṅkārī evaṁsamācāro’ti.
‘This venerable acts like this, and behaves like that.’

Idamassa codanāya vadāmi.
This is how they’re warned, I say.

Tamenaṁ araññagataṁ vā rukkhamūlagataṁ vā suññāgāragataṁ vā vippaṭisārasahagatā pāpakā akusalavitakkā samudācaranti.
When they go to a wilderness, the root of a tree, or an empty hut, they’re beset by remorseful, unskillful thoughts.

Idamassa anucariyāya vadāmi.
This is how they’re prosecuted, I say.

Sa kho so, bhikkhave, daliddo assako anāḷhiko kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā nirayabandhane vā bajjhati tiracchānayonibandhane vā.
That poor, penniless person has done bad things by way of body, speech, and mind. When their body breaks up, after death, they’re trapped in the prison of hell or the animal realm.

Nāhaṁ, bhikkhave, aññaṁ ekabandhanampi samanupassāmi evaṁdāruṇaṁ evaṅkaṭukaṁ evaṁantarāyakaraṁ anuttarassa yogakkhemassa adhigamāya, yathayidaṁ, bhikkhave, nirayabandhanaṁ vā tiracchānayonibandhanaṁ vāti.
I don't see a single prison that's as brutal, as vicious, and such an obstacle to reaching the supreme sanctuary as the prison of hell or the animal realm.

Dāliddiyaṁ dukkhaṁ loke,
Poverty is said to be suffering in the world,

iṇādānañca vuccati;
and so is being in debt.

Daliddo iṇamādāya,
A poor person who has fallen in debt

bhuñjamāno vihaññati.
worries even when spending the loan.

Tato anucaranti naṁ,
And then they're prosecuted,

bandhanampi nigacchati;
or even thrown in jail.

Etañhi bandhanaṁ dukkhaṁ,
Such imprisonment is true suffering

kāmalābhābhijappinaṁ.
for someone who prays for pleasure and possessions.

Tatheva ariyavinaye,
In the same way, in the noble one's training

saddhā yassa na vijjati;
whoever has no faith,

Ahirīko anottappī,

no conscience or prudence,

pāpakammavinibbayo.
contemplates bad deeds.

Kāyaduccaritaṁ katvā,
After doing bad things

vacīduccaritāni ca;
by way of body,

Manoduccaritaṁ katvā,
speech, and mind,

‘mā maṁ jaññū’ti icchati.
they wish, ‘May no-one find me out!’

So saṁsappati kāyena,
Their behavior is creepy

vācāya uda cetasā;
by body, speech, and mind.

Pāpakammaṁ pavaḍḍhento,
They pile up bad deeds

tattha tattha punappunaṁ.
on and on, life after life.

So pāpakammo dummedho,
That stupid evildoer,

jānaṁ dukkaṭamattano;
knowing their own misdeeds,

Daliddo iṇamādāya,
is a poor person who has fallen in debt,

bhuñjamāno vihaññati.
and worries even when spending the loan.

Tato anucaranti naṁ,
And when in village or wilderness

saṅkappā mānasā dukhā;
they're prosecuted

Gāme vā yadi vāraññe,
by painful mental plans,

yassa vippaṭisārajā.
which are born of remorse.

So pāpakammo dummedho,
That stupid evildoer,

jānaṁ dukkaṭamattano;
knowing their own misdeeds,

Yonimaññataraṁ gantvā,
goes to one of the animal realms,

niraye vāpi bajjhati.
or is trapped in hell.

Etañhi bandhanaṁ dukkhaṁ,
Such imprisonment is true suffering,

yamhā dhīro pamuccati;
from which a wise one is released.

Dhammaladdhehi bhogehi,
With confident heart, they give

dadaṁ cittaṁ pasādayaṁ.
with wealth that is properly earned.

Ubhayattha kaṭaggāho,
That faithful householder

saddhassa gharamesino;
wins both ways:

Diṭṭhadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

Evametaṁ gahaṭṭhānaṁ,
This is how, for a householder,

cāgo puññaṁ pavaḍḍhati.
merit grows by generosity.

Tatheva ariyavinaye,
In the same way, in the noble one's training,

saddhā yassa patiṭṭhitā;
whoever is grounded in faith,

Hirīmano ca ottappī,
with conscience and prudence,

paññavā sīlasaṁvuto.
wise, and ethically restrained,

Eso kho ariyavinaye,
is said to live happily

'sukhajīvī'ti vuccati;
in the noble one's training.

Nirāmisaṁ sukhaṁ laddhā,
After gaining spiritual bliss,

upekkhaṁ adhitiṭṭhati.
they concentrate on equanimity.

Pañca nīvaraṇe hitvā,
They give up the five hindrances,

niccaṁ āraddhavīriyo;

constantly energetic,

Jhānāni upasampajja,
and enter the absorptions,

ekodi nipako sato.
unified, alert, and mindful.

Evaṁ ñatvā yathābhūtaṁ,
Truly knowing in this way

sabbasaṁyojanakkhaye;
the end of all fetters,

Sabbaso anupādāya,
by not grasping in any way,

sammā cittaṁ vimuccati.
their mind is rightly freed.

Tassa sammā vimuttassa,
To that poised one, rightly freed

ñāṇañce hoti tādino;
with the end of the fetters of rebirth,

‘Akuppā me vimuttī’ti,
the knowledge comes:

bhavasaṁyojanakkhaye.
‘My freedom is unshakable.’

Etaṁ kho paramaṁ ñāṇaṁ,
This is the ultimate knowledge.

etaṁ sukhamanuttaraṁ;
This is the supreme happiness.

Asokaṁ virajaṁ khemaṁ,
Sorrowless, stainless, secure:

etaṁ ānaṇyamuttaman”ti.
this is the highest freedom from debt.”

Tatiyaṁ.

46. Mahācundasutta
46. By Mahācunda

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā mahācundo cetīsu viharati sayaṁjātiyaṁ.
At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti.

Tatra kho āyasmā mahācundo bhikkhū āmantesi:
There he addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahācundassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā mahācundo etadavoca:
Venerable Mahācunda said this:

“Idhāvuso, dhammayogā bhikkhū jhāyī bhikkhū apasādenti:
“Take a case where mendicants who practice discernment of principles rebuke mendicants who practice absorption meditation:

‘ime pana jhāyinomhā, jhāyinomhāti jhāyanti pajjhāyanti nijjhāyanti avajjhāyanti.
‘They say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and

contemplate and ruminate.

Kimime jhāyanti, kintime jhāyanti, kathaṁ ime jhāyantī’ti?
Why do they practice absorption meditation? In what way do they practice absorption meditation? How do they practice absorption meditation?’

Tattha dhammayogā ca bhikkhū nappasīdanti, jhāyī ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṁ. (1)
In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Idha panāvuso, jhāyī bhikkhū dhammayoge bhikkhū apasādenti:
Now, take a case where mendicants who practice absorption meditation rebuke mendicants who practice discernment of principles:

‘ime pana dhammayogamhā, dhammayogamhāti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā.
‘They say, “We practice discernment of principles! We practice discernment of principles!” But they’re restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Kimime dhammayogā, kintime dhammayogā, kathaṁ ime dhammayogā’ti?
Why do they practice discernment of principles? In what way do they practice discernment of principles? How do they practice discernment of principles?’

Tattha jhāyī ca bhikkhū nappasīdanti, dhammayogā ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṁ. (2)
In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Idha panāvuso, dhammayogā bhikkhū dhammayogānaññeva bhikkhūnaṁ vaṇṇaṁ bhāsanti, no jhāyīnaṁ bhikkhūnaṁ vaṇṇaṁ bhāsanti.
Now, take a case where mendicants who practice discernment of principles praise only others like them, not mendicants who practice absorption meditation.

Tattha dhammayogā ca bhikkhū nappasīdanti, jhāyī ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṁ. (3)
In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Idha panāvuso, jhāyī bhikkhū jhāyīnaññeva bhikkhūnaṁ vaṇṇaṁ bhāsanti, no dhammayogānaṁ bhikkhūnaṁ vaṇṇaṁ bhāsanti.
And take a case where mendicants who practice absorption meditation praise only others like them, not mendicants who practice discernment of principles.

Tattha jhāyī ca bhikkhū nappasīdanti, dhammayogā ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti

bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṁ. (4)
In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Tasmātihāvuso, evaṁ sikkhitabbaṁ:
So you should train like this:

'dhammayogā samānā jhāyīnaṁ bhikkhūnaṁ vaṇṇaṁ bhāsissāmā'ti.
'As mendicants who practice discernment of principles, we will praise mendicants who practice absorption meditation.'

Evañhi vo, āvuso, sikkhitabbaṁ.
That's how you should train.

Taṁ kissa hetu?
Why is that?

Acchariyā hete, āvuso, puggalā dullabhā lokasmiṁ, ye amataṁ dhātuṁ kāyena phusitvā viharanti. (5)
Because it's incredibly rare to find individuals in the world who have direct meditative experience of the deathless element.

Tasmātihāvuso, evaṁ sikkhitabbaṁ:
So you should train like this:

'jhāyī samānā dhammayogānaṁ bhikkhūnaṁ vaṇṇaṁ bhāsissāmā'ti.
'As mendicants who practice absorption meditation, we will praise mendicants who practice discernment of principles.'

Evañhi vo, āvuso, sikkhitabbaṁ.
That's how you should train.

Taṁ kissa hetu?

Why is that?

Acchariyā hete, āvuso, puggalā dullabhā lokasmiṁ ye gambhīraṁ atthapadaṁ paññāya ativijjha passantī”ti. (6)
Because it’s incredibly rare to find individuals in the world who see the meaning of a deep saying with penetrating wisdom.”

Catutthaṁ.

47. Paṭhamasandiṭṭhikasutta
47. Visible in This Very Life (1st)

Atha kho moḷiyasīvako paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
And then the wanderer Moliyasīvaka went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho moḷiyasīvako paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“‘sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, bhante, vuccati.
“Sir, they speak of ‘a teaching visible in this very life’.

Kittāvatā nu kho, bhante, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti?
In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Tena hi, sīvaka, taññevettha paṭipucchāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
“Well then, Sīvaka, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, sīvaka,
What do you think, Sīvaka?

santaṁ vā ajjhattaṁ lobhaṁ ‘atthi me ajjhattaṁ lobho’ti pajānāsi, asantaṁ vā ajjhattaṁ lobhaṁ ‘natthi me ajjhattaṁ lobho’ti pajānāsī”ti?
When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”

“Evaṁ, bhante”.
“Yes, sir.”

“Yaṁ kho tvaṁ, sīvaka, santaṁ vā ajjhattaṁ lobhaṁ ‘atthi me ajjhattaṁ lobho’ti pajānāsi, asantaṁ vā ajjhattaṁ lobhaṁ ‘natthi me ajjhattaṁ lobho’ti pajānāsi—
“Since you know this,

evampi kho, sīvaka, sandiṭṭhiko dhammo hoti …pe….
this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Taṁ kiṁ maññasi, sīvaka,
What do you think, Sīvaka?

santaṁ vā ajjhattaṁ dosaṁ …pe…
When there’s hate …

santaṁ vā ajjhattaṁ mohaṁ …pe…
delusion …

santaṁ vā ajjhattaṁ lobhadhammaṁ …pe…
greedy thoughts …

santaṁ vā ajjhattaṁ dosadhammaṁ …pe…
hateful thoughts …

santaṁ vā ajjhattaṁ mohadhammaṁ ‘atthi me ajjhattaṁ mohadhammo’ti pajānāsi, asantaṁ vā ajjhattaṁ

mohadhammaṁ ‘natthi me ajjhattaṁ mohadhammo’ti pajānāsī”ti?
When there are delusional thoughts in you, do you understand ‘I have delusional thoughts in me’? And when there are no delusional thoughts in you, do you understand ‘I have no delusional thoughts in me’?”

“Evaṁ, bhante”.
“Yes, sir.”

“Yaṁ kho tvaṁ, sīvaka, santaṁ vā ajjhattaṁ mohadhammaṁ ‘atthi me ajjhattaṁ mohadhammo’ti pajānāsi, asantaṁ vā ajjhattaṁ mohadhammaṁ ‘natthi me ajjhattaṁ mohadhammo’ti pajānāsi—
“Since you know this,

evaṁ kho, sīvaka, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti.
this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe…
“Excellent, sir! Excellent!

upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Pañcamaṁ.

48. Dutiyasandiṭṭhikasutta
48. Visible in This Very Life (2nd)

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“‘sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, bho gotama, vuccati.
“Master Gotama, they speak of ‘a teaching visible in this very life’.

Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti?
In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, brāhmaṇa,
What do you think, brahmin?

santaṁ vā ajjhattaṁ rāgaṁ ‘atthi me ajjhattaṁ rāgo’ti pajānāsi, asantaṁ vā ajjhattaṁ rāgaṁ ‘natthi me ajjhattaṁ rāgo’ti pajānāsī”ti?
When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”

“Evaṁ, bho”.
“Yes, sir.”

“Yaṁ kho tvaṁ, brāhmaṇa, santaṁ vā ajjhattaṁ rāgaṁ ‘atthi me ajjhattaṁ rāgo’ti pajānāsi, asantaṁ vā ajjhattaṁ rāgaṁ ‘natthi me ajjhattaṁ rāgo’ti pajānāsi—
“Since you know this,

evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti …pe….
this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Taṁ kiṁ maññasi, brāhmaṇa,
What do you think, brahmin?

santaṁ vā ajjhattaṁ dosaṁ …pe…
When there’s hate …

santaṁ vā ajjhattaṁ mohaṁ …pe…
delusion …

santaṁ vā ajjhattaṁ kāyasandosaṁ …pe…
corruption that leads to physical deeds …

santaṁ vā ajjhattaṁ vacīsandosaṁ …pe…
corruption that leads to speech …

santaṁ vā ajjhattaṁ manosandosaṁ ‘atthi me ajjhattaṁ manosandoso’ti pajānāsi, asantaṁ vā ajjhattaṁ manosandosaṁ ‘natthi me ajjhattaṁ manosandoso’ti pajānāsī”ti?

When there's corruption that leads to mental deeds in you, do you understand 'I have corruption that leads to mental deeds in me'? And when there's no corruption that leads to mental deeds in you, do you understand 'I have no corruption that leads to mental deeds in me'?"

"Evaṁ, bho".
"Yes, sir."

"Yaṁ kho tvaṁ, brāhmaṇa, santaṁ vā ajjhattaṁ manosandosaṁ 'atthi me ajjhattaṁ manosandoso'ti pajānāsi, asantaṁ vā ajjhattaṁ manosandosaṁ 'natthi me ajjhattaṁ manosandoso'ti pajānāsi—
"Since you know this,

evaṁ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī"ti.
this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
"Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Chaṭṭhaṁ.

49. Khemasutta
49. With Khema

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā ca khemo āyasmā ca sumano sāvatthiyaṁ viharanti andhavanasmiṁ.
Now at that time Venerable Khema and Venerable Sumana were staying near Sāvatthī in the Dark Forest.

Atha kho āyasmā ca khemo āyasmā ca sumano yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā khemo bhagavantaṁ etadavoca:
Then they went up to the Buddha, bowed, and sat down to one side. Venerable Khema said to the Buddha:

"Yo so, bhante, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto tassa na evaṁ hoti:
"Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think:

'atthi me seyyoti vā atthi me sadisoti vā atthi me hīnoti vā'"ti.

‘There is someone better than me, or equal to me, or worse than me.’”

Idamavocāyasmā khemo.
That is what Khema said,

Samanuñño satthā ahosi.
and the teacher approved.

Atha kho āyasmā khemo “samanuñño me satthā”ti uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Khema, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā sumano acirapakkante āyasmante kheme bhagavantaṁ etadavoca:
And then, not long after Khema had left, Sumana said to the Buddha:

“yo so, bhante, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto tassa na evaṁ hoti:
“Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think:

‘natthi me seyyoti vā natthi me sadisoti vā natthi me hīnoti vā’”ti.
‘There is someone better than me, or equal to me, or worse than me.’”

Idamavocāyasmā sumano.

That is what Sumana said,

Samanuñño satthā ahosi.
and the teacher approved.

Atha kho āyasmā sumano “samanuñño me satthā”ti uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Sumana, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkantesu āyasmante ca kheme āyasmante ca sumane bhikkhū āmantesi:
And then, soon after Khema and Sumana had left, the Buddha addressed the mendicants:

“evaṁ kho, bhikkhave, kulaputtā aññaṁ byākaronti.
“Mendicants, this is how gentlemen declare enlightenment.

Attho ca vutto attā ca anupanīto.
The goal is spoken of, but the self is not involved.

Atha ca pana idhekacce moghapurisā hasamānakā maññe aññaṁ byākaronti.
But it seems that there are some foolish people here who declare enlightenment as a joke.

Te pacchā vighātaṁ āpajjantīti.
Later they will fall into anguish.

> **Na ussesu na omesu,**
> They don’t rank themselves
>
> **Samatte nopanīyare;**
> as being higher, or lower, or equal.
>
> **Khīṇā jāti vusitaṁ brahmacariyaṁ,**
> Rebirth is ended, the spiritual journey has been completed.

Caranti saṁyojanavippamuttā”ti.
They live freed from fetters.”

Sattamaṁ.

50. Indriyasaṁvarasutta
50. Sense Restraint

“Indriyasaṁvare, bhikkhave, asati indriyasaṁvaravipannassa hatūpanisaṁ hoti sīlaṁ;
“Mendicants, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi;
When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno.
Suppose there was a tree that lacked branches and foliage.

Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi na pāripūriṁ gacchati, pheggupi na pāripūriṁ gacchati, sāropi na pāripūriṁ gacchati.
Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, bhikkhave, indriyasaṁvare asati indriyasaṁvaravipannassa hatūpanisaṁ hoti sīlaṁ …pe…
In the same way, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. …

vimuttiñāṇadassanaṁ.
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Indriyasaṁvare, bhikkhave, sati indriyasaṁvarasampannassa upanisasampannaṁ hoti sīlaṁ;
When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct.

sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi;
When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi pāripūriṁ gacchati, pheggupi pāripūriṁ gacchati, sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

Evamevaṁ kho, bhikkhave, indriyasaṁvare sati indriyasaṁvarasampannassa upanisasampannaṁ hoti sīlaṁ … pe…
In the same way, when there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. …

vimuttiñāṇadassanan”ti.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Aṭṭhamaṁ.

51. Ānandasutta
51. With Ānanda

Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

“Kittāvatā nu kho, āvuso sāriputta, bhikkhu assutañceva dhammaṁ suṇāti, sutā cassa dhammā na sammosaṁ gacchanti, ye cassa dhammā pubbe cetasā samphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānātī”ti?
“Reverend Sāriputta, how does a mendicant get to hear a teaching they haven’t heard before? How do they remember those teachings they have heard? How do they keep rehearsing the teachings they’ve already got to know? And how do they come to understand what they haven’t understood before?”

“Āyasmā kho ānando bahussuto.
“Well, Venerable Ānanda, you’re very learned.

Paṭibhātu āyasmantaṁyeva ānandan”ti.
Why don’t you clarify this yourself?”

“Tenahāvuso sāriputta, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Reverend Sāriputta, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho āyasmā sāriputto āyasmato ānandassa paccassosi.
“Yes, reverend,” Sāriputta replied.

Āyasmā ānando etadavoca:
Ānanda said this:

“Idhāvuso sāriputta, bhikkhu dhammaṁ pariyāpuṇāti—
“Reverend Sāriputta, take a mendicant who memorizes the teaching —

suttaṁ geyyaṁ veyyākaraṇaṁ gāthaṁ udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

So yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ vāceti, yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti, yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
Then, just as they learned and memorized it, they teach others in detail, make them recite in detail, practice reciting in detail, and think about and consider the teaching in their heart, examining it with the mind.

Yasmiṁ āvāse therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā tasmiṁ āvāse vassaṁ upeti.
They enter the rains retreat in a monastery with senior mendicants who are very learned, knowledgeable in the scriptures, who have

memorized the teachings, the texts on monastic training, and the outlines.

Te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
From time to time they go up to those mendicants and ask them questions:

‘idaṁ, bhante, kathaṁ; imassa kvattho’ti?
‘Why, sir, does it say this? What does that mean?’

Te tassa āyasmato avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Ettāvatā kho, āvuso sāriputta, bhikkhu assutañceva dhammaṁ suṇāti, sutā cassa dhammā na sammosaṁ gacchanti, ye cassa dhammā pubbe cetasā samphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānātī”ti.
This is how a mendicant gets to hear a teaching they haven’t heard before. It’s how they remember those teachings they have heard. It’s how they keep rehearsing the teachings they’ve already got to know. And it’s how they come to understand what they haven’t understood before.”

“Acchariyaṁ, āvuso, abbhutaṁ, āvuso, yāva subhāsitañcidaṁ āyasmatā ānandena.
“It’s incredible, reverend, it’s amazing! How well said this was by Venerable Ānanda!

Imehi ca mayaṁ chahi dhammehi samannāgataṁ āyasmantaṁ ānandaṁ dhārema.
And we will remember Venerable Ānanda as someone who has these six qualities.

Āyasmā hi ānando dhammaṁ pariyāpuṇāti—

For Ānanda memorizes the teaching …

suttaṁ geyyaṁ veyyākaraṇaṁ gāthaṁ udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ vāceti, āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti, āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.

Āyasmā ānando yasmiṁ āvāse therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā tasmiṁ āvāse vassaṁ upeti.

Te āyasmā ānando kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:

‘idaṁ, bhante, kathaṁ; imassa kvattho’ti?

Te āyasmato ānandassa avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodentī”ti.
Those venerables clarify to Ānanda what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.”

Navamaṁ.

52. Khattiyasutta
52. Aristocrats

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
And then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Khattiyā, bho gotama, kiṁadhippāyā, kiṁupavicārā, kiṁadhiṭṭhānā, kiṁabhinivesā, kiṁpariyosānā”ti?
“Aristocrats, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Khattiyā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā balādhiṭṭhānā pathavībhinivesā issariyapariyosānā”ti. (1)
“Aristocrats, brahmin, have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to power. They insist on territory. Their ultimate goal is authority.”

“Brāhmaṇā pana, bho gotama, kiṁadhippāyā, kiṁupavicārā, kiṁadhiṭṭhānā, kiṁabhinivesā, kiṁpariyosānā”ti?
“Brahmins, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they

insist on? What is their ultimate goal?”

“Brāhmaṇā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā mantādhiṭṭhānā yaññābhinivesā brahmalokapariyosānā”ti. (2)
“Brahmins have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to the hymns. They insist on sacrifice. Their ultimate goal is the Brahmā realm.”

“Gahapatikā pana, bho gotama, kiṁadhippāyā, kiṁupavicārā, kiṁadhiṭṭhānā, kiṁabhinivesā, kiṁpariyosānā”ti?
“Householders, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Gahapatikā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā sippādhiṭṭhānā kammantābhinivesā niṭṭhitakammantapariyosānā”ti. (3)
“Householders have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to their profession. They insist on work. Their ultimate goal is to complete their work.”

“Itthī pana, bho gotama, kiṁadhippāyā, kiṁupavicārā, kiṁadhiṭṭhānā, kiṁabhinivesā, kiṁpariyosānā”ti?
“Women, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Itthī kho, brāhmaṇa, purisādhippāyā alaṅkārūpavicārā puttādhiṭṭhānā asapattībhinivesā issariyapariyosānā”ti. (4)
“Women have a man as their ambition. They’re preoccupied with adornments. They’re dedicated to their children. They insist on being without a co-wife. Their ultimate goal is authority.”

“Corā pana, bho gotama, kiṁadhippāyā, kiṁupavicārā, kiṁadhiṭṭhānā, kiṁabhinivesā, kiṁpariyosānā”ti?
“Bandits, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Corā kho, brāhmaṇa, ādānādhippāyā gahanūpavicārā satthādhiṭṭhānā andhakārābhinivesā adassanapariyosānā”ti. (5)
“Bandits have theft as their ambition. They’re preoccupied with a hiding place. They’re dedicated to their sword. They insist on darkness. Their ultimate goal is invisibility.”

“Samaṇā pana, bho gotama, kiṁadhippāyā, kiṁupavicārā, kiṁadhiṭṭhānā, kiṁabhinivesā, kiṁpariyosānā”ti?
“Ascetics, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Samaṇā kho, brāhmaṇa, khantisoraccādhippāyā paññūpavicārā sīlādhiṭṭhānā ākiñcaññābhinivesā nibbānapariyosānā”ti. (6)
“Ascetics have patience and gentleness as their ambition. They’re preoccupied with wisdom. They’re dedicated to ethical conduct. They insist on owning nothing. Their ultimate goal is extinguishment.”

“Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
“It’s incredible, Master Gotama, it’s amazing!

Khattiyānampi bhavaṁ gotamo jānāti adhippāyañca upavicārañca adhiṭṭhānañca abhinivesañca pariyosānañca. Brāhmaṇānampi bhavaṁ gotamo jānāti …pe… gahapatīnampi bhavaṁ gotamo jānāti … itthīnampi bhavaṁ gotamo jānāti … corānampi bhavaṁ gotamo jānāti … samaṇānampi bhavaṁ gotamo jānāti adhippāyañca upavicārañca adhiṭṭhānañca abhinivesañca pariyosānañca.

Master Gotama knows the ambition, preoccupation, dedication, insistence, and ultimate goal of aristocrats, brahmins, householders, women, bandits, and ascetics.

Abhikkantaṁ, bho gotama …pe…
Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dasamaṁ.

53. Appamādasutta
53. Diligence

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Atthi nu kho, bho gotama, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ, yo ca attho samparāyiko”ti?
“Master Gotama, is there one thing that, when developed and cultivated, secures benefits for both the present life and lives to come?”

“Atthi kho, brāhmaṇa, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ, yo ca attho samparāyiko”ti.
“There is, brahmin.”

“Katamo pana, bho gotama, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ, yo ca attho samparāyiko”ti?
“So what is it?”

“Appamādo kho, brāhmaṇa, eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ, yo ca attho samparāyiko.
“Diligence, brahmin, is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

Seyyathāpi, brāhmaṇa, yāni kānici jaṅgalānaṁ pāṇānaṁ padajātāni, sabbāni tāni hatthipade samodhānaṁ gacchanti; hatthipadaṁ tesaṁ aggamakkhāyati, yadidaṁ mahantattena.
The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all.

Evamevaṁ kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ, yo ca attho samparāyiko. (1)
In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

Seyyathāpi, brāhmaṇa, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭaṁ tāsaṁ aggamakkhāyati;
The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evamevaṁ kho, brāhmaṇa …pe…. (2)
In the same way, diligence is one thing …

Seyyathāpi, brāhmaṇa, pabbajalāyako pabbajaṁ lāyitvā agge gahetvā odhunāti nidhunāti nicchādeti;
A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off.

evamevaṁ kho, brāhmaṇa …pe…. (3)

In the same way, diligence is one thing …

Seyyathāpi, brāhmaṇa, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭūpanibandhanāni sabbāni tāni tadanvayāni bhavanti;
When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

evamevaṁ kho, brāhmaṇa …pe…. (4)
In the same way, diligence is one thing …

Seyyathāpi, brāhmaṇa, ye keci khuddarājāno sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesaṁ cakkavattī aggamakkhāyati;
All lesser rulers are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.

evamevaṁ kho, brāhmaṇa …pe…. (5)
In the same way, diligence is one thing …

Seyyathāpi, brāhmaṇa, yā kāci tārakarūpānaṁ pabhā sabbā tā candassa pabhāya kalaṁ nāgghanti soḷasiṁ, candappabhā tāsaṁ aggamakkhāyati;
The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all.

evamevaṁ kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ yo ca attho samparāyiko. (6)
In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

Ayaṁ kho, brāhmaṇa, eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṁ, yo

ca attho samparāyiko”ti.
This is the one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.”

“Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Ekādasamaṁ.

54. Dhammikasutta
54. About Dhammika

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena āyasmā dhammiko jātibhūmiyaṁ āvāsiko hoti sabbaso jātibhūmiyaṁ sattasu āvāsesu.
Now at that time Venerable Dhammika was a resident in all seven monasteries of his native land.

Tatra sudaṁ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṁsati vitudati roseti vācāya.
There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them.

Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.
The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Atha kho jātibhūmakānaṁ upāsakānaṁ etadahosi:
Then the local lay followers thought to themselves,

"mayaṁ kho bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.
"We have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

Atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.
But the visiting mendicants don't stay. They leave, abandoning the monastery.

Ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsan"ti?
What is the cause, what is the reason for this?"

Atha kho jātibhūmakānaṁ upāsakānaṁ etadahosi:
Then the local lay followers thought to themselves,

"ayaṁ kho āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṁsati vitudati roseti vācāya.
"This Venerable Dhammika abuses visiting mendicants; he insults, harms, attacks, and harasses them.

Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.
The visiting mendicants who were treated in this way do not stay. They leave, abandoning the monastery.

Yannūna mayaṁ āyasmantaṁ dhammikaṁ pabbājeyyāmā"ti.
Why don't we banish Venerable Dhammika?"

Atha kho jātibhūmakā upāsakā yena āyasmā dhammiko tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ dhammikaṁ etadavocuṁ:
Then the local lay followers went up to Venerable Dhammika and said to him,

"pakkamatu, bhante, āyasmā dhammiko imamhā āvāsā;
"Sir, please leave this monastery.

alaṁ te idha vāsenā"ti.
You've stayed here long enough."

Atha kho āyasmā dhammiko tamhā āvāsā aññaṁ āvāsaṁ agamāsi.
Then Venerable Dhammika left and went to another monastery.

Tatrapi sudaṁ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṁsati vitudati roseti vācāya.
There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them.

Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.
The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Atha kho jātibhūmakānaṁ upāsakānaṁ etadahosi:
Then the local lay followers thought to themselves: …

“mayaṁ kho bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.

Atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.

Ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsan”ti?

Atha kho jātibhūmakānaṁ upāsakānaṁ etadahosi:

“ayaṁ kho āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṁsati vitudati roseti vācāya.

Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.

Yannūna mayaṁ āyasmantaṁ dhammikaṁ pabbājeyyāmā”ti.

Atha kho jātibhūmakā upāsakā yenāyasmā dhammiko tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ dhammikaṁ

etadavocuṁ:
They said to Venerable Dhammika,

“pakkamatu, bhante, āyasmā dhammiko imamhāpi āvāsā;
“Sir, please leave this monastery.

alaṁ te idha vāsenā”ti.
You’ve stayed here long enough.”

Atha kho āyasmā dhammiko tamhāpi āvāsā aññaṁ āvāsaṁ agamāsi.
Then Venerable Dhammika left and went to another monastery.

Tatrapi sudaṁ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṁsati vitudati roseti vācāya.
There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them.

Te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.
The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Atha kho jātibhūmakānaṁ upāsakānaṁ etadahosi:
Then the local lay followers thought to themselves,

“mayaṁ kho bhikkhusaṅghaṁ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.

Atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṁ.

Ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsan”ti?

Atha kho jātibhūmakānaṁ upāsakānaṁ etadahosi: “ayaṁ kho āyasmā dhammiko āgantuke bhikkhū akkosati …pe….

Yannūna mayaṁ āyasmantaṁ dhammikaṁ pabbājeyyāma sabbaso jātibhūmiyaṁ sattahi āvāsehī”ti.
“Why don’t we banish Venerable Dhammika from all seven monasteries in our native land?”

Atha kho jātibhūmakā upāsakā yenāyasmā dhammiko tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ dhammikaṁ etadavocuṁ:
Then the local lay followers went up to Venerable Dhammika and said to him,

“pakkamatu, bhante, āyasmā dhammiko sabbaso jātibhūmiyaṁ sattahi āvāsehī”ti.
“Sir, please leave all seven monasteries in our native land.”

Atha kho āyasmato dhammikassa etadahosi:
Then Venerable Dhammika thought,

“pabbājito khomhi jātibhūmakehi upāsakehi sabbaso jātibhūmiyaṁ sattahi āvāsehi.
“I’ve been banished by the local lay followers from all seven monasteries in my native land.

Kahaṁ nu kho dāni gacchāmī”ti?
Where am I to go now?”

Atha kho āyasmato dhammikassa etadahosi:
He thought,

“yannūnāhaṁ yena bhagavā tenupasaṅkameyyan”ti.
“Why don’t I go to see the Buddha?”

Atha kho āyasmā dhammiko pattacīvaramādāya yena rājagahaṁ tena pakkāmi.
Then Venerable Dhammika took his bowl and robe and set out for Rājagaha.

Anupubbena yena rājagahaṁ gijjhakūṭo pabbato yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ dhammikaṁ bhagavā etadavoca:
Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

"handa kuto nu tvaṁ, brāhmaṇa dhammika, āgacchasī"ti?
"So, Brahmin Dhammika, where have you come from?"

"Pabbājito ahaṁ, bhante, jātibhūmakehi upāsakehi sabbaso jātibhūmiyaṁ sattahi āvāsehī"ti.
"Sir, I've been banished by the local lay followers from all seven monasteries in my native land."

"Alaṁ, brāhmaṇa dhammika, kiṁ te iminā, yaṁ taṁ tato tato pabbājenti, so tvaṁ tato tato pabbājito mameva santike āgacchasi.
"Enough, Brahmin Dhammika, what's that to you? Now that you've been banished from all of those places, you have come to me.

Bhūtapubbaṁ, brāhmaṇa dhammika, sāmuddikā vāṇijā tīradassiṁ sakuṇaṁ gahetvā nāvāya samuddaṁ ajjhogāhanti.
Once upon a time, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird.

Te atīradakkhiṇiyā nāvāya tīradassiṁ sakuṇaṁ muñcanti.
When their ship was out of sight of land, they released the bird.

So gacchateva puratthimaṁ disaṁ, gacchati pacchimaṁ disaṁ, gacchati uttaraṁ disaṁ, gacchati dakkhiṇaṁ disaṁ, gacchati uddhaṁ, gacchati anudisaṁ.
It flew right away to the east, the west, the north, the south, upwards, and in-between.

Sace so samantā tīraṁ passati, tathāgatakova hoti.

If it saw land on any side, it went there and stayed.

Sace pana so samantā tīraṁ na passati tameva nāvaṁ paccāgacchati.
But if it saw no land on any side it returned to the ship.

Evamevaṁ kho, brāhmaṇa dhammika, yaṁ taṁ tato tato pabbājenti so tvaṁ tato tato pabbājito mameva santike āgacchasi.
In the same way, now that you've been banished from all of those places, you have come to me.

Bhūtapubbaṁ, brāhmaṇa dhammika, rañño korabyassa suppatiṭṭho nāma nigrodharājā ahosi pañcasākho sītacchāyo manoramo.
Once upon a time, King Koravya had a royal banyan tree with five trunks called 'Well Planted'. It was shady and lovely.

Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa dvādasayojanāni abhiniveso ahosi, pañca yojanāni mūlasantānakānaṁ.
Its canopy spread over twelve leagues, while the network of roots spread for five leagues.

Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa tāva mahantāni phalāni ahesuṁ;
Its fruits were as large as

seyyathāpi nāma āḷhakathālikā.
a rice pot.

Evamassa sādūni phalāni ahesuṁ;
And they were as sweet as

seyyathāpi nāma khuddaṁ madhuṁ anelakaṁ.
pure wild honey.

Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa ekaṁ khandhaṁ rājā paribhuñjati saddhiṁ itthāgārena, ekaṁ khandhaṁ balakāyo paribhuñjati, ekaṁ

khandhaṁ negamajānapadā paribhuñjanti, ekaṁ khandhaṁ samaṇabrāhmaṇā paribhuñjanti, ekaṁ khandhaṁ migā paribhuñjanti.
The king and harem made use of one trunk, the troops another, the people of town and country another, ascetics and brahmins another, and beasts and birds another.

Suppatiṭṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa na koci phalāni rakkhati, na ca sudaṁ aññamaññassa phalāni hiṁsanti.
No-one guarded the fruit, yet no-one damaged another's fruits.

Atha kho, brāhmaṇa dhammika, aññataro puriso suppatiṭṭhassa nigrodharājassa yāvadatthaṁ phalāni bhakkhitvā sākhaṁ bhañjitvā pakkāmi.
Then a certain person ate as much as he liked of the fruit, then broke off a branch and left.

Atha kho, brāhmaṇa dhammika, suppatiṭṭhe nigrodhārāje adhivatthāya devatāya etadahosi:
Then the deity haunting the royal banyan tree thought,

'acchariyaṁ vata bho, abbhutaṁ vata bho.
'It's incredible, it's amazing!

Yāva pāpo manusso, yatra hi nāma suppatiṭṭhassa nigrodharājassa yāvadatthaṁ phalāni bhakkhitvā sākhaṁ bhañjitvā pakkamissati, yannūna suppatiṭṭho nigrodharājā āyatiṁ phalaṁ na dadeyyā'ti.
How wicked this person is, to eat as much as they like, then break off a branch and leave! Why don't I make sure that the royal banyan tree gives no fruit in future?'

Atha kho, brāhmaṇa dhammika, suppatiṭṭho nigrodharājā āyatiṁ phalaṁ na adāsi.
Then the royal banyan tree gave no more fruit.

Atha kho, brāhmaṇa dhammika, rājā korabyo yena sakko devānamindo tenupasaṅkami; upasaṅkamitvā sakkaṁ devānamindaṁ etadavoca:
Then King Koravya went up to Sakka, lord of gods, and said to him,

‘yagghe, mārisa, jāneyyāsi suppatiṭṭho nigrodharājā phalaṁ na detī’ti.
‘Please sir, you should know that the royal banyan tree called Well Planted gives no fruit.’

Atha kho, brāhmaṇa dhammika, sakko devānamindo tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi, yathā bhusā vātavuṭṭhi āgantvā suppatiṭṭhaṁ nigrodharājaṁ pavattesi ummūlamakāsi.
Then Sakka used his psychic powers to will that a violent storm come. And it felled and uprooted the royal banyan tree.

Atha kho, brāhmaṇa dhammika, suppatiṭṭhe nigrodhārāje adhivatthā devatā dukkhī dummanā assumukhī rudamānā ekamantaṁ aṭṭhāsi.
Then the deity haunting the tree stood to one side, miserable and sad, weeping, with a tearful face.

Atha kho, brāhmaṇa dhammika, sakko devānamindo yena suppatiṭṭhe nigrodhārāje adhivatthā devatā tenupasaṅkami; upasaṅkamitvā suppatiṭṭhe nigrodhārāje adhivatthaṁ devataṁ etadavoca:
Then Sakka went up to that deity, and said,

‘kiṁ nu tvaṁ, devate, dukkhī dummanā assumukhī rudamānā ekamantaṁ ṭhitā’ti?
‘Why, god, are you standing to one side, miserable and sad, weeping, with a tearful face?’

‘Tathā hi pana me, mārisa, bhusā vātavuṭṭhi āgantvā bhavanaṁ pavattesi ummūlamakāsī’ti.

‘Because, my good sir, a violent storm came and felled and uprooted my home.’

‘Api nu tvaṁ, devate, rukkhadhamme ṭhitāya bhusā vātavuṭṭhi āgantvā bhavanaṁ pavattesi ummūlamakāsī’ti?
‘Well, did you stand by your tree’s duty when the storm came?’

‘Kathaṁ pana, mārisa, rukkho rukkhadhamme ṭhito hotī’ti?
‘But my good sir, how does a tree stand by its duty?’

‘Idha, devate, rukkhassa mūlaṁ mūlatthikā haranti, tacaṁ tacatthikā haranti, pattaṁ pattatthikā haranti, pupphaṁ pupphatthikā haranti, phalaṁ phalatthikā haranti.
‘It’s when those who need the tree’s roots, bark, leaves, flowers, or fruit take what they need.

Na ca tena devatāya anattamanatā vā anabhinandi vā karaṇīyā.
Yet the deity is not displeased or upset because of this.

Evaṁ kho, devate, rukkho rukkhadhamme ṭhito hotī’ti.
This is how a tree stands by its duty.’

‘Aṭṭhitāyeva kho me, mārisa, rukkhadhamme bhusā vātavuṭṭhi āgantvā bhavanaṁ pavattesi ummūlamakāsī’ti.
‘I was not standing by a tree’s duty when the storm came and felled and uprooted my home.’

‘Sace kho tvaṁ, devate, rukkhadhamme tiṭṭheyyāsi, siyā te bhavanaṁ yathāpure’ti.
‘God, if you were to stand by a tree’s duty, your home may be as it was before.’

‘Ṭhassāmahaṁ, mārisa, rukkhadhamme, hotu me bhavanaṁ yathāpure’ti.
‘I will stand by a tree’s duty! May my home be as it was before!’

Atha kho, brāhmaṇa dhammika, sakko devānamindo tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi, yathā bhusā vātavuṭṭhi āgantvā suppatiṭṭhaṁ nigrodharājaṁ ussāpesi, sacchavīni mūlāni ahesuṁ.
Then Sakka used his psychic power to will that a violent storm come. And it raised up that mighty banyan tree and the bark of the roots was healed.

Evamevaṁ kho, brāhmaṇa dhammika, api nu taṁ samaṇadhamme ṭhitaṁ jātibhūmakā upāsakā pabbājesuṁ sabbaso jātibhūmiyaṁ sattahi āvāsehī”ti?
In the same way, Brahmin Dhammika, were you standing by an ascetic’s duty when the local lay followers banished you from all seven of the monasteries in your native land?”

“Kathaṁ pana, bhante, samaṇo samaṇadhamme ṭhito hotī”ti?
“But sir, how do I stand by an ascetic’s duty?”

“Idha, brāhmaṇa dhammika, samaṇo akkosantaṁ na paccakkosati, rosantaṁ na paṭirosati, bhaṇḍantaṁ na paṭibhaṇḍati.
“When someone abuses, annoys, or argues with an ascetic, the ascetic doesn’t abuse, annoy, or argue back at them.

Evaṁ kho, brāhmaṇa dhammika, samaṇo samaṇadhamme ṭhito hotī”ti.
That’s how an ascetic stands by an ascetic’s duty.”

“Aṭṭhitaṁyeva maṁ, bhante, samaṇadhamme jātibhūmakā upāsakā pabbājesuṁ sabbaso jātibhūmiyaṁ sattahi āvāsehī”ti.
“I was not standing by an ascetic’s duty when the local lay followers banished me from all seven of the monasteries in my native land.”

“Bhūtapubbaṁ, brāhmaṇa dhammika, sunetto nāma satthā ahosi titthakaro kāmesu vītarāgo.

“Once upon a time, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire.

Sunettassa kho pana, brāhmaṇa dhammika, satthuno anekāni sāvakasatāni ahesuṁ.
He had many hundreds of disciples.

Sunetto satthā sāvakānaṁ brahmalokasahabyatāya dhammaṁ desesi.
He taught them the path to rebirth in the company of Brahmā.

Ye kho pana, brāhmaṇa dhammika, sunettassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni na pasādesuṁ te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjiṁsu.
Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

Ye kho pana, brāhmaṇa dhammika, sunettassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni pasādesuṁ te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjiṁsu. (1)
Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Bhūtapubbaṁ, brāhmaṇa dhammika, mūgapakkho nāma satthā ahosi …pe… (2)
Once upon a time there was a teacher called Mūgapakkha …

Aranemi nāma satthā ahosi … (3)
Aranemi …

… Kuddālako nāma satthā ahosi … (4)
Kuddālaka …

… Hatthipālo nāma satthā ahosi … (5)
Hatthipāla …

… Jotipālo nāma satthā ahosi titthakaro kāmesu vītarāgo.

Jotipāla. He was a religious founder and was free of sensual desire.

Jotipālassa kho pana, brāhmaṇa dhammika, satthuno anekāni sāvakasatāni ahesuṁ.
He had many hundreds of disciples.

Jotipālo satthā sāvakānaṁ brahmalokasahabyatāya dhammaṁ desesi.
He taught them the way to rebirth in the company of Brahmā.

Ye kho pana, brāhmaṇa dhammika, jotipālassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni na pasādesuṁ te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjiṁsu.
Those lacking confidence in Jotipāla were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

Ye kho pana, brāhmaṇa dhammika, jotipālassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni pasādesuṁ te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjiṁsu. (6)
Those full of confidence in Jotipāla were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Taṁ kiṁ maññasi, brāhmaṇa dhammika,
What do you think, Brahmin Dhammika?

yo ime cha satthāre titthakare kāmesu vītarāge, anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṁ so apuññaṁ pasaveyyā”ti?
If someone with malicious intent were to abuse and insult these six teachers with their hundreds of followers, would they not make much bad karma?”

“Evaṁ, bhante”.
“Yes, sir.”

“Yo kho, brāhmaṇa dhammika, ime cha satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṁ so apuññaṁ pasaveyya.
“They would indeed.

Yo ekaṁ diṭṭhisampannaṁ puggalaṁ paduṭṭhacitto akkosati paribhāsati, ayaṁ tato bahutaraṁ apuññaṁ pasavati.
But someone who abuses and insults a single person accomplished in view with malicious intent makes even more bad karma.

Taṁ kissa hetu?
Why is that?

Nāhaṁ, brāhmaṇa dhammika, ito bahiddhā evarūpiṁ khantiṁ vadāmi, yathāmaṁ sabrahmacārīsu.
Brahmin Dhammika, I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions.

Tasmātiha, brāhmaṇa dhammika, evaṁ sikkhitabbaṁ:
So you should train like this:

‘na no samasabrahmacārīsu cittāni paduṭṭhāni bhavissantī’ti.
‘We will have no malicious intent for those who we want to have as our spiritual companions.’

Evañhi te, brāhmaṇa dhammika, sikkhitabbanti.
That is how you should train.

Sunetto mūgapakkho ca,
Sunetta and Mūgapakkha,

aranemi ca brāhmaṇo;
and Aranemi the brahmin,

Kuddālako ahu satthā,
Hatthipāla the student,

hatthipālo ca māṇavo.
and Kuddālaka were Teachers.

Jotipālo ca govindo,
And Jotipāla Govinda

ahu sattapurohito;
was priest for seven kings.

Ahiṁsakā atītaṁse,
These six famous teachers,

cha satthāro yasassino.
harmless ones of the past,

Nirāmagandhā karuṇedhimuttā,
were free of the stench of decay, compassionate,

Kāmasaṁyojanātigā;
gone beyond the fetter of sensuality.

Kāmarāgaṁ virājetvā,
Detached from sensual desire,

Brahmalokūpagā ahuṁ.
they were reborn in the Brahmā realm.

Ahesuṁ sāvakā tesaṁ,
Many hundreds of

Anekāni satānipi;
their disciples were also

Nirāmagandhā karuṇedhimuttā,
free of the stench of decay, compassionate,

Kāmasaṁyojanātigā;
gone beyond the fetter of sensuality.

Kāmarāgaṁ virājetvā,
Detached from sensual desire,

Brahmalokūpagā ahuṁ.

they were reborn in the Brahmā realm.

Yete isī bāhirake,
A man who insults

vītarāge samāhite;
with malicious intent

Paduṭṭhamanasaṅkappo,
these outside hermits,

yo naro paribhāsati;
free of desire, immersed in samādhi,

Bahuñca so pasavati,
makes much bad karma.

apuññaṁ tādiso naro.

Yo cekaṁ diṭṭhisampannaṁ,
But the man who insults

Bhikkhuṁ buddhassa sāvakaṁ;
with malicious intent

Paduṭṭhamanasaṅkappo,
a single person accomplished in view,

Yo naro paribhāsati;
a mendicant disciple of the Buddha,

Ayaṁ tato bahutaraṁ,
makes even more bad karma.

Apuññaṁ pasave naro.

Na sādhurūpaṁ āsīde,
You shouldn’t attack a holy person,

diṭṭhiṭṭhānappahāyinaṁ;
who has given up the grounds for views.

Sattamo puggalo eso,
This person is called

ariyasaṅghassa vuccati.
the seventh of the noble Saṅgha.

Avītarāgo kāmesu,
They're not free of desire for sensual pleasures,

yassa pañcindriyā mudū;
and their faculties are still immature:

Saddhā sati ca vīriyaṁ,
faith, mindfulness, and energy,

samatho ca vipassanā.
serenity and discernment.

Tādisaṁ bhikkhumāsajja,
If you attack such a mendicant,

pubbeva upahaññati;
you first hurt yourself.

Attānaṁ upahantvāna,
Having hurt yourself,

pacchā aññaṁ vihiṁsati.
you harm the other.

Yo ca rakkhati attānaṁ,
But if you protect yourself,

rakkhito tassa bāhiro;
the other is also protected.

Tasmā rakkheyya attānaṁ,
So you should protect yourself.

akkhato paṇḍito sadā"ti.
An astute person is always uninjured."

Dvādasamaṁ.

Dhammikavaggo pañcamo.

Tassuddānaṁ

Nāgamigasālā iṇaṁ,
Cundaṁ dve sandiṭṭhikā duve;
Khemaindriya ānanda,
Khattiyā appamādena dhammikoti.

Paṭhamo paṇṇāsako samatto.

55. Soṇasutta
55. With Soṇa

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena āyasmā soṇo rājagahe viharati sītavanasmiṁ.
Now at that time Venerable Soṇa was staying at Rājagaha in the Cool Wood.

Atha kho āyasmato soṇassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"ye kho keci bhagavato sāvakā āraddhavīriyā viharanti, ahaṁ tesaṁ aññataro.
"I am one of the Buddha's most energetic disciples.

Atha ca pana me na anupādāya āsavehi cittaṁ vimuccati, saṁvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjituṁ puññāni ca kātuṁ.
Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit.

Yannūnāhaṁ sikkhaṁ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṁ puññāni ca kareyyan"ti.
Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?"

Atha kho bhagavā āyasmato soṇassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ kho—gijjhakūṭe pabbate antarahito sītavane āyasmato soṇassa sammukhe pāturahosi.
Then the Buddha knew what Venerable Soṇa was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Vulture's Peak and reappeared in the Cool Wood in front of Soṇa,

Nisīdi bhagavā paññatte āsane.
and sat on the seat spread out.

Āyasmāpi kho soṇo bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Soṇa bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ soṇaṁ bhagavā etadavoca:
The Buddha said to him,

"Nanu te, soṇa, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
"Soṇa, as you were in private retreat didn't this thought come to your mind:

'ye kho keci bhagavato sāvakā āraddhavīriyā viharanti, ahaṁ tesaṁ aññataro.
'I am one of the Buddha's most energetic disciples.

Atha ca pana me na anupādāya āsavehi cittaṁ vimuccati, saṁvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjituṁ puññāni ca kātuṁ.
Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit.

Yannūnāhaṁ sikkhaṁ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṁ puññāni ca kareyyan'"ti?

Why don’t I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?’”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññasi, soṇa,
“What do you think, Soṇa?

kusalo tvaṁ pubbe agāriyabhūto vīṇāya tantissare”ti?
When you were still a layman, weren’t you a good harp player?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññasi, soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā”ti?
“When your harp’s strings were tuned too tight, was it resonant and playable?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā”ti?
“When your harp’s strings were tuned too slack, was it resonant and playable?”

“No hetaṁ, bhante”.
“No, sir.”

“Yadā pana te, soṇa, vīṇāya tantiyo na accāyatā honti nātisithilā same guṇe patiṭṭhitā, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā”ti?

“But when your harp’s strings were tuned neither too tight nor too slack, but fixed at an even tension, was it resonant and playable?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho, soṇa, accāraddhavīriyaṁ uddhaccāya saṁvattati, atisithilavīriyaṁ kosajjāya saṁvattati.
“In the same way, Soṇa, when energy is too forceful it leads to restlessness. When energy is too slack it leads to laziness.

Tasmātiha tvaṁ, soṇa, vīriyasamathaṁ adhiṭṭhaha, indriyānañca samataṁ paṭivijjha, tattha ca nimittaṁ gaṇhāhī”ti.
So, Soṇa, you should apply yourself to energy and serenity, find a balance of the faculties, and learn the pattern of this situation.”

“Evaṁ, bhante”ti kho āyasmā soṇo bhagavato paccassosi.
“Yes, sir,” Soṇa replied.

Atha kho bhagavā āyasmantaṁ soṇaṁ iminā ovādena ovaditvā —seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ kho— sītavane antarahito gijjhakūṭe pabbate pāturahosi.
After advising Soṇa like this, the Buddha, as easily as a strong person would extend or contract their arm, vanished from the Cool Wood and reappeared on the Vulture’s Peak.

Atha kho āyasmā soṇo aparena samayena vīriyasamathaṁ adhiṭṭhāsi, indriyānañca samataṁ paṭivijjhi, tattha ca nimittaṁ aggahesi.
After some time Soṇa applied himself to energy and serenity, found a balance of the faculties, and learned the pattern of this situation.

Atha kho āyasmā soṇo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā

sammadeva agārasmā anāgāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Soṇa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā soṇo arahataṁ ahosi.
And Venerable Soṇa became one of the perfected.

Atha kho āyasmato soṇassa arahattappattassa etadahosi:
Then, when Soṇa had attained perfection, he thought,

“yannūnāhaṁ yena bhagavā tenupasaṅkameyyaṁ; upasaṅkamitvā bhagavato santike aññaṁ byākareyyan”ti.
“Why don’t I go to the Buddha and declare my enlightenment in his presence?”

Atha kho āyasmā soṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā soṇo bhagavantaṁ etadavoca:
Then Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“Yo so, bhante, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, so cha ṭhānāni adhimutto hoti—
“Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid

down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is dedicated to six things.

nekkhammādhimutto hoti, pavivekādhimutto hoti, abyāpajjādhimutto hoti, taṇhākkhayādhimutto hoti, upādānakkhayādhimutto hoti, asammohādhimutto hoti.
They are dedicated to renunciation, seclusion, kindness, the ending of craving, the ending of grasping, and mental clarity.

Siyā kho pana, bhante, idhekaccassa āyasmato evamassa:
It may be, sir, that one of the venerables here thinks:

‘kevalaṁsaddhāmattakaṁ nūna ayamāyasmā nissāya nekkhammādhimutto’ti.
‘Maybe this venerable is dedicated to renunciation solely out of mere faith.’

Na kho panetaṁ, bhante, evaṁ daṭṭhabbaṁ.
But it should not be seen like this.

Khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṁ attano asamanupassanto katassa vā paṭicayaṁ khayā rāgassa vītarāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. (1)
A mendicant with defilements ended does not see in themselves anything more to do, or anything that needs improvement. They’re dedicated to renunciation because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

Siyā kho pana, bhante, idhekaccassa āyasmato evamassa:
It may be, sir, that one of the venerables here thinks:

‘lābhasakkārasilokaṁ nūna ayamāyasmā nikāmayamāno pavivekādhimutto’ti.
‘Maybe this venerable is dedicated to seclusion because they enjoy possessions, honor, and popularity.’

Na kho panetaṁ, bhante, evaṁ daṭṭhabbaṁ.
But it should not be seen like this. …

Khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṁ attano asamanupassanto katassa vā paṭicayaṁ khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā dosassa vītadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti. (2)

Siyā kho pana, bhante, idhekaccassa āyasmato evamassa:
It may be, sir, that one of the venerables here thinks:

‘sīlabbataparāmāsaṁ nūna ayamāyasmā sārato paccāgacchanto abyāpajjādhimutto’ti.
‘Maybe this venerable is dedicated to kindness because they believe that adhering to precepts and observances is the most important thing.’

Na kho panetaṁ, bhante, evaṁ daṭṭhabbaṁ.
But it should not be seen like this. …

Khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṁ attano asamanupassanto katassa vā paṭicayaṁ khayā rāgassa vītarāgattā abyāpajjādhimutto hoti, khayā dosassa vītadosattā abyāpajjādhimutto hoti, khayā mohassa vītamohattā abyāpajjādhimutto hoti. (3)

Khayā rāgassa vītarāgattā taṇhākkhayādhimutto hoti, khayā dosassa vītadosattā taṇhākkhayādhimutto hoti, khayā mohassa vītamohattā taṇhākkhayādhimutto hoti. (4)
They’re dedicated to the ending of craving because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

Khayā rāgassa vītarāgattā upādānakkhayādhimutto hoti, khayā dosassa vītadosattā upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti. (5)

They're dedicated to the ending of grasping because they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

Khayā rāgassa vītarāgattā asammohādhimutto hoti, khayā dosassa vītadosattā asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti. (6)
They're dedicated to clarity of mind because they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

Evaṁ sammā vimuttacittassa, bhante, bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti.
When a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't overcome their mind.

Amissīkatamevassa cittaṁ hoti ṭhitaṁ āneñjappattaṁ vayañcassānupassati.
The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Bhusā cepi sotaviññeyyā saddā …
Even if compelling sounds …

ghānaviññeyyā gandhā …
smells …

jivhāviññeyyā rasā …
tastes …

kāyaviññeyyā phoṭṭhabbā …
touches …

manoviññeyyā dhammā manassa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti.
and thoughts come into the range of the mind they don't overcome the mind.

Amissīkatamevassa cittaṁ hoti ṭhitaṁ āneñjappattaṁ vayañcassānupassati.

The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Seyyathāpi, bhante, selo pabbato acchiddo asusiro ekagghano.
Suppose there was a mountain that was one solid mass of rock, without cracks or holes.

Atha puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṁ saṅkampeyya na sampakampeyya na sampavedheyya, atha pacchimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi …
Even if violent storms were to blow up out of the east, the west, the north, and the south,

atha uttarāya cepi disāya āgaccheyya bhusā vātavuṭṭhi …

atha dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṁ saṅkampeyya na sampakampeyya na sampavedheyya;
they couldn't make it shake or rock or tremble.

evamevaṁ kho, bhante, evaṁ sammāvimuttacittassa bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti.
In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't overcome their mind. …

Amissīkatamevassa cittaṁ hoti, ṭhitaṁ āneñjappattaṁ vayañcassānupassati.

Bhusā cepi sotaviññeyyā saddā …

ghānaviññeyyā gandhā …

jivhāviññeyyā rasā …

kāyaviññeyyā phoṭṭhabbā …

manoviññeyyā dhammā manassa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti.

Amissīkatamevassa cittaṁ hoti ṭhitaṁ āneñjappattaṁ vayañcassānupassatīti.
The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Nekkhammaṁ adhimuttassa,
When you're dedicated to renunciation

pavivekañca cetaso;
and seclusion of the heart;

Abyāpajjādhimuttassa,
when you're dedicated to kindness

upādānakkhayassa ca.
and the end of grasping;

Taṇhākkhayādhimuttassa,
when you're dedicated to the ending of craving

asammohañca cetaso;
and clarity of heart;

Disvā āyatanuppādaṁ,
and you've seen the arising of the senses,

sammā cittaṁ vimuccati.
your mind is rightly freed.

Tassa sammā vimuttassa,
For that one, rightly freed,

santacittassa bhikkhuno;
a mendicant with peaceful mind,

Katassa paṭicayo natthi,
there's nothing to be improved,

karaṇīyaṁ na vijjati.
and nothing more to do.

Selo yathā ekagghano,
As the wind cannot stir

vātena na samīrati;
a solid mass of rock,

Evaṁ rūpā rasā saddā,
so too sights, tastes, sounds,

gandhā phassā ca kevalā.
smells, and touches—the lot—

Iṭṭhā dhammā aniṭṭhā ca,
and thoughts, whether liked or disliked,

nappavedhenti tādino;
don't disturb the poised one.

Ṭhitaṁ cittaṁ vippamuttaṁ,
Their mind is steady and free

vayañcassānupassatī"ti.
as they observe disappearance."

Paṭhamaṁ.

56. Phaggunasutta
56. With Phagguṇa

Tena kho pana samayena āyasmā phagguno ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time Venerable Phagguṇa was sick, suffering, gravely ill.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“āyasmā, bhante, phagguno ābādhiko dukkhito bāḷhagilāno.
“Sir, Venerable Phagguṇa is sick.

Sādhu, bhante, bhagavā yenāyasmā phagguno tenupasaṅkamatu anukampaṁ upādāyā”ti.
Sir, please go to Venerable Phagguṇa out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā phagguno tenupasaṅkami.
Then in the late afternoon, the Buddha came out of retreat and went to Venerable Phagguṇa.

Addasā kho āyasmā phagguno bhagavantaṁ dūratova āgacchantaṁ.
Venerable Phagguṇa saw the Buddha coming off in the distance

Disvāna mañcake samadhosi.
and tried to rise on his cot.

Atha kho bhagavā āyasmantaṁ phaggunaṁ etadavoca:
The Buddha said to him,

“alaṁ, phagguna, mā tvaṁ mañcake samadhosi.
“It’s all right, Phagguṇa, don’t get up.

Santimāni āsanāni parehi paññattāni, tatthāhaṁ nisīdissāmī”ti.
There are some seats spread out by others, I will sit there.”

Nisīdi bhagavā paññatte āsane.
He sat on the seat spread out

Nisajja kho bhagavā āyasmantaṁ phaggunaṁ etadavoca:
and said to Venerable Phagguṇa:

“Kacci te, phagguna, khamanīyaṁ kacci yāpanīyaṁ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?
“Phagguṇa, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Seyyathāpi, bhante, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evamevaṁ kho me, bhante, adhimattā vātā muddhani ūhananti.
The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo.
I'm not keeping well.

Seyyathāpi, bhante, balavā puriso daḷhena varattakkhaṇḍena sīsaveṭhanaṁ dadeyya; evamevaṁ kho me, bhante, adhimattā sīse sīsavedanā.
The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo.
I'm not keeping well.

Seyyathāpi, bhante, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṁ parikanteyya; evamevaṁ kho me, bhante, adhimattā vātā kucchiṁ parikantanti.
The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo.
I'm not keeping well.

Seyyathāpi, bhante, dve balavanto purisā dubbalataraṁ purisaṁ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṁ samparitāpeyyuṁ; evamevaṁ kho me, bhante, adhimatto kāyasmiṁ ḍāho.
The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ

paññāyati, no paṭikkamo”ti.
I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

Atha kho bhagavā āyasmantaṁ phaggunaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
Then the Buddha educated, encouraged, fired up, and inspired Venerable Phagguṇa with a Dhamma talk, after which he got up from his seat and left.

Atha kho āyasmā phagguno acirapakkantassa bhagavato kālamakāsi.
Not long after the Buddha left, Venerable Phagguṇa passed away.

Tamhi cassa samaye maraṇakāle indriyāni vippasīdiṁsu.
At the time of his death, his faculties were bright and clear.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmā, bhante, phagguno acirapakkantassa bhagavato kālamakāsi.
“Sir, soon after the Buddha left, Venerable Phagguṇa died.

Tamhi cassa samaye maraṇakāle indriyāni vippasīdiṁsū”ti.
At the time of his death, his faculties were bright and clear.”

“Kiṁ hānanda, phaggunassa bhikkhuno indriyāni na vippasīdissanti.
“And why shouldn’t his faculties be bright and clear?

Phaggunassa, ānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ avimuttaṁ ahosi.

The mendicant Phagguṇa's mind was not freed from the five lower fetters.

Tassa taṁ dhammadesanaṁ sutvā pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuttaṁ.
But when he heard that teaching his mind was freed from them.

Chayime, ānanda, ānisaṁsā kālena dhammassavane kālena atthupaparikkhāya.
Ānanda, there are these six benefits to hearing the teaching at the right time and examining the meaning at the right time.

Katame cha?
What six?

Idhānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ avimuttaṁ hoti.
Firstly, take the case of a mendicant whose mind is not freed from the five lower fetters.

So tamhi samaye maraṇakāle labhati tathāgataṁ dassanāya.
At the time of death they get to see the Realized One.

Tassa tathāgato dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
The Realized One teaches them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Tassa taṁ dhammadesanaṁ sutvā pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuccati.
When they hear that teaching their mind is freed from the five lower fetters.

Ayaṁ, ānanda, paṭhamo ānisaṁso kālena dhammassavane. (1)
This is the first benefit of listening to the teaching.

Puna caparaṁ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ avimuttaṁ hoti.
Next, take the case of another mendicant whose mind is not freed from the five lower fetters.

So tamhi samaye maraṇakāle na heva kho labhati tathāgataṁ dassanāya, api ca kho tathāgatasāvakaṁ labhati dassanāya.
At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple.

Tassa tathāgatasāvako dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
The Realized One's disciple teaches them Dhamma …

Tassa taṁ dhammadesanaṁ sutvā pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuccati.
When they hear that teaching their mind is freed from the five lower fetters.

Ayaṁ, ānanda, dutiyo ānisaṁso kālena dhammassavane. (2)
This is the second benefit of listening to the teaching.

Puna caparaṁ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ avimuttaṁ hoti.
Next, take the case of another mendicant whose mind is not freed from the five lower fetters.

So tamhi samaye maraṇakāle na heva kho labhati tathāgataṁ dassanāya, napi tathāgatasāvakaṁ labhati dassanāya;
At the time of death they don't get to see the Realized One, or to see a Realized One's disciple.

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it.

Tassa yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakkayato anuvicārayato manasānupekkhato pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuccati.
As they do so their mind is freed from the five lower fetters.

Ayaṁ, ānanda, tatiyo ānisaṁso kālena atthupaparikkhāya. (3)
This is the third benefit of listening to the teaching.

Idhānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuttaṁ hoti, anuttare ca kho upadhisaṅkhaye cittaṁ avimuttaṁ hoti.
Next, take the case of a mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments.

So tamhi samaye maraṇakāle labhati tathāgataṁ dassanāya.
At the time of death they get to see the Realized One.

Tassa tathāgato dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ …pe… brahmacariyaṁ pakāseti.
The Realized One teaches them Dhamma …

Tassa taṁ dhammadesanaṁ sutvā anuttare upadhisaṅkhaye cittaṁ vimuccati.
When they hear that teaching their mind is freed with the supreme ending of attachments.

Ayaṁ, ānanda, catuttho ānisaṁso kālena dhammassavane. (4)
This is the fourth benefit of listening to the teaching.

Puna caparaṁ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuttaṁ hoti, anuttare ca kho upadhisaṅkhaye cittaṁ avimuttaṁ hoti.
Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments.

So tamhi samaye maraṇakāle na heva kho labhati tathāgataṁ dassanāya, api ca kho tathāgatasāvakaṁ labhati dassanāya.

At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple.

Tassa tathāgatasāvako dhammaṁ deseti ādikalyāṇaṁ …pe… parisuddhaṁ brahmacariyaṁ pakāseti.
The Realized One's disciple teaches them Dhamma …

Tassa taṁ dhammadesanaṁ sutvā anuttare upadhisaṅkhaye cittaṁ vimuccati.
When they hear that teaching their mind is freed with the supreme ending of attachments.

Ayaṁ, ānanda, pañcamo ānisaṁso kālena dhammassavane. (5)
This is the fifth benefit of listening to the teaching.

Puna caparaṁ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṁyojanehi cittaṁ vimuttaṁ hoti, anuttare ca kho upadhisaṅkhaye cittaṁ avimuttaṁ hoti.
Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments.

So tamhi samaye maraṇakāle na heva kho labhati tathāgataṁ dassanāya, napi tathāgatasāvakaṁ labhati dassanāya;
At the time of death they don't get to see the Realized One, or to see a Realized One's disciple.

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it.

Tassa yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakkayato anuvicārayato manasānupekkhato anuttare upadhisaṅkhaye cittaṁ vimuccati.
As they do so their mind is freed with the supreme ending of attachments.

Ayaṁ, ānanda, chaṭṭho ānisaṁso kālena atthupaparikkhāya. (6)

This is the sixth benefit of listening to the teaching.

Ime kho, ānanda, cha ānisaṁsā kālena dhammassavane kālena atthupaparikkhāyā”ti.
These are the six benefits to hearing the teaching at the right time and examining the meaning at the right time.”

Dutiyaṁ.

57. Chaḷabhijātisutta
57. The Six Classes of Rebirth

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"pūraṇena, bhante, kassapena chaḷabhijātiyo paññattā—
"Sir, Pūraṇa Kassapa describes six classes of rebirth:

kaṇhābhijāti paññattā, nīlābhijāti paññattā, lohitābhijāti paññattā, haliddābhijāti paññattā, sukkābhijāti paññattā, paramasukkābhijāti paññattā.
black, blue, red, yellow, white, and ultimate white.

Tatridaṁ, bhante, pūraṇena kassapena kaṇhābhijāti paññattā, orabbhikā sūkarikā sākuṇikā māgavikā luddā macchaghātakā corā coraghātakā bandhanāgārikā ye vā panaññepi keci kurūrakammantā. (1)
The black class of rebirth consists of slaughterers of sheep, pigs, poultry, or deer, hunters or fishers, bandits, executioners, butchers of cattle, jailers, and any others with a cruel livelihood.

Tatridaṁ, bhante, pūraṇena kassapena nīlābhijāti paññattā, bhikkhū kaṇṭakavuttikā ye vā panaññepi keci kammavādā kriyavādā. (2)
The blue class of rebirth consists of mendicants who live on thorns, and any others who teach the efficacy of deeds and action.

Tatridaṁ, bhante, pūraṇena kassapena lohitābhijāti paññattā, niganṭhā ekasāṭakā. (3)
The red class of rebirth consists of the Jain ascetics who wear one cloth.

Tatridaṁ, bhante, pūraṇena kassapena haliddābhijāti paññattā, gihī odātavasanā acelakasāvakā. (4)
The yellow class of rebirth consists of the lay people dressed in white who are disciples of the naked ascetics.

Tatridaṁ, bhante, pūraṇena kassapena sukkābhijāti paññattā, ājīvakā ājīvakiniyo. (5)
The white class of rebirth consists of male and female Ājīvaka ascetics.

Tatridaṁ, bhante, pūraṇena kassapena paramasukkābhijāti paññattā, nando vaccho kiso saṅkicco makkhali gosālo. (6)
And the ultimate white class of rebirth consists of Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

Pūraṇena, bhante, kassapena imā chaḷabhijātiyo paññattā”ti.
These are the six classes of rebirth that Pūraṇa Kassapa describes.”

“Kiṁ panānanda, pūraṇassa kassapassa sabbo loko etadabbhanujānāti imā chaḷabhijātiyo paññāpetun”ti?
“But Ānanda, did the whole world authorize Pūraṇa Kassapa to describe these six classes of rebirth?”

“No hetaṁ, bhante.
“No, sir.”

Seyyathāpi, ānanda, puriso daliddo assako anāḷhiko, tassa akāmakassa bilaṁ olaggeyyuṁ: ‘idaṁ te, ambho purisa, maṁsañca khāditabbaṁ, mūlañca anuppadātabban’ti.
“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

Evamevaṁ kho, ānanda, pūraṇena kassapena appaṭiññāya etesaṁ samaṇabrāhmaṇānaṁ imā chaḷabhijātiyo paññattā, yathā taṁ bālena abyattena akhettaññunā akusalena.
In the same way, Pūraṇa Kassapa has described these six classes of rebirth without the consent of those ascetics and brahmins. And he has done so in a foolish, incompetent, unskilled way, lacking common sense.

Ahaṁ kho panānanda, chaḷabhijātiyo paññāpemi.
I, however, also describe six classes of rebirth.

Taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:
The Buddha said this:

“katamā cānanda, chaḷabhijātiyo?
“And what, Ānanda, are the six classes of rebirth?

Idhānanda, ekacco kaṇhābhijātiyo samāno kaṇhaṁ dhammaṁ abhijāyati.
Someone born into a dark class gives rise to a dark result.

Idha panānanda, ekacco kaṇhābhijātiyo samāno sukkaṁ dhammaṁ abhijāyati.
Someone born into a dark class gives rise to a bright result.

Idha panānanda, ekacco kaṇhābhijātiyo samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.

Idha panānanda, ekacco sukkābhijātiyo samāno kaṇhaṁ dhammaṁ abhijāyati.
Someone born into a bright class gives rise to a dark result.

Idha panānanda, ekacco sukkābhijātiyo samāno sukkaṁ dhammaṁ abhijāyati.
Someone born into a bright class gives rise to a bright result.

Idha panānanda, ekacco sukkābhijātiyo samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Kathañcānanda, kaṇhābhijātiyo samāno kaṇhaṁ dhammaṁ abhijāyati?
And how does someone born into a dark class give rise to a dark result?

Idhānanda, ekacco nīce kule paccājāto hoti—caṇḍālakule vā nesādakule vā venakule vā rathakārakule vā pukkusakule vā, dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.
It's when someone is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa

vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting.

So kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
And they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Evaṁ kho, ānanda, kaṇhābhijātiyo samāno kaṇhaṁ dhammaṁ abhijāyati. (1)
That's how someone born into a dark class gives rise to a dark result.

Kathañcānanda, kaṇhābhijātiyo samāno sukkaṁ dhammaṁ abhijāyati?
And how does someone born into a dark class give rise to a bright result?

Idhānanda, ekacco nīce kule paccājāto hoti—caṇḍālakule vā … pe…
It's when some person is reborn in a low family …

seyyāvasathapadīpeyyassa.

So kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
But they do good things by way of body, speech, and mind.

So kāyena sucaritaṁ caritvā, vācāya sucaritaṁ caritvā, manasā sucaritaṁ caritvā kāyassa bhedā paraṁ maraṇā sugatiṁ

saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Evaṁ kho, ānanda, kaṇhābhijātiyo samāno sukkaṁ dhammaṁ abhijāyati. (2)
That's how someone born into a dark class gives rise to a bright result.

Kathañcānanda, kaṇhābhijātiyo samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati?
And how does someone born into a dark class give rise to extinguishment, which is neither dark nor bright?

Idhānanda, ekacco nīce kule paccājāto hoti—caṇḍālakule vā … pe…
It's when some person is reborn in a low family …

so ca hoti dubbaṇṇo duddasiko okoṭimako.

So kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacitto, satta bojjhaṅge yathābhūtaṁ bhāvetvā akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright.

Evaṁ kho, ānanda, kaṇhābhijātiyo samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati. (3)
That's how someone born in a dark class gives rise to extinguishment, which is neither dark nor bright.

Kathañcānanda, sukkābhijātiyo samāno kaṇhaṁ dhammaṁ abhijāyati?
And how does someone born into a bright class give rise to a dark result?

Idhānanda, ekacco ucce kule paccājāto hoti—khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.
It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
But they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Evaṁ kho, ānanda, sukkābhijātiyo samāno kaṇhaṁ dhammaṁ abhijāyati. (4)
That's how someone born into a bright class gives rise to a dark result.

Kathañcānanda, sukkābhijātiyo samāno sukkaṁ dhammaṁ abhijāyati?
And how does someone born into a bright class give rise to a bright result?

Idhānanda, ekacco ucce kule paccājāto hoti— khattiyamahāsālakule vā …pe…
It's when some person is reborn in an eminent family …

seyyāvasathapadīpeyyassa.

So kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
And they do good things by way of body, speech, and mind.

So kāyena sucaritaṁ caritvā, vācāya sucaritaṁ caritvā, manasā sucaritaṁ caritvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Evaṁ kho, ānanda, sukkābhijātiyo samāno sukkaṁ dhammaṁ abhijāyati. (5)
That's how someone born into a bright class give rise to a bright result.

Kathañcānanda, sukkābhijātiyo samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati?
And how does someone born into a bright class give rise to extinguishment, which is neither dark nor bright?

Idhānanda, ekacco ucce kule paccājāto hoti— khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.
It's when some person is reborn in an eminent family …

So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa

vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

So kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacitto, satta bojjhaṅge yathābhūtaṁ bhāvetvā akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright.

Evaṁ kho, ānanda, sukkābhijātiyo samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati. (6)
That's how someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Imā kho, ānanda, chaḷabhijātiyo"ti.
These are the six classes of rebirth."

Tatiyaṁ.

58. Āsavasutta
58. Defilements

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhuno ye āsavā saṁvarā pahātabbā te saṁvarena pahīnā honti,
It’s a mendicant who, by restraint, has given up the defilements that should be given up by restraint.

ye āsavā paṭisevanā pahātabbā te paṭisevanāya pahīnā honti,
By using, they’ve given up the defilements that should be given up by using.

ye āsavā adhivāsanā pahātabbā te adhivāsanāya pahīnā honti,
By enduring, they’ve given up the defilements that should be given up by enduring.

ye āsavā parivajjanā pahātabbā te parivajjanāya pahīnā honti,
By avoiding, they’ve given up the defilements that should be given up by avoiding.

ye āsavā vinodanā pahātabbā te vinodanāya pahīnā honti,

By getting rid, they've given up the defilements that should be given up by getting rid.

ye āsavā bhāvanā pahātabbā te bhāvanāya pahīnā honti.
By developing, they've given up the defilements that should be given up by developing.

Katame ca, bhikkhave, āsavā saṁvarā pahātabbā ye saṁvarena pahīnā honti?
And what are the defilements that should be given up by restraint?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasaṁvarasaṁvuto viharati.
Take a mendicant who, reflecting properly, lives restraining the eye faculty.

Yaṁ hissa, bhikkhave, cakkhundriyasaṁvaraṁ asaṁvutassa viharato uppajjeyyuṁ āsavā vighātapariḷāhā, cakkhundriyasaṁvaraṁ saṁvutassa viharato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint.

Paṭisaṅkhā yoniso sotindriya …pe…
Reflecting properly, they live restraining the ear faculty …

ghānindriya …
the nose faculty …

jivhindriya …
the tongue faculty …

kāyindriya …
the body faculty …

manindriyasaṁvarasaṁvuto viharati.
the mind faculty.

Yaṁ hissa, bhikkhave, manindriyasaṁvaraṁ asaṁvutassa viharato uppajjeyyuṁ āsavā vighātapariḷāhā,

manindriyasaṁvaraṁ saṁvutassa viharato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

Ime vuccanti, bhikkhave, āsavā saṁvarā pahātabbā ye saṁvarena pahīnā honti. (1)
These are called the defilements that should be given up by restraint.

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti?
And what are the defilements that should be given up by using?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṁ paṭisevati:
Take a mendicant who, reflecting properly, makes use of robes:

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthaṁ’.
‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.’

Paṭisaṅkhā yoniso piṇḍapātaṁ paṭisevati:
Reflecting properly, they make use of almsfood:

‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṁsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’.
‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Paṭisaṅkhā yoniso senāsanaṁ paṭisevati:

Reflecting properly, they make use of lodgings:

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṁ’.
‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṁ paṭisevati:
Reflecting properly, they make use of medicines and supplies for the sick:

‘yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya, abyābajjhaparamatāyā’ti.
‘Only for the sake of warding off the pains of illness and to promote good health.’

Yaṁ hissa, bhikkhave, appaṭisevato uppajjeyyuṁ āsavā vighātapariḷāhā, paṭisevato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used.

Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti. (2)
These are called the defilements that should be given up by using.

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā ye adhivāsanāya pahīnā honti?
And what are the defilements that should be given up by enduring?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya, pipāsāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ, duruttānaṁ durāgatānaṁ vacanapathānaṁ, uppannānaṁ sārīrikānaṁ

vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko hoti.
Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Yaṁ hissa, bhikkhave, anadhivāsato uppajjeyyuṁ āsavā vighātapariḷāhā, adhivāsato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured.

Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā ye adhivāsanāya pahīnā honti. (3)
These are called the defilements that should be given up by enduring.

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti?
And what are the defilements that should be given up by avoiding?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṁ hatthiṁ parivajjeti, caṇḍaṁ assaṁ parivajjeti, caṇḍaṁ goṇaṁ parivajjeti, caṇḍaṁ kukkuraṁ parivajjeti, ahiṁ khāṇuṁ kaṇṭakaṭṭhānaṁ sobbhaṁ papātaṁ candanikaṁ oḷigallaṁ, yathārūpe anāsane nisinnaṁ, yathārūpe agocare carantaṁ, yathārūpe pāpake mitte bhajantaṁ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṁ, so tañca anāsanaṁ tañca agocaraṁ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.
Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate

neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

Yaṁ hissa, bhikkhave, aparivajjayato uppajjeyyuṁ āsavā vighātapariḷāhā, parivajjayato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided.

Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti. (4)
These are called the defilements that should be given up by avoiding.

Katame ca, bhikkhave, āsavā vinodanā pahātabbā ye vinodanāya pahīnā honti?
And what are the defilements that should be given up by getting rid?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti, paṭisaṅkhā yoniso uppannaṁ byāpādavitakkaṁ … uppannaṁ vihiṁsāvitakkaṁ … uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Yaṁ hissa, bhikkhave, avinodayato uppajjeyyuṁ āsavā vighātapariḷāhā, vinodayato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without getting rid of these things do not arise when they are gotten rid of.

Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā ye vinodanāya pahīnā honti. (5)
These are called the defilements that should be given up by getting rid.

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti?
And what are the defilements that should be given up by developing?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vosaggapariṇāmiṁ, paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṁ bhāveti … vīriyasambojjhaṅgaṁ bhāveti … pītisambojjhaṅgaṁ bhāveti … passaddhisambojjhaṅgaṁ bhāveti … samādhisambojjhaṅgaṁ bhāveti … upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vosaggapariṇāmiṁ.
Take a mendicant who, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Yaṁ hissa, bhikkhave, abhāvayato uppajjeyyuṁ āsavā vighātapariḷāhā, bhāvayato evaṁsa te āsavā vighātapariḷāhā na honti.
For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed.

Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti. (6)
These are called the defilements that should be given up by developing.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo

anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these six factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Catutthaṁ.

59. Dārukammikasutta
59. With Dārukammika

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Atha kho dārukammiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho dārukammikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Dārukammika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“api nu te, gahapati, kule dānaṁ dīyatī”ti?
“Householder, I wonder whether your family gives gifts?”

“Dīyati me, bhante, kule dānaṁ.
“It does, sir.

Tañca kho ye te bhikkhū āraññikā piṇḍapātikā paṁsukūlikā arahanto vā arahattamaggaṁ vā samāpannā, tathārūpesu me, bhante, bhikkhūsu dānaṁ dīyatī”ti.
Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only alms-food, and wear rag robes.”

“Dujjānaṁ kho etaṁ, gahapati, tayā gihinā kāmabhoginā puttasambādhasayanaṁ ajjhāvasantena, kāsikacandanaṁ

paccanubhontena, mālāgandhavilepanaṁ dhārayantena, jātarūparajataṁ sādiyantena ime vā arahanto ime vā arahattamaggaṁ samāpannāti.
“Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

Āraññiko cepi, gahapati, bhikkhu hoti uddhato unnaḷo capalo mukharo vikiṇṇavāco muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.
If a mendicant living in the wilderness is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties,

Evaṁ so tenaṅgena gārayho.
then in this respect they’re reprehensible.

Āraññiko cepi, gahapati, bhikkhu hoti anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto saṁvutindriyo.
If a mendicant living in the wilderness is not restless, insolent, fickle, gossipy, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties,

Evaṁ so tenaṅgena pāsaṁso. (1)
then in this respect they’re praiseworthy.

Gāmantavihārī cepi, gahapati, bhikkhu hoti uddhato …pe…
If a mendicant who lives in the neighborhood of a village is restless …

evaṁ so tenaṅgena gārayho.
then in this respect they’re reprehensible.

Gāmantavihārī cepi, gahapati, bhikkhu hoti anuddhato …pe…

If a mendicant who lives in the neighborhood of a village is not restless …

evaṁ so tenaṅgena pāsaṁso. (2)
then in this respect they're praiseworthy.

Piṇḍapātiko cepi, gahapati, bhikkhu hoti uddhato …pe…
If a mendicant who eats only alms-food is restless …

evaṁ so tenaṅgena gārayho.
then in this respect they're reprehensible.

Piṇḍapātiko cepi, gahapati, bhikkhu hoti anuddhato …pe…
If a mendicant who eats only alms-food is not restless …

evaṁ so tenaṅgena pāsaṁso. (3)
then in this respect they're praiseworthy.

Nemantaniko cepi, gahapati, bhikkhu hoti uddhato …pe…
If a mendicant who accepts invitations is restless …

evaṁ so tenaṅgena gārayho.
then in this respect they're reprehensible.

Nemantaniko cepi, gahapati, bhikkhu hoti anuddhato …pe…
If a mendicant who accepts invitations is not restless …

evaṁ so tenaṅgena pāsaṁso. (4)
then in this respect they're praiseworthy.

Paṁsukūliko cepi, gahapati, bhikkhu hoti uddhato …pe…
If a mendicant who wears rag robes is restless …

evaṁ so tenaṅgena gārayho.
then in this respect they're reprehensible.

Paṁsukūliko cepi, gahapati, bhikkhu hoti anuddhato …pe…
If a mendicant who wears rag robes is not restless …

evaṁ so tenaṅgena pāsaṁso. (5)
then in this respect they're praiseworthy.

Gahapaticīvaradharo cepi, gahapati, bhikkhu hoti uddhato unnaḷo capalo mukharo vikiṇṇavāco muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.
If a mendicant who wears robes offered by householders is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties,

Evaṁ so tenaṅgena gārayho.
then in this respect they're reprehensible.

Gahapaticīvaradharo cepi, gahapati, bhikkhu hoti anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto saṁvutindriyo.
If a mendicant who wears robes offered by householders is not restless, insolent, fickle, gossipy, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties,

Evaṁ so tenaṅgena pāsaṁso. (6)
then in this respect they're praiseworthy.

Iṅgha tvaṁ, gahapati, saṅghe dānaṁ dehi.
Go ahead, householder, give gifts to the Saṅgha.

Saṅghe te dānaṁ dadato cittaṁ pasīdissati.
Your mind will become bright and clear,

So tvaṁ pasannacitto kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissasī"ti.
and when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm."

"Esāhaṁ, bhante, ajjatagge saṅghe dānaṁ dassāmī"ti.
"Sir, from this day forth I will give gifts to the Saṅgha."

Pañcamaṁ.

60. Hatthisāriputtasutta
60. With Hatthisāriputta

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tena kho pana samayena sambahulā therā bhikkhū pacchābhattaṁ piṇḍapātapaṭikkantā maṇḍalamāḷe sannisinnā sannipatitā abhidhammakathaṁ kathenti.
Now at that time several senior mendicants, after the meal, on their return from alms-round, sat together in the pavilion talking about the teachings.

Tatra sudaṁ āyasmā citto hatthisāriputto therānaṁ bhikkhūnaṁ abhidhammakathaṁ kathentānaṁ antarantarā kathaṁ opāteti.
Venerable Citta Hatthisāriputta interrupted them while they were talking.

Atha kho āyasmā mahākoṭṭhiko āyasmantaṁ cittaṁ hatthisāriputtaṁ etadavoca:
Then Venerable Mahākoṭṭhita said to Venerable Citta Hatthisāriputta,

“māyasmā citto hatthisāriputto therānaṁ bhikkhūnaṁ abhidhammakathaṁ kathentānaṁ antarantarā kathaṁ opātesi, yāva kathāpariyosānaṁ āyasmā citto āgametū”ti.

“Venerable, please don’t interrupt the senior mendicants while they’re talking about the teachings. Wait until the end of the discussion.”

Evaṁ vutte, āyasmato cittassa hatthisāriputtassa sahāyakā bhikkhū āyasmantaṁ mahākoṭṭhikaṁ etadavocuṁ:
When he said this, Citta Hatthisāriputta’s companions said to Mahākoṭṭhita,

“māyasmā mahākoṭṭhiko āyasmantaṁ cittaṁ hatthisāriputtaṁ apasādesi, paṇḍito āyasmā citto hatthisāriputto.
“Venerable, please don’t rebuke Citta Hatthisāriputta. He is astute,

Pahoti cāyasmā citto hatthisāriputto therānaṁ bhikkhūnaṁ abhidhammakathaṁ kathetun”ti.
and quite capable of talking about the teachings with the senior mendicants.”

“Dujjānaṁ kho etaṁ, āvuso, parassa cetopariyāyaṁ ajānantehi.
“It’s not easy to know this, reverends, for those who don’t comprehend another’s mind.

Idhāvuso, ekacco puggalo tāvadeva soratasorato hoti, nivātanivāto hoti, upasantupasanto hoti, yāva satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ.
Take a person who is the sweetest of the sweet, the most unruffled of the unruffled, the calmest of the calm, so long as they live relying on the Teacher or a spiritual companion in a teacher’s role.

Yato ca kho so vapakassateva satthārā, vapakassati garuṭṭhāniyehi sabrahmacārīhi, so saṁsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi.
But when they’re separated from the Teacher or a spiritual companion in a teacher’s role, they mix closely with monks, nuns,

laymen, and laywomen; with rulers and their ministers, and with teachers of other paths and their followers.

Tassa saṁsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṁ anuddhaṁseti.
As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind.

So rāgānuddhaṁsitena cittena sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Seyyathāpi, āvuso, goṇo kiṭṭhādo dāmena vā baddho vaje vā oruddho.
Suppose an ox fond of crops was tied up or shut in a pen.

Yo nu kho, āvuso, evaṁ vadeyya: 'na dānāyaṁ goṇo kiṭṭhādo punadeva kiṭṭhaṁ otarissatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā"ti?
Would it be right to say that that ox will never again invade the crops?"

"No hidaṁ, āvuso".
"No it would not, reverend.

"Ṭhānañhetaṁ, āvuso, vijjati, yaṁ so goṇo kiṭṭhādo dāmaṁ vā chetvā vajaṁ vā bhinditvā, atha punadeva kiṭṭhaṁ otareyyāti.
For it's quite possible that that ox will snap the ropes or break out of the pen, and then invade the crops."

Evamevaṁ kho, āvuso, idhekacco puggalo tāvadeva soratasorato hoti, nivātanivāto hoti, upasantupasanto hoti yāva satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ.
"In the same way, take a person who is the sweetest of the sweet …

Yato ca kho so vapakassateva satthārā, vapakassati garuṭṭhāniyehi sabrahmacārīhi, so saṁsaṭṭho viharati bhikkhūhi

bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi.

Tassa saṁsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṁ anuddhaṁseti.
As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind.

So rāgānuddhaṁsitena cittena sikkhaṁ paccakkhāya hīnāyāvattati. (1)
They reject the training and return to a lesser life.

Idha panāvuso, ekacco puggalo vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
Take the case of a person who, quite secluded from sensual pleasures … enters and remains in the first absorption.

So 'lābhimhi paṭhamassa jhānassā'ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, 'I get the first absorption!' they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Seyyathāpi, āvuso, cātumahāpathe thullaphusitako devo vassanto rajaṁ antaradhāpeyya, cikkhallaṁ pātukareyya.
Suppose it was raining heavily at the crossroads so that the dust vanished and mud appeared.

Yo nu kho, āvuso, evaṁ vadeyya: 'na dāni amusmiṁ cātumahāpathe punadeva rajo pātubhavissatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā"ti?
Would it be right to say that now dust will never appear at this crossroad again?"

"No hidaṁ, āvuso".
"No it would not, reverend.

“Ṭhānañhetaṁ, āvuso, vijjati, yaṁ amusmiṁ cātumahāpathe manussā vā atikkameyyuṁ, gopasū vā atikkameyyuṁ, vātātapo vā snehagataṁ pariyādiyeyya, atha punadeva rajo pātubhaveyyāti.
For it is quite possible that people or cattle and so on will cross over the crossroad, or that the wind and sun will evaporate the moisture so that the dust appears again.”

Evamevaṁ kho, āvuso, idhekacco puggalo vivicceva kāmehi … pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“In the same way, take the case of a person who, quite secluded from sensual pleasures … enters and remains in the first absorption.

So ‘lābhimhi paṭhamassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the first absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati. (2)
They reject the training and return to a lesser life.

Idha panāvuso, ekacco puggalo vitakkavicārānaṁ vūpasamā … pe… dutiyaṁ jhānaṁ upasampajja viharati.
Take another case of a mendicant who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption.

So ‘lābhimhi dutiyassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the second absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Seyyathāpi, āvuso, gāmassa vā nigamassa vā avidūre mahantaṁ taḷākaṁ.
Suppose there was a large pond not far from a town or village.

Tattha thullaphusitako devo vuṭṭho sippisambukampi sakkharakaṭhalampi antaradhāpeyya.
After it rained heavily there the clams and mussels, and pebbles and gravel would vanish.

Yo nu kho, āvuso, evaṁ vadeyya: ‘na dāni amusmiṁ taḷāke punadeva sippisambukā vā sakkharakaṭhalā vā pātubhavissantī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā”ti?
Would it be right to say that now the clams and mussels, and pebbles and gravel will never appear here again?”

“No hidaṁ, āvuso”.
“No it would not, reverend.

“Ṭhānañhetaṁ, āvuso, vijjati, yaṁ amusmiṁ taḷāke manussā vā piveyyuṁ, gopasū vā piveyyuṁ, vātātapo vā snehagataṁ pariyādiyeyya, atha punadeva sippisambukāpi sakkharakaṭhalāpi pātubhaveyyunti.
For it’s quite possible that people or cattle and so on will drink from the pond, or that the wind and sun will evaporate it so that the clams and mussels, and pebbles and gravel appear again.”

Evamevaṁ kho, āvuso, idhekacco puggalo vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
“In the same way, take another case of a mendicant who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption.

So ‘lābhimhi dutiyassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the second absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati. (3)
They reject the training and return to a lesser life.

Idha panāvuso, ekacco puggalo pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Take the case of another person who, with the fading away of rapture … enters and remains in the third absorption.

So ‘lābhimhi tatiyassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the third absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Seyyathāpi, āvuso, purisaṁ paṇītabhojanaṁ bhuttāviṁ ābhidosikaṁ bhojanaṁ nacchādeyya.
Suppose a person had finished a delicious meal. They’d have no appetite for leftovers.

Yo nu kho, āvuso, evaṁ vadeyya: ‘na dāni amuṁ purisaṁ punadeva bhojanaṁ chādessatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā”ti?
Would it be right to say that now food will never appeal to this person again?”

“No hidaṁ, āvuso”.
“No it would not, reverend.

“Ṭhānaññetaṁ, āvuso, vijjati, amuṁ purisaṁ paṇītabhojanaṁ bhuttāviṁ yāvassa sā ojā kāye ṭhassati tāva na aññaṁ bhojanaṁ chādessati.
For it’s quite possible that other food won’t appeal to that person as long as the nourishment is still present.

Yato ca khvassa sā ojā antaradhāyissati, atha punadeva taṁ bhojanaṁ chādeyyāti.
But when the nourishment vanishes food will appeal again.”

Evamevaṁ kho, āvuso, idhekacco puggalo pītiyā ca virāgā … pe… tatiyaṁ jhānaṁ upasampajja viharati.

“In the same way, take the case of a person who, with the fading away of rapture … enters and remains in the third absorption.

So ‘lābhimhi tatiyassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the third absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati. (4)
They reject the training and return to a lesser life.

Idha, panāvuso, ekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Take the case of another person who, giving up pleasure and pain … enters and remains in the fourth absorption.

So ‘lābhimhi catutthassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the fourth absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Seyyathāpi, āvuso, pabbatasaṅkhepe udakarahado nivāto vigataūmiko.
Suppose that in a mountain glen there was a lake, unruffled and free of waves.

Yo nu kho, āvuso, evaṁ vadeyya: ‘na dāni amusmiṁ udakarahade punadeva ūmi pātubhavissatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā”ti?
Would it be right to say that now waves will never appear in this lake again?”

“No hidaṁ, āvuso”.
“No it would not, reverend.

“Ṭhānañhetaṁ, āvuso, vijjati, yā puratthimāya disāya āgaccheyya bhusā vātavuṭṭhi. Sā tasmiṁ udakarahade ūmiṁ janeyya. Yā pacchimāya disāya āgaccheyya …pe… yā uttarāya disāya āgaccheyya … yā dakkhiṇāya disāya āgaccheyya bhusā vātavuṭṭhi. Sā tasmiṁ udakarahade ūmiṁ janeyyāti.
For it is quite possible that a violent storm could blow up out of the east, west, north, or south, and stir up waves in that lake.”

Evamevaṁ kho, āvuso, idhekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
“In the same way, take the case of a person who, giving up pleasure and pain … enters and remains in the fourth absorption.

So ‘lābhimhi catutthassa jhānassā’ti saṁsaṭṭho viharati bhikkhūhi …pe…
Thinking, ‘I get the fourth absorption!’ they mix closely with monks …

sikkhaṁ paccakkhāya hīnāyāvattati. (5)
They reject the training and return to a lesser life.

Idha, panāvuso, ekacco puggalo sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharati.
Take the case of another person who, not focusing on any signs, enters and remains in the signless immersion of the heart.

So ‘lābhimhi animittassa cetosamādhissā’ti saṁsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi.
Thinking, ‘I get the signless immersion of the heart!’ they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with teachers of other paths and their followers.

Tassa saṁsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṁ anuddhaṁseti.
As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind.

So rāgānuddhaṁsitena cittena sikkhaṁ paccakkhāya hīnāyāvattati.
They reject the training and return to a lesser life.

Seyyathāpi, āvuso, rājā vā rājamahāmatto vā caturaṅginiyā senāya addhānamaggappaṭipanno aññatarasmiṁ vanasaṇḍe ekarattiṁ vāsaṁ upagaccheyya.
Suppose a ruler or their minister, while walking along the road with an army of four divisions, was to arrive at a forest grove where they set up camp for the night.

Tatra hatthisaddena assasaddena rathasaddena pattisaddena bheripaṇavasaṅkhatiṇavaninnādasaddena cīrikasaddo antaradhāyeyya.
There, because of the noise of the elephants, horses, chariots, soldiers, and the drums, kettledrums, horns, and cymbals, the chirping of crickets would vanish.

Yo nu kho, āvuso, evaṁ vadeyya: 'na dāni amusmiṁ vanasaṇḍe punadeva cīrikasaddo pātubhavissatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā"ti?
Would it be right to say that now the chirping of crickets will never be heard in this woodland grove again?"

"No hidaṁ, āvuso".
"No it would not, reverend.

"Ṭhānañhetaṁ, āvuso, vijjati, yaṁ so rājā vā rājamahāmatto vā tamhā vanasaṇḍā pakkameyya, atha punadeva cīrikasaddo pātubhaveyyāti.
For it is quite possible that the ruler or their minister will depart from that woodland grove so that the chirping of crickets will be heard there again."

Evamevaṁ kho, āvuso, idhekacco puggalo sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharati.

“In the same way, take the case of a person who, not focusing on any signs, enters and remains in the signless immersion of the heart …

So ‘lābhimhi animittassa cetosamādhissā’ti saṁsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi.

Tassa saṁsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṁ anuddhaṁseti.

So rāgānuddhaṁsitena cittena sikkhaṁ paccakkhāya hīnāyāvattatī”ti. (6)
They reject the training and return to a lesser life.”

Atha kho āyasmā citto hatthisāriputto aparena samayena sikkhaṁ paccakkhāya hīnāyāvattati.
Then after some time Venerable Citta Hatthisāriputta rejected the training and returned to a lesser life.

Atha kho cittassa hatthisāriputtassa sahāyakā bhikkhū yenāyasmā mahākoṭṭhiko tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ mahākoṭṭhikaṁ etadavocuṁ:
Then the mendicants who were his companions went up to Venerable Mahākoṭṭhita and said,

“kiṁ nu kho āyasmatā mahākoṭṭhikena citto hatthisāriputto cetasā ceto paricca vidito:
“Did Venerable Mahākoṭṭhita comprehend Citta Hatthisāriputta’s mind and know that

‘imāsañca imāsañca vihārasamāpattīnaṁ citto hatthisāriputto lābhī, atha ca pana sikkhaṁ paccakkhāya hīnāyāvattissatī’ti;
he had gained such and such meditative attainments, yet he would still reject the training and return to a lesser life?

udāhu devatā etamatthaṁ ārocesuṁ:
Or did deities tell you about it?”

‘citto, bhante, hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṁ lābhī, atha ca pana sikkhaṁ paccakkhāya hīnāyāvattissatī’”ti?

“Cetasā ceto paricca vidito me, āvuso:
“Reverends, I comprehended his mind and knew this.

‘citto hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṁ lābhī, atha ca pana sikkhaṁ paccakkhāya hīnāyāvattissatī’ti.

Devatāpi me etamatthaṁ ārocesuṁ:
And deities also told me.”

‘citto, bhante, hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṁ lābhī, atha ca pana sikkhaṁ paccakkhāya hīnāyāvattissatī’”ti.

Atha kho cittassa hatthisāriputtassa sahāyakā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then the mendicants who were Citta Hatthisāriputta’s companions went up to the Buddha, bowed, sat down to one side, and said to him,

“citto, bhante, hatthisāriputto imāsañca imāsañca vihārasamāpattīnaṁ lābhī, atha ca pana sikkhaṁ paccakkhāya hīnāyāvattatī”ti.
“Sir, Citta Hatthisāriputta, who had gained such and such meditative attainments, has still rejected the training and returned to a lesser life.”

“Na, bhikkhave, citto ciraṁ sarissati nekkhammassā”ti.
“Mendicants, soon Citta will remember renunciation.”

Atha kho citto hatthisāriputto nacirasseva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ

pabbaji.
And not long after Citta Hatthisāriputta shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Atha kho āyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā citto hatthisāriputto arahataṁ ahosīti.
And Venerable Citta Hatthisāriputta became one of the perfected.

Chaṭṭhaṁ.

61. Majjhesutta
61. In the Middle

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tena kho pana samayena sambahulānaṁ therānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them,

“vuttamidaṁ, āvuso, bhagavatā pārāyane metteyyapañhe:
“Reverends, this was said by the Buddha in ‘The Way to the Beyond’, in ‘The Questions of Metteyya’:

> **‘Yo ubhonte viditvāna,**
> ‘The sage has known both ends,
>
> **majjhe mantā na lippati;**
> and is not stuck in the middle.
>
> **Taṁ brūmi mahāpurisoti,**
> He is a great man, I declare,

sodha sibbini maccagā’”ti.
he has escaped the seamstress here.’

“Katamo nu kho, āvuso, eko anto, katamo dutiyo anto, kiṁ majjhe, kā sibbinī”ti?
But what is one end? What’s the second end? What’s the middle? And who is the seamstress?”

Evaṁ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“phasso kho, āvuso, eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe, taṇhā sibbinī;
“Contact, reverends, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress,

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.
for craving weaves one to being reborn in one state of existence or another.

Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (1)
That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

Evaṁ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“atītaṁ kho, āvuso, eko anto, anāgataṁ dutiyo anto, paccuppannaṁ majjhe, taṇhā sibbinī;

“The past, reverends, is one end. The future is the second end. The present is the middle. And craving is the seamstress …

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.

Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto, pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (2)
That’s how a mendicant directly knows … an end of suffering in this very life.”

Evaṁ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“sukhā, āvuso, vedanā eko anto, dukkhā vedanā dutiyo anto, adukkhamasukhā vedanā majjhe, taṇhā sibbinī;
“Pleasant feeling, reverends, is one end. Painful feeling is the second end. Neutral feeling is the middle. And craving is the seamstress …

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.

Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto, pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (3)
That’s how a mendicant directly knows … an end of suffering in this very life.”

Evaṁ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“nāmaṁ kho, āvuso, eko anto, rūpaṁ dutiyo anto, viññāṇaṁ majjhe, taṇhā sibbinī;
“Name, reverends, is one end. Form is the second end. Consciousness is the middle. And craving is the seamstress …

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.

Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (4)
That’s how a mendicant directly knows … an end of suffering in this very life.”

Evaṁ vutte aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“cha kho, āvuso, ajjhattikāni āyatanāni eko anto, cha bāhirāni āyatanāni dutiyo anto, viññāṇaṁ majjhe, taṇhā sibbinī;
“The six interior sense fields, reverends, are one end. The six exterior sense fields are the second end. Consciousness is the middle. And craving is the seamstress …

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.

Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (5)
That’s how a mendicant directly knows … an end of suffering in this very life.”

Evaṁ vutte aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“sakkāyo kho, āvuso, eko anto, sakkāyasamudayo dutiyo anto, sakkāyanirodho majjhe, taṇhā sibbinī;
“Identity, reverends, is one end. The origin of identity is the second end. The cessation of identity is the middle. And craving is the seamstress,

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.

for craving weaves one to being reborn in one state of existence or another.

Ettāvatā kho, āvuso, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (6)
That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

Evaṁ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“byākataṁ kho, āvuso, amhehi sabbeheva yathāsakaṁ paṭibhānaṁ.
“Each of us has spoken from the heart.

Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṁ ārocessāma.
Come, reverends, let’s go to the Buddha, and inform him about this.

Yathā no bhagavā byākarissati tathā naṁ dhāressāmā”ti. (7)
As he answers, so we’ll remember it.”

“Evamāvuso”ti kho therā bhikkhū tassa bhikkhuno paccassosuṁ.
“Yes, reverend,” those senior mendicants replied.

Atha kho therā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then those senior mendicants went up to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinnā kho therā bhikkhū yāvatako ahosi sabbeheva saddhiṁ kathāsallāpo, taṁ sabbaṁ bhagavato

ārocesuṁ.
and informed the Buddha of all they had discussed. They asked,

“Kassa nu kho, bhante, subhāsitan”ti?
“Sir, who has spoken well?”

“Sabbesaṁ vo, bhikkhave, subhāsitaṁ pariyāyena, api ca yaṁ mayā sandhāya bhāsitaṁ pārāyane metteyyapañhe:
“Mendicants, you’ve all spoken well in a way. However, this is what I was referring to in ‘The Way to the Beyond’, in ‘The Questions of Metteyya’ when I said:

> **‘Yo ubhonte viditvāna,**
> ‘The sage has known both ends,
>
> **majjhe mantā na lippati;**
> and is not stuck in the middle.
>
> **Taṁ brūmi mahāpurisoti,**
> He is a great man, I declare,
>
> **sodha sibbinimaccagā’ti.**
> he has escaped the seamstress here.’

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho therā bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“phasso kho, bhikkhave, eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe, taṇhā sibbinī;
“Contact, mendicants, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the

seamstress,

taṇhā hi naṁ sibbati tassa tasseva bhavassa abhinibbattiyā.
for craving weaves one to being reborn in one state of existence or another.

Ettāvatā kho, bhikkhave, bhikkhu abhiññeyyaṁ abhijānāti, pariññeyyaṁ parijānāti, abhiññeyyaṁ abhijānanto pariññeyyaṁ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti.
That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

Sattamaṁ.

62. Purisindriyañāṇasutta
62. Knowledge of the Faculties of Persons

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena daṇḍakappakaṁ nāma kosalānaṁ nigamo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Daṇḍakappaka.

Atha kho bhagavā maggā okkamma aññatarasmiṁ rukkhamūle paññatte āsane nisīdi.
The Buddha left the road and sat at the root of a tree on the seat spread out.

Te ca bhikkhū daṇḍakappakaṁ pavisiṁsu āvasathaṁ pariyesituṁ.
The mendicants entered Daṇḍakappaka to look for a guest house.

Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṁ yena aciravatī nadī tenupasaṅkami gattāni parisiñcituṁ.
Then Venerable Ānanda together with several mendicants went to the Aciravati River to bathe.

Aciravatiyā nadiyā gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
When he had bathed and emerged from the water he stood in one robe drying himself.

Atha kho aññataro bhikkhu yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca:
Then a certain mendicant went up to Venerable Ānanda, and said to him,

“kiṁ nu kho, āvuso ānanda, sabbaṁ cetaso samannāharitvā nu kho devadatto bhagavatā byākato:
“Reverend Ānanda, when the Buddha declared that Devadatta was

‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti, udāhu kenacideva pariyāyenāti?
going to a place of loss, to hell, there to remain for an eon, irredeemable, did he do so after wholeheartedly deliberating, or was this just a way of speaking?”

Evaṁ kho panetaṁ, āvuso, bhagavatā byākatan”ti.
“You’re right, reverend, that’s how the Buddha declared it.”

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idhāhaṁ, bhante, sambahulehi bhikkhūhi saddhiṁ yena aciravatī nadī tenupasaṅkamiṁ gattāni parisiñcituṁ.

Aciravatiyā nadiyā gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsiṁ gattāni pubbāpayamāno.

Atha kho, bhante, aññataro bhikkhu yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ etadavoca:

‘kiṁ nu kho, āvuso ānanda, sabbaṁ cetaso samannāharitvā nu kho devadatto bhagavatā byākato—

āpāyiko devadatto nerayiko kappaṭṭho atekicchoti, udāhu kenacideva pariyāyenā’ti?

Evaṁ vutte, ahaṁ, bhante, taṁ bhikkhuṁ etadavocaṁ:

‘evaṁ kho panetaṁ, āvuso, bhagavatā byākatan’”ti.

“So vā kho, ānanda, bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto.
“Ānanda, that mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.

Kathañhi nāma yaṁ mayā ekaṁsena byākataṁ tattha dvejjhaṁ āpajjissati.
How on earth can he take something that I have declared definitively to be ambiguous?

Nāhaṁ, ānanda, aññaṁ ekapuggalampi samanupassāmi, yo evaṁ mayā sabbaṁ cetaso samannāharitvā byākato, yathayidaṁ devadatto.
I do not see a single other person concerning whom I have made a declaration about after giving such wholehearted deliberation as Devadatta.

Yāvakīvañcāhaṁ, ānanda, devadattassa vālaggakoṭinittudanamattampi sukkadhammaṁ addasaṁ;
As long as I saw even a fraction of a hair’s tip of goodness in Devadatta

neva tāvāhaṁ devadattaṁ byākāsiṁ:
I did not declare that he was

‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti.
going to a place of loss, to hell, there to remain for an eon, irredeemable.

Yato ca kho ahaṁ, ānanda, devadattassa vālaggakoṭinittudanamattampi sukkadhammaṁ na addasaṁ;
But when I saw that there was not even a fraction of a hair’s tip of goodness in Devadatta

athāhaṁ devadattaṁ byākāsiṁ:

I declared that he was

‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti.
going to a place of loss, to hell, there to remain for an eon, irredeemable.

Seyyathāpi, ānanda, gūthakūpo sādhikaporiso pūro gūthassa samatittiko.
Suppose there was a sewer deeper than a man’s height, full to the brim with feces,

Tatra puriso sasīsako nimuggo assa.
and someone was sunk into it over their head.

Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo tamhā gūthakūpā uddharitukāmo.
Then along comes a person who wants to help make them safe, who wants to lift them out of that sewer.

So taṁ gūthakūpaṁ samantānuparigacchanto neva passeyya tassa purisassa vālaggakoṭinittudanamattampi gūthena amakkhitaṁ, yattha taṁ gahetvā uddhareyya.
But circling all around the sewer they couldn’t see even a fraction of a hair’s tip on that person that was not smeared with feces.

Evamevaṁ kho ahaṁ, ānanda, yato devadattassa vālaggakoṭinittudanamattampi sukkadhammaṁ na addasaṁ;
In the same way, when I saw that there was not even a fraction of a hair’s tip of goodness in Devadatta

athāhaṁ devadattaṁ byākāsiṁ:
I declared that he was

‘āpāyiko devadatto nerayiko kappaṭṭho atekiccho’ti.
going to a place of loss, to hell, there to remain for an eon, irredeemable.

Sace tumhe, ānanda, suṇeyyātha tathāgatassa purisindriyañāṇāni vibhajissāmī”ti?

Ānanda, if only you would all listen to the Realized One's analysis of the knowledges of the faculties of individuals."

"Etassa, bhagavā, kālo; etassa, sugata, kālo
"Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā purisindriyañāṇāni vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī"ti.
Let the Buddha analyze the faculties of persons. The mendicants will listen and remember it."

"Tenahānanda, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī"ti.
"Well then, Ānanda, listen and pay close attention, I will speak."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
"Yes, sir," Ānanda replied.

Bhagavā etadavoca:
The Buddha said this:

"Idhāhaṁ, ānanda, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
"Ānanda, when I've comprehended the mind of a person, I understand:

'imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā'ti.
'Both skillful and unskillful qualities are found in this person.'

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

'imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā.

‘The skillful qualities of this person have vanished, but the unskillful qualities are still present.

Atthi ca khvassa kusalamūlaṁ asamucchinnaṁ, tamhā tassa kusalā kusalaṁ pātubhavissati.
Nevertheless, their skillful root is unbroken, and from that the skillful will appear.

Evamayaṁ puggalo āyatiṁ aparihānadhammo bhavissatī’ti.
So this person is not liable to decline in the future.’

Seyyathāpi, ānanda, bījāni akhaṇḍāni apūtīni avātātapahatāni sāradāni sukhasayitāni sukhette suparikammakatāya bhūmiyā nikkhittāni.
Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They’re sown in a well-prepared, productive field.

Jāneyyāsi tvaṁ, ānanda, imāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjissantī”ti?
Wouldn’t you know that those seeds would grow, increase, and mature?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho ahaṁ, ānanda, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand …

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā.

Atthi ca khvassa kusalamūlaṁ asamucchinnaṁ, tamhā tassa kusalā kusalaṁ pātubhavissati.

Evamayaṁ puggalo āyatiṁ aparihānadhammo bhavissatī'ti.
This person is not liable to decline in the future …

Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.
This is how another individual is known to the Realized One by comprehending their mind.

Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṁ cetasā ceto paricca viditaṁ hoti.
And this is how the Realized One knows a person's faculties by comprehending their mind.

Evampi kho, ānanda, tathāgatassa āyatiṁ dhammasamuppādo cetasā ceto paricca vidito hoti. (1)
And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

Idha panāhaṁ, ānanda, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I've comprehended the mind of a person, I understand:

'imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā'ti.
'Both skillful and unskillful qualities are found in this person.'

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

'imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā.
'The unskillful qualities of this person have vanished, but the skillful qualities are still present.

Atthi ca khvassa akusalamūlaṁ asamucchinnaṁ, tamhā tassa akusalā akusalaṁ pātubhavissati.

Nevertheless, their unskillful root is unbroken, and from that the unskillful will appear.

Evamayaṁ puggalo āyatiṁ parihānadhammo bhavissatī’ti.
So this person is still liable to decline in the future.’

Seyyathāpi, ānanda, bījāni akhaṇḍāni apūtīni avātātapahatāni sāradāni sukhasayitāni puthusilāya nikkhittāni.
Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown on a broad rock.

Jāneyyāsi tvaṁ, ānanda, nayimāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjissantī”ti?
Wouldn’t you know that those seeds would not grow, increase, and mature?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho ahaṁ, ānanda, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand …

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā.

Atthi ca khvassa akusalamūlaṁ asamucchinnaṁ, tamhā tassa akusalā akusalaṁ pātubhavissati.

Evamayaṁ puggalo āyatiṁ parihānadhammo bhavissatī’ti.
This person is still liable to decline in the future …

Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.
This is how another individual is known to the Realized One …

Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṁ cetasā ceto paricca viditaṁ hoti.

Evampi kho, ānanda, tathāgatassa āyatiṁ dhammasamuppādo cetasā ceto paricca vidito hoti. (2)

Idha panāhaṁ, ānanda, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I've comprehended the mind of a person, I understand:

'imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā'ti.
'Both skillful and unskillful qualities are found in this person.'

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

'natthi imassa puggalassa vālaggakoṭinittudanamattopi sukko dhammo, samannāgatoyaṁ puggalo ekantakāḷakehi akusalehi dhammehi, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjissatī'ti.
'This person has not even a fraction of a hair's tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.'

Seyyathāpi, ānanda, bījāni khaṇḍāni pūtīni vātātapahatāni sukhette suparikammakatāya bhūmiyā nikkhittāni.
Suppose some seeds were broken, spoiled, weather-damaged. They're sown in a well-prepared, productive field.

Jāneyyāsi tvaṁ, ānanda, nayimāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjissantī"ti?

Wouldn’t you know that those seeds would not grow, increase, and mature?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho ahaṁ, ānanda, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand …

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:

‘natthi imassa puggalassa vālaggakoṭinittudanamattopi sukko dhammo, samannāgatoyaṁ puggalo ekantakāḷakehi akusalehi dhammehi, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjissatī’ti.
‘This person has not even a fraction of a hair’s tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.’ …”

Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṁ cetasā ceto paricca viditaṁ hoti.

Evampi kho, ānanda, tathāgatassa āyatiṁ dhammasamuppādo cetasā ceto paricca vidito hotī”ti. (3)

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“sakkā nu kho, bhante, imesaṁ tiṇṇaṁ puggalānaṁ aparepi tayo puggalā sappaṭibhāgā paññāpetun”ti?
“Sir, can you describe three other persons who are counterparts of these three?”

“Sakkā, ānandā”ti bhagavā avoca:
“I can, Ānanda,” said the Buddha.

“idhāhaṁ, ānanda, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“Ānanda, when I’ve comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.
‘Both skillful and unskillful qualities are found in this person.’

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā.
‘The skillful qualities of this person have vanished, but the unskillful qualities are still present.

Atthi ca khvassa kusalamūlaṁ asamucchinnaṁ, tampi sabbena sabbaṁ samugghātaṁ gacchati.
Nevertheless, their skillful root is unbroken, but it’s about to be totally destroyed.

Evamayaṁ puggalo āyatiṁ parihānadhammo bhavissatī’ti.
So this person is still liable to decline in the future.’

Seyyathāpi, ānanda, aṅgārāni ādittāni sampajjalitāni sajotibhūtāni puthusilāya nikkhittāni.
Suppose that there were some burning coals, blazing and glowing. And they were placed on a broad rock.

Jāneyyāsi tvaṁ, ānanda, nayimāni aṅgārāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjissantī”ti?
Wouldn’t you know that those coals would not grow, increase, and spread?”

“Evaṁ, bhante”.
“Yes, sir.”

“Seyyathāpi vā pana, ānanda, sāyanhasamayaṁ sūriye ogacchante, jāneyyāsi tvaṁ, ānanda, āloko antaradhāyissati andhakāro pātubhavissatī”ti?
“Or suppose it was the late afternoon and the sun was going down. Wouldn’t you know that the light was about to vanish and darkness appear?”

“Evaṁ, bhante”.
“Yes, sir.”

“Seyyathāpi vā, panānanda, abhido addharattaṁ bhattakālasamaye, jāneyyāsi tvaṁ, ānanda, āloko antarahito andhakāro pātubhūto”ti?
“Or suppose that it’s nearly time for the midnight meal. Wouldn’t you know that the light had vanished and the darkness appeared?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho ahaṁ, ānanda, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand …

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā.

Atthi ca khvassa kusalamūlaṁ asamucchinnaṁ, tampi sabbena sabbaṁ samugghātaṁ gacchati.

Evamayaṁ puggalo āyatiṁ parihānadhammo bhavissatī’ti.
This person is still liable to decline in the future …

Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

Evampi kho, ānanda, tathāgatassa purisindriyaññaṇaṁ cetasā ceto paricca viditaṁ hoti.

Evampi kho, ānanda, tathāgatassa āyatiṁ dhammasamuppādo cetasā ceto paricca vidito hoti. (4)

Idha panāhaṁ, ānanda, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I’ve comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.
‘Both skillful and unskillful qualities are found in this person.’

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā.
‘The unskillful qualities of this person have vanished, but the skillful qualities are still present.

Atthi ca khvassa akusalamūlaṁ asamucchinnaṁ, tampi sabbena sabbaṁ samugghātaṁ gacchati.

Nevertheless, their unskillful root is unbroken, but it's about to be totally destroyed.

Evamayaṁ puggalo āyatiṁ aparihānadhammo bhavissatī'ti.
So this person is not liable to decline in the future.'

Seyyathāpi, ānanda, aṅgārāni ādittāni sampajjalitāni sajotibhūtāni sukkhe tiṇapuñje vā kaṭṭhapuñje vā nikkhittāni.
Suppose that there were some burning coals, blazing and glowing. They were placed on a pile of grass or timber.

Jāneyyāsi tvaṁ, ānanda, imāni aṅgārāni vuḍḍhiṁ virūḷhiṁ vepullaṁ āpajjissantī"ti?
Wouldn't you know that those coals would grow, increase, and spread?"

"Evaṁ, bhante".
"Yes, sir."

"Seyyathāpi vā panānanda, rattiyā paccūsasamayaṁ sūriye uggacchante, jāneyyāsi tvaṁ, ānanda, andhakāro antaradhāyissati, āloko pātubhavissatī"ti?
"Suppose it's the crack of dawn and the sun is rising. Wouldn't you know that the dark will vanish and the light appear?"

"Evaṁ, bhante".
"Yes, sir."

"Seyyathāpi vā panānanda, abhido majjhanhike bhattakālasamaye, jāneyyāsi tvaṁ, ānanda, andhakāro antarahito āloko pātubhūto"ti?
"Or suppose that it's nearly time for the midday meal. Wouldn't you know that the dark had vanished and the light appeared?"

"Evaṁ, bhante".
"Yes, sir."

“Evamevaṁ kho ahaṁ, ānanda, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand …

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā.

Atthi ca khvassa akusalamūlaṁ asamucchinnaṁ, tampi sabbena sabbaṁ samugghātaṁ gacchati.

Evamayaṁ puggalo āyatiṁ aparihānadhammo bhavissatī’ti.
This person is not liable to decline in the future …

Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

Evampi kho, ānanda, tathāgatassa purisindriyaññāṇaṁ cetasā ceto paricca viditaṁ hoti.

Evampi kho, ānanda, tathāgatassa āyatiṁ dhammasamuppādo cetasā ceto paricca vidito hoti. (5)

Idha panāhaṁ, ānanda, ekaccaṁ puggalaṁ cetasā ceto paricca pajānāmi:
When I’ve comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.
‘Both skillful and unskillful qualities are found in this person.’

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

‘natthi imassa puggalassa vālaggakoṭinittudanamattopi akusalo dhammo, samannāgatoyaṁ puggalo ekantasukkehi anavajjehi dhammehi, diṭṭheva dhamme parinibbāyissatī’ti.
‘This person has not even a fraction of a hair’s tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.’

Seyyathāpi, ānanda, aṅgārāni sītāni nibbutāni sukkhe tiṇapuñje vā kaṭṭhapuñje vā nikkhittāni.
Suppose that there were some cool, extinguished coals. They were placed on a pile of grass or timber.

Jāneyyāsi tvaṁ, ānanda, nayimāni aṅgārāni vuḍḍhiṁ virūḷhiṁ vepullaṁ āpajjissantī”ti?
Wouldn’t you know that those coals would not grow, increase, and spread?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evamevaṁ kho ahaṁ, ānanda, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand …

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

Tamenaṁ aparena samayena evaṁ cetasā ceto paricca pajānāmi:

‘natthi imassa puggalassa vālaggakoṭinittudanamattopi akusalo dhammo, samannāgatoyaṁ puggalo ekantasukkehi anavajjehi dhammehi, diṭṭheva dhamme parinibbāyissatī’ti.
‘This person has not even a fraction of a hair’s tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.’

Evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.
This is how another individual is known to the Realized One by comprehending their mind.

Evampi kho, ānanda, tathāgatassa purisindriyañāṇaṁ cetasā ceto paricca viditaṁ hoti.
And this is how the Realized One knows a person's faculties by comprehending their mind.

Evampi kho, ānanda, tathāgatassa āyatiṁ dhammasamuppādo cetasā ceto paricca vidito hoti. (6)
And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

Tatrānanda, ye te purimā tayo puggalā tesaṁ tiṇṇaṁ puggalānaṁ eko aparihānadhammo, eko parihānadhammo, eko āpāyiko nerayiko.
And so, Ānanda, of the first three people one is not liable to decline, one is liable to decline, and one is bound for a place of loss, hell.

Tatrānanda, yeme pacchimā tayo puggalā imesaṁ tiṇṇaṁ puggalānaṁ eko parihānadhammo, eko aparihānadhammo, eko parinibbānadhammo"ti.
And of the second three people, one is liable to decline, one is not liable to decline, and one is bound to become extinguished."

Aṭṭhamaṁ.

63. Nibbedhikasutta
63. Penetrative

“Nibbedhikapariyāyaṁ vo, bhikkhave, dhammapariyāyaṁ desessāmi.
“Mendicants, I will teach you a penetrative exposition of the teaching.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo?
“Mendicants, what is the penetrative exposition of the teaching?

Kāmā, bhikkhave, veditabbā, kāmānaṁ nidānasambhavo veditabbo, kāmānaṁ vemattatā veditabbā, kāmānaṁ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā. (1)
Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Vedanā, bhikkhave, veditabbā, vedanānaṁ nidānasambhavo veditabbo, vedanānaṁ vemattatā veditabbā, vedanānaṁ vipāko

veditabbo, vedanānirodho veditabbo, vedanānirodhagāminī paṭipadā veditabbā. (2)
Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Saññā, bhikkhave, veditabbā, saññānaṁ nidānasambhavo veditabbo, saññānaṁ vemattatā veditabbā, saññānaṁ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā. (3)
Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Āsavā, bhikkhave, veditabbā, āsavānaṁ nidānasambhavo veditabbo, āsavānaṁ vemattatā veditabbā, āsavānaṁ vipāko veditabbo, āsavanirodho veditabbo, āsavanirodhagāminī paṭipadā veditabbā. (4)
Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Kammaṁ, bhikkhave, veditabbaṁ, kammānaṁ nidānasambhavo veditabbo, kammānaṁ vemattatā veditabbā, kammānaṁ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā. (5)
Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Dukkhaṁ, bhikkhave, veditabbaṁ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbā. (6)

Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

‘Kāmā, bhikkhave, veditabbā, kāmānaṁ nidānasambhavo veditabbo, kāmānaṁ vemattatā veditabbā, kāmānaṁ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā’ti, iti kho panetaṁ vuttaṁ.
‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Pañcime, bhikkhave, kāmaguṇā—
There are these five kinds of sensual stimulation.

cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Api ca kho, bhikkhave, nete kāmā kāmaguṇā nāmete ariyassa vinaye vuccanti—

However, these are not sensual pleasures. In the training of the noble one they're called 'kinds of sensual stimulation'.

Saṅkapparāgo purisassa kāmo,
Greedy intention is a person's sensual pleasure.

Nete kāmā yāni citrāni loke;
The world's pretty things aren't sensual pleasures.

Saṅkapparāgo purisassa kāmo,
Greedy intention is a person's sensual pleasure.

Tiṭṭhanti citrāni tatheva loke;
The world's pretty things stay just as they are,

Athettha dhīrā vinayanti chandanti.
but a wise one removes desire for them.

Katamo ca, bhikkhave, kāmānaṁ nidānasambhavo?
And what is the source of sensual pleasures?

Phasso, bhikkhave, kāmānaṁ nidānasambhavo.
Contact is their source.

Katamā ca, bhikkhave, kāmānaṁ vemattatā?
And what is the diversity of sensual pleasures?

Añño, bhikkhave, kāmo rūpesu, añño kāmo saddesu, añño kāmo gandhesu, añño kāmo rasesu, añño kāmo phoṭṭhabbesu.
The sensual desire for sights, sounds, smells, tastes, and touches are all different.

Ayaṁ vuccati, bhikkhave, kāmānaṁ vemattatā.
This is called the diversity of sensual pleasures.

Katamo ca, bhikkhave, kāmānaṁ vipāko?
And what is the result of sensual pleasures?

Yaṁ kho, bhikkhave, kāmayamāno tajjaṁ tajjaṁ attabhāvaṁ abhinibbatteti puññabhāgiyaṁ vā apuññabhāgiyaṁ vā, ayaṁ vuccati, bhikkhave, kāmānaṁ vipāko.
When one who desires sensual pleasures creates a corresponding life-form, with the attributes of either good or bad deeds—this is called the result of sensual pleasures.

Katamo ca, bhikkhave, kāmanirodho?
And what is the cessation of sensual pleasures?

Phassanirodho, bhikkhave, kāmanirodho.
When contact ceases, sensual pleasures cease.

Ayameva ariyo aṭṭhaṅgiko maggo kāmanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ kāme pajānāti, evaṁ kāmānaṁ nidānasambhavaṁ pajānāti, evaṁ kāmānaṁ vemattataṁ pajānāti, evaṁ kāmānaṁ vipākaṁ pajānāti, evaṁ kāmanirodhaṁ pajānāti, evaṁ kāmanirodhagāminiṁ paṭipadaṁ pajānāti, so imaṁ nibbedhikaṁ brahmacariyaṁ pajānāti kāmanirodhaṁ.
When a noble disciple understands sensual pleasures in this way—and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures.

Kāmā, bhikkhave, veditabbā …pe… kāmanirodhagāminī paṭipadā veditabbāti,

‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (1)
That’s what I said, and this is why I said it.

Vedanā, bhikkhave, veditabbā …pe… vedanānirodhagāminī paṭipadā veditabbāti,
‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tisso imā, bhikkhave, vedanā—
There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Katamo ca, bhikkhave, vedanānaṁ nidānasambhavo?
And what is the source of feelings?

Phasso, bhikkhave, vedanānaṁ nidānasambhavo.
Contact is their source.

Katamā ca, bhikkhave, vedanānaṁ vemattatā?
And what is the diversity of feelings?

Atthi, bhikkhave, sāmisā sukhā vedanā, atthi nirāmisā sukhā vedanā, atthi sāmisā dukkhā vedanā, atthi nirāmisā dukkhā vedanā, atthi sāmisā adukkhamasukhā vedanā, atthi nirāmisā adukkhamasukhā vedanā.
There are material pleasant feelings, spiritual pleasant feelings, material painful feelings, spiritual painful feelings, material neutral feelings, and spiritual neutral feelings.

Ayaṁ vuccati, bhikkhave, vedanānaṁ vemattatā.
This is called the diversity of feelings.

Katamo ca, bhikkhave, vedanānaṁ vipāko?
And what is the result of feelings?

Yaṁ kho, bhikkhave, vediyamāno tajjaṁ tajjaṁ attabhāvaṁ abhinibbatteti puññabhāgiyaṁ vā apuññabhāgiyaṁ vā,
When one who feels creates a corresponding life-form, with the attributes of either good or bad deeds—

ayaṁ vuccati, bhikkhave, vedanānaṁ vipāko.
this is called the result of feelings.

Katamo ca, bhikkhave, vedanānirodho?
And what is the cessation of feelings?

Phassanirodho, bhikkhave, vedanānirodho.
When contact ceases, feelings cease.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ vedanaṁ pajānāti, evaṁ vedanānaṁ nidānasambhavaṁ pajānāti, evaṁ vedanānaṁ vemattataṁ pajānāti, evaṁ vedanānaṁ vipākaṁ pajānāti, evaṁ vedanānirodhaṁ pajānāti, evaṁ vedanānirodhagāminiṁ paṭipadaṁ pajānāti. So imaṁ nibbedhikaṁ brahmacariyaṁ pajānāti vedanānirodhaṁ.
When a noble disciple understands feelings in this way … they understand that this penetrative spiritual life is the cessation of feelings.

Vedanā, bhikkhave, veditabbā …pe… vedanānirodhagāminī paṭipadā veditabbāti,
‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (2)
That’s what I said, and this is why I said it.

Saññā, bhikkhave, veditabbā …pe… saññānirodhagāminī paṭipadā veditabbāti,
‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Chayimā, bhikkhave, saññā—
There are these six perceptions:

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Katamo ca, bhikkhave, saññānaṁ nidānasambhavo?
And what is the source of perceptions?

Phasso, bhikkhave, saññānaṁ nidānasambhavo.
Contact is their source.

Katamā ca, bhikkhave, saññānaṁ vemattatā?
And what is the diversity of perceptions?

Aññā, bhikkhave, saññā rūpesu, aññā saññā saddesu, aññā saññā gandhesu, aññā saññā rasesu, aññā saññā phoṭṭhabbesu, aññā saññā dhammesu.

The perceptions of sights, sounds, smells, tastes, touches, and thoughts are all different.

Ayaṁ vuccati, bhikkhave, saññānaṁ vemattatā.
This is called the diversity of perceptions.

Katamo ca, bhikkhave, saññānaṁ vipāko?
And what is the result of perceptions?

Vohāravepakkaṁ, bhikkhave, saññaṁ vadāmi.
Communication is the result of perception, I say.

Yathā yathā naṁ sañjānāti tathā tathā voharati, evaṁ saññī ahosinti.
You communicate something in whatever manner you perceive it, saying ‘That’s what I perceived.’

Ayaṁ vuccati, bhikkhave, saññānaṁ vipāko.
This is called the result of perceptions.

Katamo ca, bhikkhave, saññānirodho?
And what is the cessation of perception?

Phassanirodho, bhikkhave, saññānirodho.
When contact ceases, perception ceases.

Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ saññaṁ pajānāti, evaṁ saññānaṁ nidānasambhavaṁ pajānāti, evaṁ saññānaṁ vemattataṁ pajānāti, evaṁ saññānaṁ vipākaṁ pajānāti, evaṁ saññānirodhaṁ pajānāti, evaṁ saññānirodhagāminiṁ

paṭipadaṁ pajānāti, so imaṁ nibbedhikaṁ brahmacariyaṁ pajānāti saññānirodhaṁ.
When a noble disciple understands perception in this way … they understand that this penetrative spiritual life is the cessation of perception.

Saññā, bhikkhave, veditabbā …pe… saññānirodhagāminī paṭipadā veditabbāti.
‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

Iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (3)
That’s what I said, and this is why I said it.

Āsavā, bhikkhave, veditabbā …pe… āsavanirodhagāminī paṭipadā veditabbāti,
‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tayome, bhikkhave, āsavā—
There are these three defilements:

kāmāsavo, bhavāsavo, avijjāsavo.
the defilements of sensuality, desire to be reborn, and ignorance.

Katamo ca, bhikkhave, āsavānaṁ nidānasambhavo?
And what is the source of defilements?

Avijjā, bhikkhave, āsavānaṁ nidānasambhavo.
Ignorance is the source of defilements.

Katamā ca, bhikkhave, āsavānaṁ vemattatā?
And what is the diversity of defilements?

Atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānayonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devalokagamanīyā.
There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods.

Ayaṁ vuccati, bhikkhave, āsavānaṁ vemattatā.
This is called the diversity of defilements.

Katamo ca, bhikkhave, āsavānaṁ vipāko?
And what is the result of defilements?

Yaṁ kho, bhikkhave, avijjāgato tajjaṁ tajjaṁ attabhāvaṁ abhinibbatteti puññabhāgiyaṁ vā apuññabhāgiyaṁ vā, ayaṁ vuccati, bhikkhave, āsavānaṁ vipāko.
When one who is ignorant creates a corresponding life-form, with the attributes of either good or bad deeds—this is called the result of defilements.

Katamo ca, bhikkhave, āsavanirodho?
And what is the cessation of defilements?

Avijjānirodho, bhikkhave, āsavanirodho.
When ignorance ceases, defilements cease.

Ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of defilements is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ āsave pajānāti, evaṁ āsavānaṁ nidānasambhavaṁ pajānāti, evaṁ āsavānaṁ vemattataṁ pajānāti, evaṁ āsavānaṁ vipākaṁ pajānāti, evaṁ āsavānaṁ nirodhaṁ pajānāti, evaṁ āsavānaṁ nirodhagāminiṁ

paṭipadaṁ pajānāti, so imaṁ nibbedhikaṁ brahmacariyaṁ pajānāti āsavanirodhaṁ.
When a noble disciple understands defilements in this way … they understand that this penetrative spiritual life is the cessation of defilements.

Āsavā, bhikkhave, veditabbā …pe… āsavanirodhagāminī paṭipadā veditabbāti.
‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

Iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (4)
That’s what I said, and this is why I said it.

Kammaṁ, bhikkhave, veditabbaṁ …pe… kammanirodhagāminī paṭipadā veditabbāti, iti kho panetaṁ vuttaṁ.
‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did I say it?

Cetanāhaṁ, bhikkhave, kammaṁ vadāmi.
It is intention that I call deeds.

Cetayitvā kammaṁ karoti—
For after making a choice one acts

kāyena vācāya manasā.
by way of body, speech, and mind.

Katamo ca, bhikkhave, kammānaṁ nidānasambhavo?
And what is the source of deeds?

Phasso, bhikkhave, kammānaṁ nidānasambhavo.
Contact is their source.

Katamā ca, bhikkhave, kammānaṁ vemattatā?
And what is the diversity of deeds?

Atthi, bhikkhave, kammaṁ nirayavedanīyaṁ, atthi kammaṁ tiracchānayonivedanīyaṁ, atthi kammaṁ pettivisayavedanīyaṁ, atthi kammaṁ manussalokavedanīyaṁ, atthi kammaṁ devalokavedanīyaṁ.
There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods.

Ayaṁ vuccati, bhikkhave, kammānaṁ vemattatā.
This is called the diversity of deeds.

Katamo ca, bhikkhave, kammānaṁ vipāko?
And what is the result of deeds?

Tividhāhaṁ, bhikkhave, kammānaṁ vipākaṁ vadāmi—
The result of deeds is threefold, I say:

diṭṭheva dhamme, upapajje vā, apare vā pariyāye.
in this very life, on rebirth in the next life, or at some later time.

Ayaṁ vuccati, bhikkhave, kammānaṁ vipāko.
This is called the result of deeds.

Katamo ca, bhikkhave, kammanirodho?
And what is the cessation of deeds?

Phassanirodho, bhikkhave, kammanirodho.
When contact ceases, deeds cease.

Ayameva ariyo aṭṭhaṅgiko maggo kammanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of deeds is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ kammaṁ pajānāti, evaṁ kammānaṁ nidānasambhavaṁ pajānāti, evaṁ kammānaṁ vemattataṁ pajānāti, evaṁ kammānaṁ vipākaṁ pajānāti, evaṁ kammanirodhaṁ pajānāti, evaṁ kammanirodhagāminiṁ paṭipadaṁ pajānāti, so imaṁ nibbedhikaṁ brahmacariyaṁ pajānāti kammanirodhaṁ.
When a noble disciple understands deeds in this way … they understand that this penetrative spiritual life is the cessation of deeds.

Kammaṁ, bhikkhave, veditabbaṁ …pe… kammanirodhagāminī paṭipadā veditabbāti,
'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (5)
That's what I said, and this is why I said it.

Dukkhaṁ, bhikkhave, veditabbaṁ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti.
'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.'

Iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṁ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṁ na labhati tampi dukkhaṁ, saṅkhittena pañcupādānakkhandhā dukkhā.
Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katamo ca, bhikkhave, dukkhassa nidānasambhavo?
And what is the source of suffering?

Taṇhā, bhikkhave, dukkhassa nidānasambhavo.
Craving is the source of suffering.

Katamā ca, bhikkhave, dukkhassa vemattatā?
And what is the diversity of suffering?

Atthi, bhikkhave, dukkhaṁ adhimattaṁ, atthi parittaṁ, atthi dandhavirāgi, atthi khippavirāgi.
There is suffering that is severe, mild, slow to fade, and quick to fade.

Ayaṁ vuccati, bhikkhave, dukkhassa vemattatā.
This is called the diversity of suffering.

Katamo ca, bhikkhave, dukkhassa vipāko?
And what is the result of suffering?

Idha, bhikkhave, ekacco yena dukkhena abhibhūto pariyādinnacitto socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati, yena vā pana dukkhena abhibhūto pariyādinnacitto bahiddhā pariyeṭṭhiṁ āpajjati:
It's when someone who is overcome and overwhelmed by suffering sorrows and pines and cries, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering:

'ko ekapadaṁ dvipadaṁ jānāti imassa dukkhassa nirodhāyā'ti?
'Who knows one or two phrases to stop this suffering?'

Sammohavepakkaṁ vāhaṁ, bhikkhave, dukkhaṁ vadāmi pariyeṭṭhivepakkaṁ vā.
The result of suffering is either confusion or a search, I say.

Ayaṁ vuccati, bhikkhave, dukkhassa vipāko.
This is called the result of suffering.

Katamo ca, bhikkhave, dukkhanirodho?
And what is the cessation of suffering?

Taṇhānirodho, bhikkhave, dukkhanirodho.
When craving ceases, suffering ceases.

Ayameva ariyo aṭṭhaṅgiko maggo dukkhassa nirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of suffering is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ dukkhaṁ pajānāti, evaṁ dukkhassa nidānasambhavaṁ pajānāti, evaṁ dukkhassa vemattataṁ pajānāti, evaṁ dukkhassa vipākaṁ pajānāti, evaṁ dukkhanirodhaṁ pajānāti, evaṁ dukkhanirodhagāminiṁ paṭipadaṁ pajānāti, so imaṁ nibbedhikaṁ brahmacariyaṁ pajānāti dukkhanirodhaṁ.
When a noble disciple understands suffering in this way … they understand that this penetrative spiritual life is the cessation of suffering.

Dukkhaṁ, bhikkhave, veditabbaṁ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti.
‘Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.’

Iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (6)
That’s what I said, and this is why I said it.

Ayaṁ kho so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo”ti.

This is the penetrative exposition of the teaching.”

Navamaṁ.

64. Sīhanādasutta
64. The Lion's Roar

"Chayimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.
"Mendicants, the Realized One possesses six powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Katamāni cha?
What six?

Idha, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāti.
Firstly, the Realized One truly understands the possible as possible and the impossible as impossible.

Yampi, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (1)
Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Puna caparaṁ, bhikkhave, tathāgato atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ pajānāti.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

Yampi, bhikkhave, tathāgato atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (2)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.

Yampi, bhikkhave, tathāgato …pe… idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (3)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: ‘There, I was named this, my clan was that, I looked like this, and that was my

food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details.

Yampi, bhikkhave, tathāgato anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (4)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti.
Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds.

Yampi, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (5)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.

Yampi, bhikkhave, tathāgato āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.
Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Imāni kho, bhikkhave, cha tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (6)
These are the six powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Tatra ce, bhikkhave, pare tathāgataṁ ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ ñāṇena upasaṅkamitvā pañhaṁ pucchanti.
If others come to the Realized One and ask questions about his true knowledge of the possible as possible and the impossible as impossible,

Yathā yathā, bhikkhave, tathāgatassa ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ ñāṇaṁ viditaṁ tathā tathā tesaṁ tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ ñāṇena pañhaṁ puṭṭho byākaroti. (1)
the Realized One answers them in whatever manner he has truly known it.

Tatra ce, bhikkhave, pare tathāgataṁ atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso

hetuso vipākaṁ yathābhūtaṁ ñāṇena upasaṅkamitvā pañhaṁ pucchanti.
If others come to the Realized One and ask questions about his true knowledge of the result of deeds undertaken in the past, future, and present in terms of causes and reasons,

Yathā yathā, bhikkhave, tathāgatassa atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ ñāṇaṁ viditaṁ tathā tathā tesaṁ tathāgato atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ ñāṇena pañhaṁ puṭṭho byākaroti. (2)
the Realized One answers them in whatever manner he has truly known it.

Tatra ce, bhikkhave, pare tathāgataṁ jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ ñāṇena upasaṅkamitvā pañhaṁ pucchanti.
If others come to the Realized One and ask questions about his true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments,

Yathā yathā, bhikkhave, tathāgatassa jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ ñāṇaṁ viditaṁ tathā tathā tesaṁ tathāgato jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ ñāṇena pañhaṁ puṭṭho byākaroti. (3)
the Realized One answers them in whatever manner he has truly known it.

Tatra ce, bhikkhave, pare tathāgataṁ pubbenivāsānussatiṁ yathābhūtaṁ ñāṇena upasaṅkamitvā pañhaṁ pucchanti.
If others come to the Realized One and ask questions about his true knowledge of recollection of past lives,

Yathā yathā, bhikkhave, tathāgatassa pubbenivāsānussatiṁ yathābhūtaṁ ñāṇaṁ viditaṁ tathā tathā tesaṁ tathāgato pubbenivāsānussatiṁ yathābhūtaṁ ñāṇena pañhaṁ puṭṭho byākaroti. (4)
the Realized One answers them in whatever manner he has truly known it.

Tatra ce, bhikkhave, pare tathāgataṁ sattānaṁ cutūpapātaṁ yathābhūtaṁ ñāṇena upasaṅkamitvā pañhaṁ pucchanti.
If others come to the Realized One and ask questions about his true knowledge of passing away and rebirth of sentient beings,

Yathā yathā, bhikkhave, tathāgatassa sattānaṁ cutūpapātaṁ yathābhūtaṁ ñāṇaṁ viditaṁ tathā tathā tesaṁ tathāgato sattānaṁ cutūpapātaṁ yathābhūtaṁ ñāṇena pañhaṁ puṭṭho byākaroti. (5)
the Realized One answers them in whatever manner he has truly known it.

Tatra ce, bhikkhave, pare tathāgataṁ āsavānaṁ khayā …pe… yathābhūtaṁ ñāṇena upasaṅkamitvā pañhaṁ pucchanti.
If others come to the Realized One and ask questions about his true knowledge of the ending of defilements,

Yathā yathā, bhikkhave, tathāgatassa āsavānaṁ khayā …pe… yathābhūtaṁ ñāṇaṁ viditaṁ tathā tathā tesaṁ tathāgato āsavānaṁ khayā …pe… yathābhūtaṁ ñāṇena pañhaṁ puṭṭho byākaroti. (6)
the Realized One answers them in whatever manner he has truly known it.

Tatra, bhikkhave, yampidaṁ ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ ñāṇaṁ tampi samāhitassa vadāmi no asamāhitassa.
And I say that true knowledge of the possible as possible and the impossible as impossible is for those with immersion, not for those

without immersion.

Yampidaṁ atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ ñāṇaṁ tampi samāhitassa vadāmi no asamāhitassa.
And true knowledge of the result of deeds undertaken in the past, future, and present in terms of causes and reasons is for those with immersion, not for those without immersion.

Yampidaṁ jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ ñāṇaṁ tampi samāhitassa vadāmi no asamāhitassa.
And true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments is for those with immersion, not for those without immersion.

Yampidaṁ pubbenivāsānussatiṁ yathābhūtaṁ ñāṇaṁ tampi samāhitassa vadāmi no asamāhitassa.
And true knowledge of the recollection of past lives is for those with immersion, not for those without immersion.

Yampidaṁ sattānaṁ cutūpapātaṁ yathābhūtaṁ ñāṇaṁ tampi samāhitassa vadāmi no asamāhitassa.
And true knowledge of the passing away and rebirth of sentient beings is for those with immersion, not for those without immersion.

Yampidaṁ āsavānaṁ khayā …pe… yathābhūtaṁ ñāṇaṁ tampi samāhitassa vadāmi no asamāhitassa.
And true knowledge of the ending of defilements is for those with immersion, not for those without immersion.

Iti kho, bhikkhave, samādhi maggo, asamādhi kummaggo”ti.
And so, mendicants, immersion is the path. No immersion is the wrong path.”

Dasamaṁ.

Mahāvaggo chaṭṭho.

Tassuddānaṁ

Soṇo phagguno bhijāti,
āsavā dāruhatthi ca;
Majjhe ñāṇaṁ nibbedhikaṁ,
sīhanādoti te dasāti.

65. Anāgāmiphalasutta
65. The Fruit of Non-Return

“Cha, bhikkhave, dhamme appahāya abhabbo anāgāmiphalaṁ sacchikātuṁ.
“Mendicants, without giving up six things you can’t realize the fruit of non-return.

Katame cha?
What six?

Assaddhiyaṁ, ahirikaṁ, anottappaṁ, kosajjaṁ, muṭṭhassaccaṁ, duppaññataṁ—
Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness.

ime kho, bhikkhave, cha dhamme appahāya abhabbo anāgāmiphalaṁ sacchikātuṁ.
Without giving up these six things you can’t realize the fruit of non-return.

Cha, bhikkhave, dhamme pahāya bhabbo anāgāmiphalaṁ sacchikātuṁ.
After giving up six things you can realize the fruit of non-return.

Katame cha?
What six?

Assaddhiyaṁ, ahirikaṁ, anottappaṁ, kosajjaṁ, muṭṭhassaccaṁ, duppaññataṁ—
Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness.

ime kho, bhikkhave, cha dhamme pahāya bhabbo anāgāmiphalaṁ sacchikātun”ti.
After giving up these six things you can realize the fruit of non-return.”

Paṭhamaṁ.

66. Arahattasutta
66. Perfection

“Cha, bhikkhave, dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
“Mendicants, without giving up six things you can’t realize perfection.

Katame cha?
What six?

Thinaṁ, middhaṁ, uddhaccaṁ, kukkuccaṁ, assaddhiyaṁ, pamādaṁ—
Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence.

ime kho, bhikkhave, cha dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
Without giving up these six things you can’t realize perfection.

Cha, bhikkhave, dhamme pahāya bhabbo arahattaṁ sacchikātuṁ.
After giving up six things you can realize perfection.

Katame cha?
What six?

Thinaṁ, middhaṁ, uddhaccaṁ, kukkuccaṁ, assaddhiyaṁ, pamādaṁ—
Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence.

ime kho, bhikkhave, cha dhamme pahāya bhabbo arahattaṁ sacchikātun”ti.

After giving up these six things you can realize perfection.”

Dutiyaṁ.

67. Mittasutta
67. Friends

“‘So vata, bhikkhave, bhikkhu pāpamitto pāpasahāyo pāpasampavaṅko, pāpamitte sevamāno bhajamāno payirupāsamāno, tesañca diṭṭhānugatiṁ āpajjamāno ābhisamācārikaṁ dhammaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s totally impossible that a mendicant with bad friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations.

‘Ābhisamācārikaṁ dhammaṁ aparipūretvā sekhaṁ dhammaṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee.

‘Sekhaṁ dhammaṁ aparipūretvā sīlāni paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics.

‘Sīlāni aparipūretvā kāmarāgaṁ vā rūparāgaṁ vā arūparāgaṁ vā pajahissatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling ethics, it’s impossible give up desire to be reborn in the realm of luminous form or in the formless realm.

‘So vata, bhikkhave, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko, kalyāṇamitte sevamāno bhajamāno

payirupāsamāno, tesañca diṭṭhānugatiṁ āpajjamāno ābhisamācārikaṁ dhammaṁ paripūressatī’ti ṭhānametaṁ vijjati.
It’s possible that a mendicant with good friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations.

‘Ābhisamācārikaṁ dhammaṁ paripūretvā sekhaṁ dhammaṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee.

‘Sekhaṁ dhammaṁ paripūretvā sīlāni paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled the practice of a trainee, it’s possible to fulfill ethics.

‘Sīlāni paripūretvā kāmarāgaṁ vā rūparāgaṁ vā arūparāgaṁ vā pajahissatī’ti ṭhānametaṁ vijjatī”ti.
Having fulfilled ethics, it’s possible give up desire to be reborn in the realm of luminous form or in the formless realm.”

Tatiyaṁ.

68. Saṅgaṇikārāmasutta
68. Enjoying Company

“‘So vata, bhikkhave, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmataṁ anuyutto, gaṇārāmo gaṇarato gaṇārāmataṁ anuyutto, eko paviveke abhiramissatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s totally impossible that a mendicant who enjoys company and groups, who loves them and likes to enjoy them, should take pleasure in being alone in seclusion.

‘Eko paviveke anabhiramanto cittassa nimittaṁ gahessatī’ti netaṁ ṭhānaṁ vijjati.
Without taking pleasure in being alone in seclusion, it’s impossible to learn the patterns of the mind.

‘Cittassa nimittaṁ aganhanto sammādiṭṭhiṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without learning the patterns of the mind, it’s impossible to fulfill right view.

‘Sammādiṭṭhiṁ aparipūretvā sammāsamādhiṁ paripūressatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling right view, it’s impossible to fulfill right immersion.

‘Sammāsamādhiṁ aparipūretvā saṁyojanāni pajahissatī’ti netaṁ ṭhānaṁ vijjati.
Without fulfilling right immersion, it’s impossible to give up the fetters.

‘Saṁyojanāni appahāya nibbānaṁ sacchikarissatī’ti netaṁ ṭhānaṁ vijjati.
Without giving up the fetters, it’s impossible to realize extinguishment.

‘So vata, bhikkhave, bhikkhu na saṅgaṇikārāmo na saṅgaṇikarato na saṅgaṇikārāmataṁ anuyutto, na gaṇārāmo na gaṇarato na gaṇārāmataṁ anuyutto, eko paviveke abhiramissatī’ti ṭhānametaṁ vijjati.
It’s totally possible that a mendicant who doesn’t enjoy company and groups, who doesn’t love them and like to enjoy them, should take pleasure in being alone in seclusion.

‘Eko paviveke abhiramanto cittassa nimittaṁ gahessatī’ti ṭhānametaṁ vijjati.
For someone who takes pleasure in being alone in seclusion, it’s possible to learn the patterns of the mind.

‘Cittassa nimittaṁ gaṇhanto sammādiṭṭhiṁ paripūressatī’ti ṭhānametaṁ vijjati.
For someone who learns the patterns of the mind, it’s possible to fulfill right view.

‘Sammādiṭṭhiṁ paripūretvā sammāsamādhiṁ paripūressatī’ti ṭhānametaṁ vijjati.
Having fulfilled right view, it’s possible to fulfill right immersion.

‘Sammāsamādhiṁ paripūretvā saṁyojanāni pajahissatī’ti ṭhānametaṁ vijjati.
Having fulfilled right immersion, it’s possible to give up the fetters.

‘Saṁyojanāni pahāya nibbānaṁ sacchikarissatī’ti ṭhānametaṁ vijjatī”ti.
Having given up the fetters, it’s possible to realize extinguishment.”

Catutthaṁ.

69. Devatāsutta
69. A God

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"chayime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
"Sir, these six things don't lead to the decline of a mendicant.

Katame cha?
What six?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, sovacassatā, kalyāṇamittatā—
Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship.

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṁvattantī"ti.
These six things don't lead to the decline of a mendicant."

Idamavoca sā devatā.
That's what that deity said,

Samanuñño satthā ahosi.

and the teacher approved.

Atha kho sā devatā “samanuññho me satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

“imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, bhikkhave, sā devatā maṁ etadavoca:
“Tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:

‘chayime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
‘Sir, these six things don’t lead to the decline of a mendicant.

Katame cha?
What six?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, sovacassatā, kalyāṇamittatā—
Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship.

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṁvattantī’ti.
These six things don’t lead to the decline of a mendicant.’

Idamavoca, bhikkhave, sā devatā.
That is what that deity said.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyī”ti.
Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.”

Evaṁ vutte āyasmā sāriputto bhagavantaṁ abhivādetvā etadavoca:
When he said this, Venerable Sāriputta said to the Buddha:

“imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

Idha, bhante, bhikkhu attanā ca satthugāravo hoti satthugāravatāya ca vaṇṇavādī.
It’s when a mendicant personally respects the Teacher and praises such respect.

Ye cañño bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.
And they encourage other mendicants who lack such respect to respect the Teacher.

Ye cañño bhikkhū satthugāravā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena.
And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.

Attanā ca dhammagāravo hoti …
They personally respect the teaching …

saṅghagāravo hoti …
They personally respect the Saṅgha …

sikkhāgāravo hoti …
They personally respect the training …

suvaco hoti …

They are personally easy to admonish …

kalyāṇamitto hoti kalyāṇamittatāya ca vaṇṇavādī.
They personally have good friends, and praise such friendship.

Ye cañña bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.
And they encourage other mendicants who lack good friends to develop good friendship.

Ye cañña bhikkhū kalyāṇamittā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena.
And they praise other mendicants who have good friends at the right time, truthfully and substantively.

Imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Sādhu kho tvaṁ, sāriputta, imassa mayā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Idha, sāriputta, bhikkhu attanā ca satthugāravo hoti satthugāravatāya ca vaṇṇavādī.
It’s when a mendicant personally respects the Teacher …

Ye cañña bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.

Ye cañña bhikkhū satthugāravā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena.

Attanā ca dhammagāravo hoti …
They personally respect the teaching …

saṅghagāravo hoti …
They personally respect the Saṅgha …

sikkhāgāravo hoti …
They personally respect the training …

suvaco hoti …
They are personally easy to admonish …

kalyāṇamitto hoti kalyāṇamittatāya ca vaṇṇavādī.
They personally have good friends, and praise such friendship.

Ye cañña bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.
And they encourage other mendicants who lack good friends to develop good friendship.

Ye cañña bhikkhū kalyāṇamittā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena.
And they praise other mendicants who have good friends at the right time, truthfully and substantively.

Imassa kho, sāriputta, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti.
This is how to understand the detailed meaning of what I said in brief.”

Pañcamaṁ.

70. Samādhisutta
70. Immersion

“‘So vata, bhikkhave, bhikkhu na santena samādhinā na paṇītena na paṭippassaddhiladdhena na ekodibhāvādhigatena anekavihitaṁ iddhividhaṁ paccanubhavissati—ekopi hutvā bahudhā bhavissati, bahudhāpi hutvā eko bhavissati …pe… yāva brahmalokāpi kāyena vasaṁ vattessatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s totally impossible that a mendicant without immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

‘Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇissati—dibbe ca mānuse ca ye dūre santike cā’ti netaṁ ṭhānaṁ vijjati.
It’s impossible that with clairaudience that is purified and superhuman, they’ll hear both kinds of sounds, human and divine, whether near or far.

‘Parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānissati—sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānissati …pe…

vimuttaṁ vā cittaṁ vimuttaṁ cittanti pajānissatī’ti netaṁ ṭhānaṁ vijjati.
It’s impossible that they’ll understand the minds of other beings and individuals, having comprehended them with their own mind, understanding mind with greed as ‘mind with greed’ … and freed mind as ‘freed mind’.

‘Anekavihitaṁ pubbenivāsaṁ anussarissati, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarissatī’ti netaṁ ṭhānaṁ vijjati.
It’s impossible that they’ll recollect many kinds of past lives, with features and details.

‘Dibbena cakkhunā visuddhena atikkantamānusakena satte passissati …pe… yathākammūpage satte pajānissatī’ti netaṁ ṭhānaṁ vijjati.
It’s impossible that with clairvoyance that is purified and surpasses the human, they’ll understand how sentient beings are reborn according to their deeds.

‘Āsavānaṁ khayā …pe… sacchikatvā upasampajja viharissatī’ti netaṁ ṭhānaṁ vijjati.
It’s impossible that they’ll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

‘So vata, bhikkhave, bhikkhu santena samādhinā paṇītena paṭippassaddhiladdhena ekodibhāvādhigatena anekavihitaṁ iddhividhaṁ paccanubhavissati …pe… yāva brahmalokāpi kāyena vasaṁ vattessatī’ti ṭhānametaṁ vijjati.
But it’s totally possible that a mendicant who has immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power …

‘Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇissati—dibbe ca mānuse ca ye dūre santike cā’ti ṭhānametaṁ vijjati.
It’s possible that with clairaudience that is purified and superhuman, they’ll hear both kinds of sounds …

‘Parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānissati—sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānissati …pe… vimuttaṁ vā cittaṁ vimuttaṁ cittanti pajānissatī’ti ṭhānametaṁ vijjati.
It’s possible that they’ll understand the minds of other beings …

‘Anekavihitaṁ pubbenivāsaṁ anussarissati, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarissatī’ti ṭhānametaṁ vijjati.
It’s possible that they’ll recollect many kinds of past lives, with features and details.

‘Dibbena cakkhunā visuddhena atikkantamānusakena satte passissati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānissatī’ti ṭhānametaṁ vijjati.
It’s possible that with clairvoyance that is purified and superhuman, they’ll understand how sentient beings are reborn according to their deeds.

‘Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ …pe… sacchikatvā upasampajja viharissatī’ti ṭhānametaṁ vijjatī”ti.
It’s possible that they’ll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

Chaṭṭhaṁ.

71. Sakkhibhabbasutta
71. Capable of Realizing

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo tatra tatreva sakkhibhabbataṁ pāpuṇituṁ sati sati āyatane.
“Mendicants, a mendicant with six qualities is incapable of realizing anything that can be realized, in each and every case.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu ‘ime hānabhāgiyā dhammā’ti yathābhūtaṁ nappajānāti, ‘ime ṭhitibhāgiyā dhammā’ti yathābhūtaṁ nappajānāti, ‘ime visesabhāgiyā dhammā’ti yathābhūtaṁ nappajānāti, ‘ime nibbedhabhāgiyā dhammā’ti yathābhūtaṁ nappajānāti, asakkaccakārī ca hoti, asappāyakārī ca.
It’s when a mendicant doesn’t truly understand which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they don’t practice carefully or do what’s suitable.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo tatra tatreva sakkhibhabbataṁ pāpuṇituṁ sati sati āyatane.
A mendicant with these six qualities is incapable of realizing anything that can be realized, in each and every case.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo tatra tatreva sakkhibhabbataṁ pāpuṇituṁ sati sati āyatane.

A mendicant with six qualities is capable of realizing anything that can be realized, in each and every case.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu ‘ime hānabhāgiyā dhammā’ti yathābhūtaṁ pajānāti, ‘ime ṭhitibhāgiyā dhammā’ti yathābhūtaṁ pajānāti, ‘ime visesabhāgiyā dhammā’ti yathābhūtaṁ pajānāti, ‘ime nibbedhabhāgiyā dhammā’ti yathābhūtaṁ pajānāti, sakkaccakārī ca hoti, sappāyakārī ca.
It’s when a mendicant truly understands which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they practice carefully and do what’s suitable.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo tatra tatreva sakkhibhabbataṁ pāpuṇituṁ sati sati āyatane”ti.
A mendicant with these six qualities is capable of realizing anything that can be realized, in each and every case.”

Sattamaṁ.

72. Balasutta
72. Strength

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo samādhismiṁ balataṁ pāpuṇituṁ.
“Mendicants, a mendicant who has six qualities can’t attain strength in immersion.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu na samādhissa samāpattikusalo hoti, na samādhissa ṭhitikusalo hoti, na samādhissa vuṭṭhānakusalo hoti, asakkaccakārī ca hoti, asātaccakārī ca, asappāyakārī ca.
It’s when a mendicant is not skilled in entering immersion, skilled in remaining in immersion, or skilled in emerging from immersion. And they don’t practice carefully and persistently, and they don’t do what’s suitable.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo samādhismiṁ balataṁ pāpuṇituṁ.
A mendicant who has these six qualities can’t attain strength in immersion.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo samādhismiṁ balataṁ pāpuṇituṁ.
A mendicant who has six qualities can attain strength in immersion.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu samādhissa samāpattikusalo hoti, samādhissa ṭhitikusalo hoti, samādhissa vuṭṭhānakusalo hoti,

sakkaccakārī ca hoti, sātaccakārī ca, sappāyakārī ca.
It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, and skilled in emerging from immersion. And they practice carefully and persistently, and do what's suitable.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo samādhismiṁ balataṁ pāpuṇitun"ti.
A mendicant who has these six qualities can attain strength in immersion."

Aṭṭhamaṁ.

73. Paṭhamatajjhānasutta
73. First Absorption (1st)

“Cha, bhikkhave, dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
“Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption.

Katame cha?
What six?

Kāmacchandaṁ, byāpādaṁ, thinamiddhaṁ, uddhaccakukkuccaṁ, vicikicchaṁ.
Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Kāmesu kho panassa ādīnavo na yathābhūtaṁ sammappaññāya sudiṭṭho hoti.
And the drawbacks of sensual pleasures haven’t been truly seen clearly with right wisdom.

Ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
Without giving up these six qualities you can’t enter and remain in the first absorption.

Cha, bhikkhave, dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
But after giving up these six qualities you can enter and remain in the first absorption.

Katame cha?
What six?

Kāmacchandaṁ, byāpādaṁ, thinamiddhaṁ, uddhaccakukkuccaṁ, vicikicchaṁ,
Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

kāmesu kho panassa ādīnavo na yathābhūtaṁ sammappaññāya sudiṭṭho hoti.
And the drawbacks of sensual pleasures have been truly seen clearly with right wisdom.

Ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharitun”ti.
After giving up these six qualities you can enter and remain in the first absorption.”

Navamaṁ.

74. Dutiyatajjhānasutta
74. First Absorption (2nd)

“Cha, bhikkhave, dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
“Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption.

Katame cha?
What six?

Kāmavitakkaṁ, byāpādavitakkaṁ, vihiṁsāvitakkaṁ, kāmasaññaṁ, byāpādasaññaṁ, vihiṁsāsaññaṁ—
Sensual, malicious, and cruel thoughts and perceptions.

ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
Without giving up these six qualities you can’t enter and remain in the first absorption.

Cha, bhikkhave, dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharituṁ.
But after giving up these six qualities you can enter and remain in the first absorption.

Katame cha?
What six?

Kāmavitakkaṁ, byāpādavitakkaṁ, vihiṁsāvitakkaṁ, kāmasaññaṁ, byāpādasaññaṁ, vihiṁsāsaññaṁ—
Sensual, malicious, and cruel thoughts and perceptions.

ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamaṁ jhānaṁ upasampajja viharitun”ti.
After giving up these six qualities you can enter and remain in the first absorption.”

Dasamaṁ.

Devatāvaggo sattamo.

Tassuddānaṁ

Anāgāmi arahaṁ mittā,
saṅgaṇikārāmadevatā;
Samādhisakkhibhabbaṁ balaṁ,
tajjhānā apare duveti.

75. Dukkhasutta
75. Suffering

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṁ viharati savighātaṁ saupāyāsaṁ sapariḷāhaṁ, kāyassa bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
“Mendicants, when a mendicant has six qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

Katamehi chahi?
What six?

Kāmavitakkena, byāpādavitakkena, vihiṁsāvitakkena, kāmasaññāya, byāpādasaññāya, vihiṁsāsaññāya—
Sensual, malicious, and cruel thoughts and perceptions.

imehi, kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṁ viharati savighātaṁ saupāyāsaṁ sapariḷāhaṁ, kāyassa bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
When a mendicant has these six qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ, kāyassa bhedā paraṁ maraṇā sugati pāṭikaṅkhā.
When a mendicant has six qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.

Katamehi chahi?

What six?

Nekkhammavitakkena, abyāpādavitakkena, avihiṁsāvitakkena, nekkhammasaññāya, abyāpādasaññāya, avihiṁsāsaññāya— Thoughts of renunciation, good will, and harmlessness. And perceptions of renunciation, good will, and harmlessness.

imehi, kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṁ viharati avighātaṁ anupāyāsaṁ apariḷāhaṁ, kāyassa bhedā paraṁ maraṇā sugati pāṭikaṅkhā”ti. When a mendicant has these six qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.”

Paṭhamaṁ.

76. Arahattasutta
76. Perfection

“Cha, bhikkhave, dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
“Mendicants, without giving up six things you can’t realize perfection.

Katame cha?
What six?

Mānaṁ, omānaṁ, atimānaṁ, adhimānaṁ, thambhaṁ, atinipātaṁ.
Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling.

Ime kho, bhikkhave, cha dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
Without giving up these six qualities you can’t realize perfection.

Cha, bhikkhave, dhamme pahāya bhabbo arahattaṁ sacchikātuṁ.
After giving up six things you can realize perfection.

Katame cha?
What six?

Mānaṁ, omānaṁ, atimānaṁ, adhimānaṁ, thambhaṁ, atinipātaṁ.
Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling.

Ime kho, bhikkhave, cha dhamme pahāya bhabbo arahattaṁ sacchikātun”ti.

After giving up these six things you can realize perfection.”

Dutiyaṁ.

77. Uttarimanussadhammasutta
77. Superhuman States

“Cha, bhikkhave, dhamme appahāya abhabbo uttari manussadhammaṁ alamariyañāṇadassanavisesaṁ sacchikātuṁ.
“Mendicants, without giving up six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Katame cha?
What six?

Muṭṭhassaccaṁ, asampajaññaṁ, indriyesu aguttadvārataṁ, bhojane amattaññutaṁ, kuhanaṁ, lapanaṁ.
Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery.

Ime kho, bhikkhave, cha dhamme appahāya abhabbo uttari manussadhammaṁ alamariyañāṇadassanavisesaṁ sacchikātuṁ.
Without giving up these six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Cha, bhikkhave, dhamme pahāya bhabbo uttari manussadhammaṁ alamariyañāṇadassanavisesaṁ sacchikātuṁ.
But after giving up six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Katame cha?
What six?

Muṭṭhassaccaṁ, asampajaññaṁ, indriyesu aguttadvārataṁ, bhojane amattaññutaṁ, kuhanaṁ, lapanaṁ.
Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery.

Ime kho, bhikkhave, cha dhamme pahāya bhabbo uttari manussadhammaṁ alamariyañāṇadassanavisesaṁ sacchikātun”ti.
After giving up these six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones.”

Tatiyaṁ.

78. Sukhasomanassasutta
78. Joy and Happiness

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṁ khayāya.
“Mendicants, when a mendicant has six things they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu dhammārāmo hoti, bhāvanārāmo hoti, pahānārāmo hoti, pavivekārāmo hoti, abyāpajjhārāmo hoti, nippapañcārāmo hoti.
It’s when a mendicant enjoys the teaching, meditation, giving up, seclusion, kindness, and non-proliferation.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṁ khayāyā”ti.
When a mendicant has these six things they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

Catutthaṁ.

79. Adhigamasutta
79. Achievement

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātuṁ.
“Mendicants, a mendicant who has six factors is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu na āyakusalo ca hoti, na apāyakusalo ca hoti, na upāyakusalo ca hoti, anadhigatānaṁ kusalānaṁ dhammānaṁ adhigamāya na chandaṁ janeti, adhigate kusale dhamme na ārakkhati, sātaccakiriyāya na sampādeti.
It’s when a mendicant is not skilled in profit, skilled in loss, and skilled in means. They don’t generate enthusiasm to achieve skillful qualities not yet achieved. They don’t protect skillful qualities they have achieved. And they don’t try to persevere in the task.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātuṁ.
A mendicant who has these six factors is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā

kusalaṁ dhammaṁ phātiṁ kātuṁ.
A mendicant who has six factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu āyakusalo ca hoti, apāyakusalo ca hoti, upāyakusalo ca hoti, anadhigatānaṁ kusalānaṁ dhammānaṁ adhigamāya chandaṁ janeti, adhigate kusale dhamme ārakkhati, sātaccakiriyāya sampādeti.
It's when a mendicant is skilled in profit, skilled in loss, and skilled in means. They generate enthusiasm to achieve skillful qualities not yet achieved. They protect skillful qualities they have achieved. And they try to persevere in the task.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anadhigataṁ vā kusalaṁ dhammaṁ adhigantuṁ, adhigataṁ vā kusalaṁ dhammaṁ phātiṁ kātun"ti.
A mendicant who has these six factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired."

Pañcamaṁ.

80. Mahantattasutta
80. Greatness

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva mahantattaṁ vepullattaṁ pāpuṇāti dhammesu.
“Mendicants, a mendicant with six qualities soon acquires great and abundant good qualities.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu ālokabahulo ca hoti yogabahulo ca vedabahulo ca asantuṭṭhibahulo ca anikkhittadhuro ca kusalesu dhammesu uttari ca patāreti.
It’s when a mendicant is full of light, full of practice, full of inspiration, and full of eagerness. They don’t slack off when it comes to developing skillful qualities. They reach further.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu nacirasseva mahantattaṁ vepullattaṁ pāpuṇāti dhammesū”ti.
A mendicant who has these six qualities soon acquires great and abundant good qualities.”

Chaṭṭhaṁ.

81. Paṭhamanirayasutta
81. Hell (1st)

“Chahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with six qualities is cast down to hell.

Katamehi chahi?
What six?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pāpiccho ca, micchādiṭṭhi ca.
They kill living creatures, steal, commit sexual misconduct, and lie. And they have wicked desires and wrong view.

Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these six qualities is cast down to hell.

Chahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with six qualities is raised up to heaven.

Katamehi chahi?
What six?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, appiccho ca, sammādiṭṭhi ca.
They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they have few desires and right view.

Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these six qualities is raised up to heaven.”

Sattamaṁ.

82. Dutiyanirayasutta
82. Hell (2nd)

“Chahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Mendicants, someone with six qualities is cast down to hell.

Katamehi chahi?
What six?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, luddho ca, pagabbho ca.
They kill living creatures, steal, commit sexual misconduct, and lie. And they’re greedy and impudent.

Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these six qualities is cast down to hell.

Chahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with six qualities is raised up to heaven.

Katamehi chahi?
What six?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, aluddho ca, appagabbho ca.
They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they’re not greedy or impudent.

Imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these six qualities is raised up to heaven.”

Aṭṭhamaṁ.

83. Aggadhammasutta
83. The Best Thing

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo aggaṁ dhammaṁ arahattaṁ sacchikātuṁ.
“Mendicants, a mendicant with six qualities can’t realize the best thing, perfection.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti, kāye ca jīvite ca sāpekkho hoti.
It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. And they’re concerned with their body and their life.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo aggaṁ dhammaṁ arahattaṁ sacchikātuṁ.
A mendicant with these six qualities can’t realize the best thing, perfection.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo aggaṁ dhammaṁ arahattaṁ sacchikātuṁ.
A mendicant with six qualities can realize the best thing, perfection.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu saddho hoti, hirīmā hoti, ottappī hoti, āraddhavīriyo hoti, paññavā hoti, kāye ca jīvite ca anapekkho hoti.
It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. And they have no concern for their body and their life.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo aggaṁ dhammaṁ arahattaṁ sacchikātun”ti.
A mendicant with these six qualities can realize the best thing, perfection.”

Navamaṁ.

84. Rattidivasasutta
84. Day and Night

“Chahi, bhikkhave, dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.
“Mendicants, a mendicant with six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu mahiccho hoti, vighātavā, asantuṭṭho, itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, assaddho hoti, dussīlo hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
It’s when a mendicant has many desires—they’re frustrated and not content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. And they’re faithless, unethical, unmindful, and witless.

Imehi kho, bhikkhave, chahi dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.
A mendicant with these six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Chahi, bhikkhave, dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

A mendicant with six qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu na mahiccho hoti, avighātavā, santuṭṭho, itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, saddho hoti, sīlavā hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.
It's when a mendicant doesn't have many desires—they're not frustrated but content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. And they're faithful, ethical, mindful, and wise.

Imehi kho, bhikkhave, chahi dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā, kusalesu dhammesu no parihānī"ti.
A mendicant with these six qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

Dasamaṁ.

Arahattavaggo aṭṭhamo.

Tassuddānaṁ

Dukkhaṁ arahattaṁ uttari ca,
Sukhaṁ adhigamena ca;
Mahantattaṁ dvayaṁ niraye,
Aggadhammañca rattiyoti.

85. Sītibhāvasutta
85. Coolness

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo anuttaraṁ sītibhāvaṁ sacchikātuṁ.
“Mendicants, a mendicant with six qualities can’t realize supreme coolness.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu yasmiṁ samaye cittaṁ niggahetabbaṁ tasmiṁ samaye cittaṁ na niggaṇhāti, yasmiṁ samaye cittaṁ paggahetabbaṁ tasmiṁ samaye cittaṁ na paggaṇhāti, yasmiṁ samaye cittaṁ sampahaṁsitabbaṁ tasmiṁ samaye cittaṁ na sampahaṁseti, yasmiṁ samaye cittaṁ ajjhupekkhitabbaṁ tasmiṁ samaye cittaṁ na ajjhupekkhati, hīnādhimuttiko ca hoti, sakkāyābhirato ca.
It’s when a mendicant doesn’t keep their mind in check when they should. They don’t exert their mind when they should. They don’t encourage the mind when they should. They don’t watch over the mind with equanimity when they should. They have a bad attitude. They delight in identity.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo anuttaraṁ sītibhāvaṁ sacchikātuṁ.
A mendicant with these six qualities can’t realize supreme coolness.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anuttaraṁ sītibhāvaṁ sacchikātuṁ.
A mendicant with six qualities can realize supreme coolness.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu yasmiṁ samaye cittaṁ niggahetabbaṁ tasmiṁ samaye cittaṁ niggaṇhāti, yasmiṁ samaye cittaṁ paggahetabbaṁ tasmiṁ samaye cittaṁ paggaṇhāti, yasmiṁ samaye cittaṁ sampahaṁsitabbaṁ tasmiṁ samaye cittaṁ sampahaṁseti, yasmiṁ samaye cittaṁ ajjhupekkhitabbaṁ tasmiṁ samaye cittaṁ ajjhupekkhati, paṇītādhimuttiko ca hoti nibbānābhirato ca.
It's when a mendicant keeps their mind in check when they should. They exert their mind when they should. They encourage the mind when they should. They watch over the mind with equanimity when they should. They have an excellent attitude. They delight in extinguishment.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anuttaraṁ sītibhāvaṁ sacchikātun"ti.
A mendicant with these six qualities can realize supreme coolness."

Paṭhamaṁ.

86. Āvaraṇasutta
86. Obstacles

“Chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Katamehi chahi?
What six?

Kammāvaraṇatāya samannāgato hoti, kilesāvaraṇatāya samannāgato hoti, vipākāvaraṇatāya samannāgato hoti, assaddho ca hoti, acchandiko ca, duppañño ca.
They’re obstructed by deeds, defilements, or results. And they’re faithless, unenthusiastic, and witless.

Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

Katamehi chahi?
What six?

Na kammāvaraṇatāya samannāgato hoti, na kilesāvaraṇatāya samannāgato hoti, na vipākāvaraṇatāya samannāgato hoti, saddho ca hoti, chandiko ca, paññavā ca.
They're not obstructed by deeds, defilements, or results. And they're faithful, enthusiastic, and wise.

Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattan"ti.
Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

Dutiyaṁ.

87. Voropitasutta
87. A Murderer

“Chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Katamehi chahi?
What six?

Mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahaṁ jīvitā voropito hoti, tathāgatassa duṭṭhena cittena lohitaṁ uppāditaṁ hoti, saṅgho bhinno hoti, duppañño hoti jaḷo eḷamūgo.
They murder their mother or father or a perfected one. They maliciously shed the blood of a Realized One. They cause a schism in the Saṅgha. They’re witless, dull, and stupid.

Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

Katamehi chahi?
What six?

Na mātā jīvitā voropitā hoti, na pitā jīvitā voropito hoti, na arahaṁ jīvitā voropito hoti, na tathāgatassa duṭṭhena cittena lohitaṁ uppāditaṁ hoti, na saṅgho bhinno hoti, paññavā hoti ajaḷo aneḷamūgo.
They don't murder their mother or father or a perfected one. They don't maliciously shed the blood of a Realized One. They don't cause a schism in the Saṅgha. They're wise, bright, and clever.

Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattan"ti.
Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching."

Tatiyaṁ.

88. Sussūsatisutta
88. Wanting to Listen

“Chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Katamehi chahi?
What six?

Tathāgatappavedite dhammavinaye desiyamāne na sussūsati, na sotaṁ odahati, na aññā cittaṁ upaṭṭhāpeti, anatthaṁ gaṇhāti, atthaṁ riñcati, ananulomikāya khantiyā samannāgato hoti.
When the teaching and practice proclaimed by the Realized One is being taught they don’t want to listen. They don’t lend an ear or apply their mind to understand them. They learn the incorrect meaning and reject the correct meaning. They accept views that contradict the teaching.

Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṁ abhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattaṁ.
Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

Katamehi chahi?
What six?

Tathāgatappavedite dhammavinaye desiyamāne sussūsati, sotaṁ odahati, aññā cittaṁ upaṭṭhāpeti, atthaṁ gaṇhāti, anatthaṁ riñcati, anulomikāya khantiyā samannāgato hoti.
When the teaching and practice proclaimed by the Realized One is being taught they want to listen. They lend an ear and apply their mind to understand them. They learn the correct meaning and reject the incorrect meaning. They accept views that agree with the teaching.

Imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṁ bhabbo niyāmaṁ okkamituṁ kusalesu dhammesu sammattan”ti.
Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

Catutthaṁ.

89. Appahāyasutta
89. Not Giving Up

“Cha, bhikkhave, dhamme appahāya abhabbo diṭṭhisampadaṁ sacchikātuṁ.
“Mendicants, without giving up six things you can’t become accomplished in view.

Katame cha?
What six?

Sakkāyadiṭṭhiṁ, vicikicchaṁ, sīlabbataparāmāsaṁ, apāyagamanīyaṁ rāgaṁ, apāyagamanīyaṁ dosaṁ, apāyagamanīyaṁ mohaṁ.
Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss.

Ime kho, bhikkhave, cha dhamme appahāya abhabbo diṭṭhisampadaṁ sacchikātuṁ.
Without giving up these six things you can’t become accomplished in view.

Cha, bhikkhave, dhamme pahāya bhabbo diṭṭhisampadaṁ sacchikātuṁ.
After giving up six things you can become accomplished in view.

Katame cha?
What six?

Sakkāyadiṭṭhiṁ, vicikicchaṁ, sīlabbataparāmāsaṁ, apāyagamanīyaṁ rāgaṁ, apāyagamanīyaṁ dosaṁ, apāyagamanīyaṁ mohaṁ.

Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss.

Ime kho, bhikkhave, cha dhamme pahāya bhabbo diṭṭhisampadaṁ sacchikātun”ti.
After giving up these six things you can become accomplished in view.”

Pañcamaṁ.

90. Pahīnasutta
90. Given Up

“Chayime, bhikkhave, dhammā diṭṭhisampannassa puggalassa pahīnā.
“Mendicants, a person accomplished in view has given up six things.

Katame cha?
What six?

Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, apāyagamanīyo rāgo, apāyagamanīyo doso, apāyagamanīyo moho.
Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss.

Ime kho, bhikkhave, cha dhammā diṭṭhisampannassa puggalassa pahīnā”ti.
A person accomplished in view has given up these six things.”

Chaṭṭhaṁ.

91. Abhabbasutta
91. Can’t Give Rise

“Cha, bhikkhave, dhamme abhabbo diṭṭhisampanno puggalo uppādetuṁ.
“Mendicants, a person accomplished in view can’t give rise to six things.

Katame cha?
What six?

Sakkāyadiṭṭhiṁ, vicikicchaṁ, sīlabbataparāmāsaṁ, apāyagamanīyaṁ rāgaṁ, apāyagamanīyaṁ dosaṁ, apāyagamanīyaṁ mohaṁ.
Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss.

Ime kho, bhikkhave, cha dhamme abhabbo diṭṭhisampanno puggalo uppādetun”ti.
A person accomplished in view can’t give rise to these six things.”

Sattamaṁ.

92. Paṭhamaabhabbaṭṭhānasutta
92. Things That Can’t Be Done (1st)

“Chayimāni, bhikkhave, abhabbaṭṭhānāni.
“Mendicants, these six things can’t be done.

Katamāni cha?
What six?

Abhabbo diṭṭhisampanno puggalo satthari agāravo viharituṁ appatisso, abhabbo diṭṭhisampanno puggalo dhamme agāravo viharituṁ appatisso, abhabbo diṭṭhisampanno puggalo saṅghe agāravo viharituṁ appatisso, abhabbo diṭṭhisampanno puggalo sikkhāya agāravo viharituṁ appatisso, abhabbo diṭṭhisampanno puggalo anāgamanīyaṁ vatthuṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo aṭṭhamaṁ bhavaṁ nibbattetuṁ.
A person accomplished in view can’t live disrespectful and irreverent toward the Teacher, the teaching, the Saṅgha, or the training. They can’t establish their belief on unreliable grounds. And they can’t generate an eighth rebirth.

Imāni kho, bhikkhave, cha abhabbaṭṭhānānī”ti.
These are the six things that can’t be done.”

Aṭṭhamaṁ.

93. Dutiyaabhabbaṭṭhānasutta
93. Things That Can’t Be Done (2nd)

“Chayimāni, bhikkhave, abhabbaṭṭhānāni.
“Mendicants, these six things can’t be done.

Katamāni cha?
What six?

Abhabbo diṭṭhisampanno puggalo kañci saṅkhāraṁ niccato upagantuṁ, abhabbo diṭṭhisampanno puggalo kañci saṅkhāraṁ sukhato upagantuṁ, abhabbo diṭṭhisampanno puggalo kañci dhammaṁ attato upagantuṁ, abhabbo diṭṭhisampanno puggalo ānantariyaṁ kammaṁ kātuṁ, abhabbo diṭṭhisampanno puggalo kotūhalamaṅgalena suddhiṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo ito bahiddhā dakkhiṇeyyaṁ gavesituṁ.
A person accomplished in view can’t take conditions to be permanent, happiness, or self. They can’t do deeds with fixed result in the next life. They can’t fall back on purification through noisy, superstitious rites. They can’t seek outside of the Buddhist community for those worthy of religious donations.

Imāni kho, bhikkhave, cha abhabbaṭṭhānānī”ti.
These are the six things that can’t be done.”

Navamaṁ.

94. Tatiyaabhabbaṭṭhānasutta
94. Things That Can’t Be Done (3rd)

“Chayimāni, bhikkhave, abhabbaṭṭhānāni.
“Mendicants, these six things can’t be done.

Katamāni cha?
What six?

Abhabbo diṭṭhisampanno puggalo mātaraṁ jīvitā voropetuṁ, abhabbo diṭṭhisampanno puggalo pitaraṁ jīvitā voropetuṁ, abhabbo diṭṭhisampanno puggalo arahantaṁ jīvitā voropetuṁ, abhabbo diṭṭhisampanno puggalo tathāgatassa duṭṭhena cittena lohitaṁ uppādetuṁ, abhabbo diṭṭhisampanno puggalo saṅghaṁ bhindituṁ, abhabbo diṭṭhisampanno puggalo aññaṁ satthāraṁ uddisituṁ.
A person accomplished in view can’t murder their mother or father or a perfected one. They can’t maliciously shed the blood of the Realized One. They can’t cause a schism in the Saṅgha. They can’t acknowledge another teacher.

Imāni kho, bhikkhave, cha abhabbaṭṭhānānī”ti.
These are the six things that can’t be done.”

Dasamaṁ.

95. Catutthaabhabbaṭṭhānasutta
95. Things That Can't Be Done (4th)

"Chayimāni, bhikkhave, abhabbaṭṭhānāni.
"Mendicants, these six things can't be done.

Katamāni cha?
What six?

Abhabbo diṭṭhisampanno puggalo sayaṅkataṁ sukhadukkhaṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo paraṅkataṁ sukhadukkhaṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo sayaṅkatañca paraṅkatañca sukhadukkhaṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo asayaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ paccāgantuṁ, abhabbo diṭṭhisampanno puggalo asayaṅkārañca aparaṅkārañca adhiccasamuppannaṁ sukhadukkhaṁ paccāgantuṁ.
A person accomplished in view can't fall back on the idea that pleasure and pain are made by oneself, or that they're made by another, or that they're made by both. Nor can they fall back on the idea that pleasure and pain arise by chance, not made by oneself, by another, or by both.

Taṁ kissa hetu?
Why is that?

Tathā hissa, bhikkhave, diṭṭhisampannassa puggalassa hetu ca sudiṭṭho hetusamuppannā ca dhammā.
It is because a person accomplished in view has clearly seen causes and the phenomena that arise from causes.

Imāni kho, bhikkhave, cha abhabbaṭṭhānānī”ti.
These are the six things that can’t be done.”

Ekādasamaṁ.

Sītivaggo navamo.

Tassuddānaṁ

Sītibhāvaṁ āvaraṇaṁ,
voropitā sussūsati;
Appahāya pahīnābhabbo,
taṭṭhānā caturopi cāti.

96. Pātubhāvasutta
96. Appearance

“Channaṁ, bhikkhave, pātubhāvo dullabho lokasmiṁ.
“Mendicants, the appearance of six things is rare in the world.

Katamesaṁ channaṁ?
What six?

Tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṁ, tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṁ, ariyāyatane paccājāti dullabhā lokasmiṁ, indriyānaṁ avekallatā dullabhā lokasmiṁ, ajaḷatā aneḷamūgatā dullabhā lokasmiṁ, kusale dhamme chando dullabho lokasmiṁ.
A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. Rebirth in a civilized region. Unimpaired sense faculties. Being bright and clever. Enthusiasm for skillful qualities.

Imesaṁ kho, bhikkhave, channaṁ pātubhāvo dullabho lokasmin”ti.
The appearance of these six things is rare in the world.”

Paṭhamaṁ.

97. Ānisaṁsasutta
97. Benefit

“Chayime, bhikkhave, ānisaṁsā sotāpattiphalasacchikiriyāya.
“Mendicants, these are the six benefits of realizing the fruit of stream-entry.

Katame cha?
What six?

Saddhammaniyato hoti, aparihānadhammo hoti, pariyantakatassa dukkhaṁ hoti, asādhāraṇena ñāṇena samannāgato hoti, hetu cassa sudiṭṭho, hetusamuppannā ca dhammā.
You’re bound for the true teaching. You’re not liable to decline. You suffer only for a limited period. You have unshared knowledge. You’ve clearly seen causes and the phenomena that arise from causes.

Ime kho, bhikkhave, cha ānisaṁsā sotāpattiphalasacchikiriyāyā”ti.
These are the six benefits of realizing the fruit of stream-entry.”

Dutiyaṁ.

98. Aniccasutta
98. Impermanence

“‘So vata, bhikkhave, bhikkhu kañci saṅkhāraṁ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s totally impossible for a mendicant who regards any condition as permanent to accept views that agree with the teaching.

‘Anulomikāya khantiyā asamannāgato sammattaniyāmaṁ okkamissatī’ti netaṁ ṭhānaṁ vijjati.
Without accepting views that agree with the teaching, it’s impossible to enter the sure path with regards to skillful qualities.

‘Sammattaniyāmaṁ anokkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī’ti netaṁ ṭhānaṁ vijjati.
Without entering the sure path, it’s impossible to realize the fruit of stream-entry, once-return, non-return, or perfection.

‘So vata, bhikkhave, bhikkhu sabbasaṅkhāre aniccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti ṭhānametaṁ vijjati.
It’s totally possible for a mendicant who regards all conditions as impermanent to accept views that agree with the teaching.

‘Anulomikāya khantiyā samannāgato sammattaniyāmaṁ okkamissatī’ti ṭhānametaṁ vijjati.
Having accepted views that agree with the teaching, it’s possible to enter the sure path.

‘Sammattaniyāmaṁ okkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī’ti ṭhānametaṁ vijjatī”ti.
Having entered the sure path, it’s possible to realize the fruit of stream-entry, once-return, non-return, or perfection.”

Tatiyaṁ.

99. Dukkhasutta
99. Suffering

“So vata, bhikkhave, bhikkhu kañci saṅkhāraṁ sukhato samanupassanto …pe…
“Mendicants, it’s totally impossible for a mendicant who regards any condition as pleasurable to accept views that agree with the teaching. …

sabbasaṅkhāre dukkhato samanupassanto …pe…
It’s totally possible for a mendicant who regards all conditions as suffering to accept views that agree with the teaching. …”

ṭhānametaṁ vijjati”.

Catutthaṁ.

100. Anattasutta
100. Not-Self

“So vata, bhikkhave, bhikkhu kañci dhammaṁ attato samanupassanto …pe…
“Mendicants, it’s totally impossible for a mendicant who regards any condition as self to accept views that agree with the teaching. …

sabbadhamme anattato samanupassanto …pe…
It’s totally possible for a mendicant who regards all things as not-self to accept views that agree with the teaching. …”

ṭhānametaṁ vijjati”.

Pañcamaṁ.

101. Nibbānasutta
101. Extinguished

“‘So vata, bhikkhave, bhikkhu nibbānaṁ dukkhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti netaṁ ṭhānaṁ vijjati.
“Mendicants, it’s totally impossible for a mendicant who regards extinguishment as suffering to accept views that agree with the teaching. …

‘Anulomikāya khantiyā asamannāgato sammattaniyāmaṁ okkamissatī’ti netaṁ ṭhānaṁ vijjati.

‘Sammattaniyāmaṁ anokkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī’ti netaṁ ṭhānaṁ vijjati.

‘So vata, bhikkhave, bhikkhu nibbānaṁ sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti ṭhānametaṁ vijjati.
It’s totally possible for a mendicant who regards extinguishment as pleasurable to accept views that agree with the teaching. …”

‘Anulomikāya khantiyā samannāgato sammattaniyāmaṁ okkamissatī’ti ṭhānametaṁ vijjati.

‘Sammattaniyāmaṁ okkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī’ti ṭhānametaṁ vijjatī”ti.

Chaṭṭhaṁ.

102. Anavatthitasutta
102. Transience

“Cha, bhikkhave, ānisaṁse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṁ karitvā aniccasaññaṁ upaṭṭhāpetuṁ.
“Mendicants, seeing six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.

Katame cha?
What six?

‘Sabbasaṅkhārā ca me anavatthitā khāyissanti, sabbaloke ca me mano nābhiramissati, sabbalokā ca me mano vuṭṭhahissati, nibbānapoṇañca me mānasaṁ bhavissati, saṁyojanā ca me pahānaṁ gacchissanti, paramena ca sāmaññena samannāgato bhavissāmī’ti.
‘All conditions will appear to me as transient.’ ‘My mind will not delight anywhere in the world.’ ‘My mind will rise above the whole world.’ ‘My mind will incline to extinguishment.’ ‘My fetters will be given up.’ ‘I will achieve the ultimate goal of the ascetic life.’

Ime kho, bhikkhave, cha ānisaṁse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṁ karitvā aniccasaññaṁ upaṭṭhāpetun”ti.
Seeing these six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.”

Sattamaṁ.

103. Ukkhittāsikasutta
103. With a Drawn Sword

“Cha, bhikkhave, ānisaṁse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṁ karitvā dukkhasaññaṁ upaṭṭhāpetuṁ.
“Mendicants, seeing six benefits is quite enough to establish the perception of suffering in all conditions without qualification.

Katame cha?
What six?

‘Sabbasaṅkhāresu ca me nibbidasaññā paccupaṭṭhitā bhavissati, seyyathāpi ukkhittāsike vadhake.
‘Perception of disillusionment will be established in me for all conditions, like a killer with a drawn sword.’

Sabbalokā ca me mano vuṭṭhahissati, nibbāne ca santadassāvī bhavissāmi, anusayā ca me samugghātaṁ gacchissanti, kiccakārī ca bhavissāmi, satthā ca me pariciṇṇo bhavissati mettāvatāyā’ti.
‘My mind will rise above the whole world.’ ‘I will see extinguishment as peaceful.’ ‘My underlying tendencies will be uprooted.’ ‘I will fulfill my duty.’ ‘I will have served my Teacher with love.’

Ime kho, bhikkhave, cha ānisaṁse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṁ karitvā dukkhasaññaṁ upaṭṭhāpetun”ti.
Seeing these six benefits is quite enough to establish the perception of suffering in all conditions without qualification.”

Aṭṭhamaṁ.

104. Atammayasutta
104. Non-identification

“Cha, bhikkhave, ānisaṁse sampassamānena alameva bhikkhunā sabbadhammesu anodhiṁ karitvā anattasaññaṁ upaṭṭhāpetuṁ.
“Mendicants, seeing six benefits is quite enough to establish the perception of not-self in all things without qualification.

Katame cha?
What six?

Sabbaloke ca atammayo bhavissāmi, ahaṅkārā ca me uparujjhissanti, mamaṅkārā ca me uparujjhissanti, asādhāraṇena ca ñāṇena samannāgato bhavissāmi, hetu ca me sudiṭṭho bhavissati, hetusamuppannā ca dhammā.
‘I will be without identification in the whole world.’ ‘My I-makings will stop.’ ‘My mine-makings will stop.’ ‘I will have unshared knowledge.’ ‘I will clearly see causes and the phenomena that arise from causes.’

Ime kho, bhikkhave, cha ānisaṁse sampassamānena alameva bhikkhunā sabbadhammesu anodhiṁ karitvā anattasaññaṁ upaṭṭhāpetun”ti.
Seeing these six benefits is quite enough to establish the perception of not-self in all things without qualification.”

Navamaṁ.

105. Bhavasutta
105. States of Existence

“Tayome, bhikkhave, bhavā pahātabbā, tīsu sikkhāsu sikkhitabbaṁ.
“Mendicants, you should give up these three states of existence. And you should train in three trainings.

Katame tayo bhavā pahātabbā?
What are the three states of existence you should give up?

Kāmabhavo, rūpabhavo, arūpabhavo—
Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime tayo bhavā pahātabbā.
These are the three states of existence you should give up.

Katamāsu tīsu sikkhāsu sikkhitabbaṁ?
What are the three trainings you should train in?

Adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāya—
The training in the higher ethics, the higher mind, and the higher wisdom.

imāsu tīsu sikkhāsu sikkhitabbaṁ.
These are the three trainings you should train in.

Yato kho, bhikkhave, bhikkhuno ime tayo bhavā pahīnā honti, imāsu ca tīsu sikkhāsu sikkhitasikkho hoti—
When a mendicant has given up these three states of existence and has trained in these three trainings

ayaṁ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi

dukkhassā”ti.
they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

Dasamaṁ.

106. Taṇhāsutta
106. Craving

“Tisso imā, bhikkhave, taṇhā pahātabbā, tayo ca mānā.
“Mendicants, you should give up these three cravings and three conceits.

Katamā tisso taṇhā pahātabbā?
What three cravings should you give up?

Kāmataṇhā, bhavataṇhā, vibhavataṇhā—
Craving for sensual pleasures, craving for continued existence, and craving to end existence.

imā tisso taṇhā pahātabbā.
These are the three cravings you should give up.

Katame tayo mānā pahātabbā?
What three conceits should you give up?

Māno, omāno, atimāno—
Conceit, inferiority complex, and superiority complex.

ime tayo mānā pahātabbā.
These are the three conceits you should give up.

Yato kho, bhikkhave, bhikkhuno imā tisso taṇhā pahīnā honti, ime ca tayo mānā;
When a mendicant has given up these three cravings and these three conceits

ayaṁ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā”ti.

they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

Ekādasamaṁ.

Ānisaṁsavaggo dasamo.

Tassuddānaṁ

Pātubhāvo ānisaṁso,
aniccadukkhaanattato;
Nibbānaṁ anavatthi,
ukkhittāsi atammayo;
Bhavā taṇhāyekā dasāti.

Dutiyo paṇṇāsako samatto.

107. Rāgasutta
107. Greed

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Rāgo, doso, moho.
Greed, hate, and delusion.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Rāgassa pahānāya asubhā bhāvetabbā, dosassa pahānāya mettā bhāvetabbā, mohassa pahānāya paññā bhāvetabbā.
You should develop the perception of ugliness to give up greed, love to give up hate, and wisdom to give up delusion.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Paṭhamaṁ.

108. Duccaritasutta
108. Bad Conduct

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Kāyaduccaritaṁ, vacīduccaritaṁ, manoduccaritaṁ.
Bad conduct by way of body, speech, and mind.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Kāyaduccaritassa pahānāya kāyasucaritaṁ bhāvetabbaṁ, vacīduccaritassa pahānāya vacīsucaritaṁ bhāvetabbaṁ, manoduccaritassa pahānāya manosucaritaṁ bhāvetabbaṁ.
You should develop good bodily conduct to give up bad bodily conduct, good verbal conduct to give up bad verbal conduct, and good mental conduct to give up bad mental conduct.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Dutiyaṁ.

109. Vitakkasutta
109. Thoughts

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Kāmavitakko, byāpādavitakko, vihiṁsāvitakko.
Sensual, malicious, and cruel thoughts.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Kāmavitakkassa pahānāya nekkhammavitakko bhāvetabbo, byāpādavitakkassa pahānāya abyāpādavitakko bhāvetabbo, vihiṁsāvitakkassa pahānāya avihiṁsāvitakko bhāvetabbo.
You should develop thoughts of renunciation to give up sensual thoughts, thoughts of good will to give up malicious thoughts, and thoughts of harmlessness to give up cruel thoughts.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Tatiyaṁ.

110. Saññāsutta
110. Perceptions

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Kāmasaññā, byāpādasaññā, vihiṁsāsaññā.
Sensual, malicious, and cruel perceptions.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Kāmasaññāya pahānāya nekkhammasaññā bhāvetabbā, byāpādasaññāya pahānāya abyāpādasaññā bhāvetabbā, vihiṁsāsaññāya pahānāya avihiṁsāsaññā bhāvetabbā.
You should develop perceptions of renunciation to give up sensual perceptions, perceptions of good will to give up malicious perceptions, and perceptions of harmlessness to give up cruel perceptions.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Catutthaṁ.

111. Dhātusutta
111. Elements

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Kāmadhātu, byāpādadhātu, vihiṁsādhātu.
The elements of sensuality, malice, and cruelty.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Kāmadhātuyā pahānāya nekkhammadhātu bhāvetabbā, byāpādadhātuyā pahānāya abyāpādadhātu bhāvetabbā, vihiṁsādhātuyā pahānāya avihiṁsādhātu bhāvetabbā.
You should develop the element of renunciation to give up the element of sensuality, the element of good will to give up the element of malice, and the element of harmlessness to give up the element of cruelty.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Pañcamaṁ.

112. Assādasutta
112. Gratification

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Assādadiṭṭhi, attānudiṭṭhi, micchādiṭṭhi.
The view that things are gratifying, the view of self, and wrong view.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Assādadiṭṭhiyā pahānāya aniccasaññā bhāvetabbā, attānudiṭṭhiyā pahānāya anattasaññā bhāvetabbā, micchādiṭṭhiyā pahānāya sammādiṭṭhi bhāvetabbā.
You should develop the perception of impermanence to give up the view that things are gratifying; the perception of not-self to give up the view of self; and right view to give up wrong view.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Chaṭṭhaṁ.

113. Aratisutta
113. Dissatisfaction

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Arati, vihiṁsā, adhammacariyā.
Dissatisfaction, cruelty, and unprincipled conduct.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Aratiyā pahānāya muditā bhāvetabbā, vihiṁsāya pahānāya avihiṁsā bhāvetabbā, adhammacariyāya pahānāya dhammacariyā bhāvetabbā.
You should develop rejoicing to give up negativity, harmlessness to give up cruelty, and principled conduct to give up unprincipled conduct.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Sattamaṁ.

114. Santuṭṭhitāsutta
114. Contentment

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Asantuṭṭhitā, asampajaññaṁ, mahicchatā.
Lack of contentment, lack of situational awareness, and having many wishes.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Asantuṭṭhitāya pahānāya santuṭṭhitā bhāvetabbā, asampajaññassa pahānāya sampajaññaṁ bhāvetabbaṁ, mahicchatāya pahānāya appicchatā bhāvetabbā.
You should develop contentment to give up lack of contentment, situational awareness to give up lack of situational awareness, and having few wishes to give up having many wishes.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Aṭṭhamaṁ.

115. Dovacassatāsutta
115. Hard to Admonish

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Dovacassatā, pāpamittatā, cetaso vikkhepo.
Being hard to admonish, bad friendship, and a distracted mind.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Dovacassatāya pahānāya sovacassatā bhāvetabbā, pāpamittatāya pahānāya kalyāṇamittatā bhāvetabbā, cetaso vikkhepassa pahānāya ānāpānassati bhāvetabbā.
You should develop being easy to admonish to give up being hard to admonish, good friendship to give up bad friendship, and mindfulness of breathing to give up a distracted mind.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Navamaṁ.

116. Uddhaccasutta
116. Restlessness

“Tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

Katame tayo?
What three?

Uddhaccaṁ, asaṁvaro, pamādo.
Restlessness, lack of restraint, and negligence.

Ime kho, bhikkhave, tayo dhammā.
These are the three things.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

Katame tayo?
What three?

Uddhaccassa pahānāya samatho bhāvetabbo, asaṁvarassa pahānāya saṁvaro bhāvetabbo, pamādassa pahānāya appamādo bhāvetabbo.
You should develop serenity to give up restlessness, restraint to give up lack of restraint, and diligence to give up negligence.

Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

Dasamaṁ.

Tikavaggo ekādasamo.

Tassuddānaṁ

Rāgaduccaritavitakka,
Saññā dhātūti vuccati;
Assādaaratituṭṭhi,
Duve ca uddhaccena vaggoti.

117. Kāyānupassīsutta
117. Observing the Body

“Cha, bhikkhave, dhamme appahāya abhabbo kāye kāyānupassī viharituṁ.
“Mendicants, without giving up these six qualities you can’t meditate observing an aspect of the body.

Katame cha?
What six?

Kammārāmataṁ, bhassārāmataṁ, niddārāmataṁ, saṅgaṇikārāmataṁ, indriyesu aguttadvārataṁ, bhojane amattaññutaṁ.
Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much.

Ime kho, bhikkhave, cha dhamme appahāya abhabbo kāye kāyānupassī viharituṁ.
Without giving up these six qualities you can’t meditate observing an aspect of the body.

Cha, bhikkhave, dhamme pahāya bhabbo kāye kāyānupassī viharituṁ.
But after giving up these six qualities you can meditate observing an aspect of the body.

Katame cha?
What six?

Kammārāmataṁ, bhassārāmataṁ, niddārāmataṁ, saṅgaṇikārāmataṁ, indriyesu aguttadvārataṁ, bhojane amattaññutaṁ.

Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much.

Ime kho, bhikkhave, cha dhamme pahāya bhabbo kāye kāyānupassī viharitun”ti.
After giving up these six qualities you can meditate observing an aspect of the body.”

Paṭhamaṁ.

118. Dhammānupassīsutta
118. Observing Principles, Etc.

“Cha, bhikkhave, dhamme appahāya abhabbo ajjhattaṁ kāye … pe…
“Mendicants, without giving up six things you can’t meditate observing an aspect of the body internally …

bahiddhā kāye …pe…
body externally …

ajjhattabahiddhā kāye …pe…
body internally and externally …

ajjhattaṁ vedanāsu …pe…
feelings internally …

bahiddhā vedanāsu …pe…
feelings externally …

ajjhattabahiddhā vedanāsu …pe…
feelings internally and externally …

ajjhattaṁ citte …pe…
mind internally …

bahiddhā citte …pe…
mind externally …

ajjhattabahiddhā citte …pe…
mind internally and externally …

ajjhattaṁ dhammesu …pe…
principles internally …

bahiddhā dhammesu …pe…

principles externally …

ajjhattabahiddhā dhammesu dhammānupassī viharituṁ.
principles internally and externally.

Katame cha?
What six?

Kammārāmataṁ, bhassārāmataṁ, niddārāmataṁ, saṅgaṇikārāmataṁ, indriyesu aguttadvārataṁ, bhojane amattaññutaṁ.
Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much.

Ime kho, bhikkhave, cha dhamme pahāya bhabbo ajjhattabahiddhā dhammesu dhammānupassī viharitun”ti.
After giving up these six qualities you can meditate observing an aspect of principles internally and externally.”

Dutiyaṁ.

119. Tapussasutta
119. About Tapussa

“Chahi, bhikkhave, dhammehi samannāgato tapusso gahapati tathāgate niṭṭhaṅgato amataddaso amataṁ sacchikatvā iriyati.
“Mendicants, having six qualities the householder Tapussa is certain about the Realized One, sees the deathless, and lives having realized the deathless.

Katamehi chahi?
What six?

Buddhe aveccappasādena, dhamme aveccappasādena, saṅghe aveccappasādena, ariyena sīlena, ariyena ñāṇena, ariyāya vimuttiyā.
Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom.

Imehi kho, bhikkhave, chahi dhammehi samannāgato tapusso gahapati tathāgate niṭṭhaṅgato amataddaso amataṁ sacchikatvā iriyatī”ti.
Having these six qualities the householder Tapussa is certain about the Realized One, sees the deathless, and lives having realized the deathless.”

Tatiyaṁ.

120–139. Bhallikādisutta

120–139. About Bhallika, Etc.

“Chahi, bhikkhave, dhammehi samannāgato bhalliko gahapati …pe…
“Mendicants, having six qualities the householders Bhallika …

sudatto gahapati anāthapiṇḍiko …
Sudatta Anāthapiṇḍika …

citto gahapati macchikāsaṇḍiko …
Citta of Macchikāsaṇḍa …

hatthako āḷavako …
Hatthaka of Āḷavī …

mahānāmo sakko …
Mahānāma the Sakyan …

uggo gahapati vesāliko …
Ugga of Vesālī …

uggato gahapati …
Uggata …

sūrambaṭṭho …
Sūra of Ambaṭṭha …

jīvako komārabhacco …
Jīvaka Komārabhacca …

nakulapitā gahapati …
Nakula’s father …

tavakaṇṇiko gahapati …
Tavakaṇṇika …

pūraṇo gahapati …
Pūraṇa …

isidatto gahapati …
Isidatta …

sandhāno gahapati …
Sandhāna …

vicayo gahapati …
Vijaya …

vijayamāhiko gahapati …
Vijayamāhita …

meṇḍako gahapati …
Meṇḍaka …

vāseṭṭho upāsako …
the lay followers Vāseṭṭha …

ariṭṭho upāsako …
Ariṭṭha …

sāraggo upāsako tathāgate niṭṭhaṅgato amataddaso amataṁ sacchikatvā iriyati.
and Sāragga are certain about the Realized One, see the deathless, and live having realized the deathless.

Katamehi chahi?
What six?

Buddhe aveccappasādena, dhamme aveccappasādena, saṅghe aveccappasādena, ariyena sīlena, ariyena ñāṇena, ariyāya vimuttiyā.
Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom.

Imehi kho, bhikkhave, chahi dhammehi samannāgato sāraggo upāsako tathāgate niṭṭhaṅgato amataddaso amataṁ sacchikatvā iriyatī”ti.

Having these six qualities the lay follower Sāragga is certain about the Realized One, sees the deathless, and lives having realized the deathless.”

Tevīsatimaṁ.

Sāmaññavaggo dvādasamo.

140

“Rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā.
“For insight into greed, six things should be developed.

Katame cha?
What six?

Dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyaṁ.
The unsurpassable seeing, listening, acquisition, training, service, and recollection.

Rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā”ti.
For insight into greed, these six things should be developed.”

141

“Rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā.
“For insight into greed, six things should be developed.

Katame cha?
What six?

Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.
The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā”ti.
For insight into greed, these six things should be developed.”

142

“Rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā.
“For insight into greed, six things should be developed.

Katame cha?
What six?

Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

Rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā”ti.
For insight into greed, these six things should be developed.”

143–169

“Rāgassa, bhikkhave, pariññāya …pe…
“For the complete understanding of greed …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …
giving away …

paṭinissaggāya cha dhammā bhāvetabbā”.
letting go of greed these six things should be developed.”

170–649

“Dosassa …pe…
“Of hate …

mohassa …
delusion …

kodhassa …
anger …

upanāhassa …
hostility …

makkhassa …
disdain …

paḷāsassa …
contempt …

issāya …
jealousy …

macchariyassa …
stinginess …

māyāya …
deceitfulness …

sāṭheyyassa …
deviousness …

thambhassa …
obstinacy …

sārambhassa …

aggression …

mānassa …
conceit …

atimānassa …
arrogance …

madassa …
vanity …

pamādassa abhiññāya …pe…
for insight into negligence …

pariññāya …
complete understanding …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …
giving away …

paṭinissaggāya …pe…
letting go of negligence

ime cha dhammā bhāvetabbā”ti.
these six things should be developed.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Rāgapeyyālaṁ niṭṭhitaṁ.

Chakkanipātapāḷi niṭṭhitā.
The Book of the Sixes is finished.

Numbered Discourses 7

1. Paṭhamapiyasutta
1. Pleasing (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
"Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca hoti, anavaññattikāmo ca hoti, ahiriko ca hoti, anottappī ca, pāpiccho ca, micchādiṭṭhi ca.
It's when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They have wicked desires and wrong view.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti, manāpo ca garu ca bhāvanīyo ca.
A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu na lābhakāmo ca hoti, na sakkārakāmo ca hoti, na anavaññattikāmo ca hoti, hirīmā ca hoti, ottappī ca, appiccho ca, sammādiṭṭhi ca.
It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They have few desires and right view.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired."

Paṭhamaṁ.

2. Dutiyapiyasutta
2. Pleasing (2nd)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca hoti, anavaññattikāmo ca hoti, ahiriko ca hoti, anottappī ca, issukī ca, maccharī ca.
It’s when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They’re jealous and stingy.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired.

Katamehi sattahi?

What seven?

Idha, bhikkhave, bhikkhu na lābhakāmo ca hoti, na sakkārakāmo ca hoti, na anavaññattikāmo ca hoti, hirīmā ca hoti, ottappī ca, anissukī ca, amaccharī ca.
It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They're not jealous or stingy.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired."

Dutiyaṁ.

3. Saṅkhittabalasutta
3. Powers in Brief

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme …pe…
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

sattimāni, bhikkhave, balāni.
"Mendicants, there are these seven powers.

Katamāni satta?
What seven?

Saddhābalaṁ, vīriyabalaṁ, hirībalaṁ, ottappabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.
The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Imāni kho, bhikkhave, satta balānīti.
These are the seven powers.

Saddhābalaṁ vīriyañca,
The powers are faith and energy,

hirī ottappiyaṁ balaṁ;
conscience and prudence,

Satibalaṁ samādhi ca,
mindfulness and immersion,

paññā ve sattamaṁ balaṁ;
and wisdom as the seventh power.

Etehi balavā bhikkhu,
Empowered by these,

sukhaṁ jīvati paṇḍito.
an astute mendicant lives happily.

Yoniso vicine dhammaṁ,
They should examine the teaching rationally,

paññāyatthaṁ vipassati;
discerning the meaning with wisdom.

Pajjotasseva nibbānaṁ,
The liberation of their heart

vimokkho hoti cetaso”ti.
is like a lamp going out.”

Tatiyaṁ.

4. Vitthatabalasutta
4. Powers in Detail

“Sattimāni, bhikkhave, balāni.
“Mendicants, there are these seven powers.

Katamāni satta?
What seven?

Saddhābalaṁ, vīriyabalaṁ, hirībalaṁ, ottappabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.
The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhābalaṁ?
And what is the power of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho …pe… satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Idaṁ vuccati, bhikkhave, saddhābalaṁ. (1)
This is called the power of faith.

Katamañca, bhikkhave, vīriyabalaṁ?

And what is the power of energy?

Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Idaṁ vuccati, bhikkhave, vīriyabalaṁ. (2)
This is called the power of energy.

Katamañca, bhikkhave, hirībalaṁ?
And what is the power of conscience?

Idha, bhikkhave, ariyasāvako hirīmā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about acquiring any bad, unskillful qualities.

Idaṁ vuccati, bhikkhave, hirībalaṁ. (3)
This is called the power of conscience.

Katamañca, bhikkhave, ottappabalaṁ?
And what is the power of prudence?

Idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities.

Idaṁ vuccati, bhikkhave, ottappabalaṁ. (4)
This is called the power of prudence.

Katamañca, bhikkhave, satibalaṁ?
And what is the power of mindfulness?

Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā.
It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Idaṁ vuccati, bhikkhave, satibalaṁ. (5)
This is called the power of mindfulness.

Katamañca, bhikkhave, samādhibalaṁ?
And what is the power of immersion?

Idha, bhikkhave, ariyasāvako vivicceva kāmehi
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. …

…pe…

catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṁ vuccati, bhikkhave, samādhibalaṁ. (6)
This is called the power of immersion.

Katamañca, bhikkhave, paññābalaṁ?
And what is the power of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Idaṁ vuccati, bhikkhave, paññābalaṁ. (7)
This is called the power of wisdom.

Imāni kho, bhikkhave, satta balānīti.
These are the seven powers.

Saddhābalaṁ vīriyañca,
The powers are faith and energy,

hirī ottappiyaṁ balaṁ;
conscience and prudence,

Satibalaṁ samādhi ca,
mindfulness and immersion,

paññā ve sattamaṁ balaṁ;
and wisdom as the seventh power.

Etehi balavā bhikkhu,
Empowered by these,

sukhaṁ jīvati paṇḍito.
an astute mendicant lives happily.

Yoniso vicine dhammaṁ,
They should examine the teaching rationally,

paññāyatthaṁ vipassati;
discerning the meaning with wisdom.

Pajjotasseva nibbānaṁ,
The liberation of their heart

vimokkho hoti cetaso”ti.
is like a lamp going out.”

Catutthaṁ.

5. Saṅkhittadhanasutta
5. Wealth in Brief

“Sattimāni, bhikkhave, dhanāni.
“Mendicants, there are these seven kinds of wealth.

Katamāni satta?
What seven?

Saddhādhanaṁ, sīladhanaṁ, hirīdhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Imāni kho, bhikkhave, satta dhanānīti.
These are the seven kinds of wealth.

Saddhādhanaṁ sīladhanaṁ,
Faith and ethical conduct are kinds of wealth,

hirī ottappiyaṁ dhanaṁ;
as are conscience and prudence,

Sutadhanañca cāgo ca,
learning and generosity,

paññā ve sattamaṁ dhanaṁ.
and wisdom is the seventh kind of wealth.

Yassa ete dhanā atthi,
When a woman or man

itthiyā purisassa vā;
has these kinds of wealth,

Adaliddoti taṁ āhu,
they’re said to be prosperous,

amoghaṁ tassa jīvitaṁ.
their life is not in vain.

Tasmā saddhañca sīlañca,
So let the wise devote themselves

Pasādaṁ dhammadassanaṁ;
to faith, ethical behavior,

Anuyuñjetha medhāvī,
confidence, and insight into the teaching,

Saraṁ buddhāna sāsanan”ti.
remembering the instructions of the Buddhas.”

Pañcamaṁ.

6. Vitthatadhanasutta
6. Wealth in Detail

“Sattimāni, bhikkhave, dhanāni.
“Mendicants, there are these seven kinds of wealth.

Katamāni satta?
What seven?

Saddhādhanaṁ, sīladhanaṁ, hirīdhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Katamañca, bhikkhave, saddhādhanaṁ?
And what is the wealth of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening …

‘itipi so bhagavā arahaṁ sammāsambuddho …pe… buddho bhagavā’ti.

Idaṁ vuccati, bhikkhave, saddhādhanaṁ. (1)
This is called the wealth of faith.

Katamañca, bhikkhave, sīladhanaṁ?
And what is the wealth of ethical conduct?

Idha, bhikkhave, ariyasāvako pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, use speech that’s false, divisive, harsh, or nonsensical, or consume alcoholic drinks that cause negligence.

Idaṁ vuccati, bhikkhave, sīladhanaṁ. (2)
This is called the wealth of ethical conduct.

Katamañca, bhikkhave, hirīdhanaṁ?
And what is the wealth of conscience?

Idha, bhikkhave, ariyasāvako hirīmā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

Idaṁ vuccati, bhikkhave, hirīdhanaṁ. (3)
This is called the wealth of conscience.

Katamañca, bhikkhave, ottappadhanaṁ?
And what is the wealth of prudence?

Idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities.

Idaṁ vuccati, bhikkhave, ottappadhanaṁ. (4)
This is called the wealth of prudence.

Katamañca, bhikkhave, sutadhanaṁ?
And what is the wealth of learning?

Idha, bhikkhave, ariyasāvako bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā

pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti. Tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

Idaṁ vuccati, bhikkhave, sutadhanaṁ. (5)
This is called the wealth of learning.

Katamañca, bhikkhave, cāgadhanaṁ?
And what is the wealth of generosity?

Idha, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vosaggarato yācayogo dānasaṁvibhāgarato.
It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Idaṁ vuccati, bhikkhave, cāgadhanaṁ. (6)
This is called the wealth of generosity.

Katamañca, bhikkhave, paññādhanaṁ?
And what is the wealth of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti …pe… sammā dukkhakkhayagāminiyā.
It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Idaṁ vuccati, bhikkhave, paññādhanaṁ. (7)

This is called the wealth of wisdom.

Imāni kho, bhikkhave, sattadhanānīti.
These are the seven kinds of wealth.

Saddhādhanaṁ sīladhanaṁ,
Faith and ethical conduct are kinds of wealth,

hirī ottappiyaṁ dhanaṁ;
as are conscience and prudence,

Sutadhanañca cāgo ca,
learning and generosity,

paññā ve sattamaṁ dhanaṁ.
and wisdom is the seventh kind of wealth.

Yassa ete dhanā atthi,
When a woman or man

itthiyā purisassa vā;
has these kinds of wealth,

Adaliddoti taṁ āhu,
they're said to be prosperous,

amoghaṁ tassa jīvitaṁ.
their life is not in vain.

Tasmā saddhañca sīlañca,
So let the wise devote themselves

pasādaṁ dhammadassanaṁ;
to faith, ethical behavior,

Anuyuñjetha medhāvī,
confidence, and insight into the teaching,

saraṁ buddhāna sāsanan"ti.
remembering the instructions of the Buddhas."

Chaṭṭhaṁ.

7. Uggasutta
7. With Ugga

Atha kho uggo rājamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uggo rājamahāmatto bhagavantaṁ etadavoca:
Then Ugga the government minister went up to the Buddha, bowed, sat down to one side, and said to him,

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Yāva aḍḍho cāyaṁ, bhante, migāro rohaṇeyyo yāva mahaddhano yāva mahābhogo”ti.
Migāra of Rohaṇa is so rich, so very wealthy.”

“Kīva aḍḍho panugga, migāro rohaṇeyyo, kīva mahaddhano, kīva mahābhogo”ti?
“But Ugga, how rich is he?”

“Sataṁ, bhante, satasahassānaṁ hiraññassa, ko pana vādo rūpiyassā”ti.
“He has a hundred thousand gold coins, not to mention the silver!”

“Atthi kho etaṁ, ugga, dhanaṁ netaṁ ‘natthī’ti vadāmīti.
“Well, Ugga, that is wealth, I can’t deny it.

Tañca kho etaṁ, ugga, dhanaṁ sādhāraṇaṁ agginā udakena rājūhi corehi appiyehi dāyādehi.

But fire, water, rulers, thieves, and unloved heirs all take a share of that wealth.

Satta kho imāni, ugga, dhanāni asādhāraṇāni agginā udakena rājūhi corehi appiyehi dāyādehi.
There are these seven kinds of wealth that they can't take a share of.

Katamāni satta?
What seven?

Saddhādhanaṁ, sīladhanaṁ, hirīdhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

Imāni kho, ugga, satta dhanāni asādhāraṇāni agginā udakena rājūhi corehi appiyehi dāyādehīti.
There are these seven kinds of wealth that fire, water, rulers, thieves, and unloved heirs can't take a share of.

Saddhādhanaṁ sīladhanaṁ,
Faith and ethical conduct are kinds of wealth,

hirī ottappiyaṁ dhanaṁ;
as are conscience and prudence,

Sutadhanañca cāgo ca,
learning and generosity,

paññā ve sattamaṁ dhanaṁ.
and wisdom is the seventh kind of wealth.

Yassa ete dhanā atthi,
When a woman or man

itthiyā purisassa vā;
has these kinds of wealth,

Sa ve mahaddhano loke,

they’re really rich in the world,

ajeyyo devamānuse.
invincible among gods and humans.

Tasmā saddhañca sīlañca,
So let the wise devote themselves

pasādaṁ dhammadassanaṁ;
to faith, ethical behavior,

Anuyuñjetha medhāvī,
confidence, and insight into the teaching,

saraṁ buddhāna sāsanan”ti.
remembering the instructions of the Buddhas.”

Sattamaṁ.

8. Saṁyojanasutta
8. Fetters

“Sattimāni, bhikkhave, saṁyojanāni.
“Mendicants, there are these seven fetters.

Katamāni satta?
What seven?

Anunayasaṁyojanaṁ, paṭighasaṁyojanaṁ, diṭṭhisaṁyojanaṁ, vicikicchāsaṁyojanaṁ, mānasaṁyojanaṁ, bhavarāgasaṁyojanaṁ, avijjāsaṁyojanaṁ.
The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Imāni kho, bhikkhave, satta saṁyojanānī”ti.
These are the seven fetters.”

Aṭṭhamaṁ.

9. Pahānasutta
9. Giving Up

“Sattannaṁ, bhikkhave, saṁyojanānaṁ pahānāya samucchedāya brahmacariyaṁ vussati.
“Mendicants, the spiritual life is lived to give up and cut out these seven fetters.

Katamesaṁ sattannaṁ?
What seven?

Anunayasaṁyojanassa pahānāya samucchedāya brahmacariyaṁ vussati, paṭighasaṁyojanassa …pe…
The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

diṭṭhisaṁyojanassa …

vicikicchāsaṁyojanassa …

mānasaṁyojanassa …

bhavarāgasaṁyojanassa …

avijjāsaṁyojanassa pahānāya samucchedāya brahmacariyaṁ vussati.

Imesaṁ kho, bhikkhave, sattannaṁ saṁyojanānaṁ pahānāya samucchedāya brahmacariyaṁ vussati.
The spiritual life is lived to give up and cut out these seven fetters.

Yato ca kho, bhikkhave, bhikkhuno anunayasaṁyojanaṁ pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.

When a mendicant has given up the fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—

Paṭighasaṁyojanaṁ …pe…

diṭṭhisaṁyojanaṁ …

vicikicchāsaṁyojanaṁ …

mānasaṁyojanaṁ …

bhavarāgasaṁyojanaṁ …

avijjāsaṁyojanaṁ pahīnaṁ hoti ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.

Ayaṁ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā”ti.
they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

Navamaṁ.

10. Macchariyasutta
10. Stinginess

“Sattimāni, bhikkhave, saṁyojanāni.
“Mendicants, there are these seven fetters.

Katamāni satta?
What seven?

Anunayasaṁyojanaṁ, paṭighasaṁyojanaṁ, diṭṭhisaṁyojanaṁ, vicikicchāsaṁyojanaṁ, mānasaṁyojanaṁ, issāsaṁyojanaṁ, macchariyasaṁyojanaṁ.
The fetters of attraction, repulsion, views, doubt, conceit, jealousy, and stinginess.

Imāni kho, bhikkhave, satta saṁyojanānī”ti.
These are the seven fetters.”

Dasamaṁ.

Dhanavaggo paṭhamo.

Tassuddānaṁ

Dve piyāni balaṁ dhanaṁ,
Saṅkhittañceva vitthataṁ;
Uggaṁ saṁyojanañceva,
Pahānaṁ macchariyena cāti.

11. Paṭhamaanusayasutta
11. Underlying Tendencies (1st)

“Sattime, bhikkhave, anusayā.
“Mendicants, there are these seven underlying tendencies.

Katame satta?
What seven?

Kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.
The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Ime kho, bhikkhave, satta anusayā”ti.
These are the seven underlying tendencies.”

Paṭhamaṁ.

12. Dutiyaanusayasutta
12. Underlying Tendencies (2nd)

“Sattannaṁ, bhikkhave, anusayānaṁ pahānāya samucchedāya brahmacariyaṁ vussati.
“Mendicants, the spiritual life is lived to give up and cut out these seven underlying tendencies.

Katamesaṁ sattannaṁ?
What seven?

Kāmarāgānusayassa pahānāya samucchedāya brahmacariyaṁ vussati, paṭighānusayassa …pe…
The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

diṭṭhānusayassa …

vicikicchānusayassa …

mānānusayassa …

bhavarāgānusayassa …

avijjānusayassa pahānāya samucchedāya brahmacariyaṁ vussati.

Imesaṁ kho, bhikkhave, sattannaṁ anusayānaṁ pahānāya samucchedāya brahmacariyaṁ vussati.
The spiritual life is lived to give up and cut out these seven underlying tendencies.

Yato ca kho, bhikkhave, bhikkhuno kāmarāgānusayo pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ

anuppādadhammo.
When a mendicant has given up the underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—

Paṭighānusayo …pe…

diṭṭhānusayo …

vicikicchānusayo …

mānānusayo …

bhavarāgānusayo …

avijjānusayo pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.

Ayaṁ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā”ti.
they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

Dutiyaṁ.

13. Kulasutta
13. A Family

“Sattahi, bhikkhave, aṅgehi samannāgataṁ kulaṁ anupagantvā vā nālaṁ upaganṭuṁ, upagantvā vā nālaṁ upanisīdituṁ.
“Mendicants, visiting a family with seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.

Katamehi sattahi?
What seven?

Na manāpena paccuṭṭhenti, na manāpena abhivādenti, na manāpena āsanaṁ denti, santamassa pariguhanti, bahukampi thokaṁ denti, paṇītampi lūkhaṁ denti, asakkaccaṁ denti no sakkaccaṁ.
They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully.

Imehi kho, bhikkhave, sattahi aṅgehi samannāgataṁ kulaṁ anupagantvā vā nālaṁ upaganṭuṁ, upagantvā vā nālaṁ upanisīdituṁ.
Visiting a family with these seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.

Sattahi, bhikkhave, aṅgehi samannāgataṁ kulaṁ anupagantvā vā alaṁ upaganṭuṁ, upagantvā vā alaṁ upanisīdituṁ.
Visiting a family with seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile.

Katamehi sattahi?

What seven?

Manāpena paccuṭṭhenti, manāpena abhivādenti, manāpena āsanaṁ denti, santamassa na pariguhanti, bahukampi bahukaṁ denti, paṇītampi paṇītaṁ denti, sakkaccaṁ denti no asakkaccaṁ.
They politely rise, bow, and offer a seat. They don't hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly.

Imehi kho, bhikkhave, sattahi aṅgehi samannāgataṁ kulaṁ anupagantvā vā alaṁ upagantuṁ, upagantvā vā alaṁ upanisīditun"ti.
Visiting a family with these seven factors is worthwhile, or if you've already arrived, sitting down is worthwhile."

Tatiyaṁ.

14. Puggalasutta
14. Persons

“Sattime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these seven people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame satta?
What seven?

Ubhatobhāgavimutto, paññāvimutto, kāyasakkhī, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.
The one freed both ways, the one freed by wisdom, the personal witness, the one attained to view, the one freed by faith, the follower of the teachings, and the follower by faith.

Ime kho, bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassā”ti.
These are the seven people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

Catutthaṁ.

15. Udakūpamāsutta
15. A Simile With Water

“Sattime, bhikkhave, udakūpamā puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these seven people found in the world are like those in water.

Katame satta?
What seven?

Idha, bhikkhave, ekacco puggalo sakiṁ nimuggo nimuggova hoti;
One person sinks under once and stays under.

idha pana, bhikkhave, ekacco puggalo ummujjitvā nimujjati;
One person rises up then sinks under.

idha pana, bhikkhave, ekacco puggalo ummujjitvā ṭhito hoti;
One person rises up then stays put.

idha pana, bhikkhave, ekacco puggalo ummujjitvā vipassati viloketi;
One person rises up then sees and discerns.

idha pana, bhikkhave, ekacco puggalo ummujjitvā patarati;
One person rises up then crosses over.

idha pana, bhikkhave, ekacco puggalo ummujjitvā patigādhappatto hoti;
One person rises up then finds a footing.

idha pana, bhikkhave, ekacco puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati brāhmaṇo.

One person has risen up, crossed over, and gone beyond, and that brahmin stands on the shore.

Kathañca, bhikkhave, puggalo sakiṁ nimuggo nimuggova hoti?
And what kind of person sinks under once and stays under?

Idha, bhikkhave, ekacco puggalo samannāgato hoti ekantakāḷakehi akusalehi dhammehi.
It's the kind of person who has exclusively dark, unskillful qualities.

Evaṁ kho, bhikkhave, puggalo sakiṁ nimuggo nimuggova hoti. (1)
This kind of person sinks under once and stays under.

Kathañca, bhikkhave, puggalo ummujjitvā nimujjati?
And what kind of person rises up then sinks under?

Idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī …pe…
It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'

sādhu ottappaṁ …

sādhu vīriyaṁ …

sādhu paññā kusalesu dhammesūti.

Tassa sā saddhā neva tiṭṭhati no vaḍḍhati hāyatiyeva, tassa sā hirī …pe…
However their faith, conscience, prudence, energy, and wisdom don't last or grow, but dwindle away.

tassa taṁ ottappaṁ …

tassa taṁ vīriyaṁ …

tassa sā paññā neva tiṭṭhati no vaḍḍhati hāyatiyeva.

Evaṁ kho, bhikkhave, puggalo ummujjitvā nimujjati. (2)

This kind of person rises up then sinks under.

Kathañca, bhikkhave, puggalo ummujjitvā ṭhito hoti?
And what kind of person rises up then stays put?

Idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī …pe…
It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'

sādhu ottappaṁ …

sādhu vīriyaṁ …

sādhu paññā kusalesu dhammesūti.

Tassa sā saddhā neva hāyati no vaḍḍhati ṭhitā hoti.
And their faith, conscience, prudence, energy, and wisdom lasts, neither dwindling nor growing.

Tassa sā hirī …pe…

tassa taṁ ottappaṁ …

tassa taṁ vīriyaṁ …

tassa sā paññā neva hāyati no vaḍḍhati ṭhitā hoti.

Evaṁ kho, bhikkhave, puggalo ummujjitvā ṭhito hoti. (3)
This kind of person rises up then stays put.

Kathañca, bhikkhave, puggalo ummujjitvā vipassati viloketi?
And what kind of person rises up then sees and discerns?

Idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī …pe…
It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'

sādhu ottappaṁ …

sādhu vīriyaṁ …

sādhu paññā kusalesu dhammesūti.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Evaṁ kho, bhikkhave, puggalo ummujjitvā vipassati viloketi. (4)
This kind of person rises up then sees and discerns.

Kathañca, bhikkhave, puggalo ummujjitvā patarati?
And what kind of person rises up then crosses over?

Idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī …pe…
It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'

sādhu ottappaṁ …

sādhu vīriyaṁ …

sādhu paññā kusalesu dhammesūti.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Evaṁ kho, bhikkhave, puggalo ummujjitvā patarati. (5)
This kind of person rises up then crosses over.

Kathañca, bhikkhave, puggalo ummujjitvā patigādhappatto hoti?
And what kind of person rises up then finds a footing?

Idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī …pe…
It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'

sādhu ottappaṁ …

sādhu vīriyaṁ …

sādhu paññā kusalesu dhammesūti.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Evaṁ kho, bhikkhave, puggalo ummujjitvā patigādhappatto hoti. (6)
This kind of person rises up then finds a footing.

Kathañca, bhikkhave, puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati brāhmaṇo.
And what kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore?

Idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī …pe…
It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'

sādhu ottappaṁ …

sādhu vīriyaṁ …

sādhu paññā kusalesu dhammesūti.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja

viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Evaṁ kho, bhikkhave, puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati brāhmaṇo. (7)
This kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore.

Ime kho, bhikkhave, satta udakūpamā puggalā santo saṁvijjamānā lokasmin”ti.
These seven people found in the world are like those in water.”

Pañcamaṁ.

16. Aniccānupassīsutta
16. Observing Impermanence

“Sattime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these seven people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame satta?
What seven?

Idha, bhikkhave, ekacco puggalo sabbasaṅkhāresu aniccānupassī viharati, aniccasaññī, aniccapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
First, take a person who meditates observing impermanence in all conditions. They perceive impermanence and experience impermanence. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.

So āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ, bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
This is the first person.

Puna caparaṁ, bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati, aniccasaññī, aniccapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
Next, take a person who meditates observing impermanence in all conditions.

Tassa apubbaṁ acarimaṁ āsavapariyādānañca hoti jīvitapariyādānañca.
Their defilements and their life come to an end at exactly the same time.

Ayaṁ, bhikkhave, dutiyo puggalo āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
This is the second person.

Puna caparaṁ, bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati, aniccasaññī, aniccapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
Next, take a person who meditates observing impermanence in all conditions.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished between one life and the next. …

upahaccaparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished upon landing. …

asaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished without extra effort. …

sasaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished with extra effort. …

uddhaṁsoto hoti akaniṭṭhagāmī.
With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Ayaṁ, bhikkhave, sattamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
This is the seventh person.

Ime kho, bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassā"ti.
These are the seven people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

Chaṭṭhaṁ.

17. Dukkhānupassīsutta
17. Observing Suffering

Sattime, bhikkhave, puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these seven people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame satta?
What seven?

Idha, bhikkhave, ekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati …pe….
First, take a person who meditates observing suffering in all conditions. They perceive suffering and experience suffering. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. …”

Sattamaṁ.

18. Anattānupassīsutta
18. Observing Not-self

Sabbesu dhammesu anattānupassī viharati …pe….
“First, take a person who meditates observing not-self in all things. They perceive not-self and experience not-self. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. …”

Aṭṭhamaṁ.

19. Nibbānasutta
19. Extinguishment

“Nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
“First, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.

So āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ bhikkhave, paṭhamo puggalo āhuneyyo …pe… puññakkhettaṁ lokassa.
This is the first person worthy of offerings.

Puna caparaṁ, bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.

Tassa apubbaṁ acarimaṁ āsavapariyādānañca hoti jīvitapariyādānañca.

Their defilements and their life come to an end at exactly the same time.

Ayaṁ, bhikkhave, dutiyo puggalo āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
This is the second person.

Puna caparaṁ, bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished between one life and the next. …

upahaccaparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished upon landing. …

asaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished without extra effort. …

sasaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished with extra effort. …

uddhaṁsoto hoti akaniṭṭhagāmī.

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Ayaṁ, bhikkhave, sattamo puggalo āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
This is the seventh person.

Ime kho, bhikkhave, satta puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
These are the seven people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

Navamaṁ.

20. Niddasavatthusutta
20. Qualifications for Graduation

“Sattimāni, bhikkhave, niddasavatthūni.
“Mendicants, there are these seven qualifications for graduation.

Katamāni satta?
What seven?

Idha, bhikkhave, bhikkhu sikkhāsamādāne tibbacchando hoti āyatiñca sikkhāsamādāne avigatapemo,
It’s when a mendicant has a keen enthusiasm to undertake the training …

dhammanisantiyā tibbacchando hoti āyatiñca dhammanisantiyā avigatapemo,
to examine the teachings …

icchāvinaye tibbacchando hoti āyatiñca icchāvinaye avigatapemo,
to get rid of desires …

paṭisallāne tibbacchando hoti āyatiñca paṭisallāne avigatapemo,
for retreat …

vīriyārambhe tibbacchando hoti āyatiñca vīriyārambhe avigatapemo,
to rouse up energy …

satinepakke tibbacchando hoti āyatiñca satinepakke avigatapemo,
for mindfulness and alertness …

diṭṭhipaṭivedhe tibbacchando hoti āyatiñca diṭṭhipaṭivedhe avigatapemo.

to penetrate theoretically. And they don't lose these desires in the future.

Imāni kho, bhikkhave, satta niddasavatthūnī"ti.
These are the seven qualifications for graduation."

Dasamaṁ.

Anusayavaggo dutiyo.

Tassuddānaṁ

Duve anusayā kulaṁ,
Puggalaṁ udakūpamaṁ;
Aniccaṁ dukkhaṁ anattā ca,
Nibbānaṁ niddasavatthu cāti.

21. Sārandadasutta
21. At Sārandada

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati sārandade cetiye.
At one time the Buddha was staying near Vesālī, at the Sārandada Tree-shrine.

Atha kho sambahulā licchavī yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te licchavī bhagavā etadavoca:
Then several Licchavis went up to the Buddha, bowed, sat down to one side, and the Buddha said to these Licchavis:

“satta vo, licchavī, aparihāniye dhamme desessāmi.
“Licchavis, I will teach you these seven principles that prevent decline.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te licchavī bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katame ca, licchavī, satta aparihāniyā dhammā?
“And what are the seven principles that prevent decline?

Yāvakīvañca, licchavī, vajjī abhiṇhaṁ sannipātā bhavissanti sannipātabahulā;
As long as the Vajjis meet frequently and have many meetings,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (1)
they can expect growth, not decline.

Yāvakīvañca, licchavī, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti;
As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (2)
they can expect growth, not decline.

Yāvakīvañca, licchavī, vajjī apaññattaṁ na paññāpessanti, paññattaṁ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti;
As long as the Vajjis don't make new decrees or abolish existing decrees, but undertake and follow the traditional Vajjian principles as they have been decreed,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (3)
they can expect growth, not decline.

Yāvakīvañca, licchavī, vajjī ye te vajjīnaṁ vajjimahallakā te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti;
As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (4)
they can expect growth, not decline.

Yāvakīvañca, licchavī, vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsessanti;

As long as the Vajjis don't rape or abduct women or girls from their families and force them to live with them,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (5)
they can expect growth, not decline.

Yāvakīvañca, licchavī, vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca tāni sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpessanti;
As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (6)
they can expect growth, not decline.

Yāvakīvañca, licchavī, vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā bhavissati:
As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that

'kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsuṁ vihareyyun'ti;
more perfected ones might come to the realm and those already here may live in comfort,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihāni. (7)
they can expect growth, not decline.

Yāvakīvañca, licchavī, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti;
As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them,

vuddhiyeva, licchavī, vajjīnaṁ pāṭikaṅkhā, no parihānī"ti.
they can expect growth, not decline."

Paṭhamaṁ.

22. Vassakārasutta
22. With Vassakāra

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.
Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis.

So evamāha:
He declared:

"ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi, vajjī vināsessāmi, vajjī anayabyasanaṁ āpādessāmī"ti.
"I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṁ brāhmaṇaṁ māgadhamahāmattaṁ āmantesi:
And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha,

"ehi tvaṁ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā

vandāhi, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:
“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī’ti.

Evañca vadehi:
And then say:

‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
‘Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis.

So evamāha—
He has declared:

ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi, vajjī vināsessāmi, vajjī anayabyasanaṁ āpādessāmī’ti.
“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”’

Yathā te bhagavā byākaroti, taṁ sādhukaṁ uggahetvā mama āroceyyāsi.
Remember well how the Buddha answers and tell it to me.

Na hi tathāgatā vitathaṁ bhaṇantī”ti.
For Realized Ones say nothing that is not so.”

“Evaṁ, bho”ti kho vassakāro brāhmaṇo māgadhamahāmatto raññō māgadhassa ajātasattussa vedehiputtassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.

“Yes, sir,” Vassakāra replied. He went to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vassakāro brāhmaṇo māgadhamahāmatto bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“rājā, bho gotama, māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati.
“Master Gotama, King Ajātasattu bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.

Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
King Ajātasattu wants to invade the Vajjis.

So evamāha:
He has declared:

‘ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi, vajjī vināsessāmi, vajjī anayabyasanaṁ āpādessāmī’”ti.
‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṁ bījayamāno.
Now at that time Venerable Ānanda was standing behind the Buddha fanning him.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to him:

“kinti te, ānanda, sutaṁ: ‘vajjī abhiṇhaṁ sannipātā sannipātabahulā’”ti?

“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

“Sutaṁ metaṁ, bhante: ‘vajjī abhiṇhaṁ sannipātā sannipātabahulā’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī abhiṇhaṁ sannipātā bhavissanti sannipātabahulā; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (1)
“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’”ti?
Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

“Sutaṁ metaṁ, bhante: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (2)
“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ: ‘vajjī apaññattaṁ na paññāpenti, paññattaṁ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti?
Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?”

“Sutaṁ metaṁ, bhante: ‘vajjī apaññattaṁ na paññāpenti, paññattaṁ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī apaññattaṁ na paññāpessanti, paññattaṁ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (3)
“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ: ‘vajjī ye te vajjīnaṁ vajjimahallakā te sakkaronti garuṁ karonti mānenti pūjenti, tesañca sotabbaṁ maññantī’”ti?
Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

“Sutaṁ metaṁ, bhante: ‘vajjī ye te vajjīnaṁ vajjimahallakā te sakkaronti garuṁ karonti mānenti pūjenti, tesañca sotabbaṁ maññantī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī ye te vajjīnaṁ vajjimahallakā te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (4)
“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsentī’”ti?
Ānanda, have you heard that the Vajjis don’t rape or abduct women or girls from their families and force them to live with them?”

“Sutaṁ metaṁ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsentī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsessanti; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (5)
“As long as the Vajjis don’t rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ: ‘vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca tāni sakkaronti garuṁ karonti mānenti pūjenti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpentī’”ti?
Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

“Sutaṁ metaṁ, bhante: ‘vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca tāni sakkaronti garuṁ karonti mānenti pūjenti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpentī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca tāni sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca dinnapubbaṁ

katapubbaṁ dhammikaṁ baliṁ no parihāpessanti; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni. (6)
“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ: ‘vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā—kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsuṁ vihareyyun’”ti?
Ānanda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

“Sutaṁ metaṁ, bhante: ‘vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā bhavissati—kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsuṁ vihareyyun’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā bhavissati: ‘kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsuṁ vihareyyun’ti; vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihānī”ti. (7)
“As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

Atha kho bhagavā vassakāraṁ brāhmaṇaṁ māgadhamahāmattaṁ āmantesi:
Then the Buddha said to Vassakāra:

“ekamidāhaṁ, brāhmaṇa, samayaṁ vesāliyaṁ viharāmi sārandade cetiye.
“Brahmin, one time I was staying near Vesālī at the Sārandada woodland shrine.

Tatrāhaṁ, brāhmaṇa, vajjīnaṁ ime satta aparihāniye dhamme desesiṁ.
There I taught the Vajjis these principles that prevent decline.

Yāvakīvañca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti; vuddhiyeva, brāhmaṇa, vajjīnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

“Ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṁ vajjīnaṁ vuddhiyeva pāṭikaṅkhā, no parihāni;
When the Buddha had spoken, Vassakāra said to him: “Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline.

ko pana vādo sattahi aparihāniyehi dhammehi.
How much more so all seven!

Akaraṇīyā ca, bho gotama, vajjī raññā māgadhena ajātasattunā vedehiputtena yadidaṁ yuddhassa, aññatra upalāpanāya, aññatra mithubhedā.
King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension.

Handa ca dāni mayaṁ, bho gotama, gacchāma, bahukiccā mayaṁ bahukaraṇīyā”ti.
Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, brāhmaṇa, kālaṁ maññasī”ti.
“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo māgadhamahāmatto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti.
Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

Dutiyaṁ.

23. Paṭhamasattakasutta
23. Non-Decline for Mendicants (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"satta vo, bhikkhave, aparihāniye dhamme desessāmi.
"Mendicants, I will teach you these seven principles that prevent decline.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.
Listen and pay close attention, I will speak."

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Katame ca, bhikkhave, satta aparihāniyā dhammā?
"What are the seven principles that prevent decline?

Yāvakīvañca, bhikkhave, bhikkhū abhiṇhaṁ sannipātā bhavissanti sannipātabahulā; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (1)

As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (2)
As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū apaññattaṁ na paññāpessanti, paññattaṁ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (3)
As long as the mendicants don't make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (4)
As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya ponobhavikāya na vasaṁ gacchissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (5)
As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (6)
As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satiṁ upaṭṭhāpessanti: 'kinti anāgatā ca pesalā sabrahmacārī āgaccheyyuṁ, āgatā ca pesalā sabrahmacārī phāsuṁ vihareyyun'ti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. (7)
As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī"ti.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

Tatiyaṁ.

24. Dutiyasattakasutta
24. Non-Decline for Mendicants (2nd)

“Satta vo, bhikkhave, aparihāniye dhamme desessāmi.
“Mendicants, I will teach you seven principles that prevent decline.

Taṁ suṇātha, sādhukaṁ manasi karotha …pe…
Listen and pay close attention …

katame ca, bhikkhave, satta aparihāniyā dhammā?
And what are the seven principles that prevent decline?

Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti, na kammaratā, na kammārāmataṁ anuyuttā; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants don’t relish work, loving it and liking to relish it, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū na bhassārāmā bhavissanti … pe…
As long as they don’t enjoy talk …

na niddārāmā bhavissanti …
sleep …

na saṅgaṇikārāmā bhavissanti …
company …

na pāpicchā bhavissanti na pāpikānaṁ icchānaṁ vasaṁ gatā …
they don’t have wicked desires, falling under the sway of wicked desires …

na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā …
they don’t have bad friends, companions, and associates …

na oramattakena visesādhigamena antarāvosānaṁ āpajjissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
they don’t stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

Catutthaṁ.

25. Tatiyasattakasutta
25. Non-Decline for Mendicants (3rd)

“Satta vo, bhikkhave, aparihāniye dhamme desessāmi.
“Mendicants, I will teach you seven principles that prevent decline.

Taṁ suṇātha, sādhukaṁ manasi karotha …pe…
Listen and pay close attention …

katame ca, bhikkhave, satta aparihāniyā dhammā?
And what are the seven principles that prevent decline?

Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants are faithful …

Yāvakīvañca, bhikkhave, bhikkhū hirimanto bhavissanti …pe…
conscientious …

ottappino bhavissanti …
prudent …

bahussutā bhavissanti …
learned …

āraddhavīriyā bhavissanti …
energetic …

satimanto bhavissanti …
mindful …

paññavanto bhavissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
wise, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

Pañcamaṁ.

26. Bojjhaṅgasutta
26. Awakening Factors

“Satta vo, bhikkhave, aparihāniye dhamme desessāmi.
“Mendicants, I will teach you seven principles that prevent decline.

Taṁ suṇātha, sādhukaṁ manasi karotha …pe…
Listen and pay close attention …

katame ca, bhikkhave, satta aparihāniyā dhammā?
And what are the seven principles that prevent decline?

Yāvakīvañca, bhikkhave, bhikkhū satisambojjhaṅgaṁ bhāvessanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants develop the awakening factor of mindfulness …

Yāvakīvañca, bhikkhave, bhikkhū dhammavicayasambojjhaṅgaṁ bhāvessanti …pe…
investigation of principles …

vīriyasambojjhaṅgaṁ bhāvessanti …
energy …

pītisambojjhaṅgaṁ bhāvessanti …
rapture …

passaddhisambojjhaṅgaṁ bhāvessanti …
tranquility …

samādhisambojjhaṅgaṁ bhāvessanti …
immersion …

upekkhāsambojjhaṅgaṁ bhāvessanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
equanimity, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

Chaṭṭhaṁ.

27. Saññāsutta
27. Perceptions

“Satta vo, bhikkhave, aparihāniye dhamme desessāmi.
“Mendicants, I will teach you seven principles that prevent decline.

Taṁ suṇātha, sādhukaṁ manasi karotha …pe….
Listen and pay close attention …

Katame ca, bhikkhave, satta aparihāniyā dhammā?
And what are the seven principles that prevent decline?

Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṁ bhāvessanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants develop the perception of impermanence …

Yāvakīvañca, bhikkhave, bhikkhū anattasaññaṁ bhāvessanti … pe…
not-self …

asubhasaññaṁ bhāvessanti …
ugliness …

ādīnavasaññaṁ bhāvessanti …
drawbacks …

pahānasaññaṁ bhāvessanti …
giving up …

virāgasaññaṁ bhāvessanti …
fading away …

nirodhasaññaṁ bhāvessanti;

cessation,

vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni. Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu, bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī”ti.
they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

Sattamaṁ.

28. Paṭhamaparihānisutta
28. Non-decline for a Mendicant Trainee

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"sattime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
"These seven things lead to the decline of a mendicant trainee.

Katame satta?
What seven?

Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā, santi kho pana saṅghe saṅghakaraṇīyāni; tatra sekho bhikkhu iti paṭisañcikkhati:
They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. And when there is Saṅgha business to be carried out, they don't reflect:

'santi kho pana saṅghe therā rattaññū cirapabbajitā bhāravāhino, te tena paññāyissantī'ti attanā tesu yogaṁ āpajjati.

‘There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They’ll be known for taking care of this.’ So they try to do it themselves.

Ime kho, bhikkhave, satta dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
These seven things lead to the decline of a mendicant trainee.

Sattime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṁvattanti.
These seven things don’t lead to the decline of a mendicant trainee.

Katame satta?
What seven?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, indriyesu guttadvāratā, bhojane mattaññutā, santi kho pana saṅghe saṅghakaraṇīyāni; tatra sekho bhikkhu iti paṭisañcikkhati:
They don’t relish work, talk, sleep, and company. They guard the sense doors and don’t they eat too much. And when there is Saṅgha business to be carried out, they reflect:

‘santi kho pana saṅghe therā rattaññū cirapabbajitā bhāravāhino, te tena paññāyissantī’ti attanā na tesu yogaṁ āpajjati.
‘There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They’ll be known for taking care of this.’ So they don’t try to do it themselves.

Ime kho, bhikkhave, satta dhammā sekhassa bhikkhuno aparihānāya saṁvattantī”ti.
These seven things don’t lead to the decline of a mendicant trainee.”

Aṭṭhamaṁ.

29. Dutiyaparihānisutta
29. Non-decline for a Lay Follower

“Sattime, bhikkhave, dhammā upāsakassa parihānāya saṁvattanti.
“These seven things lead to the decline of a lay follower.

Katame satta?
What seven?

Bhikkhudassanaṁ hāpeti,
They stop seeing the mendicants.

saddhammassavanaṁ pamajjati,
They neglect listening to the true teaching.

adhisīle na sikkhati,
They don’t train in higher ethical conduct.

appasādabahulo hoti,
They’re very suspicious about mendicants, whether senior, junior, or middle.

bhikkhūsu theresu ceva navesu ca majjhimesu ca upārambhacitto dhammaṁ suṇāti randhagavesī,
They listen to the teaching with a hostile, fault-finding mind.

ito bahiddhā dakkhiṇeyyaṁ gavesati,
They seek outside of the Buddhist community for those worthy of religious donations.

tattha ca pubbakāraṁ karoti.
And they serve them first.

Ime kho, bhikkhave, satta dhammā upāsakassa parihānāya saṁvattanti.
These seven things lead to the decline of a lay follower.

Sattime, bhikkhave, dhammā upāsakassa aparihānāya saṁvattanti.
These seven things don't lead to the decline of a lay follower.

Katame satta?
What seven?

Bhikkhudassanaṁ na hāpeti,
They don't stop seeing the mendicants.

saddhammassavanaṁ nappamajjati,
They don't neglect listening to the true teaching.

adhisīle sikkhati,
They train in higher ethical conduct.

pasādabahulo hoti,
They're very confident about mendicants, whether senior, junior, or middle.

bhikkhūsu theresu ceva navesu ca majjhimesu ca anupārambhacitto dhammaṁ suṇāti na randhagavesī,
They don't listen to the teaching with a hostile, fault-finding mind.

na ito bahiddhā dakkhiṇeyyaṁ gavesati,
They don't seek outside of the Buddhist community for those worthy of religious donations.

idha ca pubbakāraṁ karoti.
And they serve the Buddhist community first.

Ime kho, bhikkhave, satta dhammā upāsakassa aparihānāya saṁvattantī"ti.
These seven things don't lead to the decline of a lay follower."

Idamavoca bhagavā.

That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Dassanaṁ bhāvitattānaṁ,
“A lay follower stops seeing

Yo hāpeti upāsako;
those who have developed themselves

Savanañca ariyadhammānaṁ,
and listening to the teaching of the noble ones.

Adhisīle na sikkhati.
They don’t train in higher ethical conduct,

Appasādo ca bhikkhūsu,
and their suspicion about mendicants

bhiyyo bhiyyo pavaḍḍhati;
just grows and grows.

Upārambhakacitto ca,
They want to listen to the true teaching

saddhammaṁ sotumicchati.
with a fault-finding mind.

Ito ca bahiddhā aññaṁ,
They seek outside the Buddhist community

dakkhiṇeyyaṁ gavesati;
for someone else worthy of religious donations,

Tattheva ca pubbakāraṁ,
and that lay follower

yo karoti upāsako.
serves them first.

Ete kho parihāniye,
These seven principles leading to decline

satta dhamme sudesite;
have been well taught.

Upāsako sevamāno,
A lay follower who practices them

saddhammā parihāyati.
falls away from the true teaching.

Dassanaṁ bhāvitattānaṁ,
A lay follower doesn't stop seeing

Yo na hāpeti upāsako;
those who have developed themselves

Savanañca ariyadhammānaṁ,
and listening to the teaching of the noble ones.

Adhisīle ca sikkhati.
They train in higher ethical conduct,

Pasādo cassa bhikkhūsu,
and their confidence in mendicants

bhiyyo bhiyyo pavaḍḍhati;
just grows and grows.

Anupārambhacitto ca,
They want to listen to the true teaching

saddhammaṁ sotumicchati.
without a fault-finding mind.

Na ito bahiddhā aññaṁ,
They don't seek outside the Buddhist community

dakkhiṇeyyaṁ gavesati;
for someone else worthy of religious donations,

Idheva ca pubbakāraṁ,
and that lay follower

yo karoti upāsako.
serves the Buddhist community first.

Ete kho aparihāniye,
These seven principles that prevent decline

Satta dhamme sudesite;
have been well taught.

Upāsako sevamāno,
A lay follower who practices them

Saddhammā na parihāyatī”ti.
doesn’t fall away from the true teaching.”

Navamaṁ.

30. Vipattisutta
30. Failures for a Lay Follower

Sattimā, bhikkhave, upāsakassa vipattiyo …pe…
“Mendicants, there are these seven failures for a lay follower …

sattimā, bhikkhave, upāsakassa sampadā …pe….
There are these seven accomplishments for a lay follower …”

Dasamaṁ.

31. Parābhavasutta
31. Downfalls for a Lay Follower

“Sattime, bhikkhave, upāsakassa parābhavā …pe…
“Mendicants, there are these seven downfalls for a lay follower …

sattime, bhikkhave, upāsakassa sambhavā.
There are these seven successes for a lay follower.

Katame satta?
What seven?

Bhikkhudassanaṁ na hāpeti,
They don’t stop seeing the mendicants.

saddhammassavanaṁ nappamajjati,
They don’t neglect listening to the true teaching.

adhisīle sikkhati,
They train in higher ethical conduct.

pasādabahulo hoti,
They’re very confident about mendicants, whether senior, junior, or middle.

bhikkhūsu theresu ceva navesu ca majjhimesu ca anupārambhacitto dhammaṁ suṇāti na randhagavesī,
They don’t listen to the teaching with a hostile, fault-finding mind.

na ito bahiddhā dakkhiṇeyyaṁ gavesati,

They don’t seek outside of the Buddhist community for those worthy of religious donations.

idha ca pubbakāraṁ karoti.
And they serve the Buddhist community first.

Ime kho, bhikkhave, satta upāsakassa sambhavāti.
These are the seven successes for a lay follower.

Dassanaṁ bhāvitattānaṁ,
A lay follower stops seeing

Yo hāpeti upāsako;
those who have developed themselves …

Savanañca ariyadhammānaṁ,

Adhisīle na sikkhati.

Appasādo ca bhikkhūsu,

bhiyyo bhiyyo pavaḍḍhati;

Upārambhakacitto ca,

saddhammaṁ sotumicchati.

Ito ca bahiddhā aññaṁ,

dakkhiṇeyyaṁ gavesati;

Tattheva ca pubbakāraṁ,

yo karoti upāsako.

Ete kho parihāniye,

satta dhamme sudesite;

Upāsako sevamāno,

A lay follower who practices these

saddhammā parihāyati.
falls away from the true teaching.

Dassanaṁ bhāvitattānaṁ,
A lay follower doesn't stop seeing

Yo na hāpeti upāsako;
those who have developed themselves …

Savanañca ariyadhammānaṁ,

Adhisīle ca sikkhati.

Pasādo cassa bhikkhūsu,

bhiyyo bhiyyo pavaḍḍhati;

Anupārambhacitto ca,

saddhammaṁ sotumicchati.

Na ito bahiddhā aññaṁ,

dakkhiṇeyyaṁ gavesati;

Idheva ca pubbakāraṁ,

yo karoti upāsako.

Ete kho aparihāniye,

Satta dhamme sudesite;

Upāsako sevamāno,
A lay follower who practices these

Saddhammā na parihāyatī"ti.
doesn't fall away from the true teaching."

Ekādasamaṁ.

Vajjisattakavaggo tatiyo.

Tassuddānaṁ

Sāranda vassakāro ca,
tisattakāni bhikkhukā;
Bodhisaññā dve ca hāni,
vipatti ca parābhavoti.

32. Appamādagāravasutta
32. Respect for Diligence

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sattime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
"Sir, these seven things don't lead to the decline of a mendicant trainee.

Katame satta?
What seven?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, appamādagāravatā, paṭisanthāragāravatā.
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for diligence, and for hospitality.

Ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṁvattantī"ti.
These seven things don't lead to the decline of a mendicant trainee."

Idamavoca sā devatā.
That's what that deity said,

Samanuññho satthā ahosi.
and the teacher approved.

Atha kho sā devatā "samanuññho me satthā"ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

"imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, bhikkhave, sā devatā maṁ etadavoca:

'sattime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.

Katame satta?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, appamādagāravatā, paṭisanthāragāravatā—

ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṁvattantī'ti.

Idamavoca, bhikkhave, sā devatā.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.

Satthugaru dhammagaru,
"Respect for the Teacher and the teaching,

saṅghe ca tibbagāravo;

and keen respect for the Saṅgha;

Samādhigaru ātāpī,
respect for immersion, being energetic,

sikkhāya tibbagāravo.
and keen respect for the training.

Appamādagaru bhikkhu,
A mendicant who respects diligence

paṭisanthāragāravo;
and hospitality

Abhabbo parihānāya,
can’t decline,

nibbānasseva santike”ti.
and has drawn near to extinguishment.”

Paṭhamaṁ.

33. Hirigāravasutta
33. Respect for Conscience

“Imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, bhikkhave, sā devatā maṁ etadavoca:
“Mendicants, tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:

‘sattime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
‘Sir, these seven things don’t lead to the decline of a mendicant trainee.

Katame satta?
What seven?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, hirigāravatā, ottappagāravatā.
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for conscience, and for prudence.

Ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṁvattantī’ti.
These seven things don’t lead to the decline of a mendicant trainee.’

Idamavoca, bhikkhave, sā devatā.
That is what that deity said.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.

Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Satthugaru dhammagaru,
Respect for the Teacher and the teaching,

saṅghe ca tibbagāravo;
and keen respect for the Saṅgha;

Samādhigaru ātāpī,
respect for immersion, being energetic,

sikkhāya tibbagāravo.
and keen respect for the training.

Hiriottappasampanno,
One with both conscience and prudence,

sappatisso sagāravo;
reverential and respectful,

Abhabbo parihānāya,
can’t decline,

nibbānasseva santike”ti.
and has drawn near to extinguishment.”

Dutiyaṁ.

34. Paṭhamasovacassatāsutta
34. Easy to Admonish (1st)

“Imaṁ, bhikkhave, rattiṁ aññatarā devatā …pe… maṁ etadavoca:
“Mendicants, tonight a deity … said to me:

‘sattime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
‘Sir, these seven things don’t lead to the decline of a mendicant trainee.

Katame satta?
What seven?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, sovacassatā, kalyāṇamittatā.
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship.

Ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṁvattantī’ti.
These seven things don’t lead to the decline of a mendicant trainee.’

Idamavoca, bhikkhave, sā devatā.
That is what that deity said.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Satthugaru dhammagaru,
Respect for the Teacher and the teaching,

saṅghe ca tibbagāravo;
and keen respect for the Saṅgha;

Samādhigaru ātāpī,
respect for immersion, being energetic,

sikkhāya tibbagāravo.
and keen respect for the training.

Kalyāṇamitto suvaco,
One with good friends, easy to admonish,

sappatisso sagāravo;
reverential and respectful,

Abhabbo parihānāya,
can't decline,

nibbānasseva santike"ti.
and has drawn near to extinguishment."

Tatiyaṁ.

35. Dutiyasovacassatāsutta
35. Easy to Admonish (2nd)

“Imaṁ, bhikkhave, rattiṁ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā …pe…
“Mendicants, tonight a deity … said to me:

‘sattime, bhante, dhammā bhikkhuno aparihānāya saṁvattanti.
‘Sir, these seven things don’t lead to the decline of a mendicant trainee.

Katame satta?
What seven?

Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, sovacassatā, kalyāṇamittatā.
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship.

Ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṁvattantī’ti.
These seven things don’t lead to the decline of a mendicant trainee.’

Idamavoca, bhikkhave, sā devatā.
That is what that deity said.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyī”ti.
Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.”

Evaṁ vutte, āyasmā sāriputto bhagavantaṁ etadavoca:
When he said this, Venerable Sāriputta said to the Buddha:

“imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

Idha, bhante, bhikkhu attanā ca satthugāravo hoti, satthugāravatāya ca vaṇṇavādī.
It’s when a mendicant personally respects the Teacher and praises such respect.

Ye cañña bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.
And they encourage other mendicants who lack such respect to respect the Teacher.

Ye cañña bhikkhū satthugāravā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena.
And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.

Attanā ca dhammagāravo hoti …pe…
They personally respect the teaching …

saṅghagāravo hoti …
They personally respect the Saṅgha …

sikkhāgāravo hoti …
They personally respect the training …

samādhigāravo hoti …
They personally respect immersion …

suvaco hoti …
They are personally easy to admonish …

kalyāṇamitto hoti, kalyāṇamittatāya ca vaṇṇavādī.
They personally have good friends, and praise such friendship.

Ye cañña bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.
And they encourage other mendicants who lack good friends to develop good friendship.

Ye cañña bhikkhū kalyāṇamittā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālenāti.
And they praise other mendicants who have good friends at the right time, truthfully and substantively.

Imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Sādhu kho tvaṁ, sāriputta, imassa mayā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Idha, sāriputta, bhikkhu attanā ca satthugāravo hoti, satthugāravatāya ca vaṇṇavādī.
It’s when a mendicant personally respects the Teacher …

Ye cañña bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.
And they encourage other mendicants who lack such respect to respect the Teacher.

Ye cañña bhikkhū satthugāravā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālena.
And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.

Attanā ca dhammagāravo hoti …pe…
They personally respect the teaching …

saṅghagāravo hoti …
They personally respect the Saṅgha …

sikkhāgāravo hoti …
They personally respect the training …

samādhigāravo hoti …
They personally respect immersion …

suvaco hoti …
They are personally easy to admonish …

kalyāṇamitto hoti, kalyāṇamittatāya ca vaṇṇavādī.
They personally have good friends, and praise such friendship.

Ye cañña bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.
And they encourage other mendicants who lack good friends to develop good friendship.

Ye cañña bhikkhū kalyāṇamittā tesañca vaṇṇaṁ bhaṇati bhūtaṁ tacchaṁ kālenāti.
And they praise other mendicants who have good friends at the right time, truthfully and substantively.

Imassa kho, sāriputta, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti.

This is how to understand the detailed meaning of what I said in brief.”

Catutthaṁ.

36. Paṭhamamittasutta
36. A Friend (1st)

“Sattahi, bhikkhave, aṅgehi samannāgato mitto sevitabbo.
“Mendicants, you should associate with a friend who has seven factors.

Katamehi sattahi?
What seven?

Duddadaṁ dadāti, dukkaraṁ karoti, dukkhamaṁ khamati, guyhamassa āvi karoti, guyhamassa pariguhati, āpadāsu na jahati, khīṇena nātimaññati.
They give what is hard to give. They do what is hard to do. They endure what is hard to endure. They reveal their secrets to you. They keep your secrets. They don’t abandon you in times of trouble. They don’t look down on you in times of loss.

Imehi kho, bhikkhave, sattahi aṅgehi samannāgato mitto sevitabboti.
You should associate with a friend who has these seven factors.

Duddadaṁ dadāti mitto,
A friend gives what is hard to give,

dukkarañcāpi kubbati;
and does what’s hard to do.

Athopissa duruttāni,
They put up with your harsh words,

khamati dukkhamāni ca.
and with things hard to endure.

Guyhañca tassa akkhāti,
They tell you their secrets,

guyhassa parigūhati;
and keep your secrets for you.

Āpadāsu na jahāti,
They don’t abandon you in times of trouble,

khīṇena nātimaññati.
or look down on you in times of loss.

Yamhi etāni ṭhānāni,
The person in whom

saṁvijjantīdha puggale;
these things are found is your friend.

So mitto mittakāmena,
If you want to have a friend,

bhajitabbo tathāvidho”ti.
you should keep company with such a person.”

Pañcamaṁ.

37. Dutiyamittasutta
37. A Friend (2nd)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu mitto sevitabbo bhajitabbo payirupāsitabbo api panujjamānenapi.
“Mendicants, when a friend has seven qualities you should associate with, accompany, and attend them, even if they send you away.

Katamehi sattahi?
What seven?

Piyo ca hoti manāpo ca garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañca kathaṁ kattā hoti, no ca aṭṭhāne niyojeti.
They’re likable, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak on deep matters. And they don’t urge you to do bad things.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu mitto sevitabbo bhajitabbo payirupāsitabbo api panujjamānenapīti.
When a friend has these seven qualities you should associate with, accompany, and attend them, even if they send you away.

Piyo garu bhāvanīyo,
They’re lovable, respected, and admired,

vattā ca vacanakkhamo;
an admonisher who accepts admonishment,

Gambhīrañca kathaṁ kattā,
speaks on deep matters,

no caṭṭhāne niyojako.
and doesn’t urge you to do bad.

Yamhi etāni ṭhānāni,
The person in whom

saṁvijjantīdha puggale;
these things are found is your friend.

So mitto mittakāmena,
If you want to have a friend,

atthakāmānukampato;
benevolent and compassionate,

Api nāsiyamānena,
you should keep company with such a person,

bhajitabbo tathāvidho”ti.
even if they send you away.”

Chaṭṭhaṁ.

38. Paṭhamapaṭisambhidāsutta
38. Textual Analysis (1st)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva catasso paṭisambhidā sayaṁ abhiññā sacchikatvā upasampajja vihareyya.
“Mendicants, a mendicant with seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu ‘idaṁ me cetaso līnattan’ti yathābhūtaṁ pajānāti;
It’s when a mendicant truly understands: ‘This is mental sluggishness’.

ajjhattaṁ saṅkhittaṁ vā cittaṁ ‘ajjhattaṁ me saṅkhittaṁ cittan’ti yathābhūtaṁ pajānāti;
They truly understand internally constricted mind as ‘internally constricted mind’.

bahiddhā vikkhittaṁ vā cittaṁ ‘bahiddhā me vikkhittaṁ cittan’ti yathābhūtaṁ pajānāti;
They truly understand externally scattered mind as ‘externally scattered mind’.

tassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;

They know feelings as they arise, as they remain, and as they go away.

viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;
They know perceptions as they arise, as they remain, and as they go away.

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;
They know thoughts as they arise, as they remain, and as they go away.

sappāyāsappāyesu kho panassa dhammesu hīnappaṇītesu kaṇhasukkasappaṭibhāgesu nimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—are properly grasped, attended, borne in mind, and comprehended with wisdom.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu nacirasseva catasso paṭisambhidā sayaṁ abhiññā sacchikatvā upasampajja vihareyyā”ti.
A mendicant with these seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.”

Sattamaṁ.

39. Dutiyapaṭisambhidāsutta
39. Textual Analysis (2nd)

“Sattahi, bhikkhave, dhammehi samannāgato sāriputto catasso paṭisambhidā sayaṁ abhiññā sacchikatvā upasampajja viharati.
“Mendicants, having seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight.

Katamehi sattahi?
What seven?

Idha, bhikkhave, sāriputto ‘idaṁ me cetaso līnattan’ti yathābhūtaṁ pajānāti;
It’s when Sāriputta truly understood: ‘This is mental sluggishness’.

ajjhattaṁ saṅkhittaṁ vā cittaṁ ‘ajjhattaṁ me saṅkhittaṁ cittan’ti yathābhūtaṁ pajānāti;
He truly understood internally constricted mind as ‘internally constricted mind’.

bahiddhā vikkhittaṁ vā cittaṁ ‘bahiddhā me vikkhittaṁ cittan’ti yathābhūtaṁ pajānāti;
He truly understood externally scattered mind as ‘externally scattered mind’.

tassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;
He knew feelings, perceptions, and thoughts as they arose, as they remained, and as they went away.

viditā saññā …pe…

vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;

sappāyāsappāyesu kho panassa dhammesu hīnappaṇītesu kaṇhasukkasappaṭibhāgesu nimittaṁ suggahitaṁ sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—were properly grasped, attended, borne in mind, and comprehended with wisdom.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato sāriputto catasso paṭisambhidā sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
Having these seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight.”

Aṭṭhamaṁ.

40. Paṭhamavasasutta
40. Mastery of the Mind (1st)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu cittaṁ vase vatteti, no ca bhikkhu cittassa vasena vattati.
“Mendicants, a mendicant with seven qualities masters their mind and is not mastered by it.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu samādhikusalo hoti, samādhissa samāpattikusalo hoti, samādhissa ṭhitikusalo hoti, samādhissa vuṭṭhānakusalo hoti, samādhissa kalyāṇakusalo hoti, samādhissa gocarakusalo hoti, samādhissa abhinīhārakusalo hoti.
It’s when a mendicant is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the mindfulness meditation subjects for immersion, and skilled in projecting the mind purified by immersion.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu cittaṁ vase vatteti, no ca bhikkhu cittassa vasena vattatī”ti.
A mendicant with these seven qualities masters their mind and is not mastered by it.”

Navamaṁ.

41. Dutiyavasasutta
41. Mastery of the Mind (2nd)

“Sattahi, bhikkhave, dhammehi samannāgato sāriputto cittaṁ vase vatteti, no ca sāriputto cittassa vasena vattati.
“Mendicants, having seven qualities Sāriputta has mastered his mind and is not mastered by it.

Katamehi sattahi?
What seven?

Idha, bhikkhave, sāriputto samādhikusalo hoti, samādhissa samāpattikusalo, samādhissa ṭhitikusalo, samādhissa vuṭṭhānakusalo, samādhissa kalyāṇakusalo, samādhissa gocarakusalo, samādhissa abhinīhārakusalo hoti.
Sāriputta is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the mindfulness meditation subjects for immersion, and skilled in projecting the mind purified by immersion.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato sāriputto cittaṁ vase vatteti, no ca sāriputto cittassa vasena vattatī”ti.
Having these seven qualities Sāriputta has mastered his mind and is not mastered by it.”

Dasamaṁ.

42. Paṭhamaniddasasutta
42. Graduation (1st)

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Atha kho āyasmato sāriputtassa etadahosi:
Then it occurred to him,

“atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ.
“It’s too early to wander for alms in Sāvatthī.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan”ti.
Why don’t I go to the monastery of the wanderers who follow other paths?”

Atha kho āyasmā sāriputto yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodi.
Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side.

Tena kho pana samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ

ayamantarākathā udapādi:
Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them,

“yo hi koci, āvuso, dvādasavassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, ‘niddaso bhikkhū’ti alaṁvacanāyā”ti.
“Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a ‘graduate mendicant’.”

Atha kho āyasmā sāriputto tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandi nappaṭikkosi.
Sāriputta neither approved nor dismissed that statement of the wanderers who follow other paths.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi:
He got up from his seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṁ ājānissāmī”ti.
“I will learn the meaning of this statement from the Buddha himself.”

Atha kho āyasmā sāriputto sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisiṁ.

Tassa mayhaṁ, bhante, etadahosi:

‘atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan’ti.

Atha khvāhaṁ, bhante, yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamiṁ; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodiṁ.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ.

Tena kho pana, bhante, samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:

‘yo hi koci, āvuso, dvādasavassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, niddaso bhikkhūti alaṁvacanāyā’ti.

Atha khvāhaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṁ:

‘bhagavato santike etassa atthaṁ ājānissāmī’ti.

Sakkā nu kho, bhante, imasmiṁ dhammavinaye kevalaṁ vassagaṇanamattena niddaso bhikkhu paññāpetun”ti?
“Sir, in this teaching and training can we describe a mendicant as a ‘graduate’ solely because they have completed a certain number of years?”

“Na kho, sāriputta, sakkā imasmiṁ dhammavinaye kevalaṁ vassagaṇanamattena niddaso bhikkhu paññāpetuṁ.
“No, Sāriputta, we cannot.

Satta kho imāni, sāriputta, niddasavatthūni mayā sayaṁ abhiññā sacchikatvā paveditāni.
I make known these seven qualifications for graduation after realizing them with my own insight.

Katamāni satta?
What seven?

Idha, sāriputta, bhikkhu sikkhāsamādāne tibbacchando hoti āyatiñca sikkhāsamādāne avigatapemo, dhammanisantiyā tibbacchando hoti āyatiñca dhammanisantiyā avigatapemo, icchāvinaye tibbacchando hoti āyatiñca icchāvinaye avigatapemo, paṭisallāne tibbacchando hoti āyatiñca paṭisallāne avigatapemo, vīriyārambhe tibbacchando hoti āyatiñca vīriyārambhe avigatapemo, satinepakke tibbacchando hoti āyatiñca satinepakke avigatapemo, diṭṭhipaṭivedhe tibbacchando hoti āyatiñca diṭṭhipaṭivedhe avigatapemo.
It's when a mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don't lose these desires in the future.

Imāni kho, sāriputta, satta niddasavatthūni mayā sayaṁ abhiññā sacchikatvā paveditāni.
These are the seven qualifications for graduation that I make known after realizing them with my own insight.

Imehi kho, sāriputta, sattahi niddasavatthūhi samannāgato bhikkhu dvādasa cepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāya;
A mendicant who has these seven qualifications for graduation is qualified to be called a 'graduate mendicant'. This is so whether they have lived the full and pure spiritual life for twelve years,

catubbīsati cepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāya;
twenty-four years,

chattiṁsati cepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāya, aṭṭhacattārīsañcepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāyā"ti.
thirty-six years, or forty-eight years."

Ekādasamaṁ.

43. Dutiyaniddasasutta
43. Graduation (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya kosambiṁ piṇḍāya pāvisi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Kosambi for alms.

Atha kho āyasmato ānandassa etadahosi:
Then it occurred to him,

"atippago kho tāva kosambiyaṁ piṇḍāya carituṁ.
"It's too early to wander for alms in Kosambi.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan"ti.
Why don't I go to the monastery of the wanderers who follow other paths?"

Atha kho āyasmā ānando yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodi.
Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side.

Tena kho pana samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them,

“yo hi koci, āvuso, dvādasavassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, ‘niddaso bhikkhū’ti alaṁvacanāyā”ti.
“Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a ‘graduate mendicant’.”

Atha kho āyasmā ānando tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandi nappaṭikkosi.
Ānanda neither approved nor dismissed that statement of the wanderers who follow other paths.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi:
He got up from his seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṁ ājānissāmī”ti.
“I will learn the meaning of this statement from the Buddha himself.”

Atha kho āyasmā ānando kosambiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda wandered for alms in Kosambi. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya kosambiṁ piṇḍāya pāvisiṁ.

Tassa mayhaṁ, bhante, etadahosi:

‘atippago kho tāva kosambiyaṁ piṇḍāya carituṁ.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan’ti …pe…

tehi saddhiṁ sammodiṁ.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ.

Tena kho pana, bhante, samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:

‘yo hi koci, āvuso, dvādasavassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, niddaso bhikkhūti alaṁvacanāyā’ti.

Atha khvāhaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.

Anabhinanditvā, appaṭikkositvā uṭṭhāyāsanā pakkamiṁ:

‘bhagavato santike etassa bhāsitassa atthaṁ ājānissāmī’ti.

Sakkā nu kho, bhante, imasmiṁ dhammavinaye kevalaṁ vassagaṇanamattena niddaso bhikkhu paññāpetun”ti?
“Sir, in this teaching and training can we describe a mendicant as a ‘graduate’ solely because they have completed a certain number of years?”

“Na kho, ānanda, sakkā imasmiṁ dhammavinaye kevalaṁ vassagaṇanamattena niddaso bhikkhu paññāpetuṁ.
“No, Ānanda, we cannot.

Satta kho imāni, ānanda, niddasavatthūni mayā sayaṁ abhiññā sacchikatvā paveditāni.

These are the seven qualifications for graduation that I make known after realizing them with my own insight.

Katamāni satta?
What seven?

Idhānanda, bhikkhu, saddho hoti, hirīmā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.
It's when someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Imāni kho, ānanda, satta niddasavatthūni mayā sayaṁ abhiññā sacchikatvā paveditāni.
These are the seven qualifications for graduation that I make known after realizing them with my own insight.

Imehi kho, ānanda, sattahi niddasavatthūhi samannāgato bhikkhu dvādasa cepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāya;
A mendicant who has these seven qualifications for graduation is qualified to be called a 'graduate mendicant'. This is so whether they have lived the full and pure spiritual life for twelve years,

catubbīsati cepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāya;
twenty-four years,

chattiṁsati cepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāya, aṭṭhacattārīsañcepi vassāni paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carati, 'niddaso bhikkhū'ti alaṁvacanāyā"ti.
thirty-six years, or forty-eight years."

Dvādasamaṁ.

Devatāvaggo catuttho.

Tassuddānaṁ

Appamādo hirī ceva,
dve suvacā duve mittā;
Dve paṭisambhidā dve vasā,
duve niddasavatthunāti.

44. Sattaviññāṇaṭṭhitisutta
44. Planes of Consciousness

“Sattimā, bhikkhave, viññāṇaṭṭhitiyo.
“Mendicants, there are these seven planes of consciousness.

Katamā satta?
What seven?

Santi, bhikkhave, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti. (1)
This is the first plane of consciousness.

Santi, bhikkhave, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti. (2)
This is the second plane of consciousness.

Santi, bhikkhave, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti. (3)
This is the third plane of consciousness.

Santi, bhikkhave, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthā viññāṇaṭṭhiti. (4)
This is the fourth plane of consciousness.

Santi, bhikkhave, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space.

Ayaṁ pañcamā viññāṇaṭṭhiti. (5)
This is the fifth plane of consciousness.

Santi, bhikkhave, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness.

Ayaṁ chaṭṭhā viññāṇaṭṭhiti. (6)
This is the sixth plane of consciousness.

Santi, bhikkhave, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness.

Ayaṁ sattamā viññāṇaṭṭhiti. (7)
This is the seventh plane of consciousness.

Imā kho, bhikkhave, satta viññāṇaṭṭhitiyo”ti.
These are the seven planes of consciousness.”

Paṭhamaṁ.

45. Samādhiparikkhārasutta
45. Prerequisites for Immersion

“Sattime, bhikkhave, samādhiparikkhārā.
“Mendicants, there are these seven prerequisites for immersion.

Katame satta?
What seven?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati.
Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Yā kho, bhikkhave, imehi sattahaṅgehi cittassekaggatā parikkhatā, ayaṁ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipī”ti.
Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

Dutiyaṁ.

46. Paṭhamaaggisutta
46. Fires (1st)

“Sattime, bhikkhave, aggī.
“Mendicants, there are these seven fires.

Katame satta?
What seven?

Rāgaggi, dosaggi, mohaggi, āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi, kaṭṭhaggi—
The fires of greed, hate, delusion. The fire of those worthy of offerings to the gods. A householder’s fire. The fire of those worthy of a religious donation. And a wood fire.

ime kho, bhikkhave, satta aggī”ti.
These are the seven fires.”

Tatiyaṁ.

47. Dutiyaaggisutta
47. Fires (2nd)

Tena kho pana samayena uggatasarīrassa brāhmaṇassa mahāyaññho upakkhaṭo hoti.
Now at that time the brahmin Uggatasarīra had prepared a large sacrifice.

Pañca usabhasatāni thūṇūpanītāni honti yaññatthāya, pañca vacchatarasatāni thūṇūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūṇūpanītāni honti yaññatthāya, pañca ajasatāni thūṇūpanītāni honti yaññatthāya, pañca urabbhasatāni thūṇūpanītāni honti yaññatthāya.
Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the post for the sacrifice.

Atha kho uggatasarīro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Uggatasarīra went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uggatasarīro brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“Sutaṁ metaṁ, bho gotama, aggissa ādānaṁ yūpassa ussāpanaṁ mahapphalaṁ hoti mahānisaṁsan”ti.
“Master Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial.”

“Mayāpi kho etaṁ, brāhmaṇa, sutaṁ aggissa ādānaṁ yūpassa ussāpanaṁ mahapphalaṁ hoti mahānisaṁsan”ti.
“I’ve also heard this, brahmin.”

Dutiyampi kho uggatasarīro brāhmaṇo …pe…
For a second time …

tatiyampi kho uggatasarīro brāhmaṇo bhagavantaṁ etadavoca:
and third time Uggatasarīra said to the Buddha,

“sutaṁ metaṁ, bho gotama, aggissa ādānaṁ yūpassa ussāpanaṁ mahapphalaṁ hoti mahānisaṁsan”ti.
“Master Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial.”

“Mayāpi kho etaṁ, brāhmaṇa, sutaṁ aggissa ādānaṁ yūpassa ussāpanaṁ mahapphalaṁ hoti mahānisaṁsan”ti.
“I’ve also heard this, brahmin.”

“Tayidaṁ, bho gotama, sameti bhoto ceva gotamassa amhākañca, yadidaṁ sabbena sabbaṁ”.
“Then Master Gotama and I are in total agreement in this matter.”

Evaṁ vutte āyasmā ānando uggatasarīraṁ brāhmaṇaṁ etadavoca:
When he said this, Venerable Ānanda said to Uggatasarīra,

“na kho, brāhmaṇa, tathāgatā evaṁ pucchitabbā:
“Brahmin, you shouldn’t ask the Buddha in this way.

‘sutaṁ metaṁ, bho gotama, aggissa ādānaṁ yūpassa ussāpanaṁ mahapphalaṁ hoti mahānisaṁsan’ti.

Evaṁ kho, brāhmaṇa, tathāgatā pucchitabbā:
You should ask in this way:

‘ahañhi, bhante, aggiṁ ādātukāmo, yūpaṁ ussāpetukāmo.
‘Sir, I want to kindle the sacrificial fire and raise the sacrificial post.

Ovadatu maṁ, bhante, bhagavā.
May the Buddha please advise

Anusāsatu maṁ, bhante, bhagavā yaṁ mama assa dīgharattaṁ hitāya sukhāyā'"ti.
and instruct me. It will be for my lasting welfare and happiness.'"

Atha kho uggatasarīro brāhmaṇo bhagavantaṁ etadavoca:
Then Uggatasarīra said to the Buddha,

"ahañhi, bho gotama, aggiṁ ādātukāmo yūpaṁ ussāpetukāmo.
"Sir, I want to kindle the sacrificial fire and raise the sacrificial post.

Ovadatu maṁ bhavaṁ gotamo.
May Master Gotama please advise

Anusāsatu maṁ bhavaṁ gotamo yaṁ mama assa dīgharattaṁ hitāya sukhāyā"ti.
and instruct me. It will be for my lasting welfare and happiness."

"Aggiṁ, brāhmaṇa, ādento yūpaṁ ussāpento pubbeva yaññā tīṇi satthāni ussāpeti akusalāni dukkhudrayāni dukkhavipākāni.
"Even before kindling the sacrificial fire and raising the sacrificial post, one raises three unskillful knives which ripen and result in suffering.

Katamāni tīṇi?
What three?

Kāyasatthaṁ, vacīsatthaṁ, manosatthaṁ.
The knives of the body, speech, and mind.

Aggiṁ, brāhmaṇa, ādento yūpaṁ ussāpento pubbeva yaññā evaṁ cittaṁ uppādesi:
Even before kindling the sacrificial fire and raising the sacrificial post one gives rise to the thought:

'ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu

yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāyā'ti.
'May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!'

So 'puññaṁ karomī'ti apuññaṁ karoti, 'kusalaṁ karomī'ti akusalaṁ karoti, 'sugatiyā maggaṁ pariyesāmī'ti duggatiyā maggaṁ pariyesati.
Thinking, 'May I make merit', one makes bad karma. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth.

Aggiṁ, brāhmaṇa, ādento yūpaṁ ussāpento pubbeva yaññā idaṁ paṭhamaṁ manosatthaṁ ussāpeti akusalaṁ dukkhudrayaṁ dukkhavipākaṁ.
Even before kindling the sacrificial fire and raising the sacrificial post one raises this first unskillful mental knife which ripens and results in suffering.

Puna caparaṁ, brāhmaṇa, aggiṁ ādento yūpaṁ ussāpento pubbeva yaññā evaṁ vācaṁ bhāsati:
Furthermore, even before kindling the sacrificial fire and raising the sacrificial post, one says such things as:

'ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāyā'ti.
'May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!'

So 'puññaṁ karomī'ti apuññaṁ karoti, 'kusalaṁ karomī'ti akusalaṁ karoti, 'sugatiyā maggaṁ pariyesāmī'ti duggatiyā maggaṁ pariyesati.
Thinking, 'May I make merit', one makes bad karma. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth.

Aggiṁ, brāhmaṇa, ādento yūpaṁ ussāpento pubbeva yaññā idaṁ dutiyaṁ vacīsatthaṁ ussāpeti akusalaṁ dukkhudrayaṁ dukkhavipākaṁ.
Even before kindling the sacrificial fire and raising the sacrificial post one raises this second unskillful verbal knife which ripens and results in suffering.

Puna caparaṁ, brāhmaṇa, aggiṁ ādento yūpaṁ ussāpento pubbeva yaññā sayaṁ paṭhamaṁ samārambhati usabhā hantuṁ yaññatthāya, sayaṁ paṭhamaṁ samārambhati vacchatarā hantuṁ yaññatthāya, sayaṁ paṭhamaṁ samārambhati vacchatariyo hantuṁ yaññatthāya, sayaṁ paṭhamaṁ samārambhati ajā hantuṁ yaññatthāya, sayaṁ paṭhamaṁ samārambhati urabbhā hantuṁ yaññatthāya.
Furthermore, even before kindling the sacrificial fire and raising the sacrificial post one first personally undertakes preparations for the sacrificial slaughter of bulls, bullocks, heifers, goats, and rams.

So ‘puññaṁ karomī’ti apuññaṁ karoti, ‘kusalaṁ karomī’ti akusalaṁ karoti, ‘sugatiyā maggaṁ pariyesāmī’ti duggatiyā maggaṁ pariyesati.
Thinking, ‘May I make merit’, one makes bad karma. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth.

Aggiṁ, brāhmaṇa, ādento yūpaṁ ussāpento pubbeva yaññā idaṁ tatiyaṁ kāyasatthaṁ ussāpeti akusalaṁ dukkhudrayaṁ dukkhavipākaṁ.
Even before kindling the sacrificial fire and raising the sacrificial post, one raises this third unskillful bodily knife which ripens and results in suffering.

Aggiṁ, brāhmaṇa, ādento yūpaṁ ussāpento pubbeva yaññā imāni tīṇi satthāni ussāpeti akusalāni dukkhudrayāni dukkhavipākāni.
Even before kindling the sacrificial fire and raising the sacrificial post, one raises these three unskillful knives which ripen and result in

suffering.

Tayome, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.
Brahmin, these three fires should be given up and rejected, not cultivated.

Katame tayo?
What three?

Rāgaggi, dosaggi, mohaggi.
The fires of greed, hate, and delusion.

Kasmā cāyaṁ, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo?
And why should the fire of greed be given up and rejected, not cultivated?

Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
A greedy person does bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Tasmāyaṁ rāgaggi pahātabbo parivajjetabbo, na sevitabbo.
That's why the fire of greed should be given up and rejected, not cultivated.

Kasmā cāyaṁ, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo?
And why should the fire of hate be given up and rejected, not cultivated?

Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnacitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
A hateful person does bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Tasmāyaṁ dosaggi pahātabbo parivajjetabbo, na sevitabbo.
That's why the fire of hate should be given up and rejected, not cultivated.

Kasmā cāyaṁ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo?
And why should the fire of delusion be given up and rejected, not cultivated?

Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
A deluded person does bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Tasmāyaṁ mohaggi pahātabbo parivajjetabbo, na sevitabbo.
That's why the fire of delusion should be given up and rejected, not cultivated.

Ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.
These three fires should be given up and rejected, not cultivated.

Tayo kho, brāhmaṇa, aggī sakkatvā garuṁ katvā mānetvā pūjetvā sammā sukhaṁ parihātabbā.
Brahmin, you should properly and happily take care of three fires, honoring, respecting, esteeming, and venerating them.

Katame tayo?
What three?

Āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi.
The fire of those worthy of offerings to the gods. The fire of a householder. And the fire of those worthy of a religious donation.

Katamo ca, brāhmaṇa, āhuneyyaggi?
And what is the fire of those worthy of offerings to the gods?

Idha, brāhmaṇa, yassa te honti mātāti vā pitāti vā, ayaṁ vuccati, brāhmaṇa, āhuneyyaggi.
Your mother and father are called the fire of those worthy of offerings to the gods.

Taṁ kissa hetu?
Why is that?

Atohayaṁ, brāhmaṇa, āhuto sambhūto, tasmāyaṁ āhuneyyaggi sakkatvā garuṁ katvā mānetvā pūjetvā sammā sukhaṁ parihātabbo.
Since it is from them that you've been incubated and produced. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

Katamo ca, brāhmaṇa, gahapataggi?
And what is the fire of a householder?

Idha, brāhmaṇa, yassa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, ayaṁ vuccati, brāhmaṇa, gahapataggi.
Your children, partners, bondservants, workers, and staff are called a householder's fire.

Tasmāyaṁ gahapataggi sakkatvā garuṁ katvā mānetvā pūjetvā sammā sukhaṁ parihātabbo.
So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

Katamo ca, brāhmaṇa, dakkhiṇeyyaggi?
And what is the fire of those worthy of a religious donation?

Idha, brāhmaṇa, ye te samaṇabrāhmaṇā parappavādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṁ damenti, ekamattānaṁ samenti, ekamattānaṁ parinibbāpenti, ayaṁ vuccati, brāhmaṇa, dakkhiṇeyyaggi.
The ascetics and brahmins who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves are called the fire of those worthy of a religious donation.

Tasmāyaṁ dakkhiṇeyyaggi sakkatvā garuṁ katvā mānetvā pūjetvā sammā sukhaṁ parihātabbo.
So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

Ime kho, brāhmaṇa, tayo aggī sakkatvā garuṁ katvā mānetvā pūjetvā sammā sukhaṁ parihātabbā.
You should properly and happily take care of these three fires, honoring, respecting, esteeming, and venerating them.

Ayaṁ kho pana, brāhmaṇa, kaṭṭhaggi kālena kālaṁ ujjaletabbo, kālena kālaṁ ajjhupekkhitabbo, kālena kālaṁ nibbāpetabbo, kālena kālaṁ nikkhipitabbo”ti.
But the wood fire, brahmin, should, from time to time, be fanned, watched over with equanimity, extinguished, or put aside.”

Evaṁ vutte, uggatasarīro brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin Uggatasarīra said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…

“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatanti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Esāhaṁ, bho gotama, pañca usabhasatāni muñcāmi jīvitaṁ demi, pañca vacchatarasatāni muñcāmi jīvitaṁ demi, pañca vacchatarisatāni muñcāmi jīvitaṁ demi, pañca ajasatāni muñcāmi jīvitaṁ demi, pañca urabbhasatāni muñcāmi jīvitaṁ demi.
Master Gotama, I now set free these five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams. I give them life!

Haritāni ceva tiṇāni khādantu, sītāni ca pānīyāni pivantu, sīto ca nesaṁ vāto upavāyatan”ti.
May they eat grass and drink cool water and enjoy a cool breeze!”

Catutthaṁ.

48. Paṭhamasaññāsutta
48. Perceptions in Brief

“Sattimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā satta?
What seven?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā.
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering.

Imā kho, bhikkhave, satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā”ti.
These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

Pañcamaṁ.

49. Dutiyasaññāsutta
49. Perceptions in Detail

“Sattimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā satta?
What seven?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā.
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering.

Imā kho, bhikkhave, satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānāti.
These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

‘Asubhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti.
‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?

That's what I said, but why did I say it?

Asubhasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato methunadhammasamāpattiyā cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.
When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. They shrink away, turn aside, and don't get drawn into it. And either equanimity or revulsion become stabilized.

Seyyathāpi, bhikkhave, kukkuṭapattaṁ vā nhārudaddulaṁ vā aggimhi pakkhittaṁ patilīyati patikuṭati pativattati, na sampasāriyati.
It's like a chicken's feather or a strip of sinew thrown in a fire. It shrivels up, shrinks, rolls up, and doesn't stretch out.

Evamevaṁ kho, bhikkhave, bhikkhuno asubhasaññāparicitena cetasā bahulaṁ viharato methunadhammasamāpattiyā cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.
In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. …

Sace, bhikkhave, bhikkhuno asubhasaññāparicitena cetasā bahulaṁ viharato methunadhammasamāpattiyā cittaṁ anusandahati appaṭikulyatā saṇṭhāti;
If a mendicant often meditates with a mind reinforced with the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed,

veditabbametaṁ, bhikkhave, bhikkhunā 'abhāvitā me asubhasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me bhāvanābalan'ti.
they should know: 'My perception of ugliness is undeveloped. I don't have any distinction higher than before. I haven't attained a fruit of development.'

Itiha tattha sampajāno hoti.
In this way they are aware of the situation.

Sace pana, bhikkhave, bhikkhuno asubhasaññāparicitena cetasā bahulaṁ viharato methunadhammasamāpattiyā cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti;
But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse …

veditabbametaṁ, bhikkhave, bhikkhunā 'subhāvitā me asubhasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me bhāvanābalan'ti.
they should know: 'My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.'

Itiha tattha sampajāno hoti.
In this way they are aware of the situation.

'Asubhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā'ti,
'When the perception of ugliness is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.'

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (1)
That's what I said, and this is why I said it.

'Maraṇasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā'ti, iti kho panetaṁ vuttaṁ kiñcetaṁ paṭicca vuttaṁ?
'When the perception of death is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.' That's what I said, but why did I say it?

Maraṇasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato jīvitanikantiyā cittaṁ patilīyati patikuṭati pativattati, na

sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.
When a mendicant often meditates with a mind reinforced with the perception of death, their mind draws back from attachment to life.
…

Seyyathāpi, bhikkhave, kukkuṭapattaṁ vā nhārudaddulaṁ vā aggimhi pakkhittaṁ patilīyati patikuṭati pativattati, na sampasāriyati.

Evamevaṁ kho, bhikkhave, bhikkhuno maraṇasaññāpāricitena cetasā bahulaṁ viharato jīvitanikantiyā cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

Sace, bhikkhave, bhikkhuno maraṇasaññāpāricitena cetasā bahulaṁ viharato jīvitanikantiyā cittaṁ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā ‘abhāvitā me maraṇasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

Sace pana, bhikkhave, bhikkhuno maraṇasaññāpāricitena cetasā bahulaṁ viharato jīvitanikantiyā cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā ‘subhāvitā me maraṇasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

‘Maraṇasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (2)
That’s what I said, and this is why I said it.

‘Āhāre paṭikūlasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti, iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
‘When the perception of the repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?

Āhāre paṭikūlasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato rasataṇhāya cittaṁ patilīyati …pe… upekkhā vā pāṭikulyatā vā saṇṭhāti.
When a mendicant often meditates with a mind reinforced with the perception of the repulsiveness of food, their mind draws back from craving for tastes. …

Seyyathāpi, bhikkhave, kukkuṭapattaṁ vā nhārudaddulaṁ vā aggimhi pakkhittaṁ patilīyati patikuṭati pativattati, na sampasāriyati.

Evamevaṁ kho, bhikkhave, bhikkhuno āhāre paṭikūlasaññāparicitena cetasā bahulaṁ viharato rasataṇhāya cittaṁ patilīyati …pe… upekkhā vā pāṭikulyatā vā saṇṭhāti.

Sace, bhikkhave, bhikkhuno āhāre paṭikūlasaññāparicitena cetasā bahulaṁ viharato rasataṇhāya cittaṁ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā ‘abhāvitā me āhāre paṭikūlasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

Sace pana, bhikkhave, bhikkhuno āhāre paṭikūlasaññāparicitena cetasā bahulaṁ viharato rasataṇhāya cittaṁ patilīyati …pe… upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā ‘subhāvitā me āhāre paṭikūlasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me

bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

‘Āhāre paṭikūlasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (3)
That’s what I said, and this is why I said it.

‘Sabbaloke anabhiratasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti, iti kho panetaṁ vuttaṁ.
‘When the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?

Kiñcetaṁ paṭicca vuttaṁ?

Sabbaloke anabhiratasaññāpāricitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato lokacitresu cittaṁ patilīyati …pe…
When a mendicant often meditates with a mind reinforced with the perception of dissatisfaction with the whole world, their mind draws back from the world’s shiny things. …

seyyathāpi bhikkhave …pe… patilīyati patikuṭati pativattati, na sampasāriyati.

Evamevaṁ kho, bhikkhave, bhikkhuno sabbaloke anabhiratasaññāpāricitena cetasā bahulaṁ viharato lokacitresu cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

Sace, bhikkhave, bhikkhuno sabbaloke anabhiratasaññāpāricitena cetasā bahulaṁ viharato lokacitresu cittaṁ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā ‘abhāvitā me sabbaloke anabhiratasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me

bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

Sace pana, bhikkhave, bhikkhuno sabbaloke anabhiratasaññāpāricitena cetasā bahulaṁ viharato lokacitresu cittaṁ patilīyati …pe… upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā ‘subhāvitā me sabbaloke anabhiratasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

‘Sabbaloke anabhiratasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (4)
That’s what I said, and this is why I said it.

‘Aniccasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti, iti kho panetaṁ vuttaṁ.
‘When the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?

Kiñcetaṁ paṭicca vuttaṁ?

Aniccasaññāpāricitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato lābhasakkārasiloke cittaṁ patilīyati …pe… upekkhā vā pāṭikulyatā vā saṇṭhāti.
When a mendicant often meditates with a mind reinforced with the perception of impermanence, their mind draws back from material possessions, honors, and fame. …

Seyyathāpi, bhikkhave, kukkuṭapattaṁ vā nhārudaddulaṁ vā aggimhi pakkhittaṁ patilīyati patikuṭati pativattati na sampasāriyati.

Evamevaṁ kho, bhikkhave, bhikkhuno aniccasaññāparicitena cetasā bahulaṁ viharato lābhasakkārasiloke cittaṁ patilīyati … pe… upekkhā vā pāṭikulyatā vā saṇṭhāti.

Sace, bhikkhave, bhikkhuno aniccasaññāparicitena cetasā bahulaṁ viharato lābhasakkārasiloke cittaṁ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā 'abhāvitā me aniccasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me bhāvanābalan'ti.

Itiha tattha sampajāno hoti.

Sace pana, bhikkhave, bhikkhuno aniccasaññāparicitena cetasā bahulaṁ viharato lābhasakkārasiloke cittaṁ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametaṁ, bhikkhave, bhikkhunā 'subhāvitā me aniccasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me bhāvanābalan'ti.

Itiha tattha sampajāno hoti.

'Aniccasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā'ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (5)
That's what I said, and this is why I said it.

'Anicce dukkhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā'ti, iti kho panetaṁ vuttaṁ.
'When the perception of suffering in impermanence is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.' That's what I said, but why did I say it?

Kiñcetaṁ paṭicca vuttaṁ?

Anicce dukkhasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato ālasye kosajje vissaṭṭhiye pamāde ananuyoge apaccavekkhaṇāya tibbā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi, bhikkhave, ukkhittāsike vadhake.
When a mendicant often meditates with a mind reinforced with the perception of suffering in impermanence, they establish a keen perception of the danger of sloth, laziness, slackness, negligence, lack of commitment, and failure to review, like a killer with a drawn sword. …

Sace, bhikkhave, bhikkhuno anicce dukkhasaññāparicitena cetasā bahulaṁ viharato ālasye kosajje vissaṭṭhiye pamāde ananuyoge apaccavekkhaṇāya tibbā bhayasaññā, na paccupaṭṭhitā hoti, seyyathāpi, bhikkhave, ukkhittāsike vadhake.

Veditabbametaṁ, bhikkhave, bhikkhunā ‘abhāvitā me anicce dukkhasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

Sace pana, bhikkhave, bhikkhuno anicce dukkhasaññāparicitena cetasā bahulaṁ viharato ālasye kosajje vissaṭṭhiye pamāde ananuyoge apaccavekkhaṇāya tibbā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi, bhikkhave, ukkhittāsike vadhake.

Veditabbametaṁ, bhikkhave, bhikkhunā ‘subhāvitā me anicce dukkhasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me bhāvanābalan’ti.

Itiha tattha sampajāno hoti.

‘Anicce dukkhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā’ti,

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (6)
That’s what I said, and this is why I said it.

‘Dukkhe anattasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amataparyosānā’ti, iti kho panetaṁ vuttaṁ.
‘When the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?

Kiñcetaṁ paṭicca vuttaṁ?

Dukkhe anattasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṁ viharato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhāsamatikkantaṁ santaṁ suvimuttaṁ.
When a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli. It has gone beyond discrimination, and is peaceful and well freed.

Sace, bhikkhave, bhikkhuno dukkhe anattasaññāparicitena cetasā bahulaṁ viharato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu na ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhāsamatikkantaṁ santaṁ suvimuttaṁ.
If a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, but their mind is not rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; nor has it gone beyond discrimination, and is not peaceful or well freed,

Veditabbametaṁ, bhikkhave, bhikkhunā ‘abhāvitā me dukkhe anattasaññā, natthi me pubbenāparaṁ viseso, appattaṁ me bhāvanābalan’ti.
they should know: ‘My perception of not-self in suffering is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Sace pana, bhikkhave, bhikkhuno dukkhe anattasaññāpariciteṇa cetasā bahulaṁ viharato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhāsamatikkantaṁ santaṁ suvimuttaṁ.
But if a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, and their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and it has gone beyond discrimination, and is peaceful and well freed,

Veditabbametaṁ, bhikkhave, bhikkhunā 'subhāvitā me dukkhe anattasaññā, atthi me pubbenāparaṁ viseso, pattaṁ me bhāvanābalan'ti.
they should know: 'My perception of not-self in suffering is well developed. I have realized a distinction higher than before. I have attained a fruit of development.'

Itiha tattha sampajāno hoti.
In this way they are aware of the situation.

'Dukkhe anattasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā'ti,
'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.'

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (7)
That's what I said, and this is why I said it.

Imā kho, bhikkhave, satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā"ti.
These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with

the deathless.”

Chaṭṭhaṁ.

50. Methunasutta
50. Sex

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“bhavampi no gotamo brahmacārī paṭijānātī”ti?
“Does Master Gotama claim to be celibate?”

“Yañhi taṁ, brāhmaṇa, sammā vadamāno vadeyya:
“Brahmin, if anyone should be rightly said to

‘akhaṇḍaṁ acchiddaṁ asabalaṁ akammāsaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ caratī’ti, mameva taṁ, brāhmaṇa, sammā vadamāno vadeyya:
live the celibate life unbroken, impeccable, spotless, and unmarred, full and pure, it’s me.”

‘ahañhi, brāhmaṇa, akhaṇḍaṁ acchiddaṁ asabalaṁ akammāsaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carāmī’”ti.

“Kiṁ pana, bho gotama, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampī”ti?

“But what, Master Gotama, is a break, taint, stain, or mar in celibacy?”

“Idha, brāhmaṇa, ekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātugāmena saddhiṁ dvayaṁdvayasamāpattiṁ samāpajjati;
“Firstly, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female.

api ca kho mātugāmassa ucchādanaparimaddananhāpanasambāhanaṁ sādiyati.
However, they consent to being anointed, massaged, bathed, and rubbed by a female.

So taṁ assādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy it and like it and find it satisfying.

Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.
This is a break, taint, stain, or mar in celibacy.

Ayaṁ vuccati, brāhmaṇa, aparisuddhaṁ brahmacariyaṁ carati, saṁyutto methunena saṁyogena na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi. (1)
This is called one who lives the celibate life impurely, tied to the fetter of sex. They’re not freed from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

Puna caparaṁ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātugāmena saddhiṁ dvayaṁdvayasamāpattiṁ samāpajjati, napi mātugāmassa ucchādanaparimaddananhāpanasambāhanaṁ sādiyati;
Furthermore, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. Nor do they

consent to massage and bathing.

api ca kho mātugāmena saddhiṁ sañjagghati saṅkīḷati saṅkelāyati …pe…. (2)
However, they giggle and play and have fun with females. …

Napi mātugāmena saddhiṁ sañjagghati saṅkīḷati saṅkelāyati;

api ca kho mātugāmassa cakkhunā cakkhuṁ upanijjhāyati pekkhati …pe…. (3)
they gaze into a female's eyes. …

Napi mātugāmassa cakkhunā cakkhuṁ upanijjhāyati pekkhati;

api ca kho mātugāmassa saddaṁ suṇāti tirokuṭṭaṁ vā tiropākāraṁ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā …pe…. (4)
they listen through a wall or rampart to the sound of females laughing or chatting or singing or crying. …

Napi mātugāmassa saddaṁ suṇāti tirokuṭṭaṁ vā tiropākāraṁ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā;

api ca kho yānissa tāni pubbe mātugāmena saddhiṁ hasitalapitakīḷitāni tāni anussarati …pe…. (5)
they recall when they used to laugh, chat, and have fun with females …

Napi yānissa tāni pubbe mātugāmena saddhiṁ hasitalapitakīḷitāni tāni anussarati;

api ca kho passati gahapatiṁ vā gahapatiputtaṁ vā pañcahi kāmaguṇehi samappitaṁ samaṅgībhūtaṁ paricārayamānaṁ … pe…. (6)
they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. …

Napi passati gahapatiṁ vā gahapatiputtaṁ vā pañcahi kāmaguṇehi samappitaṁ samaṅgībhūtaṁ paricārayamānaṁ;
They don't see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

api ca kho aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vāti.
However, they live the celibate life wishing to be reborn in one of the orders of gods. They think: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'

So taṁ assādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.
They enjoy it and like it and find it satisfying.

Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.
This is a break, taint, stain, or mar in celibacy.

Ayaṁ vuccati, brāhmaṇa, aparisuddhaṁ brahmacariyaṁ carati saṁyutto methunena saṁyogena, na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi. (7)
This is called one who lives the celibate life impurely, tied to the fetter of sex. They're not free from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They're not free from suffering, I say.

Yāvakīvañcāhaṁ, brāhmaṇa, imesaṁ sattannaṁ methunasaṁyogānaṁ aññataraññataramethunasaṁyogaṁ attani appahīnaṁ samanupassiṁ, neva tāvāhaṁ, brāhmaṇa, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
As long as I saw that these seven sexual fetters—or even one of them—had not been given up in me, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khohaṁ, brāhmaṇa, imesaṁ sattannaṁ methunasaṁyogānaṁ aññatarañña taramethunasaṁyogaṁ attani appahīnaṁ na samanupassiṁ, athāhaṁ, brāhmaṇa, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
But when I saw that these seven sexual fetters—every one of them—had been given up in me, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

‘Ñāṇañca pana me dassanaṁ udapādi,
Knowledge and vision arose in me:

akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Evaṁ vutte, jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Sattamaṁ.

51. Saṁyogasutta
51. Bound and Unbound

“Saṁyogavisaṁyogaṁ vo, bhikkhave, dhammapariyāyaṁ desessāmi.
“Mendicants, I will teach you an exposition of the teaching on the bound and the unbound.

Taṁ suṇātha …pe…
Listen and pay close attention, I will speak. …

katamo ca so, bhikkhave, saṁyogo visaṁyogo dhammapariyāyo?
And what is the exposition of the teaching on the bound and the unbound?

Itthī, bhikkhave, ajjhattaṁ itthindriyaṁ manasi karoti—
A woman focuses on her own femininity:

itthikuttaṁ itthākappaṁ itthividhaṁ itthicchandaṁ itthissaraṁ itthālaṅkāraṁ.
her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.

Sā tattha rajjati tatrābhiramati.
She’s stimulated by this and takes pleasure in it.

Sā tattha rattā tatrābhiratā bahiddhā purisindriyaṁ manasi karoti—
So she focuses on the masculinity of others:

purisakuttaṁ purisākappaṁ purisavidhaṁ purisacchandaṁ purisassaraṁ purisālaṅkāraṁ.

masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.

Sā tattha rajjati tatrābhiramati.
She's stimulated by this and takes pleasure in it.

Sā tattha rattā tatrābhiratā bahiddhā saṁyogaṁ ākaṅkhati.
So she desires to bond with another.

Yañcassā saṁyogapaccayā uppajjati sukhaṁ somanassaṁ tañca ākaṅkhati.
And she desires the pleasure and happiness that comes from such a bond.

Itthatte, bhikkhave, abhiratā sattā purisesu saṁyogaṁ gatā.
Sentient beings who are attached to their femininity are bound to men.

Evaṁ kho, bhikkhave, itthī itthattaṁ nātivattati.
This is how a woman does not transcend her femininity.

Puriso, bhikkhave, ajjhattaṁ purisindriyaṁ manasi karoti—
A man focuses on his own masculinity:

purisakuttaṁ purisākappaṁ purisavidhaṁ purisacchandaṁ purisassaraṁ purisālaṅkāraṁ.
his masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.

So tattha rajjati tatrābhiramati.
He's stimulated by this and takes pleasure in it.

So tattha ratto tatrābhirato bahiddhā itthindriyaṁ manasi karoti —
So he focuses on the femininity of others:

itthikuttaṁ itthākappaṁ itthividhaṁ itthicchandaṁ itthissaraṁ itthālaṅkāraṁ.
feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.

So tattha rajjati tatrābhiramati.
He's stimulated by this and takes pleasure in it.

So tattha ratto tatrābhirato bahiddhā saṁyogaṁ ākaṅkhati.
So he desires to bond with another.

Yañcassa saṁyogapaccayā uppajjati sukhaṁ somanassaṁ tañca ākaṅkhati.
And he desires the pleasure and happiness that comes from such a bond.

Purisatte, bhikkhave, abhiratā sattā itthīsu saṁyogaṁ gatā.
Sentient beings who are attached to their masculinity are bound to women.

Evaṁ kho, bhikkhave, puriso purisattaṁ nātivattati.
This is how a man does not transcend his masculinity.

Evaṁ kho, bhikkhave, saṁyogo hoti.
This is how one is bound.

Kathañca, bhikkhave, visaṁyogo hoti?
And how does one become unbound?

Itthī, bhikkhave, ajjhattaṁ itthindriyaṁ na manasi karoti—
A woman doesn't focus on her own femininity:

itthikuttaṁ itthākappaṁ itthividhaṁ itthicchandaṁ itthissaraṁ itthālaṅkāraṁ.
her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.

Sā tattha na rajjati, sā tatra nābhiramati.
She isn't stimulated by this and takes no pleasure in it.

Sā tattha arattā tatra anabhiratā bahiddhā purisindriyaṁ na manasi karoti—
So she doesn't focus on the masculinity of others:

purisakuttaṁ purisākappaṁ purisavidhaṁ purisacchandaṁ purisassaraṁ purisālaṅkāraṁ.

masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.

Sā tattha na rajjati, tatra nābhiramati.
She isn't stimulated by this and takes no pleasure in it.

Sā tattha arattā tatra anabhiratā bahiddhā saṁyogaṁ nākaṅkhati.
So she doesn't desire to bond with another.

Yañcassā saṁyogapaccayā uppajjati sukhaṁ somanassaṁ tañca nākaṅkhati.
Nor does she desire the pleasure and happiness that comes from such a bond.

Itthatte, bhikkhave, anabhiratā sattā purisesu visaṁyogaṁ gatā.
Sentient beings who are not attached to their femininity are not bound to men.

Evaṁ kho, bhikkhave, itthī itthattaṁ ativattati.
This is how a woman transcends her femininity.

Puriso, bhikkhave, ajjhattaṁ purisindriyaṁ na manasi karoti—
A man doesn't focus on his own masculinity:

purisakuttaṁ purisākappaṁ purisavidhaṁ purisacchandaṁ purisassaraṁ purisālaṅkāraṁ.
masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.

So tattha na rajjati, so tatra nābhiramati.
He isn't stimulated by this and takes no pleasure in it.

So tattha aratto tatra anabhirato bahiddhā itthindriyaṁ na manasi karoti—
So he doesn't focus on the femininity of others:

itthikuttaṁ itthākappaṁ itthividhaṁ itthicchandaṁ itthissaraṁ itthālaṅkāraṁ.
feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.

So tattha na rajjati, tatra nābhiramati.
He isn't stimulated by this and takes no pleasure in it.

So tattha aratto tatra anabhirato bahiddhā saṁyogaṁ nākaṅkhati.
So he doesn't desire to bond with another.

Yañcassa saṁyogapaccayā uppajjati sukhaṁ somanassaṁ tañca nākaṅkhati.
Nor does he desire the pleasure and happiness that comes from such a bond.

Purisatte, bhikkhave, anabhiratā sattā itthīsu visaṁyogaṁ gatā.
Sentient beings who are not attached to their masculinity are not bound to women.

Evaṁ kho, bhikkhave, puriso purisattaṁ ativattati.
This is how a man transcends his masculinity.

Evaṁ kho, bhikkhave, visaṁyogo hoti.
This is how one is unbound.

Ayaṁ kho, bhikkhave, saṁyogo visaṁyogo dhammapariyāyo"ti.
This is the exposition of the teaching on the bound and the unbound."

Aṭṭhamaṁ.

52. Dānamahapphalasutta
52. A Very Fruitful Gift

Ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Atha kho sambahulā campeyyakā upāsakā yena āyasmā sāriputto tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ sāriputtaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho campeyyakā upāsakā āyasmantaṁ sāriputtaṁ etadavocuṁ:
Then several lay followers of Campā went to Venerable Sāriputta, bowed, sat down to one side, and said to him,

“cirassutā no, bhante, bhagavato sammukhā dhammīkathā.
“Sir, it’s been a long time since we’ve heard a Dhamma talk from the Buddha.

Sādhu mayaṁ, bhante, labheyyāma bhagavato sammukhā dhammiṁ kathaṁ savanāyā”ti.
It would be good if we got to hear a Dhamma talk from the Buddha.”

“Tenahāvuso, tadahuposathe āgaccheyyātha,
“Well then, reverends, come on the next sabbath day.

appeva nāma labheyyātha bhagavato sammukhā dhammiṁ kathaṁ savanāyā”ti.
Hopefully you’ll get to hear a Dhamma talk from the Buddha.”

“Evaṁ, bhante”ti kho campeyyakā upāsakā āyasmato sāriputtassa paṭissutvā uṭṭhāyāsanā āyasmantaṁ sāriputtaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
“Yes, sir” they replied. Then they rose from their seats, bowed to Sāriputta, and respectfully circled him before leaving.

Atha kho campeyyakā upāsakā tadahuposathe yenāyasmā sāriputto tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ sāriputtaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then on the next sabbath the lay followers of Campā went to Venerable Sāriputta, bowed, and stood to one side.

Atha kho āyasmā sāriputto tehi campeyyakehi upāsakehi saddhiṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then they went together with Sāriputta to the Buddha, bowed, and sat down to one side. Sāriputta said to the Buddha:

“Siyā nu kho, bhante, idhekaccassa tādisaṁyeva dānaṁ dinnaṁ na mahapphalaṁ hoti na mahānisaṁsaṁ;
“Sir, could it be that someone gives a gift and it is not very fruitful or beneficial,

siyā pana, bhante, idhekaccassa tādisaṁyeva dānaṁ dinnaṁ mahapphalaṁ hoti mahānisaṁsan”ti?
while someone else gives exactly the same gift and it is very fruitful and beneficial?”

“Siyā, sāriputta, idhekaccassa tādisaṁyeva dānaṁ dinnaṁ na mahapphalaṁ hoti na mahānisaṁsaṁ;
“Indeed it could, Sāriputta.”

siyā pana, sāriputta, idhekaccassa tādisaṁyeva dānaṁ dinnaṁ mahapphalaṁ hoti mahānisaṁsan”ti.

“Ko nu kho, bhante, hetu ko paccayo yena midhekaccassa tādisaṁyeva dānaṁ dinnaṁ na mahapphalaṁ hoti na mahānisaṁsaṁ;
“Sir, what is the cause, what is the reason for this?”

ko nu kho, bhante, hetu ko paccayo yena midhekaccassa tādisaṁyeva dānaṁ dinnaṁ mahapphalaṁ hoti mahānisaṁsan”ti?

“Idha, sāriputta, ekacco sāpekho dānaṁ deti, patibaddhacitto dānaṁ deti, sannidhipekho dānaṁ deti, ‘imaṁ pecca paribhuñjissāmī’ti dānaṁ deti.
“Sāriputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking ‘I’ll enjoy this in my next life’.

So taṁ dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

Taṁ kiṁ maññasi, sāriputta, dadeyya idhekacco evarūpaṁ dānan”ti?
What do you think, Sāriputta, don’t some people give gifts in this way?”

“Evaṁ, bhante”.
“Yes, sir.”

“Tatra, sāriputta, yvāyaṁ sāpekho dānaṁ deti, patibaddhacitto dānaṁ deti, sannidhipekho dānaṁ deti, ‘imaṁ pecca paribhuñjissāmī’ti dānaṁ deti.
“Sāriputta, someone who gives a gift as an investment,

So taṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjati.
when their body breaks up, after death, is reborn in the company of the gods of the Four Great Kings.

So taṁ kammaṁ khepetvā taṁ iddhiṁ taṁ yasaṁ taṁ ādhipaccaṁ āgāmī hoti āgantā itthattaṁ. (1)
When that deed, success, fame, and sovereignty is spent they return to this state of existence.

Idha pana, sāriputta, ekacco na heva kho sāpekho dānaṁ deti, na patibaddhacitto dānaṁ deti, na sannidhipekho dānaṁ deti, na 'imaṁ pecca paribhuñjissāmī'ti dānaṁ deti;
Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, 'I'll enjoy this in my next life'.

api ca kho 'sāhu dānan'ti dānaṁ deti …pe…. (2)
But they give a gift thinking, 'It's good to give' …

Napi 'sāhu dānan'ti dānaṁ deti;

api ca kho 'dinnapubbaṁ katapubbaṁ pitupitāmahehi na arahāmi porāṇaṁ kulavaṁsaṁ hāpetun'ti dānaṁ deti …pe…. (3)
They give a gift thinking, 'Giving was practiced by my father and my father's father. It would not be right for me to abandon this family tradition.' …

Napi 'dinnapubbaṁ katapubbaṁ pitupitāmahehi na arahāmi porāṇaṁ kulavaṁsaṁ hāpetun'ti dānaṁ deti;

api ca kho 'ahaṁ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṁ dānaṁ adātun'ti dānaṁ deti …pe…. (4)
They give a gift thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' …

Napi ‘ahaṁ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṁ dānaṁ adātun’ti dānaṁ deti;

api ca kho ‘yathā tesaṁ pubbakānaṁ isīnaṁ tāni mahāyaññāni ahesuṁ, seyyathidaṁ—
They give a gift thinking, ‘The brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu.

aṭṭhakassa vāmakassa vāmadevassa vessāmittassa yamadaggino aṅgīrasassa bhāradvājassa vāseṭṭhassa kassapassa bhaguno, evaṁ me ayaṁ dānasaṁvibhāgo bhavissatī’ti dānaṁ deti …pe…. (5)
Just as they performed great sacrifices, I will share a gift.’ …

Napi ‘yathā tesaṁ pubbakānaṁ isīnaṁ tāni mahāyaññāni ahesuṁ, seyyathidaṁ—

aṭṭhakassa vāmakassa vāmadevassa vessāmittassa yamadaggino aṅgīrasassa bhāradvājassa vāseṭṭhassa kassapassa bhaguno, evaṁ me ayaṁ dānasaṁvibhāgo bhavissatī’ti dānaṁ deti;

api ca kho ‘imaṁ me dānaṁ dadato cittaṁ pasīdati, attamanatā somanassaṁ upajāyatī’ti dānaṁ deti …pe…. (6)
They give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ …

Napi ‘imaṁ me dānaṁ dadato cittaṁ pasīdati, attamanatā somanassaṁ upajāyatī’ti dānaṁ deti;
They don’t give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’

api ca kho cittālaṅkāracittaparikkhāraṁ dānaṁ deti.
But they give a gift thinking, ‘This is an adornment and requisite for the mind.’

So taṁ dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ

seyyāvasathapadīpeyyaṁ.
They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

Taṁ kiṁ maññasi, sāriputta, dadeyya idhekacco evarūpaṁ dānan”ti?
What do you think, Sāriputta, don’t some people give gifts in this way?”

“Evaṁ, bhante”.
“Yes, sir.”

“Tatra, sāriputta, yvāyaṁ na heva sāpekho dānaṁ deti;
“Sāriputta, someone who gives gifts, not for any other reason,

na patibaddhacitto dānaṁ deti;

na sannidhipekho dānaṁ deti;

na ‘imaṁ pecca paribhuñjissāmī’ti dānaṁ deti;

napi ‘sāhu dānan’ti dānaṁ deti;

napi ‘dinnapubbaṁ katapubbaṁ pitupitāmahehi na arahāmi porāṇaṁ kulavaṁsaṁ hāpetun’ti dānaṁ deti;

napi ‘ahaṁ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṁ dānaṁ adātun’ti dānaṁ deti;

napi ‘yathā tesaṁ pubbakānaṁ isīnaṁ tāni mahāyaññāni ahesuṁ, seyyathidaṁ—

aṭṭhakassa vāmakassa vāmadevassa vessāmittassa yamadaggino aṅgīrasassa bhāradvājassa vāseṭṭhassa kassapassa bhaguno, evaṁ me ayaṁ dānasaṁvibhāgo bhavissatī’ti dānaṁ deti;

napi ‘imaṁ me dānaṁ dadato cittaṁ pasīdati, attamanatā somanassaṁ upajāyatī’ti dānaṁ deti;

api ca kho cittālaṅkāracittaparikkhāraṁ dānaṁ deti.
but thinking, ‘This is an adornment and requisite for the mind’,

So taṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
when their body breaks up, after death, is reborn among the gods of Brahmā’s Host.

So taṁ kammaṁ khepetvā taṁ iddhiṁ taṁ yasaṁ taṁ ādhipaccaṁ anāgāmī hoti anāgantā itthattaṁ. (7)
When that deed, success, fame, and sovereignty is spent they are a non-returner; they do not return to this state of existence.

Ayaṁ kho, sāriputta, hetu ayaṁ paccayo yena midhekaccassa tādisaṁyeva dānaṁ dinnaṁ na mahapphalaṁ hoti na mahānisaṁsaṁ.
This is the cause, this is the reason why someone gives a gift and it is not very fruitful or beneficial,

Ayaṁ pana, sāriputta, hetu ayaṁ paccayo yena midhekaccassa tādisaṁyeva dānaṁ dinnaṁ mahapphalaṁ hoti mahānisaṁsan”ti.
while someone else gives exactly the same gift and it is very fruitful and beneficial.”

Navamaṁ.

53. Nandamātāsutta
53. Nanda's Mother

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahāmoggallāno dakkhiṇāgirismiṁ cārikaṁ caranti mahatā bhikkhusaṅghena saddhiṁ.
At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants.

Tena kho pana samayena veḷukaṇḍakī nandamātā upāsikā rattiyā paccūsasamayaṁ paccuṭṭhāya pārāyanaṁ sarena bhāsati.
Now at that time the laywoman Veḷukaṇṭakī, Nanda's mother, rose at the crack of dawn and recited the verses of "The Way to the Beyond".

Tena kho pana samayena vessavaṇo mahārājā uttarāya disāya dakkhiṇaṁ disaṁ gacchati kenacideva karaṇīyena.
And at that time the great king Vessavaṇa was on his way from the north to the south on some business.

Assosi kho vessavaṇo mahārājā nandamātāya upāsikāya pārāyanaṁ sarena bhāsantiyā, sutvā kathāpariyosānaṁ āgamayamāno aṭṭhāsi.
He heard Nanda's Mother reciting, and stood waiting for her to finish.

Atha kho nandamātā upāsikā pārāyanaṁ sarena bhāsitvā tuṇhī ahosi.
Then when her recital was over she fell silent.

Atha kho vessavaṇo mahārājā nandamātāya upāsikāya kathāpariyosānaṁ viditvā abbhānumodi:
Then, knowing she had finished, Vessavaṇa applauded, saying,

“sādhu, bhagini, sādhu, bhaginī”ti.
“Good, sister! Good, sister!”

“Ko paneso, bhadramukhā”ti?
“But who might you be, my dear?”

“Ahaṁ te, bhagini, bhātā vessavaṇo, mahārājā”ti.
“Sister, I am your brother Vessavaṇa, the great king.”

“Sādhu, bhadramukha, tena hi yo me ayaṁ dhammapariyāyo bhaṇito idaṁ te hotu ātitheyyan”ti.
“Good, my dear! Then may my recital of the teaching be my offering to you as my guest.”

“Sādhu, bhagini, etañceva me hotu ātitheyyaṁ.
‘Good, sister! And let this also be your offering to me as your guest.

Sveva sāriputtamoggallānappamukho bhikkhusaṅgho akatapātarāso veḷukaṇḍakaṁ āgamissati, tañca bhikkhusaṅghaṁ parivisitvā mama dakkhiṇaṁ ādiseyyāsi.
Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me.

Etañceva me bhavissati ātitheyyan”ti.
Then that will also be your offering to me as your guest.”

Atha kho nandamātā upāsikā tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpesi.

And when the night had passed the lay woman Nanda's Mother had a variety of delicious foods prepared in her own home.

Atha kho sāriputtamoggallānappamukho bhikkhusaṅgho akatapātarāso yena veḷukaṇḍako tadavasari.
Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇṭa.

Atha kho nandamātā upāsikā aññataraṁ purisaṁ āmantesi:
Then Nanda's Mother addressed a man,

"ehi tvaṁ, ambho purisa, ārāmaṁ gantvā bhikkhusaṅghassa kālaṁ ārocehi:
"Please, mister, go to the monastery and announce the time to the Saṅgha, saying:

'kālo, bhante, ayyāya nandamātuyā nivesane niṭṭhitaṁ bhattan'"ti.
'Sirs, it's time. The meal is ready in the house of the lady Nanda's Mother.'"

"Evaṁ, ayye"ti kho so puriso nandamātāya upāsikāya paṭissutvā ārāmaṁ gantvā bhikkhusaṅghassa kālaṁ ārocesi:
"Yes, Ma'am," that man replied, and he did as she said.

"kālo, bhante, ayyāya nandamātuyā nivesane niṭṭhitaṁ bhattan"ti.

Atha kho sāriputtamoggallānappamukho bhikkhusaṅgho pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena nandamātāya upāsikāya nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda's Mother, where they sat on the seats spread out.

Atha kho nandamātā upāsikā sāriputtamoggallānappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā

santappesi sampavāresi.
Then Nanda's Mother served and satisfied them with her own hands with a variety of delicious foods.

Atha kho nandamātā upāsikā āyasmantaṁ sāriputtaṁ bhuttāviṁ onītapattapāṇiṁ ekamantaṁ nisīdi.
When Sāriputta had eaten and washed his hand and bowl, Nanda's Mother sat down to one side.

Ekamantaṁ nisinnaṁ kho nandamātaraṁ upāsikaṁ āyasmā sāriputto etadavoca:
Sāriputta said to her,

"ko pana te, nandamāte, bhikkhusaṅghassa abbhāgamanaṁ ārocesī"ti?
"Nanda's Mother, who told you that the Saṅgha of mendicants was about to arrive?"

"Idhāhaṁ, bhante, rattiyā paccūsasamayaṁ paccuṭṭhāya pārāyanaṁ sarena bhāsitvā tuṇhī ahosiṁ.
"Sir, last night I rose at the crack of dawn and recited the verses of 'The Way to the Beyond', and then I fell silent.

Atha kho, bhante, vessavaṇo mahārājā mama kathāpariyosānaṁ viditvā abbhānumodi:
Then the great king Vessavaṇa, knowing I had finished, applauded me,

'sādhu, bhagini, sādhu, bhaginī'ti.
'Good, sister! Good, sister!'

'Ko paneso, bhadramukhā'ti?
I asked: 'But who might you be, my dear?'

'Ahaṁ te, bhagini, bhātā vessavaṇo, mahārājā'ti.
'Sister, I am your brother Vessavaṇa, the great king.'

‘Sādhu, bhadramukha, tena hi yo me ayaṁ dhammapariyāyo bhaṇito idaṁ te hotu ātitheyyan’ti.
‘Good, my dear! Then may my recital of the teaching be my offering to you as my guest.’

‘Sādhu, bhagini, etañceva me hotu ātitheyyaṁ.
‘Good, sister! And let this also be your offering to me as your guest.

Sveva sāriputtamoggallānappamukho bhikkhusaṅgho akatapātarāso veḷukaṇḍakaṁ āgamissati, tañca bhikkhusaṅghaṁ parivisitvā mama dakkhiṇaṁ ādiseyyāsi.
Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me.

Etañceva me bhavissati ātitheyyan’ti.
Then that will also be your offering to me as your guest.’

Yadidaṁ, bhante, dāne puññañca puññamahī ca taṁ vessavaṇassa mahārājassa sukhāya hotū”ti.
And so, sir, may the merit and the growth of merit in this gift be for the happiness of the great king Vessavaṇa.”

“Acchariyaṁ, nandamāte, abbhutaṁ, nandamāte.
“It’s incredible, Nanda’s Mother, it’s amazing

Yatra hi nāma vessavaṇena mahārājena evaṁmahiddhikena evaṁmahesakkhena devaputtena sammukhā sallapissasī”ti. (1)
that you converse face to face with a mighty and illustrious god like the great king Vessavaṇa.”

“Na kho me, bhante, eseva acchariyo abbhuto dhammo.
“Sir, this is not my only incredible and amazing quality;

Atthi me aññopi acchariyo abbhuto dhammo.
there is another.

Idha me, bhante, nando nāma ekaputtako piyo manāpo.
I had an only son called Nanda who I loved dearly.

Taṁ rājāno kismiñcideva pakaraṇe okassa pasayha jīvitā voropesuṁ.
The rulers forcibly abducted him on some pretext and had him executed.

Tasmiṁ kho panāhaṁ, bhante, dārake gahite vā gayhamāne vā vadhe vā vajjhamāne vā hate vā haññamāne vā nābhijānāmi cittassa aññathattan”ti.
But I can’t recall getting upset when my boy was under arrest or being arrested, imprisoned or being put in prison, killed or being killed.”

“Acchariyaṁ, nandamāte, abbhutaṁ nandamāte.
“It’s incredible, Nanda’s Mother, it’s amazing

Yatra hi nāma cittuppādampi parisodhessasī”ti. (2)
that you purify even the arising of a thought.”

“Na kho me, bhante, eseva acchariyo abbhuto dhammo.
“Sir, this is not my only incredible and amazing quality;

Atthi me aññopi acchariyo abbhuto dhammo.
there is another.

Idha me, bhante, sāmiko kālaṅkato aññataraṁ yakkhayoniṁ upapanno.
When my husband passed away he was reborn in one of the realms of spirits.

So me teneva purimena attabhāvena uddassesi.
He revealed to me his previous life-form.

Na kho panāhaṁ, bhante, abhijānāmi tatonidānaṁ cittassa aññathattan”ti.
But I can’t recall getting upset on that account.”

“Acchariyaṁ, nandamāte, abbhutaṁ, nandamāte.
“It’s incredible, Nanda’s Mother, it’s amazing

Yatra hi nāma cittuppādampi parisodhessasī”ti. (3)
that you purify even the arising of a thought.”

“Na kho me, bhante, eseva acchariyo abbhuto dhammo.
“Sir, this is not my only incredible and amazing quality;

Atthi me aññopi acchariyo abbhuto dhammo.
there is another.

Yatohaṁ, bhante, sāmikassa daharasseva daharā ānītā nābhijānāmi sāmikaṁ manasāpi aticaritā, kuto pana kāyenā”ti.
Ever since we were both young, and I was given in marriage to my husband, I can’t recall betraying him even in thought, still less in deed.”

“Acchariyaṁ, nandamāte, abbhutaṁ, nandamāte.
“It’s incredible, Nanda’s Mother, it’s amazing

Yatra hi nāma cittuppādampi parisodhessasī”ti. (4)
that you purify even the arising of a thought.”

“Na kho me, bhante, eseva acchariyo abbhuto dhammo.
“Sir, this is not my only incredible and amazing quality;

Atthi me aññopi acchariyo abbhuto dhammo.
there is another.

Yadāhaṁ, bhante, upāsikā paṭidesitā nābhijānāmi kiñci sikkhāpadaṁ sañcicca vītikkamitā”ti.
Ever since I declared myself a lay follower, I can’t recall deliberately breaking any precept.”

“Acchariyaṁ, nandamāte, abbhutaṁ, nandamāte”ti. (5)
“It’s incredible, Nanda’s Mother, it’s amazing!”

“Na kho me, bhante, eseva acchariyo abbhuto dhammo.
“Sir, this is not my only incredible and amazing quality;

Atthi me aññopi acchariyo abbhuto dhammo.
there is another.

Idhāhaṁ, bhante, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ vivekajaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi.
As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhikā ca viharāmi satā ca sampajānā sukhañca kāyena paṭisaṁvedemi, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharāmi.
And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharāmī”ti.
With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.”

“Acchariyaṁ, nandamāte, abbhutaṁ, nandamāte”ti. (6)
“It’s incredible, Nanda’s Mother, it’s amazing!”

“Na kho me, bhante, eseva acchariyo abbhuto dhammo.
“Sir, this is not my only incredible and amazing quality;

Atthi me aññopi acchariyo abbhuto dhammo.
there is another.

Yānimāni, bhante, bhagavatā desitāni pañcorambhāgiyāni saṁyojanāni nāhaṁ tesaṁ kiñci attani appahīnaṁ samanupassāmī”ti.
Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

“Acchariyaṁ, nandamāte, abbhutaṁ, nandamāte”ti. (7)
“It’s incredible, Nanda’s Mother, it’s amazing!”

Atha kho āyasmā sāriputto nandamātaraṁ upāsikaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmīti.
Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda’s Mother with a Dhamma talk, after which he got up from his seat and left.

Dasamaṁ.

Mahāyaññavaggo pañcamo.

Tassuddānaṁ

Ṭhiti ca parikkhāraṁ dve,
aggī saññā ca dve parā;
Methunā saṁyogo dānaṁ,

nandamātena te dasāti.

Paṇṇāsako samatto.

54. Abyākatasutta
54. The Undeclared Points

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena sutavato ariyasāvakassa vicikicchā nuppajjati abyākatavatthūsū”ti?
“Sir, what is the cause, what is the reason why an educated noble disciple has no doubts regarding the undeclared points?”

“Diṭṭhinirodhā kho, bhikkhu, sutavato ariyasāvakassa vicikicchā nuppajjati abyākatavatthūsu.
“Mendicant, it’s due to the cessation of views that an educated noble disciple has no doubts regarding the undeclared points.

‘Hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, diṭṭhigatametaṁ;
‘A Realized One exists after death’: this is a misconception.

‘na hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, diṭṭhigatametaṁ;
‘A Realized One doesn’t exist after death’: this is a misconception.

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, diṭṭhigatametaṁ;
‘A Realized One both exists and doesn’t exist after death’: this is a misconception.

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, diṭṭhigatametaṁ.
‘A Realized One neither exists nor doesn’t exist after death’: this is a misconception.

Assutavā, bhikkhu, puthujjano diṭṭhiṁ nappajānāti, diṭṭhisamudayaṁ nappajānāti, diṭṭhinirodhaṁ nappajānāti, diṭṭhinirodhagāminiṁ paṭipadaṁ nappajānāti.
An uneducated ordinary person doesn’t understand views, their origin, their cessation, or the practice that leads to their cessation.

Tassa sā diṭṭhi pavaḍḍhati, so na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.
And so their views grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

Sutavā ca kho, bhikkhu, ariyasāvako diṭṭhiṁ pajānāti, diṭṭhisamudayaṁ pajānāti, diṭṭhinirodhaṁ pajānāti, diṭṭhinirodhagāminiṁ paṭipadaṁ pajānāti.
An educated noble disciple does understand views, their origin, their cessation, and the practice that leads to their cessation.

Tassa sā diṭṭhi nirujjhati, so parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmi.
And so their views cease. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

Evaṁ jānaṁ kho, bhikkhu, sutavā ariyasāvako evaṁ passaṁ ‘hoti tathāgato paraṁ maraṇā’tipi na byākaroti;
Knowing and seeing this, an educated noble disciple does not answer: ‘A Realized One exists after death’,

‘na hoti tathāgato paraṁ maraṇā’tipi na byākaroti;
‘a Realized One doesn’t exist after death’,

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi na byākaroti;
‘a Realized One both exists and doesn’t exist after death’,

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na byākaroti.
‘a Realized One neither exists nor doesn’t exist after death.’

Evaṁ jānaṁ kho, bhikkhu, sutavā ariyasāvako evaṁ passaṁ evaṁ abyākaraṇadhammo hoti abyākatavatthūsu.
Knowing and seeing this, an educated noble disciple does not declare the undeclared points.

Evaṁ jānaṁ kho, bhikkhu, sutavā ariyasāvako evaṁ passaṁ na chambhati, na kampati, na vedhati, na santāsaṁ āpajjati abyākatavatthūsu.
Knowing and seeing this, an educated noble disciple doesn’t shake, tremble, quake, or become nervous regarding the undeclared points.

‘Hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, taṇhāgatametaṁ …pe…
‘A Realized One exists after death’: this is just about craving. …

saññāgatametaṁ …pe…
it’s just about perception …

maññitametaṁ …pe…
it’s an identification …

papañcitametaṁ …pe…
it’s a proliferation …

upādānagatametaṁ …pe…
it’s just about grasping …

‘hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, vippaṭisāro eso;
‘A Realized One exists after death’: this is a regret.

‘na hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, vippaṭisāro eso;
‘A Realized One doesn’t exist after death’: this is a regret.

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, vippaṭisāro eso;
‘A Realized One both exists and doesn’t exist after death’: this is a regret.

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti kho, bhikkhu, vippaṭisāro eso.
‘A Realized One neither exists nor doesn’t exist after death’: this is a regret.

Assutavā, bhikkhu, puthujjano vippaṭisāraṁ nappajānāti, vippaṭisārasamudayaṁ nappajānāti, vippaṭisāranirodhaṁ nappajānāti, vippaṭisāranirodhagāminiṁ paṭipadaṁ nappajānāti.
An uneducated ordinary person doesn’t understand regrets, their origin, their cessation, or the practice that leads to their cessation.

Tassa so vippaṭisāro pavaḍḍhati, so na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.
And so their regrets grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

Sutavā ca kho, bhikkhu, ariyasāvako vippaṭisāraṁ pajānāti, vippaṭisārasamudayaṁ pajānāti, vippaṭisāranirodhaṁ pajānāti, vippaṭisāranirodhagāminiṁ paṭipadaṁ pajānāti.
An educated noble disciple does understand regrets, their origin, their cessation, and the practice that leads to their cessation.

Tassa so vippaṭisāro nirujjhati, so parimuccati jātiyā …pe… dukkhasmāti vadāmi.
And so their regrets cease. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

Evaṁ jānaṁ kho, bhikkhu, sutavā ariyasāvako evaṁ passaṁ ‘hoti tathāgato paraṁ maraṇā’tipi na byākaroti …pe…

Knowing and seeing this, an educated noble disciple does not answer: ‘A Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na byākaroti.
‘a Realized One neither exists nor doesn’t exist after death.’

Evaṁ jānaṁ kho, bhikkhu, sutavā ariyasāvako evaṁ passaṁ evaṁ abyākaraṇadhammo hoti abyākatavatthūsu.
Knowing and seeing this, an educated noble disciple does not declare the undeclared points.

Evaṁ jānaṁ kho, bhikkhu, sutavā ariyasāvako evaṁ passaṁ na chambhati, na kampati, na vedhati, na santāsaṁ āpajjati abyākatavatthūsu.
Knowing and seeing this, an educated noble disciple doesn’t shake, tremble, quake, or become nervous regarding the undeclared points.

Ayaṁ kho, bhikkhu, hetu ayaṁ paccayo yena sutavato ariyasāvakassa vicikicchā nuppajjati abyākatavatthūsū”ti.
This is the cause, this is the reason why an educated noble disciple has no doubts regarding the undeclared points.”

Paṭhamaṁ.

55. Purisagatisutta
55. Places People Are Reborn

“Satta ca, bhikkhave, purisagatiyo desessāmi anupādā ca parinibbānaṁ.
“Mendicants, I will teach you seven places people are reborn, and extinguishment by not grasping.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” the mendicants replied.

Bhagavā etadavoca:
The Buddha said this:

“katamā ca, bhikkhave, satta purisagatiyo?
“And what are the seven places people are reborn?

Idha, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṁ bhūtaṁ taṁ pajahāmī’ti upekkhaṁ paṭilabhati.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.

So bhave na rajjati, sambhave na rajjati, atthuttari padaṁ santaṁ sammappaññāya passati.

They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.

Tañca khvassa padaṁ na sabbena sabbaṁ sacchikataṁ hoti, tassa na sabbena sabbaṁ mānānusayo pahīno hoti, na sabbena sabbaṁ bhavarāgānusayo pahīno hoti, na sabbena sabbaṁ avijjānusayo pahīno hoti.
But they haven't completely realized that state. They haven't totally given up the underlying tendencies of conceit, attachment to life, and ignorance.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished between one life and the next.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā nibbāyeyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off would be extinguished.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

'no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṁ bhūtaṁ taṁ pajahāmī'ti upekkhaṁ paṭilabhati.

So bhave na rajjati, sambhave na rajjati, atthuttari padaṁ santaṁ sammappaññāya passati.

Tañca khvassa padaṁ na sabbena sabbaṁ sacchikataṁ hoti, tassa na sabbena sabbaṁ mānānusayo pahīno hoti, na sabbena sabbaṁ bhavarāgānusayo pahīno hoti, na sabbena sabbaṁ avijjānusayo pahīno hoti.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti. (1)
With the ending of the five lower fetters they're extinguished between one life and the next.

Idha pana, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṁ bhūtaṁ taṁ pajahāmī’ti upekkhaṁ paṭilabhati.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.

So bhave na rajjati, sambhave na rajjati, atthuttari padaṁ santaṁ sammappaññāya passati.
They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.

Tañca khvassa padaṁ na sabbena sabbaṁ sacchikataṁ hoti, tassa na sabbena sabbaṁ mānānusayo pahīno hoti, na sabbena sabbaṁ bhavarāgānusayo pahīno hoti, na sabbena sabbaṁ avijjānusayo pahīno hoti.
But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, attachment to life, and ignorance.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
With the ending of the five lower fetters they’re extinguished between one life and the next.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā nibbāyeyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

‘no cassa no ca me siyā …pe…

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti. (2)

With the ending of the five lower fetters they're extinguished between one life and the next.

Idha pana, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

'no cassa no ca me siyā …pe…
'It might not be, and it might not be mine. …'

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished between one life and the next.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā anupahacca talaṁ nibbāyeyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished just before landing.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

'no cassa no ca me siyā …pe…

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti. (3)
With the ending of the five lower fetters they're extinguished between one life and the next.

Idha pana, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

'no cassa no ca me siyā …pe…
'It might not be, and it might not be mine. …'

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished upon landing.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā upahacca talaṁ nibbāyeyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished on landing.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

‘no cassa no ca me siyā …pe…
‘It might not be, and it might not be mine. …’

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti. (4)
With the ending of the five lower fetters they’re extinguished upon landing.

Idha pana, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa no ca me siyā …pe…
‘It might not be, and it might not be mine. …’

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti.
With the ending of the five lower fetters they’re extinguished without extra effort.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā paritte tiṇapuñje vā kaṭṭhapuñje vā nipateyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a little heap of grass or twigs.

Sā tattha aggimpi janeyya, dhūmampi janeyya, aggimpi janetvā dhūmampi janetvā tameva parittaṁ tiṇapuñjaṁ vā kaṭṭhapuñjaṁ vā pariyādiyitvā anāhārā nibbāyeyya.

There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

‘no cassa no ca me siyā …pe…
‘It might not be, and it might not be mine. …’

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti. (5)
With the ending of the five lower fetters they’re extinguished without extra effort.

Idha pana, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa no ca me siyā …pe…
‘It might not be, and it might not be mine. …’

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sasaṅkhāraparinibbāyī hoti.
With the ending of the five lower fetters they’re extinguished with extra effort.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā vipule tiṇapuñje vā kaṭṭhapuñje vā nipateyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a large heap of grass or twigs.

Sā tattha aggimpi janeyya, dhūmampi janeyya, aggimpi janetvā dhūmampi janetvā tameva vipulaṁ tiṇapuñjaṁ vā kaṭṭhapuñjaṁ vā pariyādiyitvā anāhārā nibbāyeyya.
There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

‘no cassa no ca me siyā …pe…
‘It might not be, and it might not be mine. …’

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sasaṅkhāraparinibbāyī hoti. (6)
With the ending of the five lower fetters they’re extinguished with extra effort.

Idha pana, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṁ bhūtaṁ taṁ pajahāmī’ti upekkhaṁ paṭilabhati.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.

So bhave na rajjati, sambhave na rajjati, atthuttari padaṁ santaṁ sammappaññāya passati.
They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.

Tañca khvassa padaṁ na sabbena sabbaṁ sacchikataṁ hoti, tassa na sabbena sabbaṁ mānānusayo pahīno hoti, na sabbena sabbaṁ bhavarāgānusayo pahīno hoti, na sabbena sabbaṁ avijjānusayo pahīno hoti.
But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, attachment to life, and ignorance.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā uddhaṁsoto hoti akaniṭṭhagāmī.
With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Seyyathāpi, bhikkhave, divasaṁsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā mahante tiṇapuñje vā kaṭṭhapuñje vā nipateyya.
Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a huge heap of grass or twigs.

Sā tattha aggimpi janeyya, dhūmampi janeyya, aggimpi janetvā dhūmampi janetvā tameva mahantaṁ tiṇapuñjaṁ vā kaṭṭhapuñjaṁ vā pariyādiyitvā gacchampi daheyya, dāyampi daheyya, gacchampi dahitvā dāyampi dahitvā haritantaṁ vā pathantaṁ vā selantaṁ vā udakantaṁ vā ramaṇīyaṁ vā bhūmibhāgaṁ āgamma anāhārā nibbāyeyya.
There it would ignite a fire and produce smoke. And after consuming the grass and twigs, the fire would burn up plants and trees until it reached a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it would be extinguished for lack of fuel.

Evamevaṁ kho, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
In the same way, a mendicant who practices like this …

'no cassa no ca me siyā …pe…
'It might not be, and it might not be mine. …'

so pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā uddhaṁsoto hoti akaniṭṭhagāmī.
With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Imā kho, bhikkhave, satta purisagatiyo.
These are the seven places people are reborn.

Katamañca, bhikkhave, anupādāparinibbānaṁ?
And what is extinguishment by not grasping?

Idha, bhikkhave, bhikkhu evaṁ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṁ bhūtaṁ taṁ pajahāmī’ti upekkhaṁ paṭilabhati.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.

So bhave na rajjati, sambhave na rajjati, atthuttari padaṁ santaṁ sammappaññāya passati.
They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.

Tañca khvassa padaṁ sabbena sabbaṁ sacchikataṁ hoti, tassa sabbena sabbaṁ mānānusayo pahīno hoti, sabbena sabbaṁ bhavarāgānusayo pahīno hoti, sabbena sabbaṁ avijjānusayo pahīno hoti.
And they have totally realized that state. They’ve completely given up the underlying tendencies of conceit, attachment to life, and ignorance.

So āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Idaṁ vuccati, bhikkhave, anupādāparinibbānaṁ.
This is called extinguishment by not grasping.

Imā kho, bhikkhave, satta purisagatiyo anupādā ca parinibbānan”ti.
These are the seven places people are reborn, and extinguishment by not grasping.”

Dutiyaṁ.

56. Tissabrahmāsutta
56. Tissa the Brahmā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho dve devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho ekā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him,

"etā, bhante, bhikkhuniyo vimuttā"ti.
"Sir, these nuns are freed!"

Aparā devatā bhagavantaṁ etadavoca:
And another deity told the Buddha,

"etā, bhante, bhikkhuniyo anupādisesā suvimuttā"ti.
"Sir, these nuns are well freed without anything left over!"

Idamavocuṁ tā devatā.
This is what that deity said,

Samanuññho satthā ahosi.

and the teacher approved.

Atha kho tā devatā “samanuññho satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.
Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṁ, bhikkhave, rattiṁ dve devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ obhāsetvā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, ekā devatā maṁ etadavoca:

‘etā, bhante, bhikkhuniyo vimuttā’ti.

Aparā devatā maṁ etadavoca:

‘etā, bhante, bhikkhuniyo anupādisesā suvimuttā’ti.

Idamavocuṁ, bhikkhave, tā devatā.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsū”ti.

Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti.
Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha.

Atha kho āyasmato mahāmoggallānassa etadahosi:
He thought,

“katamesānaṁ kho devānaṁ evaṁ ñāṇaṁ hoti:
“Which gods know whether a person has anything left over or not?”

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti?

Tena kho pana samayena tisso nāma bhikkhu adhunākālaṅkato aññataraṁ brahmalokaṁ upapanno hoti.
Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm.

Tatrāpi naṁ evaṁ jānanti:
There they knew that

“tisso brahmā mahiddhiko mahānubhāvo”ti.
Tissa the Brahmā was very mighty and powerful.

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ—gijjhakūṭe pabbate antarahito tasmiṁ brahmaloke pāturahosi.
And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Vulture’s Peak and reappeared in that Brahmā realm.

Addasā kho tisso brahmā āyasmantaṁ mahāmoggallānaṁ dūratova āgacchantaṁ.
Tissa saw Moggallāna coming off in the distance,

Disvā āyasmantaṁ mahāmoggallānaṁ etadavoca:
and said to him,

“ehi kho, mārisa moggallāna;
“Come, my good Moggallāna!

svāgataṁ, mārisa moggallāna.
Welcome, my good Moggallāna!

Cirassaṁ kho, mārisa moggallāna, imaṁ pariyāyamakāsi, yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīda, mārisa moggallāna, idamāsanaṁ paññattan”ti.
Sit, my good Moggallāna, this seat is for you.”

Nisīdi kho āyasmā mahāmoggallāno paññatte āsane.
Moggallāna sat down on the seat spread out.

Tissopi kho brahmā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ nisīdi.
Then Tissa bowed to Moggallāna and sat to one side.

Ekamantaṁ nisinnaṁ kho tissaṁ brahmānaṁ āyasmā mahāmoggallāno etadavoca:
Moggallāna said to him,

“katamesānaṁ kho, tissa, devānaṁ evaṁ ñāṇaṁ hoti:
“Which gods know whether a person has anything left over or not?”

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti?

“Brahmakāyikānaṁ kho, mārisa moggallāna, devānaṁ evaṁ ñāṇaṁ hoti:
“The gods of Brahmā’s Host know this.”

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti.

“Sabbesañña kho, tissa, brahmakāyikānaṁ devānaṁ evaṁ ñāṇaṁ hoti:
“But do all of them know this?”

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti?

“Na kho, mārisa moggallāna, sabbesaṁ brahmakāyikānaṁ devānaṁ evaṁ ñāṇaṁ hoti:
“No, my good Moggallāna, not all of them.

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

Ye kho te, mārisa moggallāna, brahmakāyikā devā brahmena āyunā santuṭṭhā brahmena vaṇṇena brahmena sukhena brahmena yasena brahmena ādhipateyyena santuṭṭhā, te uttari nissaraṇaṁ yathābhūtaṁ nappajānanti.
Those gods of Brahmā’s Host who are content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who don’t truly understand any higher escape:

Tesaṁ na evaṁ ñāṇaṁ hoti:
they don’t know this.

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

Ye ca kho te, mārisa moggallāna, brahmakāyikā devā brahmena āyunā asantuṭṭhā, brahmena vaṇṇena brahmena sukhena brahmena yasena brahmena ādhipateyyena asantuṭṭhā, te ca uttari nissaraṇaṁ yathābhūtaṁ pajānanti.
But those gods of Brahmā’s Host who are not content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who do truly understand a higher escape:

Tesaṁ evaṁ ñāṇaṁ hoti:
they do know this.

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

Idha, mārisa moggallāna, bhikkhu ubhatobhāgavimutto hoti.
Take a mendicant who is freed both ways.

Tamenaṁ te devā evaṁ jānanti:
The gods know of them:

‘ayaṁ kho āyasmā ubhatobhāgavimutto.
‘This venerable is freed both ways.

Yāvassa kāyo ṭhassati tāva naṁ dakkhanti devamanussā.

As long as their body remains they will be seen by gods and humans.

Kāyassa bhedā na naṁ dakkhanti devamanussā’ti.
But when their body breaks up gods and humans will see them no more.’

Evampi kho, mārisa moggallāna, tesaṁ devānaṁ ñāṇaṁ hoti:
This too is how those gods know whether a person has anything left over or not.

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

Idha pana, mārisa moggallāna, bhikkhu paññāvimutto hoti.
Take a mendicant who is freed by wisdom.

Tamenaṁ te devā evaṁ jānanti:
The gods know of them:

‘ayaṁ kho āyasmā paññāvimutto.
‘This venerable is freed by wisdom.

Yāvassa kāyo ṭhassati tāva naṁ dakkhanti devamanussā.
As long as their body remains they will be seen by gods and humans.

Kāyassa bhedā na naṁ dakkhanti devamanussā’ti.
But when their body breaks up gods and humans will see them no more.’

Evampi kho, mārisa moggallāna, tesaṁ devānaṁ ñāṇaṁ hoti:
This too is how those gods know whether a person has anything left over or not.

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

Idha pana, mārisa moggallāna, bhikkhu kāyasakkhī hoti.
Take a mendicant who is a personal witness.

Tamenaṁ devā evaṁ jānanti:
The gods know of them:

‘ayaṁ kho āyasmā kāyasakkhī.
‘This venerable is a personal witness.

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno—
Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyā’ti.
Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evampi kho, mārisa moggallāna, tesaṁ devānaṁ ñāṇaṁ hoti:
This too is how those gods know whether a person has anything left over or not.

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

Idha pana, mārisa moggallāna, bhikkhu diṭṭhippatto hoti …pe…
Take a mendicant who is attained to view. …

saddhāvimutto hoti …pe…
freed by faith …

dhammānusārī hoti.
a follower of the teachings.

Tamenaṁ te devā evaṁ jānanti:
The gods know of them:

‘ayaṁ kho āyasmā dhammānusārī.
‘This venerable is a follower of the teachings.

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni

samannānayamāno—
Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyā'ti.
Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

Evampi kho, mārisa moggallāna, tesaṁ devānaṁ ñāṇaṁ hoti:
This too is how those gods know whether a person has anything left over or not."

'saupādisese vā saupādisesoti, anupādisese vā anupādiseso'"ti.

Atha kho āyasmā mahāmoggallāno tissassa brahmuno bhāsitaṁ abhinanditvā anumoditvā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ—brahmaloke antarahito gijjhakūṭe pabbate pāturahosi.
Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared on the Vulture's Peak.

Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho āyasmā mahāmoggallāno yāvatako ahosi tissena brahmunā saddhiṁ kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.

and told him what had happened.

“Na hi pana te, moggallāna, tisso brahmā sattamaṁ animittavihāriṁ puggalaṁ deseti”.
“But Moggallāna, Tissa the Brahmā didn’t teach the seventh person, the signless meditator.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo.
“Now is the time, Blessed One! Now is the time, Holy One!

Yaṁ bhagavā sattamaṁ animittavihāriṁ puggalaṁ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.
May the Buddha teach the seventh person, the signless meditator. The mendicants will listen and remember it.”

“Tena hi, moggallāna, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Moggallāna, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paccassosi.
“Yes, sir,” Mahāmoggallāna replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, moggallāna, bhikkhu sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharati.
“Moggallāna, take the case of a mendicant who, not focusing on any signs, enters and remains in the signless immersion of the heart.

Tamenaṁ te devā evaṁ jānanti:
The gods know of them:

‘ayaṁ kho āyasmā sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharati.

‘This venerable, not focusing on any signs, enters and remains in the signless immersion of the heart.

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno—
Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyā’ti.
Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evaṁ kho, moggallāna, tesaṁ devānaṁ ñāṇaṁ hoti:
This too is how those gods know whether a person has anything left over or not.”

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti.

Tatiyaṁ.

57. Sīhasenāpatisutta
57. General Sīha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho sīho senāpati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sīho senāpati bhagavantaṁ etadavoca:
Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

“sakkā nu kho, bhante, sandiṭṭhikaṁ dānaphalaṁ paññāpetun”ti?
“Sir, can you point out a fruit of giving that’s apparent in the present life?”

“Tena hi, sīha, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṁ byākareyyāsi.
“Well then, Sīha, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, sīha,
What do you think, Sīha?

idha dve purisā—
Consider two people.

eko puriso assaddho maccharī kadariyo paribhāsako, eko puriso saddho dānapati anuppadānarato.
One is faithless, stingy, miserly, and abusive. One is a faithful donor who loves charity.

Taṁ kiṁ maññasi, sīha, kaṁ nu kho arahanto paṭhamaṁ anukampantā anukampeyyuṁ:
Which do you think the perfected ones will show compassion for first?"

'yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato'"ti?

"Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṁ arahanto paṭhamaṁ anukampantā anukampissanti.
"Why would the perfected ones first show compassion for the person who is faithless, stingy, miserly, and abusive?

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato taṁyeva arahanto paṭhamaṁ anukampantā anukampeyyuṁ". (1)
They'd show compassion first for the faithful donor who loves charity."

"Taṁ kiṁ maññasi, sīha, kaṁ nu kho arahanto paṭhamaṁ upasaṅkamantā upasaṅkameyyuṁ:
"Which do you think the perfected ones will first approach?"

'yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato'"ti?

"Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṁ arahanto paṭhamaṁ upasaṅkamantā upasaṅkamissanti.

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato taṁyeva arahanto paṭhamaṁ upasaṅkamantā

upasaṅkameyyuṁ”. (2)
“They’d first approach the faithful donor who loves charity.”

“Taṁ kiṁ maññasi, sīha, kassa nu kho arahanto paṭhamaṁ paṭiggaṇhantā paṭiggaṇheyyuṁ:
“Which do you think the perfected ones will receive alms from first?”

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṁ tassa arahanto paṭhamaṁ paṭiggaṇhantā paṭiggaṇhissanti.

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato tasseva arahanto paṭhamaṁ paṭiggaṇhantā paṭiggaṇheyyuṁ”. (3)
“They’d receive alms first from the faithful donor who loves charity.”

“Taṁ kiṁ maññasi, sīha, kassa nu kho arahanto paṭhamaṁ dhammaṁ desentā deseyyuṁ:
“Which do you think the perfected ones will teach the Dhamma to first?”

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṁ tassa arahanto paṭhamaṁ dhammaṁ desentā desessanti.

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato tasseva arahanto paṭhamaṁ dhammaṁ desentā deseyyuṁ”. (4)
“They’d first teach the Dhamma to the faithful donor who loves charity.”

“Taṁ kiṁ maññasi, sīha, kassa nu kho kalyāṇo kittisaddo abbhuggaccheyya:

“Which do you think would get a good reputation?”

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṁ tassa kalyāṇo kittisaddo abbhuggacchissati.

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato tasseva kalyāṇo kittisaddo abbhuggaccheyya”. (5)
“The faithful donor who loves charity would get a good reputation.”

“Taṁ kiṁ maññasi, sīha, ko nu kho yaṁyadeva parisaṁ upasaṅkameyya, yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ visārado upasaṅkameyya amaṅkubhūto:
“Which do you think would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics?”

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kiṁ so yaṁyadeva parisaṁ upasaṅkamissati, yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ visārado upasaṅkamissati amaṅkubhūto.
“The faithful donor who loves charity would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.”

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato so yaṁyadeva parisaṁ upasaṅkameyya, yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ visārado upasaṅkameyya amaṅkubhūto”. (6)

“Taṁ kiṁ maññasi, sīha, ko nu kho kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyya:
“When their body breaks up, after death, which do you think would be reborn in a good place, a heavenly realm?”

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“Yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kiṁ so kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissati.
“Why would the person who is faithless, stingy, miserly, and abusive be reborn in a good place, a heavenly realm?

Yo ca kho so, bhante, puriso saddho dānapati anuppadānarato so kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyya. (7)
The faithful donor who loves charity would, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

Yānimāni, bhante, bhagavatā sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṁ ettha bhagavato saddhāya gacchāmi.
When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha,

Ahampi etāni jānāmi.
for I know them too.

Ahaṁ, bhante, dāyako dānapati, maṁ arahanto paṭhamaṁ anukampantā anukampanti.
I’m a giver, a donor, and the perfected ones show compassion for me first.

Ahaṁ, bhante, dāyako dānapati, maṁ arahanto paṭhamaṁ upasaṅkamantā upasaṅkamanti.
I’m a giver, and the perfected ones approach me first.

Ahaṁ, bhante, dāyako dānapati, mayhaṁ arahanto paṭhamaṁ paṭiggaṇhantā paṭiggaṇhanti.

I'm a giver, and the perfected ones receive alms from me first.

Ahaṁ, bhante, dāyako dānapati, mayhaṁ arahanto paṭhamaṁ dhammaṁ desentā desenti.
I'm a giver, and the perfected ones teach me Dhamma first.

Ahaṁ, bhante, dāyako dānapati, mayhaṁ kalyāṇo kittisaddo abbhuggato:
I'm a giver, and I have this good reputation:

'sīho senāpati dāyako kārako saṅghupaṭṭhāko'ti.
'General Sīha gives, serves, and attends on the Saṅgha.'

Ahaṁ, bhante, dāyako dānapati yaṁyadeva parisaṁ upasaṅkamāmi, yadi khattiyaparisaṁ …pe… yadi samaṇaparisaṁ visārado upasaṅkamāmi amaṅkubhūto.
I'm a giver, I enter any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

Yānimāni, bhante, bhagavatā sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṁ ettha bhagavato saddhāya gacchāmi.
When it comes to these fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha,

Ahampi etāni jānāmi.
for I know them too.

Yañca kho maṁ, bhante, bhagavā evamāha:
But when the Buddha says:

'dāyako, sīha, dānapati kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī'ti.
'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this,

Etāhaṁ na jānāmi, ettha ca panāhaṁ, bhagavato saddhāya gacchāmī"ti.
so I have to rely on faith in the Buddha."

"Evametaṁ, sīha, evametaṁ, sīha.
"That's so true, Sīha! That's so true!

Dāyako, sīha, dānapati kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī”ti.
When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

Catutthaṁ.

58. Arakkheyyasutta
58. Nothing to Hide

“Cattārimāni, bhikkhave, tathāgatassa arakkheyyāni, tīhi ca anupavajjo.
“Mendicants, there are four areas where the Realized One has nothing to hide, and three ways he is irreproachable.

Katamāni cattāri tathāgatassa arakkheyyāni?
What are the four areas where the Realized One has nothing to hide?

Parisuddhakāyasamācāro, bhikkhave, tathāgato;
His bodily behavior is pure.

natthi tathāgatassa kāyaduccaritaṁ yaṁ tathāgato rakkheyya:
So the Realized One has no bodily misconduct to hide, thinking:

‘mā me idaṁ paro aññāsī’ti. (1)
‘Don’t let others find this out about me!’

Parisuddhavacīsamācāro, bhikkhave, tathāgato;
His verbal behavior is pure.

natthi tathāgatassa vacīduccaritaṁ yaṁ tathāgato rakkheyya:
So the Realized One has no verbal misconduct to hide, thinking:

‘mā me idaṁ paro aññāsī’ti. (2)
‘Don’t let others find this out about me!’

Parisuddhamanosamācāro, bhikkhave, tathāgato;
His mental behavior is pure.

natthi tathāgatassa manoduccaritaṁ yaṁ tathāgato rakkheyya:
So the Realized One has no mental misconduct to hide, thinking:

‘mā me idaṁ paro aññāsī’ti. (3)
‘Don’t let others find this out about me!’

Parisuddhājīvo, bhikkhave, tathāgato;
His livelihood is pure.

natthi tathāgatassa micchāājīvo yaṁ tathāgato rakkheyya:
So the Realized One has no wrong livelihood to hide, thinking:

‘mā me idaṁ paro aññāsī’ti. (4)
‘Don’t let others find this out about me!’

Imāni cattāri tathāgatassa arakkheyyāni.
These are the four areas where the Realized One has nothing to hide.

Katamehi tīhi anupavajjo?
What are the three ways the Realized One is irreproachable?

Svākkhātadhammo, bhikkhave, tathāgato.
The Realized One has explained the teaching well.

Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessati:
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying:

‘itipi tvaṁ na svākkhātadhammo’ti.
‘For such and such reasons you haven’t explained the teaching well.’

Nimittametaṁ, bhikkhave, na samanupassāmi.

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (1)
Since I see no such reason, I live secure, fearless, and assured.

Supaññattā kho pana me, bhikkhave, sāvakānaṁ nibbānagāminī paṭipadā.
I have clearly described the practice that leads to extinguishment for my disciples.

Yathāpaṭipannā mama sāvakā āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
Practicing in accordance with this, my disciples realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessati:
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying:

‘itipi te na supaññattā sāvakānaṁ nibbānagāminī paṭipadā. Yathāpaṭipannā tava sāvakā āsavānaṁ khayā …pe… sacchikatvā upasampajja viharantī’ti.
‘For such and such reasons you haven’t clearly described the practice that leads to extinguishment for your disciples.’

Nimittametaṁ, bhikkhave, na samanupassāmi.

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (2)
Since I see no such reason, I live secure, fearless, and assured.

Anekasatā kho pana me, bhikkhave, sāvakaparisā āsavānaṁ khayā …pe… sacchikatvā upasampajja viharanti.
Many hundreds in my assembly of disciples have realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṁ sahadhammena paṭicodessati:
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying:

‘itipi te na anekasatā sāvakaparisā āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī’ti.
‘For such and such reasons you don’t have many hundreds of disciples in your following who have realized the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements.’

Nimittametaṁ, bhikkhave, na samanupassāmi.

Etamahaṁ, bhikkhave, nimittaṁ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (3)
Since I see no such reason, I live secure, fearless, and assured.

Imehi tīhi anupavajjo.
These are the three ways the Realized One is irreproachable.

Imāni kho, bhikkhave, cattāri tathāgatassa arakkheyyāni, imehi ca tīhi anupavajjo”ti.
These are the four areas where the Realized One has nothing to hide, and the three ways he is irreproachable.”

Pañcamaṁ.

59. Kimilasutta
59. With Kimbila

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kimilāyaṁ viharati niculavane.
At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

Atha kho āyasmā kimilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā kimilo bhagavantaṁ etadavoca:
Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hotī”ti?
“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, samādhismiṁ agāravā viharanti appatissā, appamāde agāravā viharanti appatissā, paṭisanthāre agāravā viharanti appatissā.
“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the

training, immersion, diligence, and hospitality after the final extinguishment of the Realized One.

Ayaṁ kho, kimila, hetu ayaṁ paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hotī”ti.
This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“Ko pana, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti?
“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, samādhismiṁ sagāravā viharanti sappatissā, appamāde sagāravā viharanti sappatissā, paṭisanthāre sagāravā viharanti sappatissā.
“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One.

Ayaṁ kho, kimila, hetu ayaṁ paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti.
This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

Chaṭṭhaṁ.

60. Sattadhammasutta
60. Seven Qualities

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva āsavānaṁ khayā …pe… sacchikatvā upasampajja vihareyya.
“Mendicants, a mendicant with seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu saddho hoti, sīlavā hoti, bahussuto hoti, paṭisallīno hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.
It’s when a mendicant is faithful, ethical, learned, secluded, energetic, mindful, and wise.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu nacirasseva āsavānaṁ khayā …pe… sacchikatvā upasampajja vihareyyā”ti.
A mendicant with these seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Sattamaṁ.

61. Pacalāyamānasutta
61. Nodding Off

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tena kho pana samayena āyasmā mahāmoggallāno magadhesu kallavāḷaputtagāme pacalāyamāno nisinno hoti.
Now at that time, in the land of the Magadhans near Kallavāḷamutta Village, Venerable Mahāmoggallāna was nodding off while meditating.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena āyasmantaṁ mahāmoggallānaṁ magadhesu kallavāḷaputtagāme pacalāyamānaṁ nisinnaṁ.
The Buddha saw him with his clairvoyance that is purified and superhuman.

Disvā—

seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ— bhaggesu susumāragire bhesakaḷāvane migadāye antarahito magadhesu kallavāḷaputtagāme āyasmato mahāmoggallānassa sammukhe pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the

land of the Bhaggas and reappeared in front of Mahāmoggallāna near Kallavāḷamutta Village in the land of the Magadhans.

Nisīdi bhagavā paññatte āsane.
He sat on the seat spread out

Nisajja kho bhagavā āyasmantaṁ mahāmoggallānaṁ etadavoca:
and said to Mahāmoggallāna,

“Pacalāyasi no tvaṁ, moggallāna, pacalāyasi no tvaṁ, moggallānā”ti?
“Are you nodding off, Moggallāna? Are you nodding off?”

“Evaṁ, bhante”.
“Yes, sir.”

“Tasmātiha, moggallāna, yathāsaññissa te viharato taṁ middhaṁ okkamati, taṁ saññaṁ mā manasākāsi, taṁ saññaṁ mā bahulamakāsi.
“So, Moggallāna, don’t focus on or cultivate the perception that you were meditating on when you fell drowsy.

Ṭhānaṁ kho panetaṁ, moggallāna, vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (1)
It’s possible that you’ll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakkeyyāsi anuvicāreyyāsi, manasā anupekkheyyāsi.
But what if that doesn’t work? Then think about and consider the teaching as you’ve learned and memorized it, examining it with your mind.

Ṭhānaṁ kho panetaṁ vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (2)
It’s possible that you’ll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ kareyyāsi.
But what if that doesn't work? Then recite in detail the teaching as you've learned and memorized it.

Ṭhānaṁ kho panetaṁ vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (3)
It's possible that you'll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, ubho kaṇṇasotāni āviñcheyyāsi, pāṇinā gattāni anumajjeyyāsi.
But what if that doesn't work? Then pinch your ears and rub your limbs.

Ṭhānaṁ kho panetaṁ vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (4)
It's possible that you'll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, uṭṭhāyāsanā udakena akkhīni anumajjitvā disā anuvilokeyyāsi, nakkhattāni tārakarūpāni ullokeyyāsi.
But what if that doesn't work? Then get up from your seat, flush your eyes with water, look around in every direction, and look up at the stars and constellations.

Ṭhānaṁ kho panetaṁ vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (5)
It's possible that you'll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, ālokasaññaṁ manasi kareyyāsi, divāsaññaṁ adhiṭṭhaheyyāsi—
But what if that doesn't work? Then focus on the perception of light, concentrating on the perception of day,

yathā divā tathā rattiṁ yathā rattiṁ tathā divā.
regardless of whether it's night or day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveyyāsi.
And so, with an open and unenveloped heart, develop a mind that's full of radiance.

Ṭhānaṁ kho panetaṁ vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (6)
It's possible that you'll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, pacchāpuresaññī caṅkamaṁ adhiṭṭhaheyyāsi antogatehi indriyehi abahigatena mānasena.
But what if that doesn't work? Then walk mindfully, concentrating on the perception of continuity, your faculties directed inwards and your mind not scattered outside.

Ṭhānaṁ kho panetaṁ vijjati yaṁ te evaṁ viharato taṁ middhaṁ pahīyetha. (7)
It's possible that you'll give up drowsiness in this way.

No ce te evaṁ viharato taṁ middhaṁ pahīyetha, tato tvaṁ, moggallāna, dakkhiṇena passena sīhaseyyaṁ kappeyyāsi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
But what if that doesn't work? Then lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Paṭibuddhena ca te, moggallāna, khippaññeva paccuṭṭhātabbaṁ:
When you wake, you should get up quickly, thinking:

'na seyyasukhaṁ na passasukhaṁ na middhasukhaṁ anuyutto viharissāmī'ti.

‘I will not live attached to the pleasures of sleeping, lying down, and drowsing.’

Evañhi te, moggallāna, sikkhitabbaṁ.
That’s how you should train.

Tasmātiha, moggallāna, evaṁ sikkhitabbaṁ:
So you should train like this:

‘na uccāsoṇḍaṁ paggahetvā kulāni upasaṅkamissāmī’ti.
‘I will not approach families with my head swollen with vanity.’

Evañhi te, moggallāna, sikkhitabbaṁ.
That’s how you should train.

Sace, moggallāna, bhikkhu uccāsoṇḍaṁ paggahetvā kulāni upasaṅkamati, santi hi, moggallāna, kulesu kiccakaraṇīyāni.
What happens if a mendicant approaches families with a head swollen with vanity? Well, families have business to attend to,

Yehi manussā āgataṁ bhikkhuṁ na manasi karonti, tatra bhikkhussa evaṁ hoti:
so people might not notice when a mendicant arrives. In that case the mendicant thinks:

‘kosu nāma idāni maṁ imasmiṁ kule paribhindi, virattarūpā dānime mayi manussā’ti.
‘Who on earth has turned this family against me? It seems they don’t like me any more.’

Itissa alābhena maṅkubhāvo, maṅkubhūtassa uddhaccaṁ, uddhatassa asaṁvaro, asaṁvutassa ārā cittaṁ samādhimhā.
And so, because they don’t get anything they feel dismayed. Being dismayed, they become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.

Tasmātiha, moggallāna, evaṁ sikkhitabbaṁ:
So you should train like this:

‘na viggāhikakathaṁ kathessāmī’ti.

‘I won’t get into arguments.’

Evañhi te, moggallāna, sikkhitabbaṁ.
That’s how you should train.

Viggāhikāya, moggallāna, kathāya sati kathābāhullaṁ pāṭikaṅkhaṁ, kathābāhulle sati uddhaccaṁ, uddhatassa asaṁvaro, asaṁvutassa ārā cittaṁ samādhimhā.
When there’s an argument, you can expect there’ll be lots of talking. When there’s lots of talking, people become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.

Nāhaṁ, moggallāna, sabbeheva saṁsaggaṁ vaṇṇayāmi.
Moggallāna, I don’t praise all kinds of closeness.

Na panāhaṁ, moggallāna, sabbeheva saṁsaggaṁ na vaṇṇayāmi.
Nor do I criticize all kinds of closeness.

Sagahaṭṭhapabbajitehi kho ahaṁ, moggallāna, saṁsaggaṁ na vaṇṇayāmi.
I don’t praise closeness with laypeople and renunciates.

Yāni ca kho tāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni tathārūpehi senāsanehi saṁsaggaṁ vaṇṇayāmī”ti.
I do praise closeness with those lodgings that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.”

Evaṁ vutte, āyasmā mahāmoggallāno bhagavantaṁ etadavoca:
When he said this, Venerable Moggallāna asked the Buddha,

“kittāvatā nu kho, bhante, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan”ti?

“Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?”

“Idha, moggallāna, bhikkhuno sutaṁ hoti:
“It’s when a mendicant has heard:

‘sabbe dhammā nālaṁ abhinivesāyā’ti;
‘Nothing is worth clinging on to.’

evañcetaṁ, moggallāna, bhikkhuno sutaṁ hoti:
When a mendicant has heard that

‘sabbe dhammā nālaṁ abhinivesāyā’ti.
nothing is worth clinging on to,

So sabbaṁ dhammaṁ abhijānāti, sabbaṁ dhammaṁ abhiññāya sabbaṁ dhammaṁ parijānāti. Sabbaṁ dhammaṁ pariññāya yaṁ kiñci vedanaṁ vediyati sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā.
they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.
they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

So tāsu vedanāsu aniccānupassī viharanto virāgānupassī viharanto nirodhānupassī viharanto paṭinissaggānupassī viharanto na kiñci loke upādiyati,
Meditating in this way, they don’t grasp at anything in the world.

anupādiyaṁ na paritassati, aparitassaṁ paccattaṁyeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Ettāvatā kho, moggallāna, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan"ti.
That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

Aṭṭhamaṁ.

62. Mettasutta
62. Don’t Fear Good Deeds

“Mā, bhikkhave, puññānaṁ bhāyittha.
“Mendicants, don’t fear good deeds.

Sukhassetaṁ, bhikkhave, adhivacanaṁ yadidaṁ puññāni.
For ‘good deeds’ is a term for happiness.

Abhijānāmi kho panāhaṁ, bhikkhave, dīgharattaṁ katānaṁ puññānaṁ dīgharattaṁ iṭṭhaṁ kantaṁ manāpaṁ vipākaṁ paccanubhūtaṁ.
I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time.

Satta vassāni mettacittaṁ bhāvesiṁ.
I developed a mind of love for seven years.

Satta vassāni mettacittaṁ bhāvetvā satta saṁvaṭṭavivaṭṭakappe nayimaṁ lokaṁ punāgamāsiṁ.
As a result, for seven eons of the cosmos contracting and expanding I didn’t return to this world again.

Saṁvaṭṭamāne sudāhaṁ, bhikkhave, loke ābhassarūpago homi,
As the cosmos contracted I went to the realm of streaming radiance.

vivaṭṭamāne loke suññaṁ brahmavimānaṁ upapajjāmi.
As it expanded I was reborn in an empty mansion of Brahmā.

Tatra sudaṁ, bhikkhave, brahmā homi mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī.
There I was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power.

Chattiṁsakkhattuṁ kho panāhaṁ, bhikkhave, sakko ahosiṁ devānamindo;
I was Sakka, lord of gods, thirty-six times.

anekasatakkhattuṁ rājā ahosiṁ cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures.

Tassa mayhaṁ, bhikkhave, imāni satta ratanāni ahesuṁ, seyyathidaṁ—
These were my seven treasures:

cakkaratanaṁ, hatthiratanaṁ, assaratanaṁ, maṇiratanaṁ, itthiratanaṁ, gahapatiratanaṁ, pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho pana me, bhikkhave, puttā ahesuṁ sūrā vīraṅgarūpā parasenappamaddanā.
I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasinti.
After conquering this land girt by sea, I reigned by principle, without rod or sword.

Passa puññānaṁ vipākaṁ,
See the result of good deeds,

Kusalānaṁ sukhesino;
of skillful deeds, for one seeking happiness.

Mettaṁ cittaṁ vibhāvetvā,

I developed a mind of love

Satta vassāni bhikkhavo;
for seven years, mendicants.

Sattasaṁvaṭṭavivaṭṭakappe,
For seven eons of expansion and contraction

Nayimaṁ lokaṁ punāgamiṁ.
I didn't return to this world again.

Saṁvaṭṭamāne lokamhi,
As the world contracted

homi ābhassarūpago;
I went to the realm of streaming radiance.

Vivaṭṭamāne lokasmiṁ,
And when it expanded

suññabrahmūpago ahuṁ.
I went to an empty mansion of Brahmā.

Sattakkhattuṁ mahābrahmā,
Seven times I was a Great Brahmā,

vasavattī tadā ahuṁ;
and at that time I was the wielder of power.

Chattiṁsakkhattuṁ devindo,
Thirty-six times I was lord of gods,

devarajjamakārayiṁ.
acting as ruler of the gods.

Cakkavattī ahuṁ rājā,
Then I was king, a wheel-turning monarch,

jambumaṇḍassa issaro;
ruler of all India.

Muddhāvasitto khattiyo,
An anointed aristocrat,

manussādhipatī ahuṁ.
I was sovereign of all humans.

Adaṇḍena asatthena,
Without rod or sword,

vijeyya pathaviṁ imaṁ;
I conquered this land.

Asāhasena kammena,
Through non-violent action

samena manusāsi taṁ.
I guided it justly.

Dhammena rajjaṁ kāretvā,
After ruling this territory

asmiṁ pathavimaṇḍale;
by means of principle,

Mahaddhane mahābhoge,
I was born in a rich family,

aḍḍhe ajāyihaṁ kule.
affluent and wealthy.

Sabbakāmehi sampanne,
It was replete with all sense pleasures,

ratanehi ca sattahi;
and the seven treasures.

Buddhā saṅgāhakā loke,
This was well taught by the Buddhas,

tehi etaṁ sudesitaṁ.
who bring the world together.

Eso hetu mahantassa,
This is the cause of greatness

pathabyo me na vipajjati;
by which one is called a lord of the land.

Pahūtavittūpakaraṇo,
I was a majestic king,

rājā hoti patāpavā.
with lots of property and assets.

Iddhimā yasavā hoti,
Successful and glorious,

jambumaṇḍassa issaro;
I was lord of India.

Ko sutvā nappasīdeyya,
Who would not be inspired by this,

api kaṇhābhijātiyo.
even someone of dark birth.

Tasmā hi attakāmena,
Therefore someone who loves themselves,

mahattamabhikaṅkhatā;
aspiring to transcendence,

Saddhammo garukātabbo,
should respect the true teaching,

saraṁ buddhānasāsanan”ti.
remembering the instructions of the Buddhas.”

Navamaṁ.

63. Bhariyāsutta
63. Kinds of Wives

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika, where he sat on the seat spread out.

Tena kho pana samayena anāthapiṇḍikassa gahapatissa nivesane manussā uccāsaddā mahāsaddā honti.
Now at that time people in Anāthapiṇḍika's home were making a dreadful racket.

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

"Kiṁ nu te, gahapati, nivesane manussā uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope"ti?
"Householder, what's with the people making that dreadful racket in your home? You'd think it was fishermen hauling in a catch!"

"Ayaṁ, bhante, sujātā gharasuṇhā aḍḍhakulā ānītā.
"Sir, that's my daughter-in-law Sujātā. She's been brought here from a wealthy family.

Sā neva sassuṁ ādiyati, na sasuraṁ ādiyati, na sāmikaṁ ādiyati, bhagavantampi na sakkaroti na garuṁ karoti na māneti na pūjetī”ti.
She doesn’t obey her mother-in-law or father-in-law or her husband. And she does not honor, respect, esteem, and venerate the Buddha.”

Atha kho bhagavā sujātaṁ gharasuṇhaṁ āmantesi:
Then the Buddha addressed Sujātā, saying,

“ehi, sujāte”ti.
“Come, Sujātā.”

“Evaṁ, bhante”ti kho sujātā gharasuṇhā bhagavato paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho sujātaṁ gharasuṇhaṁ bhagavā etadavoca:
“Yes, sir,” she replied. She went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

“Satta kho imā, sujāte, purisassa bhariyāyo.
“Sujātā, a man can have seven kinds of wife.

Katamā satta?
What seven?

Vadhakasamā, corīsamā, ayyasamā, mātāsamā, bhaginīsamā, sakhīsamā, dāsīsamā.
A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a friend, and a wife like a bondservant.

Imā kho, sujāte, satta purisassa bhariyāyo.
These are the kinds of wife that a man can have.

Tāsaṁ tvaṁ katamā”ti?
Which one of these are you?”

“Na kho ahaṁ, bhante, imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi.
“Sir, I don’t understand the detailed meaning of what the Buddha has said in brief.

Sādhu me, bhante, bhagavā tathā dhammaṁ desetu yathāhaṁ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ jāneyyan”ti.
Please teach me this matter so I can understand the detailed meaning.”

“Tena hi, sujāte, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Sujātā, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho sujātā gharasuṇhā bhagavato paccassosi.
“Yes, sir,” she replied.

Bhagavā etadavoca:
The Buddha said this:

“Paduṭṭhacittā ahitānukampinī,
“With a mind full of hate and no kindness,

Aññesu rattā atimaññate patiṁ;
lusting for others, looking down on her husband,

Dhanena kītassa vadhāya ussukā,
she longs to murder the one who paid the price for her.

Yā evarūpā purisassa bhariyā;
A man’s wife of this sort

‘Vadhā ca bhariyā’ti ca sā pavuccati. (1)
is called a wife and a killer.

Yaṁ itthiyā vindati sāmiko dhanaṁ,
A woman’s husband earns his wealth

Sippaṁ vaṇijjañca kasiṁ adhiṭṭhahaṁ;
by applying oneself to a profession, trade, or farming.

Appampi tassa apahātumicchati,
And even if it's only a little, she wants to take it.

Yā evarūpā purisassa bhariyā;
A man's wife of this sort

'Corī ca bhariyā'ti ca sā pavuccati. (2)
is called a wife and a thief.

Akammakāmā alasā mahagghasā,
She's an idle glutton who doesn't want to work.

Pharusā ca caṇḍī duruttavādinī;
Her words are harsh, fierce, and rude.

Uṭṭhāyakānaṁ abhibhuyya vattati,
She rules over him, though he rises early.

Yā evarūpā purisassa bhariyā;
A man's wife of this sort

'Ayyā ca bhariyā'ti ca sā pavuccati. (3)
is called a wife and a lord.

Yā sabbadā hoti hitānukampinī,
She's always caring and kind,

Mātāva puttaṁ anurakkhate patiṁ;
looking after her husband like a mother her child.

Tato dhanaṁ sambhatamassa rakkhati,
She keeps the wealth that he has earned secure.

Yā evarūpā purisassa bhariyā;
A man's wife of this sort

'Mātā ca bhariyā'ti ca sā pavuccati. (4)
is called a wife and a mother.

Yathāpi jeṭṭhā bhaginī kaniṭṭhakā,
She respects her husband

Sagāravā hoti sakamhi sāmike;
as a younger sister respects her elder.

Hirīmanā bhattuvasānuvattinī,
Conscientious, she does what her husband says.

Yā evarūpā purisassa bhariyā;
A man's wife of this sort

'Bhaginī ca bhariyā'ti ca sā pavuccati. (5)
is called a wife and a sister.

Yācīdha disvāna patiṁ pamodati,
She's delighted to see him,

Sakhī sakhāraṁva cirassamāgataṁ;
like one reunited with a long-lost friend.

Koleyyakā sīlavatī patibbatā,
She's well-raised, virtuous, and devoted.

Yā evarūpā purisassa bhariyā;
A man's wife of this sort

'Sakhī ca bhariyā'ti ca sā pavuccati. (6)
is called a wife and a friend.

Akkuddhasantā vadhadaṇḍatajjitā,
She has no anger when threatened with violence by the rod.

Aduṭṭhacittā patino titikkhati;
Without hate or anger,

Akkodhanā bhattuvasānuvattinī,
she endures her husband and does what he says.

Yā evarūpā purisassa bhariyā;
A man's wife of this sort

‘Dāsī ca bhariyā’ti ca sā pavuccati. (7)
is called a wife and a bondservant.

Yācīdha bhariyā vadhakāti vuccati,
The kinds of wives here called

‘Corī ca ayyā’ti ca yā pavuccati;
killer, thief, and lord;

Dussīlarūpā pharusā anādarā,
unethical, harsh, and lacking regard for others,

Kāyassa bhedā nirayaṁ vajanti tā. (1–3.)
when their body breaks up they set course for hell.

Yācīdha mātā bhaginī sakhīti ca,
But the kinds of wives here called

‘Dāsī ca bhariyā’ti ca sā pavuccati;
mother, sister, friend, and bondservant;

Sīle ṭhitattā cirarattasaṁvutā,
steadfast in their own morality, restrained for a long time,

Kāyassa bhedā sugatiṁ vajanti tāti. (4–7.)
when their body breaks up they set course for a good place.

Imā kho, sujāte, satta purisassa bhariyāyo.
Sujātā, these are the seven kinds of wife that a man can have.

Tāsaṁ tvaṁ katamā”ti?
Which one of these are you?”

“Ajjatagge maṁ, bhante, bhagavā dāsīsamaṁ sāmikassa bhariyaṁ dhāretū”ti.
“Sir, from this day forth may the Buddha remember me as a wife like a bondservant.”

Dasamaṁ.

64. Kodhanasutta
64. Irritable

“Sattime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṁ āgacchanti itthiṁ vā purisaṁ vā.
“Mendicants, these seven things that please and assist an enemy happen to an irritable woman or man.

Katame satta?
What seven?

Idha, bhikkhave, sapatto sapattassa evaṁ icchati:
Firstly, an enemy wishes for an enemy:

‘aho vatāyaṁ dubbaṇṇo assā’ti.
‘If only they’d become ugly!’

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa vaṇṇavatāya nandati.
Because an enemy doesn’t like to have a beautiful enemy.

Kodhanoyaṁ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, kiñcāpi so hoti sunhāto suvilitto kappitakesamassu odātavatthavasano;
An irritable person, overcome and overwhelmed by anger, is ugly, even though they’re nicely bathed and anointed, with hair and beard dressed, and wearing white clothes.

atha kho so dubbaṇṇova hoti kodhābhibhūto.

Ayaṁ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (1)

This is the first thing that pleases and assists an enemy which happens to an irritable woman or man.

Puna caparaṁ, bhikkhave, sapatto sapattassa evaṁ icchati:
Furthermore, an enemy wishes for an enemy:

‘aho vatāyaṁ dukkhaṁ sayeyyā’ti.
‘If only they’d sleep badly!’

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa sukhaseyyāya nandati.
Because an enemy doesn’t like to have an enemy who sleeps at ease.

Kodhanoyaṁ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, kiñcāpi so pallaṅke seti gonakatthate paṭalikatthate kadalimigapavarapaccattharaṇe sauttaracchade ubhatolohitakūpadhāne;
An irritable person, overcome and overwhelmed by anger, sleeps badly, even though they sleep on a couch spread with woolen covers —shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

atha kho so dukkhaññeva seti kodhābhibhūto.

Ayaṁ, bhikkhave, dutiyo dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (2)
This is the second thing …

Puna caparaṁ, bhikkhave, sapatto sapattassa evaṁ icchati:
Furthermore, an enemy wishes for an enemy:

‘aho vatāyaṁ na pacurattho assā’ti.
‘If only they don’t get all they need!’

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa pacuratthatāya nandati.
Because an enemy doesn't like to have an enemy who gets all they need.

Kodhanoyaṁ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, anatthampi gahetvā 'attho me gahito'ti maññati, atthampi gahetvā 'anattho me gahito'ti maññati.
When an irritable person, overcome and overwhelmed by anger, gets what they don't need they think, 'I've got what I need.' When they get what they need they think, 'I've got what I don't need.'

Tassime dhammā aññamaññaṁ vipaccanīkā gahitā dīgharattaṁ ahitāya dukkhāya saṁvattanti kodhābhibhūtassa.
When an angry person gets these things that are the exact opposite of what they need, it's for their lasting harm and suffering.

Ayaṁ, bhikkhave, tatiyo dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (3)
This is the third thing …

Puna caparaṁ, bhikkhave, sapatto sapattassa evaṁ icchati:
Furthermore, an enemy wishes for an enemy:

'aho vatāyaṁ na bhogavā assā'ti.
'If only they weren't wealthy!'

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa bhogavatāya nandati.
Because an enemy doesn't like to have an enemy who is wealthy.

Kodhanassa, bhikkhave, purisapuggalassa kodhābhibhūtassa kodhaparetassa, yepissa te honti bhogā uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā, tepi rājāno rājakosaṁ pavesenti kodhābhibhūtassa.
When a person is irritable, overcome and overwhelmed by anger, the rulers seize the legitimate wealth they've earned by their efforts, built up with their own hands, gathered by the sweat of their brow.

Ayaṁ, bhikkhave, catuttho dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (4)
This is the fourth thing …

Puna caparaṁ, bhikkhave, sapatto sapattassa evaṁ icchati:
Furthermore, an enemy wishes for an enemy:

‘aho vatāyaṁ na yasavā assā’ti.
‘If only they weren’t famous!’

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa yasavatāya nandati.
Because an enemy doesn’t like to have a famous enemy.

Kodhanoyaṁ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, yopissa so hoti yaso appamādādhigato, tamhāpi dhaṁsati kodhābhibhūto.
When a person is irritable, overcome and overwhelmed by anger, any fame they have acquired by diligence falls to dust.

Ayaṁ, bhikkhave, pañcamo dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (5)
This is the fifth thing …

Puna caparaṁ, bhikkhave, sapatto sapattassa evaṁ icchati:
Furthermore, an enemy wishes for an enemy:

‘aho vatāyaṁ na mittavā assā’ti.
‘If only they had no friends!’

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa mittavatāya nandati.
Because an enemy doesn’t like to have an enemy with friends.

Kodhanaṁ, bhikkhave, purisapuggalaṁ kodhābhibhūtaṁ kodhaparetaṁ, yepissa te honti mittāmaccā ñātisālohitā, tepi

ārakā parivajjanti kodhābhibhūtaṁ.
When a person is irritable, overcome and overwhelmed by anger, their friends and colleagues, relatives and kin avoid them from afar.

Ayaṁ, bhikkhave, chaṭṭho dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (6)
This is the sixth thing …

Puna caparaṁ, bhikkhave, sapatto sapattassa evaṁ icchati:
Furthermore, an enemy wishes for an enemy:

‘aho vatāyaṁ kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyā’ti.
‘If only, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell!’

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, sapatto sapattassa sugatigamane nandati.
Because an enemy doesn’t like to have an enemy who goes to a good place.

Kodhanoyaṁ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
When a person is irritable, overcome and overwhelmed by anger, they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā vācāya …pe…

kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati kodhābhibhūto.
When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Ayaṁ, bhikkhave, sattamo dhammo sapattakanto sapattakaraṇo kodhanaṁ āgacchati itthiṁ vā purisaṁ vā. (7)
This is the seventh thing that pleases and assists an enemy which happens to an irritable woman or man.

Ime kho, bhikkhave, satta dhammā sapattakantā sapattakaraṇā kodhanaṁ āgacchanti itthiṁ vā purisaṁ vāti.
These are the seven things that please and assist an enemy which happen to an irritable woman or man.

Kodhano dubbaṇṇo hoti,
An irritable person is ugly

atho dukkhampi seti so;
and they sleep badly.

Atho atthaṁ gahetvāna,
When they get what they need,

anatthaṁ adhipajjati.
they take it to be what they don't need.

Tato kāyena vācāya,
An angry person

vadhaṁ katvāna kodhano;
kills with body or speech;

Kodhābhibhūto puriso,
overcome with anger,

dhanajāniṁ nigacchati.
they lose their wealth.

Kodhasammadasammatto,
Mad with anger,

āyasakyaṁ nigacchati;
they fall into disgrace.

Ñātimittā suhajjā ca,
Relatives, friends, and loved ones

parivajjanti kodhanaṁ.
avoid an irritable person.

Anatthajanano kodho,
Anger creates harm;

kodho cittappakopano;
anger upsets the mind.

Bhayamantarato jātaṁ,
That person doesn't recognize

taṁ jano nāvabujjhati.
the danger that arises within.

Kuddho atthaṁ na jānāti,
An angry person doesn't know the good.

kuddho dhammaṁ na passati;
An angry person doesn't see the truth.

Andhatamaṁ tadā hoti,
When a person is beset by anger,

yaṁ kodho sahate naraṁ.
only blind darkness is left.

Yaṁ kuddho uparodheti,
An angry person destroys with ease

sukaraṁ viya dukkaraṁ;
what was hard to build.

Pacchā so vigate kodhe,
Afterwards, when the anger is spent,

aggidaḍḍhova tappati.
they're tormented as if burnt by fire.

Dummaṅkuyaṁ padasseti,
Their look betrays their sulkiness

dhūmaṁ dhūmīva pāvako;
like a fire's smoky plume.

Yato patāyati kodho,
And when their anger flares up,

yena kujjhanti mānavā.
they make others angry.

Nāssa hirī na ottappaṁ,
They have no conscience or prudence,

na vāco hoti gāravo;
nor any respectful speech.

Kodhena abhibhūtassa,
One overcome by anger

na dīpaṁ hoti kiñcanaṁ.
has no island refuge anywhere.

Tapanīyāni kammāni,
The deeds that torment a man

yāni dhammehi ārakā;
are far from those that are good.

Tāni ārocayissāmi,
I'll explain them now;

taṁ suṇātha yathā thaṁ.
listen to this, for it is the truth.

Kuddho hi pitaraṁ hanti,
An angry person slays their father;

hanti kuddho samātaraṁ;
their mother, too, they slay.

Kuddho hi brāhmaṇaṁ hanti,
An angry person slays a saint;

hanti kuddho puthujjanaṁ.

a normal person, too, they slay.

Yāya mātu bhato poso,
A man is raised by his mother,

imaṁ lokaṁ avekkhati;
who shows him the world.

Tampi pāṇadadiṁ santiṁ,
But an angry ordinary person slays

hanti kuddho puthujjano.
even that good woman who gave him life.

Attūpamā hi te sattā,
Like oneself, all sentient beings

attā hi paramo piyo;
hold themselves most dear.

Hanti kuddho puthuttānaṁ,
But angry people kill themselves all kinds of ways,

nānārūpesu mucchito.
distraught for many reasons.

Asinā hanti attānaṁ,
Some kill themselves with swords,

visaṁ khādanti mucchitā;
some, distraught, take poison.

Rajjuyā bajjha mīyanti,
Some hang themselves with rope,

pabbatāmapi kandare.
or fling themselves down a mountain gorge.

Bhūnahaccāni kammāni,
When they commit deeds of destroying life

attamāraṇiyāni ca;
and killing themselves,

Karontā nāvabujjhanti,
they don't realize what they do,

kodhajāto parābhavo.
for anger leads them to ruin.

Itāyaṁ kodharūpena,
The snare of death in the form of anger

maccupāso guhāsayo;
lies hidden in the heart.

Taṁ damena samucchinde,
You should cut it out by self-control,

paññāvīriyena diṭṭhiyā.
by wisdom, energy, and right ideas.

Yathā metaṁ akusalaṁ,
An astute person should cut out

samucchindetha paṇḍito;
this unskillful thing.

Tatheva dhamme sikkhetha,
And they'd train in the teaching in just the same way,

mā no dummaṅkuyaṁ ahu.
not yielding to sulkiness.

Vītakodhā anāyāsā,
Free of anger, free of despair,

Vītalobhā anussukā;
free of greed, with no more longing,

Dantā kodhaṁ pahantvāna,

tamed, having given up anger,

Parinibbanti anāsavā”ti.
they become extinguished without defilements.”

Ekādasamaṁ.

Abyākatavaggo chaṭṭho.

Tassuddānaṁ

Abyākato purisagati,

Tissa sīha arakkhiyaṁ;

Kimilaṁ satta pacalā,

Mettā bhariyā kodhekādasāti.

65. Hirīottappasutta
65. Conscience and Prudence

“Hirottappe, bhikkhave, asati hirottappavipannassa hatūpaniso hoti indriyasaṁvaro;
“Mendicants, when there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint.

indriyasaṁvare asati indriyasaṁvaravipannassa hatūpanisaṁ hoti sīlaṁ;
When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi;
When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.

When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno.
Suppose there was a tree that lacked branches and foliage.

Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi pheggupi sāropi na pāripūriṁ gacchati.
Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, bhikkhave, hirottappe asati hirottappavipannassa hatūpaniso hoti indriyasaṁvaro;
In the same way, when there is no conscience and prudence, a person who lacks conscience and prudence has destroyed a vital condition for sense restraint.

indriyasaṁvare asati indriyasaṁvaravipannassa hatūpanisaṁ hoti sīlaṁ;
When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi;
When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Hirottappe, bhikkhave, sati hirottappasampannassa upanisasampanno hoti indriyasaṁvaro;
When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint.

indriyasaṁvare sati indriyasaṁvarasampannassa upanisasampannaṁ hoti sīlaṁ;
When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct.

sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi;
When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for

knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi pheggupi sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, bhikkhave, hirottappe sati hirottappasampannassa upanisasampanno hoti …pe…
In the same way, when there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. …

vimuttiñāṇadassanan”ti.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Paṭhamaṁ.

66. Sattasūriyasutta
66. The Seven Suns

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati ambapālivane.
At one time the Buddha was staying near Vesālī, in Ambapālī's Wood.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Aniccā, bhikkhave, saṅkhārā;
"Mendicants, conditions are impermanent.

adhuvā, bhikkhave, saṅkhārā;
Conditions are unstable.

anassāsikā, bhikkhave, saṅkhārā.
Conditions are unreliable.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ alaṁ virajjituṁ alaṁ vimuccituṁ.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Sineru, bhikkhave, pabbatarājā caturāsītiyojanasahassāni āyāmena, caturāsītiyojanasahassāni vitthārena, caturāsītiyojanasahassāni mahāsamudde ajjhogāḷho, caturāsītiyojanasahassāni mahāsamuddā accuggato.
Sineru, the king of mountains, is 84,000 leagues long and 84,000 leagues wide. It sinks 84,000 leagues below the ocean and rises 84,000 leagues above it.

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassati.
There comes a time when, after a very long period has passed, the rain doesn't fall. For many years, many hundreds, many thousands, many hundreds of thousands of years no rain falls.

Deve kho pana, bhikkhave, avassante ye kecime bījagāmabhūtagāmā osadhitiṇavanappatayo te ussussanti visussanti, na bhavanti.
When this happens, the plants and seeds, the herbs, grass, and big trees wither away and dry up, and are no more.

Evaṁ aniccā, bhikkhave, saṅkhārā;
So impermanent are conditions,

evaṁ adhuvā, bhikkhave, saṅkhārā …pe…
so unstable, so unreliable.

alaṁ vimuccituṁ. (1)
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena dutiyo sūriyo pātubhavati.
There comes a time when, after a very long period has passed, a second sun appears.

Dutiyassa, bhikkhave, sūriyassa pātubhāvā yā kāci kunnadiyo kusobbhā tā ussussanti visussanti, na bhavanti.
When this happens, the streams and pools wither away and dry up, and are no more.

Evaṁ aniccā, bhikkhave, saṅkhārā …pe…
So impermanent are conditions …

alaṁ vimuccituṁ. (2)

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena tatiyo sūriyo pātubhavati.
There comes a time when, after a very long period has passed, a third sun appears.

Tatiyassa, bhikkhave, sūriyassa pātubhāvā yā kāci mahānadiyo, seyyathidaṁ—
When this happens, the great rivers—

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā ussussanti visussanti, na bhavanti.
the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and dry up, and are no more.

Evaṁ aniccā, bhikkhave, saṅkhārā …pe…
So impermanent are conditions …

alaṁ vimuccituṁ. (3)

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena catuttho sūriyo pātubhavati.
There comes a time when, after a very long period has passed, a fourth sun appears.

Catutthassa, bhikkhave, sūriyassa pātubhāvā ye te mahāsarā yato imā mahānadiyo pavattanti, seyyathidaṁ—
When this happens, the great lakes from which the rivers originate—

anotattā, sīhapapātā, rathakārā, kaṇṇamuṇḍā, kuṇālā, chaddantā, mandākiniyā, tā ussussanti visussanti, na bhavanti.

the Anotattā, Sīhapapātā, Rathakārā, Kaṇṇamuṇḍā, Kuṇālā, Chaddantā, and Mandākinī—wither away and dry up, and are no more.

Evaṁ aniccā, bhikkhave, saṅkhārā …pe…
So impermanent are conditions …

alaṁ vimuccituṁ. (4)

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena pañcamo sūriyo pātubhavati.
There comes a time when, after a very long period has passed, a fifth sun appears.

Pañcamassa, bhikkhave, sūriyassa pātubhāvā yojanasatikānipi mahāsamudde udakāni ogacchanti, dviyojanasatikānipi mahāsamudde udakāni ogacchanti, tiyojanasatikānipi, catuyojanasatikānipi, pañcayojanasatikānipi, chayojanasatikānipi, sattayojanasatikānipi mahāsamudde udakāni ogacchanti;
When this happens, the water in the ocean sinks by a hundred leagues. It sinks by two, three, four, five, six, or even seven hundred leagues.

sattatālampi mahāsamudde udakaṁ saṇṭhāti, chatālampi, pañcatālampi, catutālampi, titālampi, dvitālampi, tālamattampi mahāsamudde udakaṁ saṇṭhāti;
The water that remains in the ocean is only seven palm trees deep. It’s six, five, four, three, two, or even one palm tree deep.

sattaporisampi mahāsamudde udakaṁ saṇṭhāti, chaporisampi, pañcaporisampi, catuporisampi, tiporisampi, dviporisampi, porisampi, aḍḍhaporisampi, kaṭimattampi, jaṇṇukāmattampi, gopphakamattampi mahāsamudde udakaṁ saṇṭhāti.
The water that remains in the ocean is only seven fathoms deep. It’s six, five, four, three, two, one or even half a fathom deep. It’s waist high, knee high, or even ankle high.

Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante tattha tattha gopadesu udakāni ṭhitāni honti;
It's like the time in the autumn, when the rain falls heavily and water remains here and there in the cows' hoofprints.

evamevaṁ kho, bhikkhave, tattha tattha gopphakamattāni mahāsamudde udakāni ṭhitāni honti.
In the same way, water in the ocean remains here and there in puddles like cows' hoofprints.

Pañcamassa, bhikkhave, sūriyassa pātubhāvā aṅgulipabbamattampi mahāsamudde udakaṁ na hoti.
When the fifth sun appears there's not even enough water in the great ocean to wet a toe-joint.

Evaṁ aniccā, bhikkhave, saṅkhārā …pe…
So impermanent are conditions …

alaṁ vimuccituṁ. (5)

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena chaṭṭho sūriyo pātubhavati.
There comes a time when, after a very long period has passed, a sixth sun appears.

Chaṭṭhassa, bhikkhave, sūriyassa pātubhāvā ayañca mahāpathavī sineru ca pabbatarājā dhūmāyanti sandhūmāyanti sampadhūmāyanti.
When this happens, this great earth and Sineru the king of mountains smoke and smolder and give off fumes.

Seyyathāpi, bhikkhave, kumbhakārapāko ālepito paṭhamaṁ dhūmeti sandhūmeti sampadhūmeti;
It's like when a potter's kiln is first kindled, and it smokes and smolders and gives off fumes.

evamevaṁ kho, bhikkhave, chaṭṭhassa sūriyassa pātubhāvā ayañca mahāpathavī sineru ca pabbatarājā dhūmāyanti sandhūmāyanti sampadhūmāyanti.

In the same way, this great earth and Sineru the king of mountains smoke and smolder and give off fumes.

Evaṁ aniccā, bhikkhave, saṅkhārā …pe…
So impermanent are conditions …

alaṁ vimuccituṁ. (6)

Hoti kho so, bhikkhave, samayo yaṁ kadāci karahaci dīghassa addhuno accayena sattamo sūriyo pātubhavati.
There comes a time when, after a very long period has passed, a seventh sun appears.

Sattamassa, bhikkhave, sūriyassa pātubhāvā ayañca mahāpathavī sineru ca pabbatarājā ādippanti pajjalanti ekajālā bhavanti.
When this happens, this great earth and Sineru the king of mountains erupt in one burning mass of fire.

Imissā ca, bhikkhave, mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṁ dayhamānānaṁ acci vātena khittā yāva brahmalokāpi gacchati.
And as they blaze and burn the flames are swept by the wind as far as the Brahmā realm.

Sinerussa, bhikkhave, pabbatarājassa jhāyamānassa dayhamānassa vinassamānassa mahatā tejokhandhena abhibhūtassa yojanasatikānipi kūṭāni palujjanti dviyojanasatikānipi, tiyojanasatikānipi, catuyojanasatikānipi, pañcayojanasatikānipi kūṭāni palujjanti.
Sineru the king of mountains blazes and burns, crumbling as it's overcome by the great fire. And meanwhile, mountain peaks a hundred leagues high, or two, three, four, or five hundred leagues high disintegrate as they burn.

Imissā ca, bhikkhave, mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṁ dayhamānānaṁ neva chārikā paññāyati na masi.

And when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found.

Seyyathāpi, bhikkhave, sappissa vā telassa vā jhāyamānassa dayhamānassa neva chārikā paññāyati na masi;
It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

evamevaṁ kho, bhikkhave, imissā ca mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṁ dayhamānānaṁ neva chārikā paññāyati na masi.
In the same way, when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found.

Evaṁ aniccā, bhikkhave, saṅkhārā;
So impermanent are conditions,

evaṁ adhuvā, bhikkhave, saṅkhārā;
so unstable are conditions,

evaṁ anassāsikā, bhikkhave, saṅkhārā.
so unreliable are conditions.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ alaṁ virajjituṁ alaṁ vimuccituṁ. (7)
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Tatra, bhikkhave, ko mantā ko saddhātā:
Mendicants, who would ever think or believe that

'ayañca pathavī sineru ca pabbatarājā dayhissanti vinassissanti, na bhavissantī'ti aññatra diṭṭhapadehi?
this earth and Sineru, king of mountains, will burn and crumble and be no more, except for one who has seen the truth?

Bhūtapubbaṁ, bhikkhave, sunetto nāma satthā ahosi titthakaro kāmesu vītarāgo.

Once upon a time, there was a teacher called Sunetta. He was a religious founder and was free of sensual desire.

Sunettassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṁ.
He had many hundreds of disciples.

Sunetto, bhikkhave, satthā sāvakānaṁ brahmalokasahabyatāya dhammaṁ desesi.
He taught them the path to rebirth in the company of Brahmā.

Ye kho pana, bhikkhave, sunettassa satthuno brahmalokasahabyatāya dhammaṁ desentassa sabbena sabbaṁ sāsanaṁ ājāniṁsu te kāyassa bhedā paraṁ maraṇā sugatiṁ brahmalokaṁ upapajjiṁsu.
Those who totally understood Sunetta's teachings were—when their body broke up, after death—reborn in a good place, the company of Brahmā.

Ye na sabbena sabbaṁ sāsanaṁ ājāniṁsu te kāyassa bhedā paraṁ maraṇā appekacce paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjiṁsu, appekacce nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjiṁsu, appekacce tusitānaṁ devānaṁ sahabyataṁ upapajjiṁsu, appekacce yāmānaṁ devānaṁ sahabyataṁ upapajjiṁsu, appekacce tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjiṁsu, appekacce cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjiṁsu, appekacce khattiyamahāsālānaṁ sahabyataṁ upapajjiṁsu, appekacce brāhmaṇamahāsālānaṁ sahabyataṁ upapajjiṁsu, appekacce gahapatimahāsālānaṁ sahabyataṁ upapajjiṁsu.
Of those who didn't totally understand Sunetta's teachings, some—when their body broke up, after death—were reborn in the company of the Gods Who Control the Creations of Others. Some were reborn in the company of the Gods Who Love to Create, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings. Some were reborn in the company of well-to-do aristocrats or brahmins or householders.

Atha kho, bhikkhave, sunettassa satthuno etadahosi:
Then the teacher Sunetta thought:

‘na kho metaṁ patirūpaṁ yohaṁ sāvakānaṁ samasamagatiyo assaṁ abhisamparāyaṁ, yannūnāhaṁ uttari mettaṁ bhāveyyan’ti.
‘It’s not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don’t I further develop love?’

Atha kho, bhikkhave, sunetto satthā satta vassāni mettaṁ cittaṁ bhāvesi.
Then Sunetta developed love for seven years.

Satta vassāni mettaṁ cittaṁ bhāvetvā satta saṁvaṭṭavivaṭṭakappe nayimaṁ lokaṁ punarāgamāsi.
Having done so he did not return to this world for seven eons of cosmic expansion and contraction.

Saṁvaṭṭamāne sudaṁ, bhikkhave, loke ābhassarūpago hoti.
As the cosmos contracted he went to the realm of streaming radiance.

Vivaṭṭamāne loke suññaṁ brahmavimānaṁ upapajjati.
As it expanded he was reborn in an empty mansion of Brahmā.

Tatra sudaṁ, bhikkhave, brahmā hoti mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī.
There he was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power.

Chattiṁsakkhattuṁ kho pana, bhikkhave, sakko ahosi devānamindo.
He was Sakka, lord of gods, thirty-six times.

Anekasatakkhattuṁ rājā ahosi cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.

Many hundreds of times he was a king, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

Parosahassaṁ kho panassa puttā ahesuṁ sūrā vīraṅgarūpā parasenappamaddanā.
He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasi.
After conquering this land girt by sea, he reigned by principle, without rod or sword.

So hi nāma, bhikkhave, sunetto satthā evaṁ dīghāyuko samāno evaṁ ciraṭṭhitiko aparimutto ahosi:
Yet even though Sunetta lived so long, he was not exempt from

‘jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, aparimutto dukkhasmā’ti vadāmi.
rebirth, old age, and death. He was not exempt from sorrow, lamentation, pain, dejection, and despair, I say.

Taṁ kissa hetu?
Why is that?

Catunnaṁ dhammānaṁ ananubodhā appaṭivedhā.
Because of not understanding and not penetrating four things.

Katamesaṁ catunnaṁ?
What four?

Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā, ariyassa samādhissa ananubodhā appaṭivedhā, ariyāya paññāya ananubodhā appaṭivedhā, ariyāya vimuttiyā ananubodhā appaṭivedhā.
Noble ethics, immersion, wisdom, and freedom.

Tayidaṁ, bhikkhave, ariyaṁ sīlaṁ anubuddhaṁ paṭividdhaṁ, ariyo samādhi anubodho paṭividdho, ariyā paññā anubodhā paṭividdhā, ariyā vimutti anubodhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there’ll be no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sīlaṁ samādhi paññā ca,
“Ethics, immersion, and wisdom,

vimutti ca anuttarā;
and the supreme freedom:

Anubuddhā ime dhammā,
these things have been understood

gotamena yasassinā.
by Gotama the renowned.

Iti buddho abhiññāya,
And so the Buddha, having insight,

dhammamakkhāsi bhikkhunaṁ;
explained this teaching to the mendicants.

Dukkhassantakaro satthā,
The Teacher has made an end of suffering;

cakkhumā parinibbuto”ti.
seeing clearly, he is extinguished.”

Dutiyaṁ.

67. Nagaropamasutta
67. The Simile of the Citadel

“Yato kho, bhikkhave, rañño paccantimaṁ nagaraṁ sattahi nagaraparikkhārehi suparikkhataṁ hoti, catunnañca āhārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
“Mendicants, when a king’s frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty,

Idaṁ vuccati, bhikkhave, rañño paccantimaṁ nagaraṁ akaraṇīyaṁ bāhirehi paccatthikehi paccāmittehi.
it is then called a king’s frontier citadel that cannot be overrun by external foes and enemies.

Katamehi sattahi nagaraparikkhārehi suparikkhataṁ hoti?
With what seven essentials is a citadel well provided?

Idha, bhikkhave, rañño paccantime nagare esikā hoti gambhīranemā sunikhātā acalā asampavedhī.
Firstly, a citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable.

Iminā paṭhamena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya. (1)
This is the first essential with which a king’s frontier citadel is well provided, to defend those within and repel those outside.

Puna caparaṁ, bhikkhave, rañño paccantime nagare parikkhā hoti gambhīrā ceva vitthatā ca.
Furthermore, a citadel has a moat that is deep and wide.

Iminā dutiyena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya. (2)
This is the second essential …

Puna caparaṁ, bhikkhave, rañño paccantime nagare anupariyāyapatho hoti ucco ceva vitthato ca.
Furthermore, a citadel has a patrol path that is high and wide.

Iminā tatiyena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya. (3)
This is the third essential …

Puna caparaṁ, bhikkhave, rañño paccantime nagare bahuṁ āvudhaṁ sannicitaṁ hoti salākañceva jevanikañca.
Furthermore, a citadel has stores of many weapons, both projectile and hand-held.

Iminā catutthena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya. (4)
This is the fourth essential …

Puna caparaṁ, bhikkhave, rañño paccantime nagare bahubalakāyo paṭivasati, seyyathidaṁ—
Furthermore, many kinds of armed forces reside in a citadel, such as

hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsakaputtā.
elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors,

heroes, leather-clad soldiers, and sons of bondservants.

Iminā pañcamena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya. (5)
This is the fifth essential …

Puna caparaṁ, bhikkhave, rañño paccantime nagare dovāriko hoti paṇḍito byatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā.
Furthermore, a citadel has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

Iminā chaṭṭhena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya. (6)
This is the sixth essential …

Puna caparaṁ, bhikkhave, rañño paccantime nagare pākāro hoti ucco ceva vitthato ca vāsanalepanasampanno ca.
Furthermore, a citadel has a wall that's high and wide, covered with plaster.

Iminā sattamena nagaraparikkhārena suparikkhataṁ hoti rañño paccantimaṁ nagaraṁ abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.
This is the seventh essential with which a king's frontier citadel is well provided, to defend those within and repel those outside.

Imehi sattahi nagaraparikkhārehi suparikkhataṁ hoti. (7)
With these seven essentials a citadel is well provided.

Katamesaṁ catunnaṁ āhārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī?
What are the four kinds of sustenance it gets when needed, without trouble or difficulty?

Idha, bhikkhave, rañño paccantime nagare bahuṁ tiṇakaṭṭhodakaṁ sannicitaṁ hoti abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya. (1)
Firstly, a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

Puna caparaṁ, bhikkhave, rañño paccantime nagare bahuṁ sāliyavakaṁ sannicitaṁ hoti abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya. (2)
Furthermore, a king's frontier citadel has much rice and barley stored up for those within.

Puna caparaṁ, bhikkhave, rañño paccantime nagare bahuṁ tilamuggamāsāparaṇṇaṁ sannicitaṁ hoti abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya. (3)
Furthermore, a king's frontier citadel has much food such as sesame, green gram, and black gram stored up for those within.

Puna caparaṁ, bhikkhave, rañño paccantime nagare bahuṁ bhesajjaṁ sannicitaṁ hoti, seyyathidaṁ—
Furthermore, a king's frontier citadel has much medicine—

sappi navanītaṁ telaṁ madhu phāṇitaṁ loṇaṁ abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya.
ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

Imesaṁ kho, bhikkhave, catunnaṁ āhārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī. (4)
These are the four kinds of sustenance it gets when needed, without trouble or difficulty.

Yato kho, bhikkhave, rañño paccantimaṁ nagaraṁ imehi sattahi nagaraparikkhārehi suparikkhataṁ hoti, imesañca catunnaṁ āhārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
When a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty,

Idaṁ vuccati, bhikkhave, rañño paccantimaṁ nagaraṁ akaraṇīyaṁ bāhirehi paccatthikehi paccāmittehi.
it is then called a king's frontier citadel that cannot be overrun by external foes and enemies.

Evamevaṁ kho, bhikkhave, yato ariyasāvako sattahi saddhammehi samannāgato hoti, catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
In the same way, when a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty,

Ayaṁ vuccati, bhikkhave, ariyasāvako akaraṇīyo mārassa akaraṇīyo pāpimato.
they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One.

Katamehi sattahi saddhammehi samannāgato hoti?
What are the seven good qualities that they have?

Seyyathāpi, bhikkhave, rañño paccantime nagare esikā hoti gambhīranemā sunikhātā acalā asampavedhī abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.
Just as a king's frontier citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable, to defend those within and repel those outside,

Evamevaṁ kho, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ

in the same way a noble disciple has faith in the Realized One's awakening:

'itipi so …pe… buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Saddhesiko, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with faith as their pillar gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā paṭhamena saddhammena samannāgato hoti. (1)
This is the first good quality they have.

Seyyathāpi, bhikkhave, rañño paccantime nagare parikkhā hoti gambhīrā ceva vitthatā ca abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.
Just as a citadel has a moat that is deep and wide,

Evamevaṁ kho, bhikkhave, ariyasāvako hirīmā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
in the same way a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

Hirīparikkho kho, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with a conscience as their moat gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā dutiyena saddhammena samannāgato hoti. (2)
This is the second good quality they have.

Seyyathāpi, bhikkhave, rañño paccantime nagare anupariyāyapatho hoti ucco ceva vitthato ca abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.
Just as a citadel has a patrol path that is high and wide,

Evamevaṁ, kho, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
in the same way a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

Ottappapariyāyapatho, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with prudence as their patrol path gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā tatiyena saddhammena samannāgato hoti. (3)
This is the third good quality they have.

Seyyathāpi, bhikkhave, rañño paccantime nagare bahuṁ āvudhaṁ sannicitaṁ hoti salākañceva jevanikañca abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.

Just as a citadel has stores of many weapons, both projectile and hand-held,

Evamevaṁ kho, bhikkhave, ariyasāvako bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā.
in the same way a noble disciple is very learned. They remember and keep what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

Sutāvudho, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with learning as their weapon gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā catutthena saddhammena samannāgato hoti. (4)
This is the fourth good quality they have.

Seyyathāpi, bhikkhave, rañño paccantime nagare bahubalakāyo paṭivasati, seyyathidaṁ—
Just as many kinds of armed forces reside in a citadel …

hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsakaputtā abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.

Evamevaṁ kho, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ

upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
in the same way a noble disciple is energetic. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Vīriyabalakāyo, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with energy as their armed forces gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā pañcamena saddhammena samannāgato hoti. (5)
This is the fifth good quality they have.

Seyyathāpi, bhikkhave, rañño paccantime nagare dovāriko hoti paṇḍito byatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.
Just as a citadel has a gatekeeper who is astute, competent, and intelligent, who keeps strangers out and lets known people in,

Evamevaṁ kho, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā.
in the same way a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Satidovāriko, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with mindfulness as their gatekeeper gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā chaṭṭhena saddhammena samannāgato hoti. (6)
This is the sixth good quality they have.

Seyyathāpi, bhikkhave, rañño paccantime nagare pākāro hoti ucco ceva vitthato ca vāsanalepanasampanno ca abbhantarānaṁ guttiyā bāhirānaṁ paṭighātāya.
Just as a citadel has a wall that's high and wide, covered with plaster, to defend those within and repel those outside,

Evamevaṁ kho, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
in the same way a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Paññāvāsanalepanasampanno, bhikkhave, ariyasāvako akusalaṁ pajahati, kusalaṁ bhāveti;
A noble disciple with wisdom as their wall gives up the unskillful and develops the skillful,

sāvajjaṁ pajahati, anavajjaṁ bhāveti;
they give up the blameworthy and develop the blameless,

suddhaṁ attānaṁ pariharati.
and they keep themselves pure.

Iminā sattamena saddhammena samannāgato hoti.
This is the seventh good quality they have.

Imehi sattahi saddhammehi samannāgato hoti. (7)
These are the seven good qualities that they have.

Katamesaṁ catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī?
And what are the four absorptions—blissful meditations in the present life that belong to the higher mind—that they get when they want, without trouble or difficulty?

Seyyathāpi, bhikkhave, rañño paccantime nagare bahuṁ tiṇakaṭṭhodakaṁ sannicitaṁ hoti abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya.
Just as a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside,

Evamevaṁ kho, bhikkhave, ariyasāvako vivicceva kāmehi … pe… paṭhamaṁ jhānaṁ upasampajja viharati
in the same way a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. (1)
This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Seyyathāpi, bhikkhave, rañño paccantime nagare bahuṁ sāliyavakaṁ sannicitaṁ hoti abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya.
Just as a king's frontier citadel has much rice and barley stored up,

Evamevaṁ kho, bhikkhave, ariyasāvako vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati
in the same way, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. (2)
This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Seyyathāpi, bhikkhave, rañño paccantime nagare bahuṁ tilamuggamāsāparaṇṇaṁ sannicitaṁ hoti abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya.
Just as a king's frontier citadel has much food such as sesame, green gram, and black gram stored up,

Evamevaṁ kho, bhikkhave, ariyasāvako pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati
in the same way with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. (3)
This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Seyyathāpi, bhikkhave, rañño paccantime nagare bahuṁ bhesajjaṁ sannicitaṁ hoti, seyyathidaṁ—
Just as a king's frontier citadel has much medicine—

sappi navanītaṁ telaṁ madhu phāṇitaṁ loṇaṁ abbhantarānaṁ ratiyā aparitassāya phāsuvihārāya bāhirānaṁ paṭighātāya.
ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside,

Evamevaṁ kho, bhikkhave, ariyasāvako sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ

atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati
in the same way, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.
This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Imesaṁ catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī. (4)
These are the four absorptions—blissful meditations in the present life that belong to the higher mind—which they get when they want, without trouble or difficulty.

Yato kho, bhikkhave, ariyasāvako imehi sattahi saddhammehi samannāgato hoti, imesañca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
When a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty,

Ayaṁ vuccati, bhikkhave, ariyasāvako akaraṇīyo mārassa akaraṇīyo pāpimato”ti.
they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One.”

Tatiyaṁ.

68. Dhammaññūsutta
68. One Who Knows the Teachings

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
“A mendicant with seven qualities is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi sattahi?
What seven?

Idha, bhikkhave, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaparoparaññū ca.
It’s when a mendicant knows the teachings, knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows people high and low.

Kathañca, bhikkhave, bhikkhu dhammaññū hoti?
And how is a mendicant one who knows the teachings?

Idha, bhikkhave, bhikkhu dhammaṁ jānāti—
It’s when a mendicant knows the teachings:

suttaṁ geyyaṁ veyyākaraṇaṁ gāthaṁ udānaṁ itivuttakaṁ jātakaṁ abbhutadhammaṁ vedallaṁ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

No ce, bhikkhave, bhikkhu dhammaṁ jāneyya—
If a mendicant did not know these teachings,

suttaṁ geyyaṁ …pe… abbhutadhammaṁ vedallaṁ, nayidha ‘dhammaññū’ti vucceyya.
they would not be called ‘one who knows the teachings’.

Yasmā ca kho, bhikkhave, bhikkhu dhammaṁ jānāti—
But because they do know these teachings,

suttaṁ geyyaṁ …pe… abbhutadhammaṁ vedallaṁ, tasmā ‘dhammaññū’ti vuccati.
they are called ‘one who knows the teachings’.

Iti dhammaññū. (1)
Such is the one who knows the teachings.

Atthaññū ca kathaṁ hoti?
And how are they one who knows the meaning?

Idha, bhikkhave, bhikkhu tassa tasseva bhāsitassa atthaṁ jānāti:
It’s when a mendicant knows the meaning of this or that statement:

‘ayaṁ imassa bhāsitassa attho, ayaṁ imassa bhāsitassa attho’ti.
‘This is what that statement means; that is what this statement means.’

No ce, bhikkhave, bhikkhu tassa tasseva bhāsitassa atthaṁ jāneyya:
If a mendicant did not know the meaning of this or that statement,

‘ayaṁ imassa bhāsitassa attho, ayaṁ imassa bhāsitassa attho’ti, nayidha ‘atthaññū’ti vucceyya.
they would not be called ‘one who knows the meaning’.

Yasmā ca kho, bhikkhave, bhikkhu tassa tasseva bhāsitassa atthaṁ jānāti:
But because they do know the meaning of this or that statement,

‘ayaṁ imassa bhāsitassa attho, ayaṁ imassa bhāsitassa attho’ti, tasmā ‘atthaññū’ti vuccati.

they are called ‘one who knows the meaning’.

Iti dhammaññū, atthaññū. (2)
Such is the one who knows the teachings and the one who knows the meaning.

Attaññū ca kathaṁ hoti?
And how are they one who has self-knowledge?

Idha, bhikkhave, bhikkhu attānaṁ jānāti:
It’s when a mendicant has self-knowledge:

‘ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā’ti.
‘This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.’

No ce, bhikkhave, bhikkhu attānaṁ jāneyya:
If a mendicant did not have self-knowledge,

‘ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā’ti, nayidha ‘attaññū’ti vucceyya.
they would not be called ‘one who has self-knowledge’.

Yasmā ca, bhikkhave, bhikkhu attānaṁ jānāti:
But because they do have self-knowledge,

‘ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā’ti, tasmā ‘attaññū’ti vuccati.
they are called ‘one who has self-knowledge’.

Iti dhammaññū, atthaññū, attaññū. (3)
Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.

Mattaññū ca kathaṁ hoti?
And how are they one who knows moderation?

Idha, bhikkhave, bhikkhu mattaṁ jānāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna

ṁ paṭiggahaṇāya.
It's when a mendicant knows moderation when receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

No ce, bhikkhave, bhikkhu mattaṁ jāneyya cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṁ paṭiggahaṇāya, nayidha 'mattaññū'ti vucceyya.
If a mendicant did not know moderation, they would not be called 'one who knows moderation'.

Yasmā ca kho, bhikkhave, bhikkhu mattaṁ jānāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna ṁ paṭiggahaṇāya, tasmā 'mattaññū'ti vuccati.
But because they do know moderation, they are called 'one who knows moderation'.

Iti dhammaññū, atthaññū, attaññū, mattaññū. (4)
Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.

Kālaññū ca kathaṁ hoti?
And how are they one who knows the right time?

Idha, bhikkhave, bhikkhu kālaṁ jānāti:
It's when a mendicant knows the right time:

'ayaṁ kālo uddesassa, ayaṁ kālo paripucchāya, ayaṁ kālo yogassa, ayaṁ kālo paṭisallānassā'ti.
'This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.'

No ce, bhikkhave, bhikkhu kālaṁ jāneyya:
If a mendicant did not know the right time,

'ayaṁ kālo uddesassa, ayaṁ kālo paripucchāya, ayaṁ kālo yogassa, ayaṁ kālo paṭisallānassā'ti, nayidha 'kālaññū'ti vucceyya.
they would not be called 'one who knows the right time'.

Yasmā ca kho, bhikkhave, bhikkhu kālaṁ jānāti:
But because they do know the right time,

‘ayaṁ kālo uddesassa, ayaṁ kālo paripucchāya, ayaṁ kālo yogassa, ayaṁ kālo paṭisallānassā’ti, tasmā ‘kālaññū’ti vuccati.
they are called ‘one who knows the right time’.

Iti dhammaññū, atthaññū, attaññū, mattaññū, kālaññū. (5)
Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.

Parisaññū ca kathaṁ hoti?
And how are they one who knows assemblies?

Idha, bhikkhave, bhikkhu parisaṁ jānāti:
It’s when a mendicant knows assemblies:

‘ayaṁ khattiyaparisā, ayaṁ brāhmaṇaparisā, ayaṁ gahapatiparisā, ayaṁ samaṇaparisā.
‘This is an assembly of aristocrats, of brahmins, of householders, or of ascetics.

Tattha evaṁ upasaṅkamitabbaṁ, evaṁ ṭhātabbaṁ, evaṁ kattabbaṁ, evaṁ nisīditabbaṁ, evaṁ bhāsitabbaṁ, evaṁ tuṇhī bhavitabban’ti.
This one should be approached in this way. This is how to stand, to act, to sit, to speak, or to stay silent when there.’

No ce, bhikkhave, bhikkhu parisaṁ jāneyya:
If a mendicant did not know assemblies,

‘ayaṁ khattiyaparisā …pe…

evaṁ tuṇhī bhavitabban’ti, nayidha ‘parisaññū’ti vucceyya.
they would not be called ‘one who knows assemblies’.

Yasmā ca kho, bhikkhave, bhikkhu parisaṁ jānāti:
But because they do know assemblies,

‘ayaṁ khattiyaparisā, ayaṁ brāhmaṇaparisā, ayaṁ gahapatiparisā, ayaṁ samaṇaparisā.

Tattha evaṁ upasaṅkamitabbaṁ, evaṁ ṭhātabbaṁ, evaṁ kattabbaṁ, evaṁ nisīditabbaṁ, evaṁ bhāsitabbaṁ, evaṁ tuṇhī bhavitabban’ti, tasmā ‘parisaññū’ti vuccati.
they are called ‘one who knows assemblies’.

Iti dhammaññū, atthaññū, attaññū, mattaññū, kālaññū, parisaññū. (6)
Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies.

Puggalaparoparaññū ca kathaṁ hoti?
And how are they one who knows people high and low?

Idha, bhikkhave, bhikkhuno dvayena puggalā viditā honti.
It’s when a mendicant understands people in terms of pairs.

Dve puggalā—
Two people:

eko ariyānaṁ dassanakāmo, eko ariyānaṁ na dassanakāmo.
one likes to see the noble ones, one does not.

Yvāyaṁ puggalo ariyānaṁ na dassanakāmo,
The person who doesn’t like to see the noble ones

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo ariyānaṁ dassanakāmo,
The person who does like to see the noble ones

evaṁ so tenaṅgena pāsaṁso. (7.1)
is praiseworthy in that respect.

Dve puggalā ariyānaṁ dassanakāmā—

Two people like to see the noble ones:

eko saddhammaṁ sotukāmo, eko saddhammaṁ na sotukāmo.
one likes to hear the true teaching, one does not.

Yvāyaṁ puggalo saddhammaṁ na sotukāmo,
The person who doesn't like to hear the true teaching

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo saddhammaṁ sotukāmo,
The person who does like to hear the true teaching

evaṁ so tenaṅgena pāsaṁso. (7.2)
is praiseworthy in that respect.

Dve puggalā saddhammaṁ sotukāmā—
Two people like to hear the true teaching:

eko ohitasoto dhammaṁ suṇāti, eko anohitasoto dhammaṁ suṇāti.
one lends an ear to the teaching, one does not.

Yvāyaṁ puggalo anohitasoto dhammaṁ suṇāti,
The person who doesn't lend an ear to the teaching

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo ohitasoto dhammaṁ suṇāti,
The person who does lend an ear to the teaching

evaṁ so tenaṅgena pāsaṁso. (7.3)
is praiseworthy in that respect.

Dve puggalā ohitasotā dhammaṁ suṇanti—
Two people lend an ear to the teaching:

eko sutvā dhammaṁ dhāreti, eko sutvā dhammaṁ na dhāreti.
one remembers the teaching they've heard, one does not.

Yvāyaṁ puggalo sutvā na dhammaṁ dhāreti,
The person who doesn't remember the teaching they've heard

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo sutvā dhammaṁ dhāreti,
The person who does remember the teaching they've heard

evaṁ so tenaṅgena pāsaṁso. (7.4)
is praiseworthy in that respect.

Dve puggalā sutvā dhammaṁ dhārenti—
Two people remember the teaching they've heard:

eko dhātānaṁ dhammānaṁ atthaṁ upaparikkhati, eko dhātānaṁ dhammānaṁ atthaṁ na upaparikkhati.
one reflects on the meaning of the teachings they have remembered, one does not.

Yvāyaṁ puggalo dhātānaṁ dhammānaṁ atthaṁ na upaparikkhati,
The person who does not reflect on the meaning of the teachings they have remembered

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo dhātānaṁ dhammānaṁ atthaṁ upaparikkhati,
The person who does reflect on the meaning of the teachings they have remembered

evaṁ so tenaṅgena pāsaṁso. (7.5)
is praiseworthy in that respect.

Dve puggalā dhātānaṁ dhammānaṁ atthaṁ upaparikkhanti—
Two people reflect on the meaning of the teachings they have remembered:

eko atthamaññāya dhammamaññāya dhammānudhammappaṭipanno, eko atthamaññāya dhammamaññāya na dhammānudhammappaṭipanno.
one understands the meaning and the teaching and practices accordingly, one understands the meaning and the teaching but does not practice accordingly.

Yvāyaṁ puggalo atthamaññāya dhammamaññāya na dhammānudhammappaṭipanno,
The person who understands the meaning and the teaching but does not practice accordingly

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo atthamaññāya dhammamaññāya dhammānudhammappaṭipanno,
The person who understands the meaning and the teaching and practices accordingly

evaṁ so tenaṅgena pāsaṁso. (7.6)
is praiseworthy in that respect.

Dve puggalā atthamaññāya dhammamaññāya dhammānudhammappaṭipannā—
Two people understand the meaning and the teaching and practice accordingly:

eko attahitāya paṭipanno no parahitāya, eko attahitāya ca paṭipanno parahitāya ca.
one practices to benefit themselves but not others, and one practices to benefit both themselves and others.

Yvāyaṁ puggalo attahitāya paṭipanno no parahitāya,
The person who practices to benefit themselves but not others

evaṁ so tenaṅgena gārayho.
is reprehensible in that respect.

Yvāyaṁ puggalo attahitāya ca paṭipanno parahitāya ca,

The person who practices to benefit both themselves and others

evaṁ so tenaṅgena pāsaṁso. (7.7)
is praiseworthy in that respect.

Evaṁ kho, bhikkhave, bhikkhuno dvayena puggalā viditā honti.
That's how a mendicant understands people in terms of pairs.

Evaṁ, bhikkhave, bhikkhu puggalaparoparaññū hoti.
That's how a mendicant is one who knows people high and low.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these seven factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Catutthaṁ.

69. Pāricchattakasutta
69. The Shady Orchid Tree

“Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro paṇḍupalāso hoti, attamanā, bhikkhave, devā tāvatiṁsā tasmiṁ samaye honti:
“Mendicants, when the leaves on the Shady Orchid Tree belonging to the Gods of the Thirty-Three turn brown, the gods are elated. They think:

‘paṇḍupalāso dāni pāricchattako koviḷāro nacirasseva dāni pannapalāso bhavissatī’ti. (1)
‘Now the leaves on the Shady Orchid Tree have turned brown! It won’t be long until they fall.’

Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro pannapalāso hoti, attamanā, bhikkhave, devā tāvatiṁsā tasmiṁ samaye honti:
When the leaves have fallen, the gods are elated. They think:

‘pannapalāso dāni pāricchattako koviḷāro nacirasseva dāni jālakajāto bhavissatī’ti. (2)
‘Now the leaves on the Shady Orchid Tree have fallen. It won’t be long until its foliage starts to regrow.’

Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro jālakajāto hoti, attamanā, bhikkhave, devā tāvatiṁsā tasmiṁ samaye honti:
When the foliage starts to regrow, the gods are elated. They think:

‘jālakajāto dāni pāricchattako koviḷāro nacirasseva dāni khārakajāto bhavissatī’ti. (3)
‘Now the foliage of the Shady Orchid Tree has started to regrow. It won’t be long until it’s ready to grow flowers and leaves separately.’

Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro khārakajāto hoti, attamanā, bhikkhave, devā tāvatiṁsā tasmiṁ samaye honti:
When it’s ready to grow flowers and leaves separately, the gods are elated. They think:

‘khārakajāto dāni pāricchattako koviḷāro nacirasseva dāni kuṭumalakajāto bhavissatī’ti. (4)
‘Now the Shady Orchid Tree is ready to grow flowers and leaves separately. It won’t be long until buds start to form.’

Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro kuṭumalakajāto hoti, attamanā, bhikkhave, devā tāvatiṁsā tasmiṁ samaye honti:
When the buds start to form, the gods are elated. They think:

‘kuṭumalakajāto dāni pāricchattako koviḷāro nacirasseva dāni korakajāto bhavissatī’ti. (5)
‘Now the buds of the Shady Orchid Tree have started to form. It won’t be long until the buds burst.’

Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro korakajāto hoti, attamanā, bhikkhave, devā tāvatiṁsā tasmiṁ samaye honti:
When the buds have burst, the gods are elated. They think:

‘korakajāto dāni pāricchattako koviḷāro nacirasseva dāni sabbaphāliphullo bhavissatī’ti. (6)
‘Now the buds of the Shady Orchid Tree have burst. It won’t be long until it fully blossoms.’

Yasmiṁ, bhikkhave, samaye devānaṁ tāvatiṁsānaṁ pāricchattako koviḷāro sabbaphāliphullo hoti, attamanā, bhikkhave, devā tāvatiṁsā pāricchattakassa koviḷārassa mūle dibbe cattāro māse pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti. (7)
When the Shady Orchid Tree of the Gods of the Thirty-Three has fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation.

Sabbaphāliphullassa kho pana, bhikkhave, pāricchattakassa koviḷārassa samantā pañcayojanāni ābhāya phuṭaṁ hoti, anuvātaṁ yojanasataṁ gandho gacchati, ayamānubhāvo pāricchattakassa koviḷārassa.
When the Shady Orchid Tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the Shady Orchid Tree.

Evamevaṁ kho, bhikkhave, yasmiṁ samaye ariyasāvako agārasmā anagāriyaṁ pabbajjāya ceteti, paṇḍupalāso, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (1)
In the same way, when a noble disciple plans to go forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves turn brown.

Yasmiṁ, bhikkhave, samaye ariyasāvako kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito hoti, pannapalāso, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (2)
When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves fall.

Yasmiṁ, bhikkhave, samaye ariyasāvako vivicceva kāmehi … pe… paṭhamaṁ jhānaṁ upasampajja viharati,
When a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected,

jālakajāto, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (3)
they're like the Shady Orchid Tree when its foliage starts to regrow.

Yasmiṁ, bhikkhave, samaye ariyasāvako vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati,
When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected,

khārakajāto, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (4)
they're like the Shady Orchid Tree when it's ready to grow flowers and leaves separately.

Yasmiṁ, bhikkhave, samaye ariyasāvako pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati,
When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss',

kuṭumalakajāto, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (5)
they're like the Shady Orchid Tree when its buds start to form.

Yasmiṁ, bhikkhave, samaye ariyasāvako sukhassa ca pahānā dukkhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati,
When, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness,

korakajāto, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (6)
they're like the Shady Orchid Tree when its buds burst.

Yasmiṁ, bhikkhave, samaye ariyasāvako āsavānaṁ khayā … pe… sacchikatvā upasampajja viharati,
When a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements,

sabbaphāliphullo, bhikkhave, ariyasāvako tasmiṁ samaye hoti devānaṁva tāvatiṁsānaṁ pāricchattako koviḷāro. (7)
they're like the Shady Orchid tree when it fully blossoms.

Tasmiṁ, bhikkhave, samaye bhummā devā saddamanussāventi:
At that time the earth gods raised the cry:

'eso itthannāmo āyasmā itthannāmassa āyasmato saddhivihāriko amukamhā gāmā vā nigamā vā agārasmā anagāriyaṁ pabbajito āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī'ti.
'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Bhummānaṁ devānaṁ saddaṁ sutvā cātumahārājikā devā … pe…
Hearing the cry of the Earth Gods, the Gods of the Four Great Kings …

tāvatiṁsā devā …
the Gods of the Thirty-Three …

yāmā devā …
the Gods of Yama …

tusitā devā …
the Joyful Gods …

nimmānaratī devā …
the Gods Who Love to Create …

paranimmitavasavattī devā …
the Gods Who Control the Creations of Others …

brahmakāyikā devā saddamanussāventi:
the Gods of Brahmā's Host raised the cry:

'eso itthannāmo āyasmā itthannāmassa āyasmato saddhivihāriko amukamhā gāmā vā nigamā vā agārasmā anagāriyaṁ pabbajito āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī'ti.
'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchati, ayamānubhāvo khīṇāsavassa bhikkhuno"ti.
And so in a moment, in an instant, the sound soared up to the Brahmā realm."

Pañcamaṁ.

70. Sakkaccasutta
70. Honor

Atha kho āyasmato sāriputtassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Venerable Sāriputta was in private retreat this thought came to his mind,

“kiṁ nu kho, bhikkhu, sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyyā”ti?
“What should a mendicant honor and respect and rely on, to give up the unskillful and develop the skillful?”

Atha kho āyasmato sāriputtassa etadahosi:
Then he thought,

“satthāraṁ kho, bhikkhu, sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyya.
“A mendicant should honor and respect and rely on the Teacher …

Dhammaṁ kho, bhikkhu …pe…
the teaching …

saṅghaṁ kho, bhikkhu …pe…
the Saṅgha …

sikkhaṁ kho, bhikkhu …pe…
the training …

samādhiṁ kho, bhikkhu …pe…
immersion …

appamādaṁ kho, bhikkhu …pe…
diligence …

paṭisanthāraṁ kho, bhikkhu sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyyā”ti.
A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”

Atha kho āyasmato sāriputtassa etadahosi:
Then he thought,

“ime kho me dhammā parisuddhā pariyodātā, yannūnāhaṁ ime dhamme gantvā bhagavato āroceyyaṁ.
“These qualities are pure and bright in me. Why don’t I go and tell them to the Buddha?

Evaṁ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā ca.
Then these qualities will not only be purified in me, but will be better known as purified.

Seyyathāpi nāma puriso suvaṇṇanikkhaṁ adhigaccheyya parisuddhaṁ pariyodātaṁ.
Suppose a man were to acquire a gold coin, pure and bright.

Tassa evamassa:
They’d think,

‘ayaṁ kho me suvaṇṇanikkho parisuddho pariyodāto, yannūnāhaṁ imaṁ suvaṇṇanikkhaṁ gantvā kammārānaṁ dasseyyaṁ.
‘My gold coin is pure and bright. Why don’t I take it to show the smiths?

Evaṁ me ayaṁ suvaṇṇanikkho sakammāragato parisuddho ceva bhavissati parisuddhasaṅkhātataro ca.
Then it will not only be purified, but will be better known as purified.’

Evamevaṁ me ime dhammā parisuddhā pariyodātā, yannūnāhaṁ ime dhamme gantvā bhagavato āroceyyaṁ.
In the same way, these qualities are pure and bright in me. Why don’t I go and tell them to the Buddha?

Evaṁ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā cā’”ti.
Then these qualities will not only be purified in me, but will be better known as purified.”

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts while on retreat.

“Idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:

‘kiṁ nu kho bhikkhu sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyyā’ti?

Atha kho tassa mayhaṁ, bhante, etadahosi:

‘satthāraṁ kho bhikkhu sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyya.

Dhammaṁ kho bhikkhu …pe…

paṭisanthāraṁ kho bhikkhu sakkatvā …pe…

kusalaṁ bhāveyyā’ti.

Atha kho tassa mayhaṁ, bhante, etadahosi:

‘ime kho me dhammā parisuddhā pariyodātā, yannūnāhaṁ ime dhamme gantvā bhagavato āroceyyaṁ.

Evaṁ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā ca.

Seyyathāpi nāma puriso suvaṇṇanikkhaṁ adhigaccheyya parisuddhaṁ pariyodātaṁ.

Tassa evamassa—

ayaṁ kho me suvaṇṇanikkho parisuddho pariyodāto, yannūnāhaṁ imaṁ suvaṇṇanikkhaṁ gantvā kammārānaṁ dasseyyaṁ.

Evaṁ me ayaṁ suvaṇṇanikkho sakammāragato parisuddho ceva bhavissati parisuddhasaṅkhātataro ca.

Evamevaṁ me ime dhammā parisuddhā pariyodātā, yannūnāhaṁ ime dhamme gantvā bhagavato āroceyyaṁ.

Evaṁ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā cā'"ti.

"Sādhu sādhu, sāriputta.
"Good, good, Sāriputta!

Satthāraṁ kho, sāriputta, bhikkhu sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyya.
A mendicant should honor and respect and rely on the Teacher, to give up the unskillful and develop the skillful.

Dhammaṁ kho, sāriputta, bhikkhu sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyya.
A mendicant should honor and respect and rely on the teaching …

Saṅghaṁ kho …pe…
the Saṅgha …

sikkhaṁ kho …
the training …

samādhiṁ kho …
immersion …

appamādaṁ kho …
diligence …

paṭisanthāraṁ kho, sāriputta, bhikkhu sakkatvā garuṁ katvā upanissāya viharanto akusalaṁ pajaheyya, kusalaṁ bhāveyyā"ti.

A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful."

Evaṁ vutte, āyasmā sāriputto bhagavantaṁ etadavoca:
When he said this, Venerable Sāriputta said to the Buddha:

"imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi.
"Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

So vata, bhante, bhikkhu satthari agāravo dhamme sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.
It's quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching.

Yo so, bhante, bhikkhu satthari agāravo dhammepi so agāravo. (1–2.)
A mendicant who disrespects the Teacher disrespects the teaching.

So vata, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.
It's quite impossible for a mendicant who doesn't respect the Teacher and the teaching to respect the Saṅgha.

Yo so, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghepi so agāravo. (3)
A mendicant who disrespects the Teacher and the teaching disrespects the Saṅgha.

So vata, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.
It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, and the Saṅgha to respect the training.

Yo so, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāyapi so agāravo. (4)
A mendicant who disrespects the Teacher, the teaching, and the Saṅgha disrespects the training.

So vata, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.
It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, and the training to respect immersion.

Yo so, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismimpi so agāravo. (5)
A mendicant who disrespects the Teacher, the teaching, the Saṅgha, and the training disrespects immersion.

So vata, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ agāravo appamāde sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.
It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, and immersion to respect diligence.

Yo so, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ agāravo appamādepi so agāravo. (6)
A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, and immersion disrespects diligence.

So vata, bhante, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ agāravo appamāde agāravo paṭisanthāre sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.

It’s quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence to respect hospitality.

Yo so, bhante, bhikkhu satthari agāravo …pe… appamāde agāravo paṭisanthārepi so agāravo. (7)
A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

So vata, bhante, bhikkhu satthari sagāravo dhamme agāravo bhavissatīti netaṁ ṭhānaṁ vijjati. Yo so, bhante, bhikkhu satthari sagāravo dhammepi so sagāravo …pe…. (1–6.)
It’s quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. …

So vata, bhante, bhikkhu satthari sagāravo …pe… appamāde sagāravo paṭisanthāre agāravo bhavissatīti netaṁ ṭhānaṁ vijjati.

Yo so, bhante, bhikkhu satthari sagāravo …pe… appamāde sagāravo paṭisanthārepi so sagāravo. (7)
A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

So vata, bhante, bhikkhu satthari sagāravo dhammepi sagāravo bhavissatīti ṭhānametaṁ vijjati. Yo so, bhante, bhikkhu satthari sagāravo dhammepi so sagāravo …pe…. (1–6.)
It’s quite possible for a mendicant who respects the Teacher to respect teaching. …

So vata, bhante, bhikkhu satthari sagāravo …pe… appamāde sagāravo paṭisanthārepi sagāravo bhavissatīti ṭhānametaṁ vijjati.

Yo so, bhante, bhikkhu satthari sagāravo dhamme sagāravo saṅghe sagāravo sikkhāya sagāravo samādhismiṁ sagāravo

appamāde sagāravo paṭisanthārepi so sagāravoti. (7)
A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

Imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Sādhu kho tvaṁ, sāriputta, imassa mayā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

So vata, sāriputta, bhikkhu satthari agāravo dhamme sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati …pe…
It’s quite impossible for a mendicant who doesn’t respect the Teacher to respect the teaching. …

yo so, sāriputta, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ agāravo appamādepi so agāravo. (1–6.)

So vata, sāriputta, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ agāravo appamāde agāravo paṭisanthāre sagāravo bhavissatīti netaṁ ṭhānaṁ vijjati.

Yo so, sāriputta, bhikkhu satthari agāravo dhamme agāravo saṅghe agāravo sikkhāya agāravo samādhismiṁ agāravo appamāde agāravo paṭisanthārepi so agāravo. (7)
A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

So vata, sāriputta, bhikkhu satthari sagāravo dhamme agāravo bhavissatīti netaṁ ṭhānaṁ vijjati …pe… yo so, sāriputta, bhikkhu satthari sagāravo dhammepi so sagāravo …pe…. (1–6.)
It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. …

So vata, sāriputta, bhikkhu satthari sagāravo dhamme sagāravo …pe… appamāde sagāravo paṭisanthāre agāravo bhavissatīti netaṁ ṭhānaṁ vijjati.

Yo so, sāriputta, bhikkhu satthari sagāravo …pe… appamāde sagāravo paṭisanthārepi so sagāravo. (7)
A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

So vata, sāriputta, bhikkhu satthari sagāravo dhammepi sagāravo bhavissatīti ṭhānametaṁ vijjati. Yo so, sāriputta, bhikkhu satthari sagāravo dhammepi so sagāravo …pe…. (1–6.)
It's quite possible for a mendicant who does respect the Teacher to respect the teaching. …

So vata, sāriputta, bhikkhu satthari sagāravo …pe… appamāde sagāravo paṭisanthārepi so sagāravo bhavissatīti ṭhānametaṁ vijjati.

Yo so, sāriputta, bhikkhu satthari sagāravo …pe… appamāde sagāravo paṭisanthārepi so sagāravoti. (7)
A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

Imassa kho, sāriputta, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti.
This is how to understand the detailed meaning of what I said in brief."

Chaṭṭhaṁ.

71. Bhāvanāsutta
71. Committed to Development

“Bhāvanaṁ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṁ icchā uppajjeyya:
“Mendicants, when a mendicant is not committed to development, they might wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti,
‘If only my mind were freed from the defilements by not grasping!’

atha khvassa neva anupādāya āsavehi cittaṁ vimuccati.
Even so, their mind is not freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Abhāvitattā’tissa vacanīyaṁ.
It’s because they’re undeveloped.

Kissa abhāvitattā?
Undeveloped in what?

Catunnaṁ satipaṭṭhānānaṁ, catunnaṁ sammappadhānānaṁ, catunnaṁ iddhipādānaṁ, pañcannaṁ indriyānaṁ, pañcannaṁ balānaṁ, sattannaṁ bojjhaṅgānaṁ, ariyassa aṭṭhaṅgikassa maggassa.
The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni.
But she had not properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā evaṁ icchā uppajjeyya:
Even if that chicken might wish:

‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjeyyun’ti,
‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’

atha kho abhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjituṁ.
Still they can’t break out and hatch safely.

Taṁ kissa hetu?
Why is that?

Tathā hi, bhikkhave, kukkuṭiyā aṇḍāni na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni.
Because she has not properly sat on them to keep them warm and incubated.

Evamevaṁ kho, bhikkhave, bhāvanaṁ ananuyuttassa bhikkhuno viharato kiñcāpi evaṁ icchā uppajjeyya:
In the same way, when a mendicant is not committed to development, they might wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti,
‘If only my mind was freed from the defilements by not grasping!’

atha khvassa neva anupādāya āsavehi cittaṁ vimuccati.
Even so, their mind is not freed from defilements by not grasping.

Taṁ kissa hetu?

Why is that?

‘Abhāvitattā’tissa vacanīyaṁ.
It’s because they’re undeveloped.

Kissa abhāvitattā?
Undeveloped in what?

Catunnaṁ satipaṭṭhānānaṁ, catunnaṁ sammappadhānānaṁ, catunnaṁ iddhipādānaṁ, pañcannaṁ indriyānaṁ, pañcannaṁ balānaṁ, sattannaṁ bojjhaṅgānaṁ, ariyassa aṭṭhaṅgikassa maggassa.
The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Bhāvanaṁ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṁ icchā uppajjeyya:
When a mendicant is committed to development, they might not wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti,
‘If only my mind was freed from the defilements by not grasping!’

atha khvassa anupādāya āsavehi cittaṁ vimuccati.
Even so, their mind is freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Bhāvitattā’tissa vacanīyaṁ.
It’s because they’re developed.

Kissa bhāvitattā?
Developed in what?

Catunnaṁ satipaṭṭhānānaṁ, catunnaṁ sammappadhānānaṁ, catunnaṁ iddhipādānaṁ, pañcannaṁ indriyānaṁ, pañcannaṁ balānaṁ, sattannaṁ bojjhaṅgānaṁ, ariyassa aṭṭhaṅgikassa maggassa.

The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.
Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.
And she properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā na evaṁ icchā uppajjeyya:
Even if that chicken doesn't wish:

'aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjeyyun'ti,
'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!'

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjituṁ.
Still they can break out and hatch safely.

Taṁ kissa hetu?
Why is that?

Tathā hi, bhikkhave, kukkuṭiyā aṇḍāni sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.
Because she properly sat on them to keep them warm and incubated.

Evamevaṁ kho, bhikkhave, bhāvanaṁ anuyuttassa bhikkhuno viharato kiñcāpi na evaṁ icchā uppajjeyya:
In the same way, when a mendicant is committed to development, they might not wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti,
‘If only my mind was freed from the defilements by not grasping!’

atha khvassa anupādāya āsavehi cittaṁ vimuccati.
Even so, their mind is freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Bhāvitattā’tissa vacanīyaṁ.
It’s because they’re developed.

Kissa bhāvitattā?
Developed in what?

Catunnaṁ satipaṭṭhānānaṁ …pe… ariyassa aṭṭhaṅgikassa maggassa.
The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, phalagaṇḍassa vā phalagaṇḍantevāsikassa vā dissanteva vāsijaṭe aṅgulipadāni dissati aṅguṭṭhapadaṁ. No ca khvassa evaṁ ñāṇaṁ hoti: ‘ettakaṁ me ajja vāsijaṭassa khīṇaṁ, ettakaṁ hiyyo, ettakaṁ pare’ti, atha khvassa khīṇe ‘khīṇan’teva ñāṇaṁ hoti.
Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away.

Evamevaṁ kho, bhikkhave, bhāvanaṁ anuyuttassa bhikkhuno viharato kiñcāpi na evaṁ ñāṇaṁ hoti: ‘ettakaṁ me ajja āsavānaṁ khīṇaṁ, ettakaṁ hiyyo, ettakaṁ pare’ti, atha khvassa khīṇe ‘khīṇan’teva ñāṇaṁ hoti.
In the same way, when a mendicant is committed to development, they don’t know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

Seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabaddhāya cha māsāni udake pariyādāya hemantikena thale ukkhittāya vātātapaparetāni bandhanāni, tāni pāvussakena meghena abhippavuṭṭhāni appakasireneva parihāyanti, pūtikāni bhavanti.
Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.

Evamevaṁ kho, bhikkhave, bhāvanaṁ anuyuttassa bhikkhuno viharato appakasireneva saṁyojanāni paṭippassambhanti, pūtikāni bhavantī”ti.
In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”

Sattamaṁ.

72. Aggikkhandhopamasutta
72. The Simile of the Bonfire

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ carati mahatā bhikkhusaṅghena saddhiṁ.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

Addasā kho bhagavā addhānamaggappaṭipanno aññatarasmiṁ padese mahantaṁ aggikkhandhaṁ āditttaṁ sampajjalitaṁ sajotibhūtaṁ.
While walking along the road, at a certain spot he saw a bonfire burning, blazing, and glowing.

Disvāna maggā okkamma aññatarasmiṁ rukkhamūle paññatte āsane nisīdi.
Seeing this he left the road, sat at the root of a tree on a seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṁ mahantaṁ aggikkhandhaṁ āditttaṁ sampajjalitaṁ sajotibhūtan”ti?
“Mendicants, do you see that bonfire burning, blazing, and glowing?”

“Evaṁ, bhante”ti.
“Yes, sir.”

“Taṁ kiṁ maññatha, bhikkhave?
“What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ amuṁ mahantaṁ aggikkhandhaṁ ādittaṁ sampajjalitaṁ sajotibhūtaṁ āliṅgetvā upanisīdeyya vā upanipajjeyya vā, yaṁ vā khattiyakaññaṁ vā brāhmaṇakaññaṁ vā gahapatikaññaṁ vā mudutalunahatthapādaṁ āliṅgetvā upanisīdeyya vā upanipajjeyya vā”ti?
Which is better—to sit or lie down embracing that bonfire? Or to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet?”

“Etadeva, bhante, varaṁ—yaṁ khattiyakaññaṁ vā brāhmaṇakaññaṁ vā gahapatikaññaṁ vā mudutalunahatthapādaṁ āliṅgetvā upanisīdeyya vā upanipajjeyya vā, dukkhañhetaṁ, bhante, yaṁ amuṁ mahantaṁ aggikkhandhaṁ ādittaṁ sampajjalitaṁ sajotibhūtaṁ āliṅgetvā upanisīdeyya vā upanipajjeyya vā”ti.
“Sir, it would be much better to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet. For it would be painful to sit or lie down embracing that bonfire.”

“Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa pāpadhammassa asucisaṅkassarasamācārassa paṭicchannakammantassa assamaṇassa samaṇapaṭiññassa abrahmacārissa brahmacāripaṭiññassa antopūtikassa avassutassa kasambujātassa yaṁ amuṁ mahantaṁ aggikkhandhaṁ ādittaṁ sampajjalitaṁ sajotibhūtaṁ āliṅgetvā upanisīdeyya vā upanipajjeyya vā.
“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man—of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner, though claiming to be one, rotten inside, corrupt, and depraved—to sit or lie down embracing that bonfire.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo pāpadhammo asucisaṅkassarasamācāro …pe… kasambujāto khattiyakaññaṁ vā brāhmaṇakaññaṁ vā gahapatikaññaṁ vā mudutalunahatthapādaṁ āliṅgetvā upanisīdati vā upanipajjati vā, tañhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (1)
But when such an unethical man sits or lies down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ balavā puriso daḷhāya vālarajjuyā ubho jaṅghā veṭhetvā ghaṁseyya—sā chaviṁ chindeyya chaviṁ chetvā cammaṁ chindeyya cammaṁ chetvā maṁsaṁ chindeyya maṁsaṁ chetvā nhāruṁ chindeyya nhāruṁ chetvā aṭṭhiṁ chindeyya aṭṭhiṁ chetvā aṭṭhimiñjaṁ āhacca tiṭṭheyya, yaṁ vā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā abhivādanaṁ sādiyeyyā"ti?
Which is better—to have a strong man twist a tough horse-hair rope around both shins and tighten it so that it cuts through your outer

skin, your inner skin, your flesh, sinews, and bones, until it reaches your marrow and stays pressing there? Or to consent to well-to-do aristocrats or brahmins or householders bowing down to you?”

“Etadeva, bhante, varaṁ—yaṁ khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā abhivādanaṁ sādiyeyya, dukkhañhetaṁ, bhante, yaṁ balavā puriso daḷhāya vālarajjuyā …pe… aṭṭhimiñjaṁ āhacca tiṭṭheyyā”ti.
“Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders bowing down. For it would be painful to have a strong man twist a tough horse-hair rope around your shins and tighten it so that it cut through the outer skin until it reached the marrow and stayed pressing there.”

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa …pe… kasambujātassa yaṁ balavā puriso daḷhāya vālarajjuyā ubho jaṅghā veṭhetvā …pe… aṭṭhimiñjaṁ āhacca tiṭṭheyya.
“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man twist a tough horse-hair rope around both shins and tighten it until it reached the marrow and stayed pressing there.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo …pe… kasambujāto khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā

gahapatimahāsālānaṁ vā abhivādanaṁ sādiyati, taññhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (2)
But when such an unethical man consents to well-to-do aristocrats or brahmins or householders bowing down, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

"Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ balavā puriso tiṇhāya sattiyā teladhotāya paccorasmiṁ pahareyya, yaṁ vā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā añjalikammaṁ sādiyeyyā"ti?
Which is better—to have a strong man stab you in the chest with a sharp, oiled sword? Or to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms?"

"Etadeva, bhante, varaṁ—yaṁ khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā añjalikammaṁ sādiyeyya, dukkhañhetaṁ, bhante, yaṁ balavā puriso tiṇhāya sattiyā teladhotāya paccorasmiṁ pahareyyā"ti.
"Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms. For it would be painful to have a strong man stab you in the chest with a sharp, oiled sword."

"Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa …pe… kasambujātassa yaṁ balavā puriso tiṇhāya sattiyā teladhotāya paccorasmiṁ pahareyya.
"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man stab him in the

chest with a sharp, oiled sword.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo pāpadhammo …pe… kasambujāto khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā añjalikammaṁ sādiyati, taññhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (3)
But when such an unethical man consents to well-to-do aristocrats or brahmins or householders revering him with joined palms, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ balavā puriso tattena ayopaṭṭena āditteṇa sampajjalitena sajotibhūtena kāyaṁ sampaliveṭheyya, yaṁ vā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ cīvaraṁ paribhuñjeyyā"ti?
Which is better—to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing? Or to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders?"

“Etadeva, bhante, varaṁ—yaṁ khattiyamahāsālānaṁ vā …pe…
“Sir, it would be much better to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders.

saddhādeyyaṁ cīvaraṁ paribhuñjeyya, dukkhañhetaṁ, bhante, yaṁ balavā puriso tattena ayopaṭṭena ādittena sampajjalitena sajotibhūtena kāyaṁ sampaliveṭheyyā”ti.
For it would be painful to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing.”

“Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa …pe… kasambujātassa yaṁ balavā puriso tattena ayopaṭṭena ādittena sampajjalitena sajotibhūtena kāyaṁ sampaliveṭheyya.
“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man wrap him up in a red-hot sheet of iron, burning, blazing, and glowing.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo …pe… kasambujāto khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ cīvaraṁ paribhuñjati, tañhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (4)
But when such an unethical man enjoys the use of a robe given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up,

after death, he's reborn in a place of loss, a bad place, the underworld, hell.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ balavā puriso tattena ayosaṅkunā mukhaṁ vivaritvā tattaṁ lohaguḷaṁ āditttaṁ sampajjalitaṁ sajotibhūtaṁ mukhe pakkhipeyya—taṁ tassa oṭṭhampi daheyya mukhampi daheyya jivhampi daheyya kaṇṭhampi daheyya urampi daheyya antampi antaguṇampi ādāya adhobhāgā nikkhameyya, yaṁ vā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ piṇḍapātaṁ paribhuñjeyyā"ti?
Which is better—to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails? Or to enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders?"

"Etadeva, bhante, varaṁ—yaṁ khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ piṇḍapātaṁ paribhuñjeyya, dukkhañhetaṁ, bhante, yaṁ balavā puriso tattena ayosaṅkunā mukhaṁ vivaritvā tattaṁ lohaguḷaṁ āditttaṁ sampajjalitaṁ sajotibhūtaṁ mukhe pakkhipeyya—taṁ tassa oṭṭhampi daheyya mukhampi daheyya jivhampi daheyya kaṇṭhampi daheyya urampi daheyya antampi antaguṇampi ādāya adhobhāgaṁ nikkhameyyā"ti.
"Sir, it would be much better to enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails."

“Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa …pe… kasambujātassa yaṁ balavā puriso tattena ayosaṅkunā mukhaṁ vivaritvā tattaṁ lohaguḷaṁ āditttaṁ sampajjalitaṁ sajotibhūtaṁ mukhe pakkhipeyya—taṁ tassa oṭṭhampi daheyya mukhampi daheyya jivhampi daheyya kaṇṭhampi daheyya urampi daheyya antampi antaguṇampi ādāya adhobhāgaṁ nikkhameyya.
“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man force his mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns his lips, mouth, tongue, throat, and stomach before coming out below with his entrails.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo pāpadhammo …pe… kasambujāto khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ piṇḍapātaṁ paribhuñjati, tañhi tassa hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (5)
But when such an unethical man enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattaṁ ayomañcaṁ vā ayopīṭhaṁ vā abhinisīdāpeyya vā abhinipajjāpeyya vā, yaṁ vā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ mañcapīṭhaṁ paribhuñjeyyā”ti?
Which is better—to have a strong man grab you by the head or shoulders and make you sit or lie down on red-hot iron bed or seat? Or to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders?”

“Etadeva, bhante, varaṁ—yaṁ khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ mañcapīṭhaṁ paribhuñjeyya, dukkhañhetaṁ, bhante, yaṁ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattaṁ ayomañcaṁ vā ayopīṭhaṁ vā abhinisīdāpeyya vā abhinipajjāpeyya vā”ti.
“Sir, it would be much better to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you by the head or shoulders and make you sit or lie down on a red-hot iron bed or seat.”

“Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa …pe… kasambujātassa yaṁ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattaṁ ayomañcaṁ vā ayopīṭhaṁ vā abhinisīdāpeyya vā abhinipajjāpeyya vā.
“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him by the head or shoulders and make him sit or lie down on a red-hot iron bed or seat.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo pāpadhammo …pe… kasambujāto khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ mañcapīṭhaṁ paribhuñjati. Tañhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (6)
But when such an unethical man enjoys the use of beds and seats given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho varaṁ—yaṁ balavā puriso uddhampādaṁ adhosiraṁ gahetvā tattāya lohakumbhiyā pakkhipeyya āditтāya sampajjalitāya sajotibhūtāya—so tattha pheṇuddehakaṁ paccamāno sakimpi uddhaṁ gaccheyya sakimpi adho gaccheyya sakimpi tiriyaṁ gaccheyya, yaṁ vā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ vihāraṁ paribhuñjeyyā"ti?
Which is better—to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round. Or to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders?"

“Etadeva, bhante, varaṁ—yaṁ khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ vihāraṁ paribhuñjeyya, dukkhañhetaṁ, bhante, yaṁ balavā puriso uddhampādaṁ adhosiraṁ gahetvā tattāya lohakumbhiyā pakkhipeyya āditтāya sampajjalitāya sajotibhūtāya—so tattha pheṇuddehakaṁ paccamāno sakimpi uddhaṁ gaccheyya sakimpi adho gaccheyya sakimpi tiriyaṁ gaccheyyā”ti.
“Sir, it would be much better to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you’re seared in boiling scum, and swept up and down and round and round.”

“Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varaṁ dussīlassa pāpadhammassa …pe… kasambujātassa yaṁ balavā puriso uddhampādaṁ adhosiraṁ gahetvā …pe… sakimpi tiriyaṁ gaccheyya.
“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him, turn him upside down, and shove him in a red-hot copper pot, burning, blazing, and glowing, where he’s seared in boiling scum, and swept up and down and round and round.

Taṁ kissa hetu?
Why is that?

Tatonidānañhi so, bhikkhave, maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ, na tveva tappaccayā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so, bhikkhave, dussīlo pāpadhammo …pe… kasambujāto khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā saddhādeyyaṁ vihāraṁ paribhuñjati. Tañhi tassa, bhikkhave, hoti dīgharattaṁ ahitāya dukkhāya kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati. (7)
But when such an unethical man enjoys the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'yesañca mayaṁ paribhuñjāma cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṁ tesaṁ te kārā mahapphalā bhavissanti mahānisaṁsā, amhākañcevāyaṁ pabbajjā avañjhā bhavissati saphalā saudrayā'ti.
'Our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them. And our going forth will not be wasted, but will be fruitful and fertile.'

Evañhi vo, bhikkhave, sikkhitabbaṁ:
That's how you should train.

'attatthaṁ vā, bhikkhave, sampassamānena alameva appamādena sampādetuṁ;
Considering your own good, mendicants, is quite enough for you to persist with diligence.

paratthaṁ vā, bhikkhave, sampassamānena alameva appamādena sampādetuṁ;
Considering the good of others is quite enough for you to persist with diligence.

ubhayatthaṁ vā, bhikkhave, sampassamānena alameva appamādena sampādetun’”ti.
Considering the good of both is quite enough for you to persist with diligence.”

Idamavoca bhagavā.
That is what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne saṭṭhimattānaṁ bhikkhūnaṁ uṇhaṁ lohitaṁ mukhato uggañchi.
And while this discourse was being spoken, sixty monks spewed hot blood from their mouths.

Saṭṭhimattā bhikkhū sikkhaṁ paccakkhāya hīnāyāvattiṁsu:
Sixty mendicants rejected the training and returned to a lesser life, saying:

“sudukkaraṁ bhagavā, sudukkaraṁ bhagavā”ti.
“It’s too hard, Blessed One! It’s just too hard!”

Saṭṭhimattānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsūti.
And sixty monks were freed from defilements by not grasping.

Aṭṭhamaṁ.

73. Sunettasutta
73. About Sunetta

“Bhūtapubbaṁ, bhikkhave, sunetto nāma satthā ahosi titthakaro kāmesu vītarāgo.
“Once upon a time, mendicants, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire.

Sunettassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṁ.
He had many hundreds of disciples.

Sunetto satthā sāvakānaṁ brahmalokasahabyatāya dhammaṁ desesi.
He taught them the path to rebirth in the company of Brahmā.

Ye kho pana, bhikkhave, sunettassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni nappasādesuṁ te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjiṁsu.
Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

Ye kho pana, bhikkhave, sunettassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni pasādesuṁ te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjiṁsu.
Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Bhūtapubbaṁ, bhikkhave, mūgapakkho nāma satthā ahosi … pe…
Once upon a time there was a teacher called Mūgapakkha …

aranemi nāma satthā ahosi …pe…
Aranemi …

kuddālako nāma satthā ahosi …pe…
Kuddāla …

hatthipālo nāma satthā ahosi …pe…
Hatthipāla …

jotipālo nāma satthā ahosi …pe…
Jotipāla …

arako nāma satthā ahosi titthakaro kāmesu vītarāgo.
Araka. He was a religious founder and was free of sensual desire.

Arakassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṁ.
He had many hundreds of disciples.

Arako nāma satthā sāvakānaṁ brahmalokasahabyatāya dhammaṁ desesi.
He taught them the way to rebirth in the company of Brahmā.

Ye kho pana, bhikkhave, arakassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni nappasādesuṁ, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjiṁsu.
Those lacking confidence in Araka were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

Ye kho pana, bhikkhave, arakassa satthuno brahmalokasahabyatāya dhammaṁ desentassa cittāni pasādesuṁ, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjiṁsu.
Those full of confidence in Araka were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

yo ime satta satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṁ so apuññaṁ pasaveyyā”ti?
If someone with malicious intent were to abuse and insult these seven teachers with their hundreds of followers, would they not make much bad karma?”

“Evaṁ, bhante”.
“Yes, sir.”

“Yo, bhikkhave, ime satta satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṁ so apuññaṁ pasaveyya.
“They would indeed.

Yo ekaṁ diṭṭhisampannaṁ puggalaṁ paduṭṭhacitto akkosati paribhāsati, ayaṁ tato bahutaraṁ apuññaṁ pasavati.
But someone who abuses and insults a single person accomplished in view with malicious intent makes even more bad karma.

Taṁ kissa hetu?
Why is that?

Nāhaṁ, bhikkhave, ito bahiddhā evarūpiṁ khantiṁ vadāmi yathāmaṁ sabrahmacārīsu.
I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘na no sabrahmacārīsu cittāni paduṭṭhāni bhavissantī’ti.
‘We will have no malicious intent for our spiritual companions.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Navamaṁ.

74. Arakasutta
74. About Araka

“Bhūtapubbaṁ, bhikkhave, arako nāma satthā ahosi titthakaro kāmesu vītarāgo.
“Once upon a time, mendicants, there was a Teacher called Araka. He was a religious founder and was free of sensual desire.

Arakassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṁ.
He had many hundreds of disciples,

Arako satthā sāvakānaṁ evaṁ dhammaṁ deseti:
and he taught them like this:

‘appakaṁ, brāhmaṇa, jīvitaṁ manussānaṁ parittaṁ lahukaṁ bahudukkhaṁ bahupāyāsaṁ mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
‘Brahmins, life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.

Seyyathāpi, brāhmaṇa, tiṇagge ussāvabindu sūriye uggacchante khippaṁyeva paṭivigacchati, na ciraṭṭhitikaṁ hoti;
It’s like a drop of dew on a grass tip. When the sun comes up it quickly evaporates and doesn’t last long.

evamevaṁ kho, brāhmaṇa, ussāvabindūpamaṁ jīvitaṁ manussānaṁ parittaṁ lahukaṁ bahudukkhaṁ bahupāyāsaṁ mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ. (1)

In the same way, life as a human is like a dew-drop. It's brief and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.

Seyyathāpi, brāhmaṇa, thullaphusitake deve vassante udakabubbuḷaṁ khippaṁyeva paṭivigacchati, na ciraṭṭhitikaṁ hoti;
It's like when the rain falls heavily. The bubbles quickly vanish and don't last long.

evamevaṁ kho, brāhmaṇa, udakabubbuḷūpamaṁ jīvitaṁ manussānaṁ parittaṁ lahukaṁ bahudukkhaṁ bahupāyāsaṁ mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ. (2)
In the same way, life as a human is like a bubble. …

Seyyathāpi, brāhmaṇa, udake daṇḍarāji khippaṁyeva paṭivigacchati, na ciraṭṭhitikā hoti;
It's like a line drawn in water. It vanishes quickly and doesn't last long.

evamevaṁ kho, brāhmaṇa, udake daṇḍarājūpamaṁ jīvitaṁ manussānaṁ parittaṁ …pe…
In the same way, life as a human is like a line drawn in water. …

natthi jātassa amaraṇaṁ. (3)

Seyyathāpi, brāhmaṇa, nadī pabbateyyā dūraṅgamā sīghasotā hārahārinī, natthi so khaṇo vā layo vā muhutto vā yaṁ sā āvattati, atha kho sā gacchateva vattateva sandateva;
It's like a mountain river traveling far, flowing fast, carrying all before it. It doesn't turn back—not for a moment, a second, an instant—but runs, rolls, and flows on.

evamevaṁ kho, brāhmaṇa, nadīpabbateyyūpamaṁ jīvitaṁ manussānaṁ parittaṁ lahukaṁ …pe…

In the same way, life as a human is like a mountain river. …

natthi jātassa amaraṇaṁ. (4)

Seyyathāpi, brāhmaṇa, balavā puriso jivhagge kheḷapiṇḍaṁ saṁyūhitvā akasireneva vameyya;
It's like a strong man who has formed a glob of spit on the tip of his tongue. He could easily spit it out.

evamevaṁ kho, brāhmaṇa, kheḷapiṇḍūpamaṁ jīvitaṁ manussānaṁ parittaṁ …pe…
In the same way, life as a human is like a glob of spit. …

natthi jātassa amaraṇaṁ. (5)

Seyyathāpi, brāhmaṇa, divasaṁsantatte ayokaṭāhe maṁsapesi pakkhittā khippaṁyeva paṭivigacchati, na ciraṭṭhitikā hoti;
Suppose there was an iron cauldron that had been heated all day. If you tossed a lump of meat in, it would quickly vanish and not last long.

evamevaṁ kho, brāhmaṇa, maṁsapesūpamaṁ jīvitaṁ manussānaṁ parittaṁ …pe…
In the same way, life as a human is like a lump of meat. …

natthi jātassa amaraṇaṁ. (6)

Seyyathāpi, brāhmaṇa, gāvī vajjhā āghātanaṁ nīyamānā yaṁ yadeva pādaṁ uddharati, santikeva hoti vadhassa santikeva maraṇassa;
It's like a cow being led to the slaughter. With every step she comes closer to the slaughter, closer to death.

evamevaṁ kho, brāhmaṇa, govajjhūpamaṁ jīvitaṁ manussānaṁ parittaṁ lahukaṁ bahudukkhaṁ bahupāyāsaṁ mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇan'ti. (7)

In the same way, life as a human is like a cow being slaughtered. It's brief and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.'

Tena kho pana, bhikkhave, samayena manussānaṁ saṭṭhivassasahassāni āyuppamāṇaṁ ahosi, pañcavassasatikā kumārikā alaṁpateyyā ahosi.
Now, mendicants, at that time human beings had a life span of 60,000 years. Girls could be married at 500 years of age.

Tena kho pana, bhikkhave, samayena manussānaṁ chaḷeva ābādhā ahesuṁ—
And human beings only had six afflictions:

sītaṁ, uṇhaṁ, jighacchā, pipāsā, uccāro, passāvo.
cold, heat, hunger, thirst, and the need to defecate and urinate.

So hi nāma, bhikkhave, arako satthā evaṁ dīghāyukesu manussesu evaṁ ciraṭṭhitikesu evaṁ appābādhesu sāvakānaṁ evaṁ dhammaṁ desessati:
But even though humans were so long-lived with so few afflictions, Araka still taught in this way:

'appakaṁ, brāhmaṇa, jīvitaṁ manussānaṁ parittaṁ lahukaṁ bahudukkhaṁ bahupāyāsaṁ mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇan'ti.
'Life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.'

Etarahi taṁ, bhikkhave, sammā vadamāno vadeyya:
These days it'd be right to say:

'appakaṁ jīvitaṁ manussānaṁ parittaṁ lahukaṁ bahudukkhaṁ bahupāyāsaṁ mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇan'ti.

‘Life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.’

Etarahi, bhikkhave, yo ciraṁ jīvati so vassasataṁ appaṁ vā bhiyyo.
For these days a long life is a hundred years or a little more.

Vassasataṁ kho pana, bhikkhave, jīvanto tīṇiyeva utusatāni jīvati—
Living for a hundred years, there are just three hundred seasons,

utusataṁ hemantānaṁ, utusataṁ gimhānaṁ, utusataṁ vassānaṁ.
a hundred each of the winter, summer, and rains.

Tīṇi kho pana, bhikkhave, utusatāni jīvanto dvādasayeva māsasatāni jīvati—
Living for three hundred seasons, there are just twelve hundred months,

cattāri māsasatāni hemantānaṁ, cattāri māsasatāni gimhānaṁ, cattāri māsasatāni vassānaṁ.
four hundred in each of the winter, summer, and rains.

Dvādasa kho pana, bhikkhave, māsasatāni jīvanto catuvīsatiyeva addhamāsasatāni jīvati—
Living for twelve hundred months, there are just twenty-four hundred fortnights,

aṭṭhaddhamāsasatāni hemantānaṁ, aṭṭhaddhamāsasatāni gimhānaṁ, aṭṭhaddhamāsasatāni vassānaṁ.
eight hundred in each of the winter, summer, and rains.

Catuvīsati kho pana, bhikkhave, addhamāsasatāni jīvanto chattiṁsaṁyeva rattisahassāni jīvati—
Living for 2,400 fortnights, there are just 36,000 days,

dvādasa rattisahassāni hemantānaṁ, dvādasa rattisahassāni gimhānaṁ, dvādasa rattisahassāni vassānaṁ.
12,000 in each of the summer, winter, and rains.

Chattiṁsaṁ kho pana, bhikkhave, rattisahassāni jīvanto dvesattatiyeva bhattasahassāni bhuñjati—
Living for 36,000 days, you just eat 72,000 meals,

catuvīsati bhattasahassāni hemantānaṁ, catuvīsati bhattasahassāni gimhānaṁ, catuvīsati bhattasahassāni vassānaṁ saddhiṁ mātuthaññāya saddhiṁ bhattantarāyena.
24,000 in each of the summer, winter, and rains, including when you're suckling at the breast, and when you're prevented from eating.

Tatrime bhattantarāyā kapimiddhopi bhattaṁ na bhuñjati, dukkhitopi bhattaṁ na bhuñjati, byādhitopi bhattaṁ na bhuñjati, uposathikopi bhattaṁ na bhuñjati, alābhakenapi bhattaṁ na bhuñjati.
Things that prevent you from eating include anger, pain, sickness, sabbath, or being unable to get food.

Iti kho, bhikkhave, mayā vassasatāyukassa manussassa āyupi saṅkhāto, āyuppamāṇampi saṅkhātaṁ, utūpi saṅkhātā, saṁvaccharāpi saṅkhātā, māsāpi saṅkhātā, addhamāsāpi saṅkhātā, rattipi saṅkhātā, divāpi saṅkhātā, bhattāpi saṅkhātā, bhattantarāyāpi saṅkhātā.
So mendicants, for a human being with a hundred years life span I have counted the life span, the limit of the life span, the seasons, the years, the months, the fortnights, the nights, the days, the meals, and the things that prevent them from eating.

Yaṁ, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya;
Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

kataṁ vo taṁ mayā etāni, bhikkhave, rukkhamūlāni etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī"ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

Dasamaṁ.

Mahāvaggo sattamo.

Tassuddānaṁ

Hirīsūriyaṁ upamā,
dhammaññū pārichattakaṁ;
Sakkaccaṁ bhāvanā aggi,
sunettaarakena cāti.

75. Paṭhamavinayadharasutta
75. An Expert in the Monastic Law (1st)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.
“Mendicants, a mendicant with seven qualities is an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

sīlavā hoti pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu,
They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hotī”ti.
A mendicant with these seven qualities is an expert in the monastic law.”

Paṭhamaṁ.

76. Dutiyavinayadharasutta
76. An Expert in the Monastic Law (2nd)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.
“Mendicants, a mendicant with seven qualities is an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso,
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hotī”ti.
A mendicant with these seven qualities is an expert in the monastic law.”

Dutiyaṁ.

77. Tatiyavinayadharasutta
77. An Expert in the Monastic Law (3rd)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.
“Mendicants, a mendicant with seven qualities is an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

vinaye kho pana ṭhito hoti asaṁhīro,
They’re firm and unfaltering in the training.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja

viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hotī”ti.
A mendicant with these seven qualities is an expert in the monastic law.”

Tatiyaṁ.

78. Catutthavinayadharasutta
78. An Expert in the Monastic Law (4th)

“Sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.
“Mendicants, a mendicant with seven qualities is an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect their many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hotī”ti.
A mendicant with these seven qualities is an expert in the monastic law.”

Catutthaṁ.

79. Paṭhamavinayadharasobhanasutta
79. Shines as an Expert in the Monastic Law (1st)

“Sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.
“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu,
They’re ethical, restrained in the code of conduct, with good behavior and supporters; seeing danger in the slightest fault, they keep the rules they’ve undertaken.

catunnaṁ jhānānaṁ ābhicetasikānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhatī”ti.
A mendicant with these seven qualities shines as an expert in the monastic law.”

Pañcamaṁ.

80. Dutiyavinayadharasobhanasutta
80. Shines as an Expert in the Monastic Law (2nd)

“Sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.
“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso,
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

catunnaṁ jhānānaṁ …pe… akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhatī”ti.
A mendicant with these seven qualities shines as an expert in the monastic law.”

Chaṭṭhaṁ.

81. Tatiyavinayadharasobhanasutta
81. Shines as an Expert in the Monastic Law (3rd)

“Sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.
“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

vinaye kho pana ṭhito hoti asaṁhīro,
They’re firm and unfaltering in the training.

catunnaṁ jhānānaṁ …pe… akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhatī”ti.
A mendicant with these seven qualities shines as an expert in the monastic law.”

Sattamaṁ.

82. Catutthavinayadharasobhanasutta
82. Shines as an Expert in the Monastic Law (4th)

“Sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.
“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.

Katamehi sattahi?
What seven?

Āpattiṁ jānāti,
They know what is an offense.

anāpattiṁ jānāti,
They know what is not an offense.

lahukaṁ āpattiṁ jānāti,
They know what is a light offense.

garukaṁ āpattiṁ jānāti,
They know what is a serious offense.

anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ, dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati,
They recollect their many kinds of past lives, with features and details.

dibbena cakkhunā visuddhena atikkantamānusakena …pe…
With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhatī”ti.
A mendicant with these seven qualities shines as an expert in the monastic law.”

Aṭṭhamaṁ.

83. Satthusāsanasutta
83. The Teacher's Instructions

Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā upāli bhagavantaṁ etadavoca:
Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

"Sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan"ti.
"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Ye kho tvaṁ, upāli, dhamme jāneyyāsi:
"Upāli, you might know that

'ime dhammā na ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattantī'ti;
certain things don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

ekaṁsena, upāli, dhāreyyāsi:
You should definitely bear in mind that such things are

'neso dhammo neso vinayo netaṁ satthusāsanan'ti.
not the teaching, not the training, and not the Teacher's instructions.

Ye ca kho tvaṁ, upāli, dhamme jāneyyāsi:
You might know that

‘ime dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattantī’ti;
certain things do lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

ekaṁsena, upāli, dhāreyyāsi:
You should definitely bear in mind that such things are

‘eso dhammo eso vinayo etaṁ satthusāsanan’”ti.
the teaching, the training, and the Teacher’s instructions.”

Navamaṁ.

84. Adhikaraṇasamathasutta
84. Settlement of Disciplinary Issues

“Sattime, bhikkhave, adhikaraṇasamathā dhammā uppannuppannānaṁ adhikaraṇānaṁ samathāya vūpasamāya.
“Mendicants, there are these seven principles for the settlement of any disciplinary issues that might arise.

Katame satta?
What seven?

Sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññātakaraṇaṁ dātabbaṁ, yebhuyyasikā dātabbā, tassapāpiyasikā dātabbā, tiṇavatthārako dātabbo.
Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.

Ime kho, bhikkhave, satta adhikaraṇasamathā dhammā uppannuppannānaṁ adhikaraṇānaṁ samathāya vūpasamāyā”ti.
These are the seven principles for the settlement of any disciplinary issues that might arise.”

Dasamaṁ.

Vinayavaggo aṭṭhamo.

Tassuddānaṁ

Caturo vinayadharā,
caturo ceva sobhanā;
Sāsanaṁ adhikaraṇa—
samathenaṭṭhame dasāti.

85. Bhikkhusutta
85. A Mendicant

“Sattannaṁ, bhikkhave, dhammānaṁ bhinnattā bhikkhu hoti.
“Mendicants, it’s because of breaking seven things that you become a mendicant.

Katamesaṁ sattannaṁ?
What seven?

Sakkāyadiṭṭhi bhinnā hoti, vicikicchā bhinnā hoti, sīlabbataparāmāso bhinno hoti, rāgo bhinno hoti, doso bhinno hoti, moho bhinno hoti, māno bhinno hoti.
Identity view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit.

Imesaṁ kho, bhikkhave, sattannaṁ dhammānaṁ bhinnattā bhikkhu hotī”ti.
It’s because of breaking these seven things that you become a mendicant.”

Paṭhamaṁ.

86. Samaṇasutta
86. An Ascetic

“Sattannaṁ, bhikkhave, dhammānaṁ samitattā samaṇo hoti … pe….
“Mendicants, it’s because of quelling seven things that you become an ascetic …”

Dutiyaṁ.

87. Brāhmaṇasutta
87. Brahmin

“… Bāhitattā brāhmaṇo hoti …pe….
“Mendicants, it’s because of barring out seven things that you become a brahmin …”

Tatiyaṁ.

88. Sottiyasutta
88. Scholar

“… Nissutattā sottiyo hoti …pe….
“Mendicants, it’s because of scouring off seven things that you become a scholar …”

Catutthaṁ.

89. Nhātakasutta
89. Bathed

“… Nhātattā nhātako hoti …pe….
“Mendicants, it’s because of bathing off seven things that you become a bathed initiate …”

Pañcamaṁ.

90. Vedagūsutta
90. A Knowledge Master

“… Viditattā vedagū hoti …pe….
“Mendicants, it’s because of knowing seven things that you become a knowledge master …”

Chaṭṭhaṁ.

91. Ariyasutta
91. A Noble One

“… Ārakattā ariyo hoti …pe….
“Mendicants, it’s because seven foes have been slain that you become a noble one …”

Sattamaṁ.

92. Arahāsutta
92. A Perfected One

“Ārakattā arahā hoti.
“Mendicants, it’s by being far from seven things that you become a perfected one.

Katamesaṁ sattannaṁ?
What seven?

Sakkāyadiṭṭhi ārakā hoti, vicikicchā ārakā hoti, sīlabbataparāmāso ārako hoti, rāgo ārako hoti, doso ārako hoti, moho ārako hoti, māno ārako hoti.
Identity view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit.

Imesaṁ kho, bhikkhave, sattannaṁ dhammānaṁ ārakattā arahā hotī”ti.
It’s because of being far from these seven things that you become a perfected one.”

Aṭṭhamaṁ.

93. Asaddhammasutta
93. Bad Qualities

“Sattime, bhikkhave, asaddhammā.
“Mendicants, there are these seven bad qualities.

Katame satta?
What seven?

Assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
Someone is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Ime kho, bhikkhave, satta asaddhammā”ti.
These are the seven bad qualities.”

Navamaṁ.

94. Saddhammasutta
94. Good Qualities

“Sattime, bhikkhave, saddhammā.
“Mendicants, there are these seven good qualities.

Katame satta?
What seven?

Saddho hoti, hirīmā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.
Someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Ime kho, bhikkhave, satta saddhammā”ti.
These are the seven good qualities.”

Dasamaṁ.

Samaṇavaggo navamo.

Tassuddānaṁ

Bhikkhuṁ samaṇo brāhmaṇo,
sottiyo ceva nhātako;
Vedagū ariyo arahā,
asaddhammā ca saddhammāti.

95

“Sattime, bhikkhave, puggalā āhuneyyā …pe… dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these seven people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame satta?
What seven?

Idha, bhikkhave, ekacco puggalo cakkhusmiṁ aniccānupassī viharati aniccasaññī aniccapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
First, take a person who meditates observing impermanence in the eye. They perceive impermanence and experience impermanence. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayaṁ kho, bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
This is the first person who is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Puna caparaṁ, bhikkhave, idhekacco puggalo cakkhusmiṁ aniccānupassī viharati aniccasaññī aniccapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
Next, take a person who meditates observing impermanence in the eye. …

Tassa apubbaṁ acarimaṁ āsavapariyādānañca hoti jīvitapariyādānañca.
Their defilements and their life come to an end at exactly the same time.

Ayaṁ, bhikkhave, dutiyo puggalo āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
This is the second person who is worthy of offerings …

Puna caparaṁ, bhikkhave, idhekacco puggalo cakkhusmiṁ aniccānupassī viharati aniccasaññī aniccapaṭisaṁvedī satataṁ samitaṁ abbokiṇṇaṁ cetasā adhimuccamāno paññāya pariyogāhamāno.
Next, take a person who meditates observing impermanence in the eye. …

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished between one life and the next. …

upahaccaparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished upon landing. …

asaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished without extra effort. …

sasaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished with extra effort. …

uddhaṁsoto hoti akaniṭṭhagāmī.
With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. …

Ayaṁ, bhikkhave, sattamo puggalo āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassa.
This is the seventh person.

Ime kho, bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassā"ti.
These are the seven people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world."

96–614

“Sattime, bhikkhave, puggalā āhuneyyā pāhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these seven people are worthy of offerings …

Katame satta?
What seven?

Idha, bhikkhave, ekacco puggalo cakkhusmiṁ dukkhānupassī viharati …pe…
First, take a person who meditates observing suffering in the eye. …

cakkhusmiṁ anattānupassī viharati …pe…
observing not-self in the eye. …

cakkhusmiṁ khayānupassī viharati …pe…
observing ending in the eye. …

cakkhusmiṁ vayānupassī viharati …pe…
observing vanishing in the eye. …

cakkhusmiṁ virāgānupassī viharati …pe…
observing fading away in the eye. …

cakkhusmiṁ nirodhānupassī viharati …pe…
observing cessation in the eye. …

cakkhusmiṁ paṭinissaggānupassī viharati …pe…. (2–8.)
observing letting go in the eye. …

Sotasmiṁ …pe…
ear …

ghānasmiṁ …
nose …

jivhāya …
tongue …

kāyasmiṁ …
body …

manasmiṁ …pe…. (9–48.)
mind …

Rūpesu …pe…
sights …

saddesu …
sounds …

gandhesu …
smells …

rasesu …
tastes …

phoṭṭhabbesu …
touches …

dhammesu …pe…. (49–96.)
thoughts …

Cakkhuviññāṇe …pe…
eye consciousness …

sotaviññāṇe …
ear consciousness …

ghānaviññāṇe …
nose consciousness …

jivhāviññāṇe …
tongue consciousness …

kāyaviññāṇe …
body consciousness …

manoviññāṇe …pe…. (97–144.)
mind consciousness …

Cakkhusamphasse …pe…
eye contact …

sotasamphasse …
ear contact …

ghānasamphasse …
nose contact …

jivhāsamphasse …
tongue contact …

kāyasamphasse …
body contact …

manosamphasse …pe…. (145–192.)
mind contact …

Cakkhusamphassajāya vedanāya …pe…
feeling born of eye contact …

sotasamphassajāya vedanāya …
feeling born of ear contact …

ghānasamphassajāya vedanāya …
feeling born of nose contact …

jivhāsamphassajāya vedanāya …
feeling born of tongue contact …

kāyasamphassajāya vedanāya …
feeling born of body contact …

manosamphassajāya vedanāya …pe…. (193–240.)
feeling born of mind contact …

Rūpasaññāya …pe…
perception of sights …

saddasaññāya …
perception of sounds …

gandhasaññāya …
perception of smells …

rasasaññāya …
perception of tastes …

phoṭṭhabbasaññāya …
perception of touches …

dhammasaññāya …pe…. (241–288.)
perception of thoughts …

Rūpasañcetanāya …pe…
intention regarding sights …

saddasañcetanāya …
intention regarding sounds …

gandhasañcetanāya …
intention regarding smells …

rasasañcetanāya …
intention regarding tastes …

phoṭṭhabbasañcetanāya …
intention regarding touches …

dhammasañcetanāya …pe…. (289–336.)
intention regarding thoughts …

Rūpataṇhāya …pe…
craving for sights …

saddataṇhāya …
craving for sounds …

gandhataṇhāya …
craving for smells …

rasataṇhāya …
craving for tastes …

phoṭṭhabbataṇhāya …
craving for touches …

dhammataṇhāya …pe…. (337–384.)
craving for thoughts …

Rūpavitakke …pe…
thoughts about sights …

saddavitakke …
thoughts about sounds …

gandhavitakke …
thoughts about smells …

rasavitakke …
thoughts about tastes …

phoṭṭhabbavitakke …
thoughts about touches …

dhammavitakke …pe…. (385–432.)
thoughts about thoughts …

Rūpavicāre …pe…
considerations regarding sights …

saddavicāre …
considerations regarding sounds …

gandhavicāre …
considerations regarding smells …

rasavicāre …
considerations regarding tastes …

phoṭṭhabbavicāre …
considerations regarding touches …

dhammavicāre …pe…. (433–480.)
considerations regarding thoughts …

Pañcakkhandhe …pe…
meditates observing impermanence in the five aggregates …

rūpakkhandhe …
the aggregate of form …

vedanākkhandhe …
the aggregate of feeling …

saññākkhandhe …
the aggregate of perception …

saṅkhārakkhandhe …
the aggregate of choices …

viññāṇakkhandhe aniccānupassī viharati …pe…
the aggregate of consciousness …

dukkhānupassī viharati …
meditates observing suffering …

anattānupassī viharati …
not-self …

khayānupassī viharati …
ending …

vayānupassī viharati …
vanishing …

virāgānupassī viharati …
fading away …

nirodhānupassī viharati …
cessation …

paṭinissaggānupassī viharati …pe…

letting go …”

lokassā”ti. (481–528.)

“Chadvārārammaṇesvettha,
viññāṇesu ca phassesu;
Vedanāsu ca dvārassa,
suttā honti visuṁ aṭṭha.

Saññā sañcetanā taṇhā,
vitakkesu vicāre ca;
Gocarassa visuṁ aṭṭha,
pañcakkhandhe ca pacceke.

Soḷasasvettha mūlesu,
aniccaṁ dukkhamanattā;
Khayā vayā virāgā ca,
nirodhā paṭinissaggā.

Kamaṁ aṭṭhānupassanā,
yojetvāna visuṁ visuṁ;
Sampiṇḍitesu sabbesu,
honti pañca satāni ca;
Aṭṭhavīsati suttāni,
āhuneyye ca vaggike”.

Āhuneyyavaggo dasamo.

615

“Rāgassa, bhikkhave, abhiññāya satta dhammā bhāvetabbā.
“Mendicants, for insight into greed, seven things should be developed.

Katame satta?
What seven?

Satisambojjhaṅgo …pe…
The awakening factor of mindfulness …

upekkhāsambojjhaṅgo—
the awakening factor of equanimity.

rāgassa, bhikkhave, abhiññāya ime satta dhammā bhāvetabbā”ti.
These seven things should be developed for insight into greed.”

616

“Rāgassa, bhikkhave, abhiññāya satta dhammā bhāvetabbā.
“Mendicants, for insight into greed, seven things should be developed.

Katame satta?
What seven?

Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā—
The perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

rāgassa, bhikkhave, abhiññāya ime satta dhammā bhāvetabbā”ti.
These seven things should be developed for insight into greed.”

617

“Rāgassa, bhikkhave, abhiññāya satta dhammā bhāvetabbā.
“Mendicants, for insight into greed, seven things should be developed.

Katame satta?
What seven?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā—
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering.

rāgassa, bhikkhave, abhiññāya ime satta dhammā bhāvetabbā”ti.
These seven things should be developed for insight into greed.”

618–644

“Rāgassa, bhikkhave, pariññāya …pe…
“For the complete understanding of greed …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …pe…
giving away …

paṭinissaggāya ime satta dhammā bhāvetabbā”ti.
For the letting go of greed, these seven things should be developed.”

645–1124

“Dosassa …pe…
“Of hate …

mohassa …
delusion …

kodhassa …
anger …

upanāhassa …
hostility …

makkhassa …
disdain …

paḷāsassa …
contempt …

issāya …
jealousy …

macchariyassa …
stinginess …

māyāya …
deceitfulness …

sāṭheyyassa …
deviousness …

thambhassa …
obstinacy …

sārambhassa …

aggression …

mānassa …
conceit …

atimānassa …
arrogance …

madassa …
vanity …

pamādassa abhiññāya …pe…
for insight into negligence …

pariññāya …
complete understanding …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …
giving away …

paṭinissaggāya …pe…
letting go of negligence

ime satta dhammā bhāvetabbā”ti.
these seven things should be developed.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Rāgapeyyālaṁ niṭṭhitaṁ.

Sattakanipātapāḷi niṭṭhitā.
The Book of the Sevens is finished.

Numbered Discourses 8

Aṅguttara Nikāya 8
Numbered Discourses 8

1. Mettāvagga
1. Love

1. Mettāsutta
1. The Benefits of Love

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya aṭṭhānisaṁsā pāṭikaṅkhā.
"Mendicants, you can expect eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Katame aṭṭha?

What eight?

Sukhaṁ supati, sukhaṁ paṭibujjhati, na pāpakaṁ supinaṁ passati, manussānaṁ piyo hoti, amanussānaṁ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṁ vā satthaṁ vā kamati, uttariṁ appaṭivijjhanto brahmalokūpago hoti.
You sleep at ease. You wake happily. You don't see bad dreams. Humans love you. Non-humans love you. Deities protect you. You can't be harmed by fire, poison, or blade. If you don't reach any higher, you'll be reborn in a Brahmā realm.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime aṭṭhānisaṁsā pāṭikaṅkhāti.
You can expect these eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Yo ca mettaṁ bhāvayati,
A mindful one who develops

appamāṇaṁ paṭissato;
limitless love

Tanū saṁyojanā honti,
weakens the fetters,

passato upadhikkhayaṁ.
seeing the ending of attachments.

Ekampi ce pāṇamaduṭṭhacitto,
Loving just one creature with a hateless heart

Mettāyati kusalī tena hoti;
makes you a good person.

Sabbe ca pāṇe manasānukampī,
Compassionate for all creatures,

Pahūtamariyo pakaroti puññaṁ.

a noble one creates abundant merit.

Ye sattasaṇḍaṁ pathaviṁ vijetvā,
The royal potentates conquered this land

Rājisayo yajamānā anupariyagā;
and traveled around sponsoring sacrifices—

Assamedhaṁ purisamedhaṁ,
horse sacrifice, human sacrifice,

Sammāpāsaṁ vājapeyyaṁ niraggaḷaṁ.
the sacrifices of the ‘stick-casting’, the ‘royal soma drinking’, and the ‘unbarred’.

Mettassa cittassa subhāvitassa,
These are not worth a sixteenth part

Kalampi te nānubhavanti soḷasiṁ;
of the mind developed with love,

Candappabhā tāragaṇāva sabbe,
as all the constellations of stars

Yathā na agghanti kalampi soḷasiṁ.
aren’t worth a sixteenth part of the moon’s light.

Yo na hanti na ghāteti,
Don’t kill or cause others to kill,

na jināti na jāpaye;
don’t conquer or encourage others to conquer,

Mettaṁso sabbabhūtānaṁ,
with love for all sentient beings,

veraṁ tassa na kenacī”ti.
you’ll have no enmity for anyone.”

Paṭhamaṁ.

2. Paññāsutta
2. Wisdom

“Aṭṭhime, bhikkhave, hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattanti.
“Mendicants, there are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired.

Katame aṭṭha?
What eight?

Idha, bhikkhave, bhikkhu satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca.
It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect.

Ayaṁ, bhikkhave, paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the first cause.

So taṁ satthāraṁ upanissāya viharanto aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca, te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions:

'idaṁ, bhante, kathaṁ; imassa ko attho'ti?
'Why, sir, does it say this? What does that mean?'

Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Ayaṁ, bhikkhave, dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the second cause.

So taṁ dhammaṁ sutvā dvayena vūpakāsena sampādeti—kāyavūpakāsena ca cittavūpakāsena ca.
After hearing that teaching they perfect withdrawal of both body and mind.

Ayaṁ, bhikkhave, tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the third cause.

Sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
A mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Ayaṁ, bhikkhave, catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the fourth cause.

Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Ayaṁ, bhikkhave, pañcamo hetu pañcamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the fifth cause.

Āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Ayaṁ, bhikkhave, chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.

This is the sixth cause.

Saṅghagato kho pana anānākathiko hoti atiracchānakathiko.
When in the Saṅgha they don't engage in motley talk or unworthy talk.

Sāmaṁ vā dhammaṁ bhāsati paraṁ vā ajjhesati ariyaṁ vā tuṇhībhāvaṁ nātimaññati.
Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence.

Ayaṁ, bhikkhave, sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the seventh cause.

Pañcasu kho pana upādānakkhandhesu udayabbayānupassī viharati:
They meditate observing rise and fall in the five grasping aggregates.

'iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
'Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā …pe…
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā …
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Ayaṁ, bhikkhave, aṭṭhamo hetu aṭṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the eighth cause.

Tamenaṁ sabrahmacārī evaṁ sambhāventi:
Their spiritual companions esteem them:

‘ayaṁ kho āyasmā satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca.
‘This venerable lives relying on the Teacher or a spiritual companion in a teacher’s role. They set up a keen sense of conscience and prudence for them, with warmth and respect.

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (1)
This quality leads to warmth, respect, esteem, harmony, and unity.

‘Taṁ kho panāyamāyasmā satthāraṁ upanissāya viharanto aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca, te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
‘This venerable lives relying on the Teacher or a spiritual companion in a teacher’s role, and from time to time they go and ask them questions …

“idaṁ, bhante, kathaṁ; imassa ko attho”ti?

Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (2)
This quality also leads to warmth, respect, esteem, harmony, and unity.

‘Taṁ kho panāyamāyasmā dhammaṁ sutvā dvayena vūpakāsena sampādeti—kāyavūpakāsena ca cittavūpakāsena ca.
‘After hearing that teaching they perfect withdrawal of both body and mind.

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (3)
This quality also leads to warmth, respect, esteem, harmony, and unity.

‘Sīlavā kho panāyamāyasmā pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
‘This venerable is ethical …

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (4)
This quality also leads to warmth, respect, esteem, harmony, and unity.

‘Bahussuto kho panāyamāyasmā sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā

sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
‘This venerable is very learned, remembering and keeping what they’ve learned. …

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (5)
This quality also leads to warmth, respect, esteem, harmony, and unity.

‘Āraddhavīriyo kho panāyamāyasmā viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
‘This venerable lives with energy roused up …

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (6)
This quality also leads to warmth, respect, esteem, harmony, and unity.

‘Saṅghagato kho panāyamāyasmā anānākathiko hoti atiracchānakathiko.
‘When in the Saṅgha they don’t engage in motley talk or unworthy talk.

Sāmaṁ vā dhammaṁ bhāsati paraṁ vā ajjhesati ariyaṁ vā tuṇhībhāvaṁ nātimaññati.
Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence.

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (7)
This quality also leads to warmth, respect, esteem, harmony, and unity.

‘Pañcasu kho panāyamāyasmā upādānakkhandhesu udayabbayānupassī viharati—
‘They meditate observing rise and fall in the five grasping aggregates. …

iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

iti vedanā …pe…

iti saññā …

iti saṅkhārā …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamoti.

Addhā ayamāyasmā jānaṁ jānāti passaṁ passatī’ti.
Clearly this venerable knows and sees.’

Ayampi dhammo piyattāya garuttāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (8)
This quality also leads to warmth, respect, esteem, harmony, and unity.

Ime kho, bhikkhave, aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattantī”ti.
These are the eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired.”

Dutiyaṁ.

3. Paṭhamaappiyasutta
3. Disliked (1st)

“Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu appiyapasaṁsī ca hoti, piyagarahī ca, lābhakāmo ca, sakkārakāmo ca, ahiriko ca, anottappī ca, pāpiccho ca, micchādiṭṭhi ca.
It’s when a mendicant praises the disliked and criticizes the liked. They desire material possessions and honor. They lack conscience and prudence. They have wicked desires and wrong view.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired.

Katamehi aṭṭhahi?

What eight?

Idha, bhikkhave, bhikkhu na appiyapasaṁsī ca hoti, na piyagarahī ca, na lābhakāmo ca, na sakkārakāmo ca, hirīmā ca hoti, ottappī ca, appiccho ca, sammādiṭṭhi ca.
It's when a mendicant doesn't praise the disliked and criticize the liked. They don't desire material possessions and honor. They have conscience and prudence. They have few desires and right view.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired."

Tatiyaṁ.

4. Dutiyaappiyasutta
4. Disliked (2nd)

“Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
“Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca, anavaññattikāmo ca, akālaññū ca, amattaññū ca, asuci ca, bahubhāṇī ca, akkosakaparibhāsako ca sabrahmacārīnaṁ.
It’s when a mendicant desires material possessions, honor, and to be looked up to. They know neither moderation nor the proper time. Their conduct is impure, they talk a lot, and they insult and abuse their spiritual companions.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu na lābhakāmo ca hoti, na sakkārakāmo ca, na anavaññattikāmo ca, kālaññū ca, mattaññū ca, suci ca, na bahubhāṇī ca, anakkosakaparibhāsako ca sabrahmacārīnaṁ.
It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They know moderation and the proper time. Their conduct is pure, they don't talk a lot, and they don't insult and abuse their spiritual companions.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṁ piyo ca hoti manāpo ca garu ca bhāvanīyo cā"ti.
A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired."

Catutthaṁ.

5. Paṭhamalokadhammasutta
5. Worldly Conditions (1st)

“Aṭṭhime, bhikkhave, lokadhammā lokaṁ anuparivattanti, loko ca aṭṭha lokadhamme anuparivattati.
“Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions.

Katame aṭṭha?
What eight?

Lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañca.
Gain and loss, fame and disgrace, praise and blame, pleasure and pain.

Ime kho, bhikkhave, aṭṭha lokadhammā lokaṁ anuparivattanti, loko ca ime aṭṭha lokadhamme anuparivattatīti.
These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

Lābho alābho ca yasāyaso ca,
Gain and loss, fame and disgrace,

Nindā pasaṁsā ca sukhaṁ dukhañca;
praise and blame, and pleasure and pain.

Ete aniccā manujesu dhammā,
These qualities among people are impermanent,

Asassatā vipariṇāmadhammā.
transient, and perishable.

Ete ca ñatvā satimā sumedho,
A clever and mindful person knows these things,

Avekkhati vipariṇāmadhamme;
seeing that they're perishable.

Iṭṭhassa dhammā na mathenti cittaṁ,
Desirable things don't disturb their mind,

Aniṭṭhato no paṭighātameti.
nor are they repelled by the undesirable.

Tassānurodhā atha vā virodhā,
Both favoring and opposing

Vidhūpitā atthaṅgatā na santi;
are cleared and ended, they are no more.

Padañca ñatvā virajaṁ asokaṁ,
Knowing the stainless, sorrowless state,

Sammappajānāti bhavassa pāragū"ti.
they understand rightly, going beyond rebirth."

Pañcamaṁ.

6. Dutiyalokadhammasutta
6. Worldly Conditions (2nd)

“Aṭṭhime, bhikkhave, lokadhammā lokaṁ anuparivattanti, loko ca aṭṭha lokadhamme anuparivattati.
“Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions.

Katame aṭṭha?
What eight?

Lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañca.
Gain and loss, fame and disgrace, praise and blame, pleasure and pain.

Ime kho, bhikkhave, aṭṭha lokadhammā lokaṁ anuparivattanti, loko ca ime aṭṭha lokadhamme anuparivattati.
These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

Assutavato, bhikkhave, puthujjanassa uppajjati lābhopi alābhopi yasopi ayasopi nindāpi pasaṁsāpi sukhampi dukkhampi.
An uneducated ordinary person encounters gain and loss, fame and disgrace, praise and blame, and pleasure and pain.

Sutavatopi, bhikkhave, ariyasāvakassa uppajjati lābhopi alābhopi yasopi ayasopi nindāpi pasaṁsāpi sukhampi dukkhampi.
And so does an educated noble disciple.

Tatra, bhikkhave, ko viseso ko adhippayāso kiṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?
What, then, is the difference between an ordinary uneducated person and an educated noble disciple?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“assutavato, bhikkhave, puthujjanassa uppajjati lābho.
“Mendicants, an uneducated ordinary person encounters gain.

So na iti paṭisañcikkhati:
They don’t reflect:

‘uppanno kho me ayaṁ lābho;
‘I’ve encountered this gain.

so ca kho anicco dukkho vipariṇāmadhammo’ti yathābhūtaṁ nappajānāti.
It’s impermanent, suffering, and perishable.’ They don’t truly understand it.

Uppajjati alābho …pe…
They encounter loss …

uppajjati yaso …
fame …

uppajjati ayaso …
disgrace …

uppajjati nindā …
praise …

uppajjati pasaṁsā …
blame …

uppajjati sukhaṁ …
pleasure …

uppajjati dukkhaṁ.
pain.

So na iti paṭisañcikkhati:
They don't reflect:

'uppannaṁ kho me idaṁ dukkhaṁ;
'I've encountered this pain.

tañca kho aniccaṁ dukkhaṁ vipariṇāmadhamman'ti yathābhūtaṁ nappajānāti.
It's impermanent, suffering, and perishable.' They don't truly understand it.

Tassa lābhopi cittaṁ pariyādāya tiṭṭhati, alābhopi cittaṁ pariyādāya tiṭṭhati, yasopi cittaṁ pariyādāya tiṭṭhati, ayasopi cittaṁ pariyādāya tiṭṭhati, nindāpi cittaṁ pariyādāya tiṭṭhati, pasaṁsāpi cittaṁ pariyādāya tiṭṭhati, sukhampi cittaṁ pariyādāya tiṭṭhati, dukkhampi cittaṁ pariyādāya tiṭṭhati.
So gain and loss, fame and disgrace, praise and blame, and pleasure and pain occupy their mind.

So uppannaṁ lābhaṁ anurujjhati, alābhe paṭivirujjhati;

They favor gain and oppose loss.

uppannaṁ yasaṁ anurujjhati, ayase paṭivirujjhati;
They favor fame and oppose disgrace.

uppannaṁ pasaṁsaṁ anurujjhati, nindāya paṭivirujjhati;
They favor praise and oppose blame.

uppannaṁ sukhaṁ anurujjhati, dukkhe paṭivirujjhati.
They favor pleasure and oppose pain.

So evaṁ anurodhavirodhasamāpanno na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
Being so full of favoring and opposing, they're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Na parimuccati dukkhasmā'ti vadāmi.
They're not freed from suffering, I say.

Sutavato ca kho, bhikkhave, ariyasāvakassa uppajjati lābho.
An educated noble disciple encounters gain.

So iti paṭisañcikkhati:
They reflect:

'uppanno kho me ayaṁ lābho;
'I've encountered this gain.

so ca kho anicco dukkho vipariṇāmadhammo'ti yathābhūtaṁ pajānāti.
It's impermanent, suffering, and perishable.' They truly understand it.

Uppajjati alābho …pe…
They encounter loss …

uppajjati yaso …
fame …

uppajjati ayaso …
disgrace …

uppajjati nindā …
praise …

uppajjati pasaṁsā …
blame …

uppajjati sukhaṁ …
pleasure …

uppajjati dukkhaṁ.
pain.

So iti paṭisañcikkhati:
They reflect:

‘uppannaṁ kho me idaṁ dukkhaṁ;
‘I’ve encountered this pain.

tañca kho aniccaṁ dukkhaṁ vipariṇāmadhamman’ti yathābhūtaṁ pajānāti.
It’s impermanent, suffering, and perishable.’ They truly understand it.

Tassa lābhopi cittaṁ na pariyādāya tiṭṭhati, alābhopi cittaṁ na pariyādāya tiṭṭhati, yasopi cittaṁ na pariyādāya tiṭṭhati, ayasopi cittaṁ na pariyādāya tiṭṭhati, nindāpi cittaṁ na pariyādāya tiṭṭhati, pasaṁsāpi cittaṁ na pariyādāya tiṭṭhati, sukhampi cittaṁ na pariyādāya tiṭṭhati, dukkhampi cittaṁ na pariyādāya tiṭṭhati.
So gain and loss, fame and disgrace, praise and blame, and pleasure and pain don’t occupy their mind.

So uppannaṁ lābhaṁ nānurujjhati, alābhe nappaṭivirujjhati;
They don’t favor gain or oppose loss.

uppannaṁ yasaṁ nānurujjhati, ayase nappaṭivirujjhati;
They don’t favor fame or oppose disgrace.

uppannaṁ pasaṁsaṁ nānurujjhati, nindāya nappaṭivirujjhati;
They don’t favor praise or oppose blame.

uppannaṁ sukhaṁ nānurujjhati, dukkhe nappaṭivirujjhati.

They don’t favor pleasure or oppose pain.

So evaṁ anurodhavirodhavippahīno parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
Having given up favoring and opposing, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Parimuccati dukkhasmā’ti vadāmi.
They’re freed from suffering, I say.

Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanenāti.
This is the difference between an educated noble disciple and an uneducated ordinary person.

Lābho alābho ca yasāyaso ca,
Gain and loss, fame and disgrace,

Nindā pasaṁsā ca sukhaṁ dukhañca;
praise and blame, and pleasure and pain.

Ete aniccā manujesu dhammā,
These qualities among people are impermanent,

Asassatā vipariṇāmadhammā.
transient, and perishable.

Ete ca ñatvā satimā sumedho,
A clever and mindful person knows these things,

Avekkhati vipariṇāmadhamme;
seeing that they’re perishable.

Iṭṭhassa dhammā na mathenti cittaṁ,
Desirable things don’t disturb their mind,

Aniṭṭhato no paṭighātameti.
nor are they repelled by the undesirable.

Tassānurodhā atha vā virodhā,
Both favoring and opposing

Vidhūpitā atthaṅgatā na santi;
are cleared and ended, they are no more.

Padañca ñatvā virajaṁ asokaṁ,
Knowing the stainless, sorrowless state,

Sammappajānāti bhavassa pāragū”ti.
they understand rightly, going beyond rebirth.”

Chaṭṭhaṁ.

7. Devadattavipattisutta
7. Devadatta's Failure

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra bhagavā devadattaṁ ārabbha bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

"sādhu, bhikkhave, bhikkhu kālena kālaṁ attavipattiṁ paccavekkhitā hoti.
"Mendicants, it's good for a mendicant to check their own failings from time to time.

Sādhu, bhikkhave, bhikkhu kālena kālaṁ paravipattiṁ paccavekkhitā hoti.
It's good for a mendicant to check the failings of others from time to time.

Sādhu, bhikkhave, bhikkhu kālena kālaṁ attasampattiṁ paccavekkhitā hoti.
It's good for a mendicant to check their own successes from time to time.

Sādhu, bhikkhave, bhikkhu kālena kālaṁ parasampattiṁ paccavekkhitā hoti.
It's good for a mendicant to check the successes of others from time to time.

Aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.

Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

Katamehi aṭṭhahi?
What eight?

Lābhena hi, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.
Overcome and overwhelmed by gain …

Alābhena, bhikkhave …pe…
loss …

yasena, bhikkhave …
fame …

ayasena, bhikkhave …
disgrace …

sakkārena, bhikkhave …
honor …

asakkārena, bhikkhave …
dishonor …

pāpicchatāya, bhikkhave …
wicked desires …

pāpamittatāya, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.
bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

Imehi kho, bhikkhave, aṭṭhahi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.
Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

Sādhu, bhikkhave, bhikkhu uppannaṁ lābhaṁ abhibhuyya abhibhuyya vihareyya,
It's good for a mendicant, whenever they encounter it, to overcome gain …

uppannaṁ alābhaṁ …pe…
loss …

uppannaṁ yasaṁ …
fame …

uppannaṁ ayasaṁ …
disgrace …

uppannaṁ sakkāraṁ …
honor …

uppannaṁ asakkāraṁ …
dishonor …

uppannaṁ pāpicchataṁ …
wicked desires …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya vihareyya.
bad friendship.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca uppannaṁ lābhaṁ abhibhuyya abhibhuyya vihareyya,
What advantage does a mendicant gain by overcoming these eight things?

uppannaṁ alābhaṁ …pe…

uppannaṁ yasaṁ …

uppannaṁ ayasaṁ …

uppannaṁ sakkāraṁ …

uppannaṁ asakkāraṁ …

uppannaṁ pāpicchataṁ …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya vihareyya?

Yaṁ hissa, bhikkhave, uppannaṁ lābhaṁ anabhibhuyya viharato uppajjeyyuṁ āsavā vighātapariḷāhā, uppannaṁ lābhaṁ abhibhuyya viharato evaṁsa te āsavā vighātapariḷāhā na honti.
The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them.

Yaṁ hissa, bhikkhave, uppannaṁ alābhaṁ …pe…

uppannaṁ yasaṁ …

uppannaṁ ayasaṁ …

uppannaṁ sakkāraṁ …

uppannaṁ asakkāraṁ …

uppannaṁ pāpicchataṁ …

uppannaṁ pāpamittataṁ anabhibhuyya viharato uppajjeyyuṁ āsavā vighātapariḷāhā, uppannaṁ pāpamittataṁ abhibhuyya viharato evaṁsa te āsavā vighātapariḷāhā na honti.

Idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca uppannaṁ lābhaṁ abhibhuyya abhibhuyya vihareyya,
This is the advantage that a mendicant gains by overcoming these eight things.

uppannaṁ alābhaṁ …pe…

uppannaṁ yasaṁ …

uppannaṁ ayasaṁ …

uppannaṁ sakkāraṁ …

uppannaṁ asakkāraṁ …

uppannaṁ pāpicchataṁ …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya vihareyya.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So, mendicants, you should train like this:

‘uppannaṁ lābhaṁ abhibhuyya abhibhuyya viharissāma,
‘Whenever we encounter it, we will overcome gain …

uppannaṁ alābhaṁ …pe…
loss …

uppannaṁ yasaṁ …
fame …

uppannaṁ ayasaṁ …
disgrace …

uppannaṁ sakkāraṁ …
honor …

uppannaṁ asakkāraṁ …
dishonor …

uppannaṁ pāpicchataṁ …
wicked desires …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya viharissāmā’ti.
bad friendship.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Sattamaṁ.

8. Uttaravipattisutta
8. Uttara on Failure

Ekaṁ samayaṁ āyasmā uttaro mahisavatthusmiṁ viharati saṅkheyyake pabbate vaṭajālikāyaṁ.
At one time Venerable Uttara was staying on the Saṅkheyyaka Mountain in the Mahisa region near Dhavajālikā.

Tatra kho āyasmā uttaro bhikkhū āmantesi:
There Uttara addressed the mendicants:

“sādhāvuso, bhikkhu kālena kālaṁ attavipattiṁ paccavekkhitā hoti.
“Mendicants, it’s good for a mendicant to check their own failings from time to time.

Sādhāvuso, bhikkhu kālena kālaṁ paravipattiṁ paccavekkhitā hoti.
It’s good for a mendicant to check the failings of others from time to time.

Sādhāvuso, bhikkhu kālena kālaṁ attasampattiṁ paccavekkhitā hoti.
It’s good for a mendicant to check their own successes from time to time.

Sādhāvuso, bhikkhu kālena kālaṁ parasampattiṁ paccavekkhitā hotī”ti.
It’s good for a mendicant to check the successes of others from time to time.”

Tena kho pana samayena vessavaṇo mahārājā uttarāya disāya dakkhiṇaṁ disaṁ gacchati kenacideva karaṇīyena.

Now at that time the great king Vessavaṇa was on his way from the north to the south on some business.

Assosi kho vessavaṇo mahārājā āyasmato uttarassa mahisavatthusmiṁ saṅkheyyake pabbate vaṭajālikāyaṁ bhikkhūnaṁ evaṁ dhammaṁ desentassa:
He heard Venerable Uttara teaching this to the mendicants on Saṅkheyyaka Mountain.

“sādhāvuso, bhikkhu kālena kālaṁ attavipattiṁ paccavekkhitā hoti.

Sādhāvuso, bhikkhu kālena kālaṁ paravipattiṁ paccavekkhitā hoti.

Sādhāvuso, bhikkhu kālena kālaṁ attasampattiṁ paccavekkhitā hoti.

Sādhāvuso, bhikkhu kālena kālaṁ parasampattiṁ paccavekkhitā hotī”ti.

Atha kho vessavaṇo mahārājā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ mahisavatthusmiṁ saṅkheyyake pabbate vaṭajālikāyaṁ antarahito devesu tāvatiṁsesu pāturahosi.
Then Vessavaṇa vanished from Saṅkheyyaka Mountain and appeared among the gods of the Thirty Three, as easily as a strong person would extend or contract their arm.

Atha kho vessavaṇo mahārājā yena sakko devānamindo tenupasaṅkami; upasaṅkamitvā sakkaṁ devānamindaṁ etadavoca:
Then he went up to Sakka, lord of gods, and said to him:

“yagghe, mārisa, jāneyyāsi.
“Please sir, you should know this.

Eso āyasmā uttaro mahisavatthusmiṁ saṅkheyyake pabbate vaṭajālikāyaṁ bhikkhūnaṁ evaṁ dhammaṁ deseti:
Venerable Uttara is teaching the mendicants on Saṅkheyyaka Mountain in this way:

‘sādhāvuso, bhikkhu kālena kālaṁ attavipattiṁ paccavekkhitā hoti.
‘It’s good for a mendicant from time to time to check their own failings. …

Sādhāvuso, bhikkhu kālena kālaṁ paravipattiṁ …pe…
the failings of others …

attasampattiṁ …
their own successes …

parasampattiṁ paccavekkhitā hotī’”ti.
the successes of others.’

Atha kho sakko devānamindo seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ devesu tāvatiṁsesu antarahito mahisavatthusmiṁ saṅkheyyake pabbate vaṭajālikāyaṁ āyasmato uttarassa sammukhe pāturahosi.
Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the gods of the Thirty Three and reappeared on Saṅkheyyaka Mountain in front of Venerable Uttara.

Atha kho sakko devānamindo yenāyasmā uttaro tenupasaṅkami; upasaṅkamitvā āyasmantaṁ uttaraṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sakko devānamindo āyasmantaṁ uttaraṁ etadavoca:
Then Sakka went up to Venerable Uttara, bowed, stood to one side, and said to him:

“Saccaṁ kira, bhante, āyasmā uttaro bhikkhūnaṁ evaṁ dhammaṁ desesi:
“Is it really true, sir, that you teach the mendicants in this way:

‘sādhāvuso, bhikkhu kālena kālaṁ attavipattiṁ paccavekkhitā hoti,
‘It’s good for a mendicant from time to time to check their own failings …

sādhāvuso, bhikkhu kālena kālaṁ paravipattiṁ …pe…
the failings of others …

attasampattiṁ …
their own successes …

parasampattiṁ paccavekkhitā hotī’”ti?
the successes of others’?”

“Evaṁ, devānamindā”ti.
“Indeed, lord of gods.”

“Kiṁ panidaṁ, bhante, āyasmato uttarassa sakaṁ paṭibhānaṁ, udāhu tassa bhagavato vacanaṁ arahato sammāsambuddhassā”ti?
“Sir, did this teaching come to you from your own inspiration, or was it spoken by the Blessed One, the perfected one, the fully awakened Buddha?”

“Tena hi, devānaminda, upamaṁ te karissāmi.
“Well then, lord of gods, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, devānaminda, gāmassa vā nigamassa vā avidūre mahādhaññarāsi.
Suppose there was a large heap of grain not far from a town or village.

Tato mahājanakāyo dhaññaṁ āhareyya—

And a large crowd were to take away grain

kājehipi piṭakehipi ucchaṅgehipi añjalīhipi.
with carrying poles, baskets, hip sacks, or their cupped hands.

Yo nu kho, devānaminda, taṁ mahājanakāyaṁ upasaṅkamitvā evaṁ puccheyya:
If someone were to go to that crowd and ask them

‘kuto imaṁ dhaññaṁ āharathā’ti, kathaṁ byākaramāno nu kho, devānaminda, so mahājanakāyo sammā byākaramāno byākareyyā”ti?
where they got the grain from, how should that crowd rightly reply?”

“‘Amumhā mahādhaññarāsimhā āharāmā’ti kho, bhante, so mahājanakāyo sammā byākaramāno byākareyyā”ti.
“Sir, they should reply that they took it from the large heap of grain.”

“Evamevaṁ kho, devānaminda, yaṁ kiñci subhāsitaṁ sabbaṁ taṁ tassa bhagavato vacanaṁ arahato sammāsambuddhassa.
“In the same way, lord of gods, whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha.

Tato upādāyupādāya mayaṁ cañña ca bhaṇāmā”ti.
Both myself and others rely completely on that when we speak.”

“Acchariyaṁ, bhante, abbhutaṁ bhante.
“It’s incredible, sir, it’s amazing!

Yāva subhāsitañcidaṁ āyasmatā uttarena:
How well this was said by Venerable Uttara!

‘yaṁ kiñci subhāsitaṁ sabbaṁ taṁ tassa bhagavato vacanaṁ arahato sammāsambuddhassa.
‘Whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha.

Tato upādāyupādāya mayañcañña ca bhaṇāmā’ti.
Both myself and others rely completely on that when we speak.’

Ekamidaṁ, bhante uttara, samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra kho bhagavā devadattaṁ ārabbha bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

'Sādhu, bhikkhave, bhikkhu kālena kālaṁ attavipattiṁ paccavekkhitā hoti.
'Mendicants, it's good for a mendicant from time to time to check their own failings …

Sādhu, bhikkhave, bhikkhu kālena kālaṁ paravipattiṁ …pe…
the failings of others …

attasampattiṁ …
their own successes …

parasampattiṁ paccavekkhitā hoti.
the successes of others.

Aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.
Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

Katamehi aṭṭhahi?
What eight?

Lābhena hi, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho;
Overcome and overwhelmed by gain …

alābhena, bhikkhave …pe…
loss …

yasena, bhikkhave …
fame …

ayasena, bhikkhave …
disgrace …

sakkārena, bhikkhave …
honor …

asakkārena, bhikkhave …
dishonor …

pāpicchatāya, bhikkhave …
wicked desires …

pāpamittatāya, bhikkhave, abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.
bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

Imehi kho, bhikkhave, aṭṭhahi asaddhammehi abhibhūto pariyādinnacitto devadatto āpāyiko nerayiko kappaṭṭho atekiccho.
Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

Sādhu, bhikkhave, bhikkhu uppannaṁ lābhaṁ abhibhuyya abhibhuyya vihareyya;
It's good for a mendicant, whenever they encounter it, to overcome gain …

uppannaṁ alābhaṁ …pe…
loss …

uppannaṁ yasaṁ …
fame …

uppannaṁ ayasaṁ …
disgrace …

uppannaṁ sakkāraṁ …
honor …

uppannaṁ asakkāraṁ …
dishonor …

uppannaṁ pāpicchataṁ …
wicked desires …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya vihareyya.
bad friendship.

Kiñca, bhikkhave, bhikkhu atthavasaṁ paṭicca uppannaṁ lābhaṁ abhibhuyya abhibhuyya vihareyya;
What advantage does a mendicant gain by overcoming these eight things?

uppannaṁ alābhaṁ …pe…

uppannaṁ yasaṁ …

uppannaṁ ayasaṁ …

uppannaṁ sakkāraṁ …

uppannaṁ asakkāraṁ …

uppannaṁ pāpicchataṁ …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya vihareyya?

Yaṁ hissa, bhikkhave, uppannaṁ lābhaṁ anabhibhuyya viharato uppajjeyyuṁ āsavā vighātapariḷāhā, uppannaṁ lābhaṁ abhibhuyya viharato evaṁsa te āsavā vighātapariḷāhā na honti.
The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them.

Yaṁ hissa, bhikkhave, uppannaṁ alābhaṁ …pe…

uppannaṁ yasaṁ …

uppannaṁ ayasaṁ …

uppannaṁ sakkāraṁ …

uppannaṁ asakkāraṁ …

uppannaṁ pāpicchataṁ …

uppannaṁ pāpamittataṁ anabhibhuyya viharato uppajjeyyuṁ āsavā vighātapariḷāhā, uppannaṁ pāpamittataṁ abhibhuyya viharato evaṁsa te āsavā vighātapariḷāhā na honti.

Idaṁ kho, bhikkhave, bhikkhu atthavasaṁ paṭicca uppannaṁ lābhaṁ abhibhuyya abhibhuyya vihareyya;
This is the advantage that a mendicant gains by overcoming these eight things.

uppannaṁ alābhaṁ …pe…

uppannaṁ yasaṁ …

uppannaṁ ayasaṁ …

uppannaṁ sakkāraṁ …

uppannaṁ asakkāraṁ …

uppannaṁ pāpicchataṁ …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya vihareyya.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

“uppannaṁ lābhaṁ abhibhuyya abhibhuyya viharissāma,
“Whenever we encounter it, we will overcome gain …

uppannaṁ alābhaṁ …pe…
loss …

uppannaṁ yasaṁ …
fame …

uppannaṁ ayasaṁ …
disgrace …

uppannaṁ sakkāraṁ …

honor …

uppannaṁ asakkāraṁ …
dishonor …

uppannaṁ pāpicchataṁ …
wicked desires …

uppannaṁ pāpamittataṁ abhibhuyya abhibhuyya viharissāmā”ti.
bad friendship.”

Evañhi vo, bhikkhave, sikkhitabban’ti.
That’s how you should train.’

Ettāvatā, bhante uttara, manussesu catasso parisā—
Sir, Uttara, this exposition of the teaching is not established anywhere in the four assemblies—

bhikkhū, bhikkhuniyo, upāsakā, upāsikāyo.
monks, nuns, laymen, and laywomen.

Nāyaṁ dhammapariyāyo kismiñci upaṭṭhito.

Uggaṇhatu, bhante, āyasmā uttaro imaṁ dhammapariyāyaṁ.
Sir, learn this exposition of the teaching!

Pariyāpuṇātu, bhante, āyasmā uttaro imaṁ dhammapariyāyaṁ.
Memorize this exposition of the teaching!

Dhāretu, bhante, āyasmā uttaro imaṁ dhammapariyāyaṁ.
Remember this exposition of the teaching!

Atthasaṁhito ayaṁ, bhante, dhammapariyāyo ādibrahmacariyako”ti.
Sir, this exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

Aṭṭhamaṁ.

9. Nandasutta
9. Nanda

“‘kulaputto’ti, bhikkhave, nandaṁ sammā vadamāno vadeyya.
“Mendicants, you could rightly call Nanda ‘Gentleman’,

‘Balavā’ti, bhikkhave, nandaṁ sammā vadamāno vadeyya.
‘strong’,

‘Pāsādiko’ti, bhikkhave, nandaṁ sammā vadamāno vadeyya.
‘lovely’,

‘Tibbarāgo’ti, bhikkhave, nandaṁ sammā vadamāno vadeyya.
and ‘lustful’.

Kimaññatra, bhikkhave, nando indriyesu guttadvāro, bhojane mattaññū, jāgariyaṁ anuyutto, satisampajaññena samannāgato, yehi nando sakkoti paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ carituṁ.
How could he live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?

Tatridaṁ, bhikkhave, nandassa indriyesu guttadvāratāya hoti.
This is how Nanda guards the sense doors.

Sace, bhikkhave, nandassa puratthimā disā āloketabbā hoti, sabbaṁ cetasā samannāharitvā nando puratthimaṁ disaṁ āloketi:
If he has to look to the east, he wholeheartedly concentrates before looking, thinking:

‘evaṁ me puratthimaṁ disaṁ ālokayato nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti.
‘When I look to the east, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.
In this way he’s aware of the situation.

Sace, bhikkhave, nandassa pacchimā disā āloketabbā hoti … pe…
If he has to look to the west …

uttarā disā āloketabbā hoti …
north …

dakkhiṇā disā āloketabbā hoti …
south …

uddhaṁ ulloketabbā hoti …
up …

adho oloketabbā hoti …
down …

anudisā anuviloketabbā hoti, sabbaṁ cetasā samannāharitvā nando anudisaṁ anuviloketi:
If he has to survey the intermediate directions, he wholeheartedly concentrates before looking, thinking:

‘evaṁ me anudisaṁ anuvilokayato nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti.
‘When I survey the intermediate directions, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.
In this way he’s aware of the situation.

Idaṁ kho, bhikkhave, nandassa indriyesu guttadvāratāya hoti.
This is how Nanda guards the sense doors.

Tatridaṁ, bhikkhave, nandassa bhojane mattaññutāya hoti.
This is how Nanda eats in moderation.

Idha, bhikkhave, nando paṭisaṅkhā yoniso āhāraṁ āhāreti:
Nanda reflects properly on the food he eats:

‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti.
‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Idaṁ kho, bhikkhave, nandassa bhojane mattaññutāya hoti.
This is how Nanda eats in moderation.

Tatridaṁ, bhikkhave, nandassa jāgariyānuyogasmiṁ hoti.
This is how Nanda is committed to wakefulness.

Idha, bhikkhave, nando divasaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti;
Nanda practices walking and sitting meditation by day, purifying his mind from obstacles.

rattiyā paṭhamaṁ yāmaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti;
In the evening, he continues to practice walking and sitting meditation.

rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyaṁ kappeti pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā;
In the middle of the night, he lies down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimaṁ yāmaṁ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
In the last part of the night, he gets up and continues to practice walking and sitting meditation, purifying his mind from obstacles.

Idaṁ kho, bhikkhave, nandassa jāgariyānuyogasmiṁ hoti.
This is how Nanda is committed to wakefulness.

Tatridaṁ, bhikkhave, nandassa satisampajaññasmiṁ hoti.
This is how Nanda has mindfulness and situational awareness.

Idha, bhikkhave, nandassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti;
Nanda knows feelings as they arise, as they remain, and as they go away.

viditā saññā …pe…
He knows perceptions as they arise, as they remain, and as they go away.

viditā vitakkā …pe… abbhatthaṁ gacchanti.
He knows thoughts as they arise, as they remain, and as they go away.

Idaṁ kho, bhikkhave, nandassa satisampajaññasmiṁ hoti.
This is how Nanda has mindfulness and situational awareness.

Kimaññatra, bhikkhave, nando indriyesu guttadvāro, bhojane mattaññū, jāgariyaṁ anuyutto, satisampajaññena samannāgato, yehi nando sakkoti paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ caritun”ti.
How could Nanda live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?”

Navamaṁ.

10. Kāraṇḍavasutta
10. Trash

Ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Tena kho pana samayena bhikkhū bhikkhuṁ āpattiyā codenti.
Now at that time the mendicants accused a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno aññenāññaṁ paṭicarati, bahiddhā kathaṁ apanāmeti, kopañca dosañca appaccayañca pātukaroti.
The accused mendicant dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“niddhamathetaṁ, bhikkhave, puggalaṁ;
“Mendicants, throw this person out!

niddhamathetaṁ, bhikkhave, puggalaṁ.
Throw this person out!

Apaneyyeso, bhikkhave, puggalo.
This person should be shown the door.

Kiṁ vo tena paraputtena visodhitena.
Why should you be vexed by an outsider?

Idha, bhikkhave, ekaccassa puggalassa tādisaṁyeva hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ, seyyathāpi aññesaṁ bhaddakānaṁ bhikkhūnaṁ—
Take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

yāvassa bhikkhū āpattiṁ na passanti.
That is, so long as the mendicants don't notice his offense.

Yato ca khvassa bhikkhū āpattiṁ passanti, tamenaṁ evaṁ jānanti:
But when the mendicants notice the offense, they know that he's

'samaṇadūsīvāyaṁ samaṇapalāpo samaṇakāraṇḍavo'ti.
a corrupt ascetic, just useless trash.

Tamenaṁ iti viditvā bahiddhā nāsenti.
When they realize this they send him away.

Taṁ kissa hetu?
Why is that?

Mā aññe bhaddake bhikkhū dūsesīti.
So that he doesn't corrupt good-natured mendicants.

Seyyathāpi, bhikkhave, sampanne yavakaraṇe yavadūsī jāyetha yavapalāpo yavakāraṇḍavoti.
Suppose in a growing field of barley some bad barley appeared, just useless trash.

Tassa tādisaṁyeva mūlaṁ hoti, seyyathāpi aññesaṁ bhaddakānaṁ yavānaṁ;
Its roots, stem, and leaves would look just the same as the healthy barley.

tādisaṁyeva nāḷaṁ hoti, seyyathāpi aññesaṁ bhaddakānaṁ yavānaṁ;

tādisaṁyeva pattaṁ hoti, seyyathāpi aññesaṁ bhaddakānaṁ yavānaṁ—

yāvassa sīsaṁ na nibbattati.
That is, so long as the head doesn't appear.

Yato ca khvassa sīsaṁ nibbattati, tamenaṁ evaṁ jānanti:
But when the head appears, they know that it's

'yavadūsīvāyaṁ yavapalāpo yavakāraṇḍavo'ti.
bad barley, just useless trash.

Tamenaṁ iti viditvā samūlaṁ uppāṭetvā bahiddhā yavakaraṇassa chaḍḍenti.
When they realize this they pull it up by the roots and throw it outside the field.

Taṁ kissa hetu?
Why is that?

Mā aññe bhaddake yave dūsesīti.
So that it doesn't spoil the good barley.

Evamevaṁ kho, bhikkhave, idhekaccassa puggalassa tādisaṁyeva hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ, seyyathāpi aññesaṁ bhaddakānaṁ bhikkhūnaṁ—
In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

yāvassa bhikkhū āpattiṁ na passanti.
That is, so long as the mendicants don't notice his offense.

Yato ca khvassa bhikkhū āpattiṁ passanti, tamenaṁ evaṁ jānanti:
But when the mendicants notice the offense, they know that he's

'samaṇadūsīvāyaṁ samaṇapalāpo samaṇakāraṇḍavo'ti.
a corrupt ascetic, just useless trash.

Tamenaṁ iti viditvā bahiddhā nāsenti.
When they realize this they send him away.

Taṁ kissa hetu?
Why is that?

Mā aññe bhaddake bhikkhū dūsesīti.
So that he doesn't corrupt good-natured mendicants.

Seyyathāpi, bhikkhave, mahato dhaññarāsissa phuṇamānassa tattha yāni tāni dhaññāni daḷhāni sāravantāni tāni ekamantaṁ puñjaṁ hoti, yāni pana tāni dhaññāni dubbalāni palāpāni tāni vāto ekamantaṁ apavahati.
Suppose that a large heap of grain is being winnowed. The grains that are firm and substantial form a heap on one side. And the grains that are flimsy and insubstantial are blown over to the other side.

Tamenaṁ sāmikā sammajjaniṁ gahetvā bhiyyoso mattāya apasammajjanti.
Then the owners take a broom and sweep them even further away.

Taṁ kissa hetu?
Why is that?

Mā aññe bhaddake dhaññe dūsesīti.
So that it doesn't spoil the good grain.

Evamevaṁ kho, bhikkhave, idhekaccassa puggalassa tādisaṁyeva hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ, seyyathāpi aññesaṁ bhaddakānaṁ bhikkhūnaṁ—
In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

yāvassa bhikkhū āpattiṁ na passanti.
That is, so long as the mendicants don't notice his offense.

Yato ca khvassa bhikkhū āpattiṁ passanti, tamenaṁ evaṁ jānanti:
But when the mendicants notice the offense, they know that he's

'samaṇadūsīvāyaṁ samaṇapalāpo samaṇakāraṇḍavo'ti.
a corrupt ascetic, just useless trash.

Tamenaṁ iti viditvā bahiddhā nāsenti.
When they realize this they send him away.

Taṁ kissa hetu?
Why is that?

Mā aññe bhaddake bhikkhū dūsesīti.
So that he doesn't corrupt good-natured mendicants.

Seyyathāpi, bhikkhave, puriso udapānapanāḷiyatthiko tiṇhaṁ kuṭhāriṁ ādāya vanaṁ paviseyya.
Suppose a man needs an irrigation gutter for a well. He'd take a sharp axe and enter the wood,

So yaṁ yadeva rukkhaṁ kuṭhāripāsena ākoṭeyya tattha yāni tāni rukkhāni daḷhāni sāravantāni tāni kuṭhāripāsena ākoṭitāni kakkhaḷaṁ paṭinadanti;
where he'd knock various trees with the axe. The trees that were firm and substantial made a cracking sound.

yāni pana tāni rukkhāni antopūtīni avassutāni kasambujātāni tāni kuṭhāripāsena ākoṭitāni daddaraṁ paṭinadanti.
But the trees that were rotten inside, decomposing and decayed, made a thud.

Tamenaṁ mūle chindati, mūle chinditvā agge chindati, agge chinditvā anto suvisodhitaṁ visodheti, anto suvisodhitaṁ visodhetvā udapānapanāḷiṁ yojeti.
He'd cut down such a tree at the root, lop off the crown, and thoroughly clear out the insides. Then he'd use it as an irrigation gutter for the well.

Evamevaṁ kho, bhikkhave, idhekaccassa puggalassa tādisaṁyeva hoti abhikkantaṁ paṭikkantaṁ ālokitaṁ vilokitaṁ samiñjitaṁ pasāritaṁ saṅghāṭipattacīvaradhāraṇaṁ, seyyathāpi aññesaṁ bhaddakānaṁ bhikkhūnaṁ—
In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes.

yāvassa bhikkhū āpattiṁ na passanti.
That is, so long as the mendicants don't notice his offense.

Yato ca khvassa bhikkhū āpattiṁ passanti, tamenaṁ evaṁ jānanti:
But when the mendicants notice the offense, they know that he's

'samaṇadūsīvāyaṁ samaṇapalāpo samaṇakāraṇḍavo'ti.
a corrupt ascetic, just useless trash.

Tamenaṁ iti viditvā bahiddhā nāsenti.
When they realize this they send him away.

Taṁ kissa hetu?
Why is that?

Mā aññe bhaddake bhikkhū dūsesīti.
So that he doesn't corrupt good-natured mendicants.

Saṁvāsāyaṁ vijānātha,
By living together, know that

pāpiccho kodhano iti;
they're irritable, with wicked desires,

Makkhī thambhī paḷāsī ca,
offensive, stubborn, and contemptuous,

issukī maccharī saṭho.
jealous, stingy, and devious.

Santavāco janavati,
They speak to people with a voice

samaṇo viya bhāsati;
so smooth, just like an ascetic.

Raho karoti karaṇaṁ,
But they act in secret, with their bad views

pāpadiṭṭhi anādaro.
and their lack of regard for others.

Saṁsappī ca musāvādī,
You should recognize them for what they are:

taṁ viditvā yathātathaṁ;
a creep and liar.

Sabbe samaggā hutvāna,
Then having gathered in harmony,

abhinibbajjayātha naṁ.
you should expel them.

Kāraṇḍavaṁ niddhamatha,
Throw out the trash!

Kasambuṁ apakassatha;
Get rid of the rubbish!

Tato palāpe vāhetha,
And sweep away the scraps—

Assamaṇe samaṇamānine.
they're not ascetics, they just think they are.

Niddhamitvāna pāpicche,
When you've thrown out those of wicked desires,

pāpaācāragocare;
of bad behavior and alms-resort,

Suddhāsuddhehi saṁvāsaṁ,
dwell in communion, ever mindful,

kappayavho patissatā;
the pure with the pure.

Tato samaggā nipakā,
Then in harmony, alert,

dukkhassantaṁ karissathā”ti.
make an end of suffering.”

Dasamaṁ.

Mettāvaggo paṭhamo.

Tassuddānaṁ

Mettaṁ paññā ca dve piyā,

dve lokā dve vipattiyo;

Devadatto ca uttaro,

nando kāraṇḍavena cāti.

11. Verañjasutta
11. At Verañja

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā verañjāyaṁ viharati naḷerupucimandamūle.
At one time the Buddha was staying in Verañja at the root of a neem tree dedicated to Naḷeru.

Atha kho verañjo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Verañja went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho verañjo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Sutaṁ metaṁ, bho gotama:
“Master Gotama, I have heard that

‘na samaṇo gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantetī’ti.
the ascetic Gotama doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho gotama, tatheva.

And this is indeed the case,

Na hi bhavaṁ gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

Tayidaṁ, bho gotama, na sampannamevā”ti.
This is not appropriate, Master Gotama.”

“Nāhaṁ taṁ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yamahaṁ abhivādeyyaṁ vā paccuṭṭheyyaṁ vā āsanena vā nimanteyyaṁ.
“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—for whom I should bow down or rise up or offer a seat.

Yañhi, brāhmaṇa, tathāgato abhivādeyya vā paccuṭṭheyya vā āsanena vā nimanteyya, muddhāpi tassa vipateyyā”ti.
If the Realized One bowed down or rose up or offered a seat to anyone, their head would explode!”

“Arasarūpo bhavaṁ gotamo”ti.
“Master Gotama lacks taste.”

“Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
“There is, brahmin, a sense in which you could rightly say

‘arasarūpo samaṇo gotamo’ti.
that I lack taste.

Ye te, brāhmaṇa, rūparasā saddarasā gandharasā rasarasā phoṭṭhabbarasā, te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

For the Realized One has given up taste for sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I lack taste.

'arasarūpo samaṇo gotamo'ti, no ca kho yaṁ tvaṁ sandhāya vadesī"ti. (1)
But that's not what you're talking about."

"Nibbhogo bhavaṁ gotamo"ti.
"Master Gotama is indelicate."

"Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
"There is, brahmin, a sense in which you could rightly say

'nibbhogo samaṇo gotamo'ti.
that I'm indelicate.

Ye te, brāhmaṇa, rūpabhogā saddabhogā gandhabhogā rasabhogā phoṭṭhabbabhogā, te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
For the Realized One has given up delight in sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm indelicate.

'nibbhogo samaṇo gotamo'ti, no ca kho yaṁ tvaṁ sandhāya vadesī"ti. (2)
But that's not what you're talking about."

“Akiriyavādo bhavaṁ gotamo”ti.
“Master Gotama is a teacher of inaction.”

“Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
“There is, brahmin, a sense in which you could rightly say that

‘akiriyavādo samaṇo gotamo’ti.
I’m a teacher of inaction.

Ahañhi, brāhmaṇa, akiriyaṁ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa; anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ akiriyaṁ vadāmi.
For I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m a teacher of inaction.

‘akiriyavādo samaṇo gotamo’ti, no ca kho yaṁ tvaṁ sandhāya vadesī”ti. (3)
But that’s not what you’re talking about.”

“Ucchedavādo bhavaṁ gotamo”ti.
“Master Gotama is a teacher of annihilationism.”

“Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
“There is, brahmin, a sense in which you could rightly say that

‘ucchedavādo samaṇo gotamo’ti.
I’m a teacher of annihilationism.

Ahañhi, brāhmaṇa, ucchedaṁ vadāmi rāgassa dosassa mohassa; anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ ucchedaṁ vadāmi.

For I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm a teacher of annihilationism.

'ucchedavādo samaṇo gotamo'ti, no ca kho yaṁ tvaṁ sandhāya vadesī"ti. (4)
But that's not what you're talking about."

"Jegucchī bhavaṁ gotamo"ti.
"Master Gotama is disgusted."

"Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
"There is, brahmin, a sense in which you could rightly say that

'jegucchī samaṇo gotamo'ti.
I'm disgusted.

Ahañhi, brāhmaṇa, jigucchāmi kāyaduccaritena vacīduccaritena manoduccaritena; jigucchāmi anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
For I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm digusted.

'jegucchī samaṇo gotamo'ti, no ca kho yaṁ tvaṁ sandhāya vadesī"ti. (5)
But that's not what you're talking about."

"Venayiko bhavaṁ gotamo"ti.
"Master Gotama is an exterminator."

“Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
“There is, brahmin, a sense in which you could rightly say that

‘venayiko samaṇo gotamo’ti.
I’m an exterminator.

Ahañhi, brāhmaṇa, vinayāya dhammaṁ desemi rāgassa dosassa mohassa; anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ vinayāya dhammaṁ desemi.
For I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m an exterminator.

‘venayiko samaṇo gotamo’ti, no ca kho yaṁ tvaṁ sandhāya vadesī”ti. (6)
But that’s not what you’re talking about.”

“Tapassī bhavaṁ gotamo”ti.
“Master Gotama is a mortifier.”

“Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
“There is, brahmin, a sense in which you could rightly say that

‘tapassī samaṇo gotamo’ti.
I’m a mortifier.

Tapanīyāhaṁ, brāhmaṇa, pāpake akusale dhamme vadāmi kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ.
For I say that bad conduct by way of body, speech, and mind should be mortified.

Yassa kho, brāhmaṇa, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā, tamahaṁ ‘tapassī’ti vadāmi.

I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Tathāgatassa kho, brāhmaṇa, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm a mortifier.

'tapassī samaṇo gotamo'ti, no ca kho yaṁ tvaṁ sandhāya vadesī"ti. (7)
But that's not what you're talking about."

"Apagabbho bhavaṁ gotamo"ti.
"Master Gotama is an abortionist."

"Atthi khvesa, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
"There is, brahmin, a sense in which you could rightly say that

'apagabbho samaṇo gotamo'ti.
I'm an abortionist.

Yassa kho, brāhmaṇa, āyatiṁ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā, tamahaṁ 'apagabbho'ti vadāmi.
I say that an abortionist is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the

root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Tathāgatassa kho, brāhmaṇa, āyatiṁ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Ayaṁ kho, brāhmaṇa, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm an abortionist.

'apagabbho samaṇo gotamo'ti, no ca kho yaṁ tvaṁ sandhāya vadesi. (8)
But that's not what you're talking about.

Seyyathāpi, brāhmaṇa, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.
Suppose, brahmin, there was a chicken with eight or ten or twelve eggs.

Tānāssu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni.
And she properly sat on them to keep them warm and incubated.

Yo nu kho tesaṁ kukkuṭacchāpakānaṁ paṭhamataraṁ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjeyya, kinti svāssa vacanīyo: 'jeṭṭho vā kaniṭṭho vā'"ti?
Now, the chick that is first to break out of the eggshell with its claws and beak and hatch safely: should that be called the eldest or the youngest?"

"Jeṭṭho tissa, bho gotama, vacanīyo. So hi nesaṁ, bho gotama, jeṭṭho hotī"ti.

“Master, Gotama, that should be called the eldest. For it is the eldest among them.”

“Evamevaṁ kho ahaṁ, brāhmaṇa, avijjāgatāya pajāya aṇḍabhūtāya pariyonaddhāya avijjaṇḍakosaṁ padāletvā ekova loke anuttaraṁ sammāsambodhiṁ abhisambuddho.
“In the same way, in this population lost in ignorance, trapped in their shells, I alone have broken open the egg of ignorance and realized the supreme perfect awakening.

Ahañhi, brāhmaṇa, jeṭṭho seṭṭho lokassa.
So, brahmin, I am the eldest and the best in the world.

Āraddhaṁ kho pana me, brāhmaṇa, vīriyaṁ ahosi asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ.
My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi.

So kho ahaṁ, brāhmaṇa, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi;
Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi;
As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṁvedemi yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharāmi;
And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharāmi.
With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhininnāmesiṁ.
When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarāmi, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto. So tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī

evamāyupariyanto. So tato cuto idhūpapanno'ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollected my many kinds of past lives, with features and details.

Ayaṁ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā;
This was the first knowledge, which I achieved in the first watch of the night.

avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno, yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Ayaṁ kho me, brāhmaṇa, paṭhamā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā. (1)
This was my first breaking out, like a chick breaking out of the eggshell.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhininnāmesiṁ.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā, vacīduccaritena samannāgatā, manoduccaritena samannāgatā, ariyānaṁ upavādakā, micchādiṭṭhikā, micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannāti. Ime vā pana bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā, ariyānaṁ anupavādakā, sammādiṭṭhikā, sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi.

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and

ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

Ayaṁ kho me, brāhmaṇa, rattiyā majjhime yāme dutiyā vijjā adhigatā;
This was the second knowledge, which I achieved in the middle watch of the night.

avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno, yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Ayaṁ kho me, brāhmaṇa, dutiyā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā. (2)
This was my second breaking out, like a chick breaking out of the eggshell.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmesiṁ.
When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So ‘idaṁ dukkhan’ti yathābhūtaṁ abbhaññāsiṁ, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ abbhaññāsiṁ, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ abbhaññāsiṁ, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ abbhaññāsiṁ;
I truly understood: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṁ abbhaññāsiṁ, ‘ayaṁ āsavasamudayo’ti yathābhūtaṁ abbhaññāsiṁ, ‘ayaṁ

āsavanirodho’ti yathābhūtaṁ abbhaññāsiṁ, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtaṁ abbhaññāsiṁ.
I truly understood: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa me evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccittha, bhavāsavāpi cittaṁ vimuccittha, avijjāsavāpi cittaṁ vimuccittha.
Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṁ vimuttamiti ñāṇaṁ ahosi.
When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti abbhaññāsiṁ.
I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṁ kho me, brāhmaṇa, rattiyā pacchime yāme tatiyā vijjā adhigatā;
This was the third knowledge, which I achieved in the last watch of the night.

avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno, yathā taṁ appamattassa ātāpino pahitattassa viharato.
Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Ayaṁ kho me, brāhmaṇa, tatiyā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā”ti. (3)
This was my third breaking out, like a chick breaking out of the eggshell.”

Evaṁ vutte, verañjo brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin Verañja said to the Buddha:

“jeṭṭho bhavaṁ gotamo, seṭṭho bhavaṁ gotamo.
“Master Gotama is the eldest! Master Gotama is the best!

Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Paṭhamaṁ.

12. Sīhasutta
12. With Sīha

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṁ bhāsanti, dhammassa vaṇṇaṁ bhāsanti, saṅghassa vaṇṇaṁ bhāsanti.
Now at that time several very prominent Licchavis were sitting together at the meeting hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

Tena kho pana samayena sīho senāpati niganṭhasāvako tassaṁ parisāyaṁ nisinno hoti.
Now at that time General Sīha, a disciple of the Jains, was sitting in that assembly.

Atha kho sīhassa senāpatissa etadahosi:
He thought,

“nissaṁsayaṁ kho so bhagavā arahaṁ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṁ bhāsanti, dhammassa vaṇṇaṁ bhāsanti, saṅghassa vaṇṇaṁ bhāsanti.
“That Blessed One must certainly be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are

praising the Buddha, his teaching, and the Saṅgha in many ways.

Yannūnāhaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyaṁ arahantaṁ sammāsambuddhan”ti.
Why don’t I go to see that Blessed One, the perfected one, the fully awakened Buddha!”

Atha kho sīho senāpati yena niganṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā niganṭhaṁ nāṭaputtaṁ etadavoca:
Then General Sīha went to Niganṭha Nātaputta and said to him,

“icchāmahaṁ, bhante, samaṇaṁ gotamaṁ dassanāya upasaṅkamitun”ti.
“Sir, I’d like to go to see the ascetic Gotama.”

“Kiṁ pana tvaṁ, sīha, kiriyavādo samāno akiriyavādaṁ samaṇaṁ gotamaṁ dassanāya upasaṅkamissasi?
“But Sīha, you believe in the doctrine of action. Why should you go to see the ascetic Gotama, who teaches a doctrine of inaction?

Samaṇo hi, sīha, gotamo akiriyavādo, akiriyāya dhammaṁ deseti, tena ca sāvake vinetī”ti.
For the ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.”

Atha kho sīhassa senāpatissa yo ahosi gamiyābhisaṅkhāro bhagavantaṁ dassanāya, so paṭippassambhi.
Then Sīha’s determination to go and see the Buddha died down.

Dutiyampi kho sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa …pe… dhammassa …pe… saṅghassa vaṇṇaṁ bhāsanti.
For a second time, several prominent Licchavis were sitting together at the meeting hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

Dutiyampi kho sīhassa senāpatissa etadahosi:
And for a second time Sīha thought:

“nissaṁsayaṁ kho so bhagavā arahaṁ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṁ bhāsanti, dhammassa …pe… saṅghassa vaṇṇaṁ bhāsanti.

Yannūnāhaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyaṁ arahantaṁ sammāsambuddhan”ti.
“Why don’t I go to see that Blessed One, the perfected one, the fully awakened Buddha!”

Atha kho sīho senāpati yena niganṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā niganṭhaṁ nāṭaputtaṁ etadavoca:
Then General Sīha went to Niganṭha Nātaputta …

“icchāmahaṁ, bhante, samaṇaṁ gotamaṁ dassanāya upasaṅkamitun”ti.

“Kiṁ pana tvaṁ, sīha, kiriyavādo samāno akiriyavādaṁ samaṇaṁ gotamaṁ dassanāya upasaṅkamissasi?

Samaṇo hi, sīha, gotamo akiriyavādo akiriyāya dhammaṁ deseti, tena ca sāvake vinetī”ti.

Dutiyampi kho sīhassa senāpatissa yo ahosi gamiyābhisaṅkhāro bhagavantaṁ dassanāya, so paṭippassambhi.
Then for a second time Sīha’s determination to go and see the Buddha died down.

Tatiyampi kho sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa …pe… dhammassa …pe… saṅghassa vaṇṇaṁ bhāsanti.

For a third time, several prominent Licchavis were sitting together at the meeting hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

Tatiyampi kho sīhassa senāpatissa etadahosi:
And for a third time Sīha thought,

“nissaṁsayaṁ kho so bhagavā arahaṁ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṁ bhāsanti, dhammassa vaṇṇaṁ bhāsanti, saṅghassa vaṇṇaṁ bhāsanti.
“That Blessed One must certainly be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways.

Kiṁ hime karissanti niganṭhā apalokitā vā anapalokitā vā?
What can these Jains do to me, whether I consult with them or not?

Yannūnāhaṁ anapaloketvāva niganṭhe taṁ bhagavantaṁ dassanāya upasaṅkameyyaṁ arahantaṁ sammāsambuddhan”ti.
Why don’t I, without consulting them, go to see that Blessed One, the perfected one, the fully awakened Buddha!”

Atha kho sīho senāpati pañcamattehi rathasatehi divādivassa vesāliyā niyyāsi bhagavantaṁ dassanāya.
Then Sīha, with around five hundred chariots, set out from Vesālī in the middle of the day to see the Buddha.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova agamāsi.
He went by carriage as far as the terrain allowed, then descended and went by foot.

Atha kho sīho senāpati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sīho senāpati bhagavantaṁ etadavoca:

Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sutaṁ metaṁ, bhante:
“Sir, I have heard this:

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti.
‘The ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.’

Ye te, bhante, evamāhaṁsu: ‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti, kacci te, bhante, bhagavato vuttavādino na ca bhagavantaṁ abhūtena abbhācikkhanti dhammassa cānudhammaṁ byākaronti na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati?
I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

Anabbhakkhātukāmā hi mayaṁ, bhante, bhagavantan”ti.
For we don’t want to misrepresent the Blessed One.”

“Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
“There is, Sīha, a sense in which you could rightly say that

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (1)
I believe in inaction, I teach inaction, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘kiriyavādo samaṇo gotamo, kiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (2)
I believe in action, I teach action, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (3)
I believe in annihilationism, I teach annihilation, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘jegucchī samaṇo gotamo, jegucchitāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (4)
I’m disgusted, I teach disgust, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘venayiko samaṇo gotamo, vinayāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (5)
I'm an exterminator, I teach extermination, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘tapassī samaṇo gotamo, tapassitāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (6)

I'm a mortifier, I teach mortification, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

'apagabbho samaṇo gotamo, apagabbhatāya dhammaṁ deseti, tena ca sāvake vinetī'ti. (7)
I'm an abortionist, I teach abortion, and I guide my disciples in that way.

Atthi, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

'assāsako samaṇo gotamo, assāsāya dhammaṁ deseti, tena ca sāvake vinetī'ti. (8)
I'm ambitious, I teach ambition, and I guide my disciples in that way.

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what's the sense in which you could rightly say that

'akiriyavādo samaṇo gotamo, akiriyāya dhammaṁ deseti, tena ca sāvake vinetī'ti?
I believe in inaction, I teach inaction, and I guide my disciples in that way?

Ahañhi, sīha, akiriyaṁ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa;
I teach inaction regarding bad bodily, verbal, and mental conduct,

anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ akiriyaṁ vadāmi.
and the many kinds of unskillful things.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I teach inaction.

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (1)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘kiriyavādo samaṇo gotamo, kiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti?
I believe in action, I teach action, and I guide my disciples in that way?

Ahañhi, sīha, kiriyaṁ vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa;
I teach action regarding good bodily, verbal, and mental conduct,

anekavihitānaṁ kusalānaṁ dhammānaṁ kiriyaṁ vadāmi.
and the many kinds of skillful things.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I teach action.

‘kiriyavādo samaṇo gotamo, kiriyāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (2)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṁ deseti, tena ca sāvake vinetī’ti?
I believe in annihilationism, I teach annihilation, and I guide my disciples in that way?

Ahañhi, sīha, ucchedaṁ vadāmi rāgassa dosassa mohassa;

I teach the annihilation of greed, hate, and delusion,

anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ ucchedaṁ vadāmi.
and the many kinds of unskillful things.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I teach annihilationism.

‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (3)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘jegucchī samaṇo gotamo, jegucchitāya dhammaṁ deseti, tena ca sāvake vinetī’ti?
I’m disgusted, I teach disgust, and I guide my disciples in that way?

Ahañhi, sīha, jigucchāmi kāyaduccaritena vacīduccaritena manoduccaritena;
I’m disgusted by bad conduct by way of body, speech, and mind,

jigucchāmi anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
and by attainment of the many kinds of unskillful things.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m disgusted.

‘jegucchī samaṇo gotamo, jegucchitāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (4)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘venayiko samaṇo gotamo, vinayāya dhammaṁ deseti, tena ca sāvake vinetī’ti?
I'm an exterminator, I teach extermination, and I guide my disciples in that way?

Ahañhi, sīha, vinayāya dhammaṁ desemi rāgassa dosassa mohassa;
I teach the extermination of greed, hate, and delusion,

anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ vinayāya dhammaṁ desemi.
and the many kinds of unskillful things.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m an exterminator.

‘venayiko samaṇo gotamo, vinayāya dhammaṁ deseti, tena ca sāvake vinetī’ti. (5)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘tapassī samaṇo gotamo, tapassitāya dhammaṁ deseti, tena ca sāvake vinetī’ti?
I’m a mortifier, I teach mortification, and I guide my disciples in that way?

Tapanīyāhaṁ, sīha, pāpake akusale dhamme vadāmi kāyaduccaritaṁ vacīduccaritaṁ manoduccaritaṁ.
I say that bad conduct by way of body, speech, and mind should be mortified.

Yassa kho, sīha, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā, tamahaṁ ‘tapassī’ti vadāmi.
I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They’ve cut them off at the root, made them

like a palm stump, obliterated them, so that they're unable to arise in the future.

Tathāgatassa kho, sīha, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm a mortifier.

'tapassī samaṇo gotamo, tapassitāya dhammaṁ deseti, tena ca sāvake vinetī'ti. (6)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what's the sense in which you could rightly say that

'apagabbho samaṇo gotamo, apagabbhatāya dhammaṁ deseti, tena ca sāvake vinetī'ti?
I'm an abortionist, I teach abortion, and I guide my disciples in that way?

Yassa kho, sīha, āyatiṁ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā, tamahaṁ 'apagabbho'ti vadāmi.
I say that an abortionist is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Tathāgatassa kho, sīha, āyatiṁ gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm an abortionist.

'apagabbho samaṇo gotamo, apagabbhatāya dhammaṁ deseti, tena ca sāvake vinetī'ti. (7)

Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
And what's the sense in which you could rightly say that

'assāsako samaṇo gotamo, assāsāya dhammaṁ deseti, tena ca sāvake vinetī'ti?
I'm ambitious, I teach ambition, and I guide my disciples in that way?

Ahañhi, sīha, assāsako paramena assāsena, assāsāya dhammaṁ desemi, tena ca sāvake vinemi.
I'm ambitious to offer solace, the highest solace, I teach solace, and I guide my disciples in that way.

Ayaṁ kho, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm ambitious."

'assāsako samaṇo gotamo, assāsāya dhammaṁ deseti, tena ca sāvake vinetī'"ti. (8)

Evaṁ vutte, sīho senāpati bhagavantaṁ etadavoca:
When he said this, General Sīha said to the Buddha,

"abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe…
"Excellent, sir! Excellent!

upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"Anuviccakāraṁ kho, sīha, karohi. Anuviccakāro tumhādisānaṁ ñātamanussānaṁ sādhu hotī"ti.
"Sīha, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration."

"Imināpāhaṁ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho, yaṁ maṁ bhagavā evamāha: 'anuviccakāraṁ kho, sīha, karohi. Anuviccakāro tumhādisānaṁ ñātamanussānaṁ sādhu hotī'ti.
"Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration.

Mañhi, bhante, aññatitthiyā sāvakaṁ labhitvā kevalakappaṁ vesāliṁ paṭākaṁ parihareyyuṁ:
For if the followers of other paths were to gain me as a disciple, they'd carry a banner all over Vesālī, saying:

'sīho amhākaṁ senāpati sāvakattaṁ upagato'ti.
'General Sīha has become our disciple!'

Atha ca pana bhagavā evamāha: 'anuviccakāraṁ, sīha, karohi. Anuviccakāro tumhādisānaṁ ñātamanussānaṁ sādhu hotī'ti.
And yet the Buddha tells me to act after careful consideration.

Esāhaṁ, bhante, dutiyampi bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

“Dīgharattaṁ kho te, sīha, nigaṇṭhānaṁ opānabhūtaṁ kulaṁ, yena nesaṁ upagatānaṁ piṇḍakaṁ dātabbaṁ maññeyyāsī”ti.
“For a long time now, Sīha, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come.”

“Imināpāhaṁ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho, yaṁ maṁ bhagavā evamāha:
“Now I’m even more delighted and satisfied with the Buddha, since he tells me to

‘dīgharattaṁ kho te, sīha, nigaṇṭhānaṁ opānabhūtaṁ kulaṁ, yena nesaṁ upagatānaṁ piṇḍakaṁ dātabbaṁ maññeyyāsī’ti.
consider giving to the Jain ascetics when they come.

Sutaṁ metaṁ, bhante:
Sir, I have heard this:

‘samaṇo gotamo evamāha—
‘The ascetic Gotama says,

mayhameva dānaṁ dātabbaṁ, mayhameva sāvakānaṁ dātabbaṁ;
“Gifts should only be given to me, and to my disciples.

mayhameva dinnaṁ mahapphalaṁ, na aññesaṁ dinnaṁ mahapphalaṁ;
Only what is given to me is very fruitful, not what is given to others.

mayhameva sāvakānaṁ dinnaṁ mahapphalaṁ, na aññesaṁ sāvakānaṁ dinnaṁ mahapphalan’ti,
Only what is given to my disciples is very fruitful, not what is given to the disciples of others.”’

atha ca pana maṁ bhagavā nigaṇṭhesupi dāne samādapeti.
Yet the Buddha encourages me to give to the Jain ascetics.

Api ca, bhante, mayamettha kālaṁ jānissāma.
Well, sir, we’ll know the proper time for that.

Esāhaṁ, bhante, tatiyampi bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Atha kho bhagavā sīhassa senāpatissa anupubbiṁ kathaṁ kathesi, seyyathidaṁ—
Then the Buddha taught Sīha step by step, with

dānakathaṁ sīlakathaṁ saggakathaṁ, kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi sīhaṁ senāpatiṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā taṁ pakāsesi—
And when the Buddha knew that Sīha’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evamevaṁ sīhassa senāpatissa tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in General Sīha:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

Atha kho sīho senāpati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṁ etadavoca:
Then Sīha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho sīho senāpati bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Sīha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho sīho senāpati aññataraṁ purisaṁ āmantesi:
Then Sīha addressed a certain man,

“gaccha tvaṁ, ambho purisa, pavattamaṁsaṁ jānāhī”ti.
“Mister, please find out if there is any meat ready for sale.”

Atha kho sīho senāpati tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:

And when the night had passed General Sīha had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bhante, niṭṭhitaṁ bhattan”ti.
“Sir, it’s time. The meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena sīhassa senāpatissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṁ bhikkhusaṅghena.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sīha’s home, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Tena kho pana samayena sambahulā niganṭhā vesāliyaṁ rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ bāhā paggayha kandanti:
Now at that time many Jain ascetics in Vesālī went from street to street and square to square, calling out with raised arms:

“ajja sīhena senāpatinā thūlaṁ pasuṁ vadhitvā samaṇassa gotamassa bhattaṁ kataṁ.
“Today General Sīha has slaughtered a fat calf for the ascetic Gotama’s meal.

Taṁ samaṇo gotamo jānaṁ uddissakataṁ maṁsaṁ paribhuñjati paṭiccakamman”ti.
The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused.”

Atha kho aññataro puriso yena sīho senāpati tenupasaṅkami; upasaṅkamitvā sīhassa senāpatissa upakaṇṇake ārocesi:
Then a certain person went up to Sīha and whispered in his ear,

“yagghe, bhante, jāneyyāsi.
“Please sir, you should know this.

Ete sambahulā niganṭhā vesāliyaṁ rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ bāhā paggayha kandanti:
Many Jain ascetics in Vesālī are going from street to street and square to square, calling out with raised arms:

‘ajja sīhena senāpatinā thūlaṁ pasuṁ vadhitvā samaṇassa gotamassa bhattaṁ kataṁ.
‘Today General Sīha has slaughtered a fat calf for the ascetic Gotama’s meal.

Taṁ samaṇo gotamo jānaṁ uddissakataṁ maṁsaṁ paribhuñjati paṭiccakamman’ti.
The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused.’”

Alaṁ ayyo dīgharattañhi te āyasmanto avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā saṅghassa.
“Enough, sir. For a long time those venerables have wanted to discredit the Buddha, his teaching, and his Saṅgha.

Na ca panete āyasmanto jiridanti taṁ bhagavantaṁ asatā tucchā musā abhūtena abbhācikkhituṁ;
They’ll never stop misrepresenting the Buddha with their false, hollow, lying, untruthful claims.

na ca mayaṁ jīvitahetupi sañcicca pāṇaṁ jīvitā voropeyyāmā”ti.
We would never deliberately take the life of a living creature, not even for life’s sake.”

Atha kho sīho senāpati buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Sīha served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho sīho senāpati bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ ekamantaṁ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Sīha sat down to one side.

Ekamantaṁ nisinnaṁ kho sīhaṁ senāpatiṁ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmīti.
Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

Dutiyaṁ.

13. Assājānīyasutta
13. A Thoroughbred

“Aṭṭhahi, bhikkhave, aṅgehi samannāgato rañño bhaddo assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
“Mendicants, a fine royal thoroughbred with eight factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, rañño bhaddo assājānīyo ubhato sujāto hoti—
It’s when a fine royal thoroughbred is well born on both

mātito ca pitito ca.
the mother’s and the father’s sides.

Yassaṁ disāyaṁ aññepi bhaddā assājānīyā jāyanti, tassaṁ disāyaṁ jāto hoti.
He’s bred in the region fine thoroughbreds come from.

Yaṁ kho panassa bhojanaṁ denti—
Whatever food he’s given,

allaṁ vā sukkhaṁ vā—
fresh or dry,

taṁ sakkaccaṁyeva paribhuñjati avikiranto.
he eats carefully, without making a mess.

Jegucchī hoti uccāraṁ vā passāvaṁ vā abhinisīdituṁ vā abhinipajjituṁ vā.
He's disgusted by sitting or lying down in excrement or urine.

Sorato hoti sukhasaṁvāso, na ca aññe asse ubbejetā.
He's sweet-natured and pleasant to live with, and he doesn't upset the other horses.

Yāni kho panassa honti sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni, tāni yathābhūtaṁ sārathissa āvikattā hoti.
He openly shows his tricks, bluffs, ruses, and feints to his trainer,

Tesamassa sārathi abhinimmadanāya vāyamati.
so the trainer can try to subdue them.

Vāhī kho pana hoti.
He carries his load, determining:

'Kāmaññe assā vahantu vā mā vā, ahamettha vahissāmī'ti cittaṁ uppādeti.
'Whether or not the other horses carry their loads, I'll carry mine.'

Gacchanto kho pana ujumaggeneva gacchati.
He always walks in a straight path.

Thāmavā hoti yāva jīvitamaraṇapariyādānā thāmaṁ upadaṁsetā.
He's strong, and stays strong even until death.

Imehi kho, bhikkhave, aṭṭhahi aṅgehi samannāgato rañño bhaddo assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṁ gacchati.
A fine royal thoroughbred with these eight factors is worthy of a king.
…

Evamevaṁ kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
In the same way, a mendicant with eight factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Yaṁ kho panassa bhojanaṁ denti—
Whatever food they're given,

lūkhaṁ vā paṇītaṁ vā—
coarse or fine,

taṁ sakkaccaṁyeva paribhuñjati avihaññamāno.
they eat carefully, without annoyance.

Jegucchī hoti kāyaduccaritena vacīduccaritena manoduccaritena;
They're disgusted with bad conduct by way of body, speech, or mind,

jegucchī hoti anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.
and by attainment of the many kinds of unskillful things.

Sorato hoti sukhasaṁvāso, na aññe bhikkhū ubbejetā.
They're sweet-natured and pleasant to live with, and they doesn't upset the other mendicants.

Yāni kho panassa honti sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni, tāni yathābhūtaṁ āvikattā hoti satthari vā viññūsu vā sabrahmacārīsu.
They openly show their tricks, bluffs, ruses, and feints to their sensible spiritual companions,

Tesamassa satthā vā viññū vā sabrahmacārī abhinimmadanāya vāyamati.
so they can try to subdue them.

Sikkhitā kho pana hoti.
They do their training, determining:

'Kāmaññe bhikkhū sikkhantu vā mā vā, ahamettha sikkhissāmī'ti cittaṁ uppādeti.
'Whether or not the other mendicants do their training, I'll do mine.'

Gacchanto kho pana ujumaggeneva gacchati;
They always walk in a straight path.

tatrāyaṁ ujumaggo, seyyathidaṁ—
And here the straight path is

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Āraddhavīriyo viharati:
They're energetic:

'kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṁsalohitaṁ; yaṁ taṁ purisathāmena

purisavīriyena purisaparakkamena pattabbaṁ, na taṁ apāpuṇitvā vīriyassa saṇṭhānaṁ bhavissatī’ti.
‘Gladly, let my skin, sinews, and bones remain! Let the blood and flesh waste away in my body! I will not stop trying until I have achieved what is possible by manly strength, energy, and vigor.’

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these eight factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Tatiyaṁ.

14. Assakhaḷuṅkasutta
14. A Wild Colt

“Aṭṭha ca, bhikkhave, assakhaḷuṅke desessāmi aṭṭha ca assadose, aṭṭha ca purisakhaḷuṅke aṭṭha ca purisadose.
“Mendicants, I will teach you about eight wild colts and eight defects in horses, and about eight wild people and eight defects in people.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katame ca, bhikkhave, aṭṭha assakhaḷuṅkā aṭṭha ca assadosā?
“And what, mendicants, are the eight wild colts and eight defects in horses?

Idha, bhikkhave, ekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchato paṭikkamati, piṭṭhito rathaṁ pavatteti.
Firstly, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts back right up and spin the chariot behind them.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, paṭhamo assadoso.
This is the first defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchā laṅghati, kubbaraṁ hanati, tidaṇḍaṁ bhañjati.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts jump back, wreck the hub, and break the triple rod.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, dutiyo assadoso.
This is the second defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā rathīsāya satthiṁ ussajjitvā rathīsaṁyeva ajjhomaddati.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts shake the cart-pole off their thigh and trample it.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, tatiyo assadoso.
This is the third defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā ummaggaṁ gaṇhati, ubbaṭumaṁ rathaṁ karoti.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts take a wrong turn, sending the chariot off track.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, catuttho assadoso.

This is the fourth defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā laṅghati purimakāyaṁ paggaṇhati purime pāde.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts rear up and strike out with their fore-legs.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, pañcamo assadoso.
This is the fifth defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā anādiyitvā sārathiṁ anādiyitvā patodalaṭṭhiṁ dantehi mukhādhānaṁ vidhaṁsitvā yena kāmaṁ pakkamati.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts ignore the trainer and the goad, spit out the bit, and go wherever they want.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, chaṭṭho assadoso.
This is the sixth defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā neva abhikkamati no paṭikkamati tattheva khīlaṭṭhāyī ṭhito hoti.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts don’t step forward or turn back but stand right there still as a post.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, sattamo assadoso.
This is the seventh defect of a horse.

Puna caparaṁ, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā purime ca pāde saṁharitvā pacchime ca pāde saṁharitvā tattheva cattāro pāde abhinisīdati.
Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts tuck in their fore-legs and hind-legs, and sit right down on their four legs.

Evarūpopi, bhikkhave, idhekacco assakhaḷuṅko hoti.
Some wild colts are like that.

Ayaṁ, bhikkhave, aṭṭhamo assadoso.
This is the eighth defect of a horse.

Ime kho, bhikkhave, aṭṭha assakhaḷuṅkā aṭṭha ca assadosā.
These are the eight wild colts and the eight defects in horses.

Katame ca, bhikkhave, aṭṭha purisakhaḷuṅkā aṭṭha ca purisadosā?
And what are the eight wild people and eight defects in people?

Idha, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Firstly, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno ‘na sarāmī’ti asatiyā nibbeṭheti.
But the accused mendicant evades it by saying they don’t remember.

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchato paṭikkamati, piṭṭhito rathaṁ vatteti;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, back right up and spin the chariot behind them.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, paṭhamo purisadoso.
This is the first defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno codakaṁyeva paṭippharati:
But the accused mendicant objects to the accuser:

‘kiṁ nu kho tuyhaṁ bālassa abyattassa bhaṇitena.
‘What has an incompetent fool like you got to say?

Tvampi nāma bhaṇitabbaṁ maññasī’ti.
How on earth could you imagine you’ve got something worth saying!’

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchā laṅghati, kubbaraṁ hanati, tidaṇḍaṁ bhañjati;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, jump back, wreck the hub, and break the triple rod.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, dutiyo purisadoso.
This is the second defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno codakasseva paccāropeti:

But the accused mendicant retorts to the accuser:

‘tvaṁ khosi itthannāmaṁ āpattiṁ āpanno, tvaṁ tāva paṭhamaṁ paṭikarohī’ti.
‘Well, you’ve fallen into such-and-such an offense. You should deal with that first.’

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā rathīsāya satthiṁ ussajjitvā rathīsaṁyeva ajjhomaddati;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, shake the cart-pole off their thigh and trample it.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, tatiyo purisadoso.
This is the third defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno aññenāññaṁ paṭicarati, bahiddhā kathaṁ apanāmeti, kopañca dosañca appaccayañca pātukaroti.
But the accused mendicant dodges the issue, distracts the discussion with irrelevant points, and displays annoyance, hate, and bitterness.

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā ummaggaṁ gaṇhati, ubbaṭumaṁ rathaṁ karoti;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, take a wrong turn, sending the chariot off track.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, catuttho purisadoso.
This is the fourth defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno saṅghamajjhe bāhuvikkhepaṁ karoti.
But the accused mendicant gesticulates while speaking in the middle of the Saṅgha.

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā laṅghati, purimakāyaṁ paggaṇhati purime pāde;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, rear up and strike out with their fore-legs.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, pañcamo purisadoso.
This is the fifth defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno anādiyitvā saṅghaṁ anādiyitvā codakaṁ sāpattikova yena kāmaṁ pakkamati.
But the accused mendicant ignores the Saṅgha and the accusation and, though still guilty of the offense, they go wherever they want.

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā anādiyitvā sārathiṁ anādiyitvā

patodalaṭṭhiṁ dantehi mukhādhānaṁ vidhaṁsitvā yena kāmaṁ pakkamati;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, ignore the trainer and the goad, spit out the bit, and go wherever they want.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, chaṭṭho purisadoso.
This is the sixth defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno ‘nevāhaṁ āpannomhi, na panāhaṁ āpannomhī’ti so tuṇhībhāvena saṅghaṁ viheṭheti.
But the accused mendicant neither confesses to the offense nor denies it, but frustrates the Saṅgha by staying silent.

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā neva abhikkamati no paṭikkamati tattheva khīlaṭṭhāyī ṭhito hoti;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, don’t step forward or turn back but stand right there still as a post.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, sattamo purisadoso.
This is the seventh defect of a person.

Puna caparaṁ, bhikkhave, bhikkhū bhikkhuṁ āpattiyā codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

So bhikkhu bhikkhūhi āpattiyā codiyamāno evamāha:
But the accused mendicant says this:

‘kiṁ nu kho tumhe āyasmanto atibāḷhaṁ mayi byāvaṭā yāva idānāhaṁ sikkhaṁ paccakkhāya hīnāyāvattissāmī’ti.
‘Why are you venerables making so much of an issue over me? Now I’ll reject the training and return to a lesser life.’

So sikkhaṁ paccakkhāya hīnāyāvattitvā evamāha:
When they have rejected the training, they say:

‘idāni kho tumhe āyasmanto attamanā hothā’ti?
‘Well, venerables, are you happy now?’

Seyyathāpi so, bhikkhave, assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā purime ca pāde saṁharitvā pacchime ca pāde saṁharitvā tattheva cattāro pāde abhinisīdati;
I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, tuck in their fore-legs and hind-legs, and sit right down on their four legs.

tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi.

Evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.
Some wild people are like that.

Ayaṁ, bhikkhave, aṭṭhamo purisadoso.
This is the eighth defect of a person.

Ime kho, bhikkhave, aṭṭha purisakhaḷuṅkā aṭṭha ca purisadosā”ti.
These are the eight wild people and eight defects in people.”

Catutthaṁ.

15. Malasutta
15. Stains

“Aṭṭhimāni, bhikkhave, malāni.
“Mendicants, there are these eight stains.

Katamāni aṭṭha?
What eight?

Asajjhāyamalā, bhikkhave, mantā;
Not reciting is the stain of hymns.

anuṭṭhānamalā, bhikkhave, gharā;
Neglect is the stain of houses.

malaṁ, bhikkhave, vaṇṇassa kosajjaṁ;
Laziness is the stain of beauty.

pamādo, bhikkhave, rakkhato malaṁ;
Negligence is a guard’s stain.

malaṁ, bhikkhave, itthiyā duccaritaṁ;
Misconduct is a woman’s stain.

maccheraṁ, bhikkhave, dadato malaṁ;
Stinginess is a giver’s stain.

malā, bhikkhave, pāpakā akusalā dhammā asmiṁ loke paramhi ca;
Bad, unskillful qualities are a stain in this world and the next.

tato, bhikkhave, malā malataraṁ avijjā paramaṁ malaṁ.
Worse than any of these is ignorance, the worst stain of all.

Imāni kho, bhikkhave, aṭṭha malānīti.
These are the eight stains.

Asajjhāyamalā mantā,
Not reciting is the stain of hymns.

anuṭṭhānamalā gharā;
The stain of houses is neglect.

Malaṁ vaṇṇassa kosajjaṁ,
Laziness is the stain of beauty.

pamādo rakkhato malaṁ.
A guard's stain is negligence.

Malitthiyā duccaritaṁ,
Misconduct is a woman's stain.

maccheraṁ dadato malaṁ;
A giver's stain is stinginess.

Malā ve pāpakā dhammā,
Bad qualities are a stain

asmiṁ loke paramhi ca;
in this world and the next.

Tato malā malataraṁ,
But a worse stain than these

avijjā paramaṁ malan"ti.
is ignorance, the worst stain of all."

Pañcamaṁ.

16. Dūteyyasutta
16. Going on a Mission

“Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu dūteyyaṁ gantumarahati.
“Mendicants, a mendicant with eight qualities is worthy of going on a mission.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa, no ca kalahakārako—
It’s a mendicant who learns and educates others. They memorize and help others remember. They understand and help others understand. They’re skilled at knowing what’s on topic and what isn’t. And they don’t cause quarrels.

imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu dūteyyaṁ gantumarahati.
A mendicant with these eight qualities is worthy of going on a mission.

Aṭṭhahi, bhikkhave, dhammehi samannāgato sāriputto dūteyyaṁ gantumarahati.
Having eight qualities Sāriputta is worthy of going on a mission.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, sāriputto sotā ca hoti, sāvetā ca, uggahetā ca, dhāretā ca, viññātā ca, viññāpetā ca, kusalo ca sahitāsahitassa,

no ca kalahakārako.
He learns and educates others. He memorizes and helps others remember. He understands and helps others understand. He's skilled at knowing what's on topic and what isn't. And he doesn't cause quarrels.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato sāriputto dūteyyaṁ gantumarahatīti.
Having these eight qualities Sāriputta is worthy of going on a mission.

Yo ve na byathati patvā,
They don't tremble when arriving

parisaṁ uggavādiniṁ;
at an assembly of fierce debaters.

Na ca hāpeti vacanaṁ,
They don't omit any words,

na ca chādeti sāsanaṁ.
or conceal the instructions.

Asandiddhañca bhaṇati,
Their words aren't poisoned,

Pucchito na ca kuppati;
and they don't tremble when questioned.

Sa ve tādisako bhikkhu,
Such a mendicant

Dūteyyaṁ gantumarahatī"ti.
is worthy of going on a mission."

Chaṭṭhaṁ.

17. Paṭhamabandhanasutta
17. Catching (1st)

“Aṭṭhahi, bhikkhave, ākārehi itthī purisaṁ bandhati.
“Mendicants, a woman catches a man using eight features.

Katamehi aṭṭhahi?
What eight?

Ruṇṇena, bhikkhave, itthī purisaṁ bandhati;
With weeping,

hasitena, bhikkhave, itthī purisaṁ bandhati;
laughing,

bhaṇitena, bhikkhave, itthī purisaṁ bandhati;
speaking,

ākappena, bhikkhave, itthī purisaṁ bandhati;
appearance,

vanabhaṅgena, bhikkhave, itthī purisaṁ bandhati;
gifts of wildflowers,

gandhena, bhikkhave, itthī purisaṁ bandhati;
scents,

rasena, bhikkhave, itthī purisaṁ bandhati;
tastes,

phassena, bhikkhave, itthī purisaṁ bandhati.
and touches.

Imehi kho, bhikkhave, aṭṭhahākārehi itthī purisaṁ bandhati.
A woman catches a man using these eight features.

Te, bhikkhave, sattā subaddhā, ye phassena baddhā”ti.
But those beings who are caught by touch are well and truly caught.”

Sattamaṁ.

18. Dutiyabandhanasutta
18. Catching (2nd)

“Aṭṭhahi, bhikkhave, ākārehi puriso itthiṁ bandhati.
“Mendicants, a man catches a woman using eight features.

Katamehi aṭṭhahi?
What eight?

Ruṇṇena, bhikkhave, puriso itthiṁ bandhati;
With weeping,

hasitena, bhikkhave, puriso itthiṁ bandhati;
laughing,

bhaṇitena, bhikkhave, puriso itthiṁ bandhati;
speaking,

ākappena, bhikkhave, puriso itthiṁ bandhati;
appearance,

vanabhaṅgena, bhikkhave, puriso itthiṁ bandhati;
gifts of wildflowers,

gandhena, bhikkhave, puriso itthiṁ bandhati;
scents,

rasena, bhikkhave, puriso itthiṁ bandhati;
tastes,

phassena, bhikkhave, puriso itthiṁ bandhati.
and touches.

Imehi kho, bhikkhave, aṭṭhahākārehi puriso itthiṁ bandhati.
A man catches a woman using these eight features.

Te, bhikkhave, sattā subaddhā, ye phassena baddhā”ti.
But those beings who are caught by touch are well and truly caught.”

Aṭṭhamaṁ.

19. Pahārādasutta
19. With Pahārāda

Ekaṁ samayaṁ bhagavā verañjāyaṁ viharati naḷerupucimandamūle.
At one time the Buddha was staying in Verañja at the root of a neem tree dedicated to Naḷeru.

Atha kho pahārādo asurindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho pahārādaṁ asurindaṁ bhagavā etadavoca:
Then Pahārāda, lord of demons, went up to the Buddha, bowed, and stood to one side. The Buddha said to him,

“Api pana, pahārāda, asurā mahāsamudde abhiramantī”ti?
“Well, Pahārāda, do the demons love the ocean?”

“Abhiramanti, bhante, asurā mahāsamudde”ti.
“Sir, they do indeed.”

“Kati pana, pahārāda, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramantī”ti?
“But seeing what incredible and amazing things do the demons love the ocean?”

“Aṭṭha, bhante, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramanti.
“Sir, seeing eight incredible and amazing things the demons love the ocean.

Katame aṭṭha?
What eight?

Mahāsamuddo, bhante, anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto.
The ocean gradually slants, slopes, and inclines, with no abrupt precipice.

Yampi, bhante, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto;

ayaṁ, bhante, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti. (1)
This is the first thing the demons love about the ocean.

Puna caparaṁ, bhante, mahāsamuddo ṭhitadhammo velaṁ nātivattati.
Furthermore, the ocean is consistent and doesn't overflow its boundaries.

Yampi, bhante, mahāsamuddo ṭhitadhammo velaṁ nātivattati;

ayaṁ, bhante, mahāsamudde dutiyo acchariyo abbhuto dhammo yaṁ disvā disvā asurā mahāsamudde abhiramanti. (2)
This is the second thing the demons love about the ocean.

Puna caparaṁ, bhante, mahāsamuddo na matena kuṇapena saṁvasati.
Furthermore, the ocean doesn't accommodate a corpse,

Yaṁ hoti mahāsamudde mataṁ kuṇapaṁ, taṁ khippameva tīraṁ vāheti, thalaṁ ussāreti.
but quickly carries it to the shore and strands it on the beach.

Yampi, bhante, mahāsamuddo na matena kuṇapena saṁvasati, yaṁ hoti mahāsamudde mataṁ kuṇapaṁ, taṁ khippameva tīraṁ vāheti, thalaṁ ussāreti;

ayaṁ, bhante, mahāsamudde tatiyo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti. (3)
This is the third thing the demons love about the ocean.

Puna caparaṁ, bhante, yā kāci mahānadiyo, seyyathidaṁ—
Furthermore, when they reach the ocean, all the great rivers—that is,

gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṁ patvā jahanti purimāni nāmagottāni, 'mahāsamuddo' tveva saṅkhaṁ gacchanti.
the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered 'the ocean'.

Yampi, bhante, yā kāci mahānadiyo, seyyathidaṁ—gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṁ patvā jahanti purimāni nāmagottāni, 'mahāsamuddo' tveva saṅkhaṁ gacchanti;

ayaṁ, bhante, mahāsamudde catuttho acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti. (4)
This is the fourth thing the demons love about the ocean.

Puna caparaṁ, bhante, yā ca loke savantiyo mahāsamuddaṁ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṁ vā pūrattaṁ vā paññāyati.
Furthermore, for all the world's streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up.

Yampi, bhante, yā ca loke savantiyo mahāsamuddaṁ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṁ vā pūrattaṁ vā paññāyati;

ayaṁ, bhante, mahāsamudde pañcamo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti. (5)
This is the fifth thing the demons love about the ocean.

Puna caparaṁ, bhante, mahāsamuddo ekaraso loṇaraso.
Furthermore, the ocean has just one taste, the taste of salt.

Yampi, bhante, mahāsamuddo ekaraso loṇaraso;

ayaṁ, bhante, mahāsamudde chaṭṭho acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti. (6)
This is the sixth thing the demons love about the ocean.

Puna caparaṁ, bhante, mahāsamuddo bahuratano anekaratano. Tatrimāni ratanāni, seyyathidaṁ—muttā maṇi veḷuriyo saṅkho silā pavāḷaṁ rajataṁ jātarūpaṁ lohitako masāragallaṁ.
Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds.

Yampi, bhante, mahāsamuddo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṁ—muttā maṇi veḷuriyo saṅkho silā pavāḷaṁ rajataṁ jātarūpaṁ lohitako masāragallaṁ;

ayaṁ, bhante, mahāsamudde sattamo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti. (7)
This is the seventh thing the demons love about the ocean.

Puna caparaṁ, bhante, mahāsamuddo mahataṁ bhūtānaṁ āvāso. Tatrime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā. Santi mahāsamudde yojanasatikāpi attabhāvā, dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā.
Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long.

Yampi, bhante, mahāsamuddo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; santi mahāsamudde yojanasatikāpi attabhāvā … pe… tiyojana … catuyojana … pañcayojanasatikāpi attabhāvā;

ayaṁ, bhante, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti.
This is the eighth thing the demons love about the ocean.

Ime kho, bhante, mahāsamudde aṭṭha acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramantīti. (8)
Seeing these eight incredible and amazing things the demons love the ocean.

Api pana, bhante, bhikkhū imasmiṁ dhammavinaye abhiramantī”ti?
Well, sir, do the mendicants love this teaching and training?”

“Abhiramanti, pahārāda, bhikkhū imasmiṁ dhammavinaye”ti.
“They do indeed, Pahārāda.”

“Kati pana, bhante, imasmiṁ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramantī”ti?
“But seeing how many incredible and amazing things do the mendicants love this teaching and training?”

“Aṭṭha, pahārāda, imasmiṁ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti.
“Seeing eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training.

Katame aṭṭha?
What eight?

Seyyathāpi, pahārāda, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto;
The ocean gradually slants, slopes, and inclines, with no abrupt precipice.

evamevaṁ kho, pahārāda, imasmiṁ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho.
In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly.

Yampi, pahārāda, imasmiṁ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho;

ayaṁ, pahārāda, imasmiṁ dhammavinaye paṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (1)
This is the first thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, mahāsamuddo ṭhitadhammo velaṁ nātivattati;
The ocean is consistent and doesn't overflow its boundaries.

evamevaṁ kho, pahārāda, yaṁ mayā sāvakānaṁ sikkhāpadaṁ paññattaṁ taṁ mama sāvakā jīvitahetupi nātikkamanti.
In the same way, when a training rule is laid down for my disciples they wouldn't break it even for the sake of their own life.

Yampi, pahārāda, mayā sāvakānaṁ sikkhāpadaṁ paññattaṁ taṁ mama sāvakā jīvitahetupi nātikkamanti;

ayaṁ, pahārāda, imasmiṁ dhammavinaye dutiyo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (2)
This is the second thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, mahāsamuddo na matena kuṇapena saṁvasati. Yaṁ hoti mahāsamudde mataṁ kuṇapaṁ, taṁ khippameva tīraṁ vāheti thalaṁ ussāreti;

The ocean doesn’t accommodate a corpse, but quickly carries it to the shore and strands it on the beach.

evamevaṁ kho, pahārāda, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṁvasati; khippameva naṁ sannipatitvā ukkhipati. Kiñcāpi so hoti majjhe bhikkhusaṅghassa sannisinno, atha kho so ārakāva saṅghamhā saṅgho ca tena.
In the same way, the Saṅgha doesn’t accommodate a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. But they quickly gather and expel them. Even if such a person is sitting in the middle of the Saṅgha, they’re far from the Saṅgha, and the Saṅgha is far from them.

Yampi, pahārāda, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṁvasati; khippameva naṁ sannipatitvā ukkhipati; kiñcāpi so hoti majjhe bhikkhusaṅghassa sannisinno, atha kho so ārakāva saṅghamhā saṅgho ca tena;

ayaṁ, pahārāda, imasmiṁ dhammavinaye tatiyo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (3)
This is the third thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, yā kāci mahānadiyo, seyyathidaṁ—gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṁ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṁ gacchanti;

When they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered ‘the ocean’.

evamevaṁ kho, pahārāda, cattārome vaṇṇā—khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajitvā jahanti purimāni nāmagottāni, ‘samaṇā sakyaputtiyā’ tveva saṅkhaṁ gacchanti.
In the same way, when they go forth from the lay life to homelessness, all four castes—aristocrats, brahmins, merchants, and workers—lose their former names and clans and are simply considered ‘Sakyan ascetics’.

Yampi, pahārāda, cattārome vaṇṇā—khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajitvā jahanti purimāni nāmagottāni, ‘samaṇā sakyaputtiyā’ tveva saṅkhaṁ gacchanti;

ayaṁ, pahārāda, imasmiṁ dhammavinaye catuttho acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (4)
This is the fourth thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, yā ca loke savantiyo mahāsamuddaṁ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṁ vā pūrattaṁ vā paññāyati;
For all the world’s streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up.

evamevaṁ kho, pahārāda, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṁ vā pūrattaṁ vā paññāyati.
In the same way, though several mendicants become fully extinguished through the natural principle of extinguishment, without anything left over, the natural principle of extinguishment never empties or fills up.

Yampi, pahārāda, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṁ vā pūrattaṁ vā paññāyati;

ayaṁ, pahārāda, imasmiṁ dhammavinaye pañcamo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (5)
This is the fifth thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, mahāsamuddo ekaraso loṇaraso;
The ocean has just one taste, the taste of salt.

evamevaṁ kho, pahārāda, ayaṁ dhammavinayo ekaraso, vimuttiraso.
In the same way, this teaching and training has one taste, the taste of freedom.

Yampi, pahārāda, ayaṁ dhammavinayo ekaraso, vimuttiraso;

ayaṁ, pahārāda, imasmiṁ dhammavinaye chaṭṭho acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (6)
This is the sixth thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, mahāsamuddo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṁ—muttā maṇi veḷuriyo saṅkho silā pavāḷaṁ rajataṁ jātarūpaṁ lohitako masāragallaṁ;
The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds.

evamevaṁ kho, pahārāda, ayaṁ dhammavinayo bahuratano anekaratano. Tatrimāni ratanāni, seyyathidaṁ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Yampi, pahārāda, ayaṁ dhammavinayo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṁ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo;

ayaṁ, pahārāda, imasmiṁ dhammavinaye sattamo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (7)
This is the seventh thing the mendicants love about this teaching and training.

Seyyathāpi, pahārāda, mahāsamuddo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; santi mahāsamudde yojanasatikāpi attabhāvā, dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā, catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā;
Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long.

evamevaṁ kho, pahārāda, ayaṁ dhammavinayo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—sotāpanno sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī anāgāmiphalasacchikiriyāya paṭipanno, arahā arahattāya paṭipanno.
In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one

practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Yampi, pahārāda, ayaṁ dhammavinayo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—sotāpanno sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī anāgāmiphalasacchikiriyāya paṭipanno, arahā arahattāya paṭipanno;

ayaṁ, pahārāda, imasmiṁ dhammavinaye aṭṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti. (8)
This is the eighth thing the mendicants love about this teaching and training.

Ime kho, pahārāda, imasmiṁ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramantī”ti.
Seeing these eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training.”

Navamaṁ.

20. Uposathasutta
20. Sabbath

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti.
Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

Atha kho āyasmā ānando abhikkantāya rattiyā, nikkhante paṭhame yāme, uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said,

"abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho.
"Sir, the night is getting late. It is the first watch of the night, and the Saṅgha has been sitting long.

Uddisatu, bhante, bhagavā bhikkhūnaṁ pātimokkhan"ti.
Please, sir, may the Buddha recite the monastic code to the mendicants."

Evaṁ vutte, bhagavā tuṇhī ahosi.
But when he said this, the Buddha kept silent.

Dutiyampi kho āyasmā ānando abhikkantāya rattiyā, nikkhante majjhime yāme, uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said,

“abhikkantā, bhante, ratti, nikkhanto majjhimo yāmo, ciranisinno bhikkhusaṅgho.
“Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha has been sitting long.

Uddisatu, bhante, bhagavā bhikkhūnaṁ pātimokkhan”ti.
Please, sir, may the Buddha recite the monastic code to the mendicants.”

Dutiyampi kho bhagavā tuṇhī ahosi.
But for a second time the Buddha kept silent.

Tatiyampi kho āyasmā ānando abhikkantāya rattiyā, nikkhante pacchime yāme, uddhaste aruṇe, nandimukhiyā rattiyā uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
For a third time, as the night was getting late, in the last watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said,

“abhikkantā, bhante, ratti, nikkhanto pacchimo yāmo, uddhastaṁ aruṇaṁ, nandimukhī ratti;
“Sir, the night is getting late. It is the last watch of the night and dawn stirs, bringing joy to the night.

ciranisinno bhikkhusaṅgho.
And the Saṅgha has been sitting long.

Uddisatu, bhante, bhagavā bhikkhūnaṁ pātimokkhan”ti.
Please, sir, may the Buddha recite the monastic code to the mendicants.”

“Aparisuddhā, ānanda, parisā”ti.
“Ānanda, the assembly is not pure.”

Atha kho āyasmato mahāmoggallānassa etadahosi:
Then Venerable Mahāmoggallāna thought,

“kaṁ nu kho bhagavā puggalaṁ sandhāya evamāha:
“Who is the Buddha talking about?”

‘aparisuddhā, ānanda, parisā’”ti?

Atha kho āyasmā mahāmoggallāno sabbāvantaṁ bhikkhusaṅghaṁ cetasā ceto paricca manasākāsi.
Then he focused on comprehending the minds of everyone in the Saṅgha.

Addasā kho āyasmā mahāmoggallāno taṁ puggalaṁ dussīlaṁ pāpadhammaṁ asuciṁ saṅkassarasamācāraṁ paṭicchannakammantaṁ assamaṇaṁ samaṇapaṭiññaṁ abrahmacāriṁ brahmacāripaṭiññaṁ antopūtiṁ avassutaṁ kasambujātaṁ majjhe bhikkhusaṅghassa nisinnaṁ;
He saw that unethical person, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved, sitting in the middle of the Saṅgha.

disvāna uṭṭhāyāsanā yena so puggalo tenupasaṅkami; upasaṅkamitvā taṁ puggalaṁ etadavoca:
When he saw him he got up from his seat, went up to him and said,

“uṭṭhehāvuso, diṭṭhosi bhagavatā.
“Get up, reverend. The Buddha has seen you.

Natthi te bhikkhūhi saddhiṁ saṁvāso”ti.
You can’t live in communion with the mendicants.”

Evaṁ vutte, so puggalo tuṇhī ahosi.

But when he said this, that person kept silent.

Dutiyampi kho āyasmā mahāmoggallāno taṁ puggalaṁ etadavoca:
For a second time …

“uṭṭhehāvuso, diṭṭhosi bhagavatā.

Natthi te bhikkhūhi saddhiṁ saṁvāso”ti.

Dutiyampi kho so puggalo tuṇhī ahosi.

Tatiyampi kho āyasmā mahāmoggallāno taṁ puggalaṁ etadavoca:
For a third time …

“uṭṭhehāvuso, diṭṭhosi bhagavatā.

Natthi te bhikkhūhi saddhiṁ saṁvāso”ti.

Tatiyampi kho so puggalo tuṇhī ahosi.
But for a third time that person kept silent.

Atha kho āyasmā mahāmoggallāno taṁ puggalaṁ bāhāyaṁ gahetvā bahidvārakoṭṭhakā nikkhāmetvā sūcighaṭikaṁ datvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Then Venerable Mahāmoggallāna took that person by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him,

“nikkhāmito so, bhante, puggalo mayā.
“I have ejected that person.

Parisuddhā parisā.
The assembly is pure.

Uddisatu, bhante, bhagavā bhikkhūnaṁ pātimokkhan”ti.

Please, sir, may the Buddha recite the monastic code to the mendicants."

"Acchariyaṁ, moggallāna, abbhutaṁ, moggallāna.
"It's incredible, Moggallāna, it's amazing,

Yāva bāhā gahaṇāpi nāma so moghapuriso āgamissatī"ti.
how that silly man waited to be taken by the arm!"

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

"tumheva dāni, bhikkhave, uposathaṁ kareyyātha, pātimokkhaṁ uddiseyyātha.
"Now, mendicants, you should perform the sabbath and recite the monastic code.

Na dānāhaṁ, bhikkhave, ajjatagge uposathaṁ karissāmi, pātimokkhaṁ uddisissāmi.
From this day forth, I will not perform the sabbath or recite the monastic code.

Aṭṭhānametaṁ, bhikkhave, anavakāso yaṁ tathāgato aparisuddhāya parisāya pātimokkhaṁ uddiseyya.
It's impossible, mendicants, it can't happen that a Realized One could recite the monastic code in an impure assembly.

Aṭṭhime, bhikkhave, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhiramanti.
Seeing these eight incredible and amazing things the demons love the ocean.

Katame aṭṭha?
What eight?

Mahāsamuddo, bhikkhave, anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto.

The ocean gradually slants, slopes, and inclines, with no abrupt precipice.

Yampi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto;

ayaṁ, bhikkhave, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti (yathā purime tathā vitthāro.)
This is the first thing the demons love about the ocean.

…pe…
(Expand in detail as in the previous sutta.)

Puna caparaṁ, bhikkhave, mahāsamuddo mahataṁ bhūtānaṁ āvāso. Tatrime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā. Vasanti mahāsamudde yojanasatikāpi attabhāvā … pe… pañcayojanasatikāpi attabhāvā.
Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long.

Yampi, bhikkhave, mahāsamuddo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; vasanti mahāsamudde yojanasatikāpi attabhāvā … pe… pañcayojanasatikāpi attabhāvā;

ayaṁ, bhikkhave, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā asurā mahāsamudde abhiramanti.
This is the eighth thing the demons love about the ocean.

Ime kho, bhikkhave, mahāsamudde aṭṭha acchariyā abbhutā dhammā, yaṁ disvā disvā asurā mahāsamudde abhiramanti.
Seeing these eight incredible and amazing things the demons love the ocean.

Evamevaṁ kho, bhikkhave, aṭṭha imasmiṁ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti.
In the same way, seeing eight incredible and amazing things, mendicants, the mendicants love this teaching and training.

Katame aṭṭha?
What eight?

Seyyathāpi, bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto;
The ocean gradually slants, slopes, and inclines, with no abrupt precipice.

evamevaṁ kho, bhikkhave, imasmiṁ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho.
In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly.

Yampi, bhikkhave, imasmiṁ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho;

ayaṁ, bhikkhave, imasmiṁ dhammavinaye paṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti …pe…
This is the first thing the mendicants love about this teaching and training. …

seyyathāpi, bhikkhave, mahāsamuddo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā, vasanti mahāsamudde yojanasatikāpi attabhāvā … pe… pañcayojanasatikāpi attabhāvā;
Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, demons, dragons, and fairies. In

the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long.

evamevaṁ kho, bhikkhave, ayaṁ dhammavinayo mahataṁ bhūtānaṁ āvāso. Tatrime bhūtā—sotāpanno sotāpattiphalasacchikiriyāya paṭipanno …pe… arahā arahattāya paṭipanno.
In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Yampi, bhikkhave, ayaṁ dhammavinayo mahataṁ bhūtānaṁ āvāso; tatrime bhūtā—sotāpanno sotāpattiphalasacchikiriyāya paṭipanno …pe… arahā arahattāya paṭipanno;

ayaṁ, bhikkhave, imasmiṁ dhammavinaye aṭṭhamo acchariyo abbhuto dhammo, yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti.
This is the eighth thing the mendicants love about this teaching and training.

Ime kho, bhikkhave, imasmiṁ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramantī”ti.
Seeing these eight incredible and amazing things, the mendicants love this teaching and training.”

Dasamaṁ.

Mahāvaggo dutiyo.

Tassuddānaṁ

Verañjo sīho ājaññaṁ,
khaḷuṅkena malāni ca;
Dūteyyaṁ dve ca bandhanā,
pahārādo uposathoti.

21. Paṭhamauggasutta
21. With Ugga of Vesālī

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“aṭṭhahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṁ uggaṁ gahapatiṁ vesālikaṁ dhārethā”ti.
“Mendicants, you should remember the householder Ugga of Vesālī as someone who has eight amazing and incredible qualities.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho aññataro bhikkhu pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena uggassa gahapatino vesālikassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out.

Atha kho uggo gahapati vesāliko yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho uggaṁ gahapatiṁ vesālikaṁ so bhikkhu etadavoca:
Then Ugga of Vesālī went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

“Aṭṭhahi kho tvaṁ, gahapati, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato.
“Householder, the Buddha declared that you have eight amazing and incredible qualities.

Katame te, gahapati, aṭṭha acchariyā abbhutā dhammā, yehi tvaṁ samannāgato bhagavatā byākato”ti?
What are the eight qualities that he spoke of?”

“Na kho ahaṁ, bhante, jānāmi:
“Sir, I don’t know

‘katamehi aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’ti.
what eight amazing and incredible qualities the Buddha was referring to.

Api ca, bhante, ye me aṭṭha acchariyā abbhutā dhammā saṁvijjanti,;
But these eight amazing and incredible qualities are found in me.

taṁ suṇohi, sādhukaṁ manasi karohi, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, gahapatī”ti kho so bhikkhu uggassa gahapatino vesālikassa paccassosi.
“Yes, householder,” replied the mendicant.

Uggo gahapati vesāliko etadavoca:
Ugga of Vesālī said this:

“yadāhaṁ, bhante, bhagavantaṁ paṭhamaṁ dūratova addasaṁ;
“Sir, when I first saw the Buddha off in the distance,

saha dassaneneva me, bhante, bhagavato cittaṁ pasīdi.
my heart was inspired as soon as I saw him.

Ayaṁ kho me, bhante, paṭhamo acchariyo abbhuto dhammo saṁvijjati. (1)
This is the first incredible and amazing quality found in me.

So kho ahaṁ, bhante, pasannacitto bhagavantaṁ payirupāsiṁ.
With confident heart I paid homage to the Buddha.

Tassa me bhagavā anupubbiṁ kathaṁ kathesi, seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ;
The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven.

kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ, nekkhamme ānisaṁsaṁ pakāsesi.
He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā maṁ bhagavā aññāsi kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā taṁ pakāsesi—
And when he knew that my mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ, samudayaṁ, nirodhaṁ, maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evamevaṁ kho me tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in me:

‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.
‘Everything that has a beginning has an end.’

So kho ahaṁ, bhante, diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane
I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions.

tattheva buddhañca dhammañca saṅghañca saraṇaṁ agamāsiṁ, brahmacariyapañcamāni ca sikkhāpadāni samādiyiṁ.
Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth.

Ayaṁ kho me, bhante, dutiyo acchariyo abbhuto dhammo saṁvijjati. (2)
This is the second incredible and amazing quality found in me.

Tassa mayhaṁ, bhante, catasso komāriyo pajāpatiyo ahesuṁ.
I had four teenage wives.

Atha khvāhaṁ, bhante, yena tā pajāpatiyo tenupasaṅkamiṁ; upasaṅkamitvā tā pajāpatiyo etadavacaṁ:
And I went to them and said:

‘mayā kho, bhaginiyo, brahmacariyapañcamāni sikkhāpadāni samādinnāni.
‘Sisters, I’ve undertaken the five training rules with celibacy as fifth.

Yā icchati sā idheva bhoge ca bhuñjatu puññāni ca karotu, sakāni vā ñātikulāni gacchatu.

If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families.

Hoti vā pana purisādhippāyo, kassa vo dammī'ti?
Or would you prefer if I gave you to another man?'

Evaṁ vutte, sā, bhante, jeṭṭhā pajāpati maṁ etadavoca:
When I said this, my eldest wife said to me:

'itthannāmassa maṁ, ayyaputta, purisassa dehī'ti.
'My lord, please give me to such-and-such a man.'

Atha kho ahaṁ, bhante, taṁ purisaṁ pakkosāpetvā vāmena hatthena pajāpatiṁ gahetvā dakkhiṇena hatthena bhiṅgāraṁ gahetvā tassa purisassa oṇojesiṁ.
Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water.

Komāriṁ kho panāhaṁ, bhante, dāraṁ pariccajanto nābhijānāmi cittassa aññathattaṁ.
But I can't recall getting upset while giving away my teenage wife.

Ayaṁ kho me, bhante, tatiyo acchariyo abbhuto dhammo saṁvijjati. (3)
This is the third incredible and amazing quality found in me.

Saṁvijjanti kho pana me, bhante, kule bhogā.
And though my family has wealth,

Te ca kho appaṭivibhattā sīlavantehi kalyāṇadhammehi.
it's shared without reserve with ethical people of good character.

Ayaṁ kho me, bhante, catuttho acchariyo abbhuto dhammo saṁvijjati. (4)
This is the fourth incredible and amazing quality found in me.

Yaṁ kho panāhaṁ, bhante, bhikkhuṁ payirupāsāmi;
When I pay homage to a mendicant,

sakkaccaṁyeva payirupāsāmi, no asakkaccaṁ.
I do so carefully, not carelessly.

Ayaṁ kho me, bhante, pañcamo acchariyo abbhuto dhammo saṁvijjati. (5)
This is the fifth incredible and amazing quality found in me.

So ce, bhante, me āyasmā dhammaṁ deseti;
If that venerable teaches me the Dhamma,

sakkaccaṁyeva suṇomi, no asakkaccaṁ.
I listen carefully, not carelessly.

No ce me so āyasmā dhammaṁ deseti, ahamassa dhammaṁ desemi.
But if they don't teach me the Dhamma, I teach them.

Ayaṁ kho me, bhante, chaṭṭho acchariyo abbhuto dhammo saṁvijjati. (6)
This is the sixth incredible and amazing quality found in me.

Anacchariyaṁ kho pana maṁ, bhante, devatā upasaṅkamitvā ārocenti:
It's not unusual for deities to come to me and announce:

'svākkhāto, gahapati, bhagavatā dhammo'ti.
'Householder, the Buddha's teaching is well explained!'

Evaṁ vutte, ahaṁ, bhante, tā devatā evaṁ vadāmi:
When they say this I say to them:

'vadeyyātha vā evaṁ kho tumhe devatā no vā vadeyyātha, atha kho svākkhāto bhagavatā dhammo'ti.
'The Buddha's teaching is well explained, regardless of whether or not you deities say so!'

Na kho panāhaṁ, bhante, abhijānāmi tatonidānaṁ cittassa unnatiṁ:
But I don't recall getting too excited by the fact that

‘maṁ vā devatā upasaṅkamanti, ahaṁ vā devatāhi saddhiṁ sallapāmī’ti.
the deities come to me, and I have a conversation with them.

Ayaṁ kho me, bhante, sattamo acchariyo abbhuto dhammo saṁvijjati. (7)
This is the seventh incredible and amazing quality found in me.

Yānimāni, bhante, bhagavatā desitāni pañcorambhāgiyāni saṁyojanāni, nāhaṁ tesaṁ kiñci attani appahīnaṁ samanupassāmi.
Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.

Ayaṁ kho me, bhante, aṭṭhamo acchariyo abbhuto dhammo saṁvijjati. (8)
This is the eighth incredible and amazing quality found in me.

Ime kho me, bhante, aṭṭha acchariyā abbhutā dhammā saṁvijjanti.
These eight amazing and incredible qualities are found in me.

Na ca kho ahaṁ jānāmi—
But I don’t know

katamehi cāhaṁ aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato”ti.
what eight amazing and incredible qualities the Buddha was referring to.”

Atha kho so bhikkhu uggassa gahapatino vesālikassa nivesane piṇḍapātaṁ gahetvā uṭṭhāyāsanā pakkāmi.
Then that mendicant, after taking alms-food in Ugga of Vesālī’s home, got up from his seat and left.

Atha kho so bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

Then after the meal, on his return from alms-round, he went to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinno kho so bhikkhu yāvatako ahosi uggena gahapatinā vesālikena saddhiṁ kathāsallāpo, taṁ sabbaṁ bhagavato ārocesi.
He informed the Buddha of all he had discussed with the householder Ugga of Vesālī. The Buddha said:

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Yathā taṁ uggo gahapati vesāliko sammā byākaramāno byākareyya, imeheva kho, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato uggo gahapati vesāliko mayā byākato.
When I declared that the householder Ugga of Vesālī was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you.

Imehi ca pana, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgataṁ uggaṁ gahapatiṁ vesālikaṁ dhārehī”ti.
You should remember the householder Ugga of Vesālī as someone who has these eight amazing and incredible qualities.”

Paṭhamaṁ.

22. Dutiyauggasutta
22. With Ugga of the Village of Hatthi

Ekaṁ samayaṁ bhagavā vajjīsu viharati hatthigāme.
At one time the Buddha was staying in the land of the Vajjis at the village of Hatthi.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“aṭṭhahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṁ uggaṁ gahapatiṁ hatthigāmakaṁ dhārethā”ti.
“Mendicants, you should remember the householder Ugga of Hatthi as someone who has eight amazing and incredible qualities.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho aññataro bhikkhu pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena uggassa gahapatino hatthigāmakassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Hatthi, where he sat on the seat spread out.

Atha kho uggo gahapati hatthigāmako yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ abhivādetvā

ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho uggaṁ gahapatiṁ hatthigāmakaṁ so bhikkhu etadavoca:
Then Ugga of Hatthi went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

“aṭṭhahi kho tvaṁ, gahapati, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato.
“Householder, the Buddha declared that you have eight amazing and incredible qualities.

Katame te, gahapati, aṭṭha acchariyā abbhutā dhammā, yehi tvaṁ samannāgato bhagavatā byākato”ti?
What are the eight qualities that he spoke of?”

“Na kho ahaṁ, bhante, jānāmi:
“Sir, I don’t know

‘katamehi aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’ti.
what eight amazing and incredible qualities the Buddha was referring to.

Api ca, bhante, ye me aṭṭha acchariyā abbhutā dhammā saṁvijjanti,
But these eight amazing and incredible qualities are found in me.

taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, gahapatī”ti kho so bhikkhu uggassa gahapatino hatthigāmakassa paccassosi.
“Yes, householder,” replied the mendicant.

Uggo gahapati hatthigāmako etadavoca:
Ugga of Hatthi said this:

“yadāhaṁ, bhante, nāgavane paricaranto bhagavantaṁ paṭhamaṁ dūratova addasaṁ;
“Sir, when I first saw the Buddha off in the distance I was partying in the Dragon’s Park.

saha dassaneneva me, bhante, bhagavato cittaṁ pasīdi, surāmado ca pahīyi.
My heart was inspired as soon as I saw him, and I sobered up.

Ayaṁ kho me, bhante, paṭhamo acchariyo abbhuto dhammo saṁvijjati. (1)
This is the first incredible and amazing quality found in me.

So kho ahaṁ, bhante, pasannacitto bhagavantaṁ payirupāsiṁ.
With confident heart I paid homage to the Buddha.

Tassa me bhagavā anupubbiṁ kathaṁ kathesi, seyyathidaṁ—
The Buddha taught me step by step, with

dānakathaṁ sīlakathaṁ saggakathaṁ;
a talk on giving, ethical conduct, and heaven.

kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ, nekkhamme ānisaṁsaṁ pakāsesi.
He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā maṁ bhagavā aññāsi kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā taṁ pakāsesi—
And when he knew that my mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṁ, samudayaṁ, nirodhaṁ, maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evamevaṁ kho me tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in me:

‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.
‘Everything that has a beginning has an end.’

So kho ahaṁ, bhante, diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane tattheva buddhañca dhammañca saṅghañca saraṇaṁ agamāsiṁ, brahmacariyapañcamāni ca sikkhāpadāni samādiyiṁ.
I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth.

Ayaṁ kho me, bhante, dutiyo acchariyo abbhuto dhammo saṁvijjati. (2)
This is the second incredible and amazing quality found in me.

Tassa mayhaṁ, bhante, catasso komāriyo pajāpatiyo ahesuṁ.
I had four teenage wives.

Atha khvāhaṁ, bhante, yena tā pajāpatiyo tenupasaṅkamiṁ; upasaṅkamitvā tā pajāpatiyo etadavacaṁ:
And I went to them and said:

‘mayā kho, bhaginiyo, brahmacariyapañcamāni sikkhāpadāni samādinnāni.
‘Sisters, I’ve undertaken the five training rules with celibacy as fifth.

Yā icchati sā idheva bhoge ca bhuñjatu puññāni ca karotu, sakāni vā ñātikulāni gacchatu.

If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families.

Hoti vā pana purisādhippāyo, kassa vo dammī'ti?
Or would you prefer if I gave you to another man?'

Evaṁ vutte, sā, bhante, jeṭṭhā pajāpati maṁ etadavoca:
When I said this, my eldest wife said to me:

'itthannāmassa maṁ, ayyaputta, purisassa dehī'ti.
'My lord, please give me to such-and-such a man.'

Atha kho ahaṁ, bhante, taṁ purisaṁ pakkosāpetvā vāmena hatthena pajāpatiṁ gahetvā dakkhiṇena hatthena bhiṅgāraṁ gahetvā tassa purisassa oṇojesiṁ.
Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water.

Komāriṁ kho panāhaṁ, bhante, dāraṁ pariccajanto nābhijānāmi cittassa aññathattaṁ.
But I can't recall getting upset while giving away my teenage wife.

Ayaṁ kho me, bhante, tatiyo acchariyo abbhuto dhammo saṁvijjati. (3)
This is the third incredible and amazing quality found in me.

Saṁvijjanti kho pana me, bhante, kule bhogā.
And though my family has wealth,

Te ca kho appaṭivibhattā sīlavantehi kalyāṇadhammehi.
it's shared without reserve with ethical people of good character.

Ayaṁ kho me, bhante, catuttho acchariyo abbhuto dhammo saṁvijjati. (4)
This is the fourth incredible and amazing quality found in me.

Yaṁ kho panāhaṁ, bhante, bhikkhuṁ payirupāsāmi;
When I pay homage to a mendicant,

sakkaccaṁyeva payirupāsāmi, no asakkaccaṁ.
I do so carefully, not carelessly.

So ce me āyasmā dhammaṁ deseti;
If that venerable teaches me the Dhamma,

sakkaccaṁyeva suṇomi, no asakkaccaṁ.
I listen carefully, not carelessly.

No ce me so āyasmā dhammaṁ deseti, ahamassa dhammaṁ desemi.
But if they don't teach me the Dhamma, I teach them.

Ayaṁ kho me, bhante, pañcamo acchariyo abbhuto dhammo saṁvijjati. (5)
This is the fifth incredible and amazing quality found in me.

Anacchariyaṁ kho pana, bhante, saṅghe nimantite devatā upasaṅkamitvā ārocenti:
It's not unusual for deities to come to me when the Saṅgha has been invited and announce:

'asuko, gahapati, bhikkhu ubhatobhāgavimutto asuko paññāvimutto asuko kāyasakkhī asuko diṭṭhippatto asuko saddhāvimutto asuko dhammānusārī asuko saddhānusārī asuko sīlavā kalyāṇadhammo asuko dussīlo pāpadhammo'ti.
'Householder, that mendicant is freed both ways. That one is freed by wisdom. That one is a personal witness. That one is attained to view. That one is freed by faith. That one is a follower of the teachings. That one is a follower by faith. That one is ethical, of good character. That one is unethical, of bad character.'

Saṅghaṁ kho panāhaṁ, bhante, parivisanto nābhijānāmi evaṁ cittaṁ uppādento:
But while I'm serving the Saṅgha I don't recall thinking:

'imassa vā thokaṁ demi imassa vā bahukan'ti.
'Let me give this one just a little, and that one a lot.'

Atha khvāhaṁ, bhante, samacittova demi.

Rather, I give impartially.

Ayaṁ kho me, bhante, chaṭṭho acchariyo abbhuto dhammo saṁvijjati. (6)
This is the sixth incredible and amazing quality found in me.

Anacchariyaṁ kho pana maṁ, bhante, devatā upasaṅkamitvā ārocenti:
It's not unusual for deities to come to me and announce:

'svākkhāto, gahapati, bhagavatā dhammo'ti.
'Householder, the Buddha's teaching is well explained!'

Evaṁ vutte, ahaṁ, bhante, tā devatā evaṁ vademi:
When they say this I say to them:

'vadeyyātha vā evaṁ kho tumhe devatā no vā vadeyyātha, atha kho svākkhāto bhagavatā dhammo'ti.
'The Buddha's teaching is well explained, regardless of whether or not you deities say so!'

Na kho panāhaṁ, bhante, abhijānāmi tatonidānaṁ cittassa unnatiṁ:
But I don't recall getting too excited by the fact that

'maṁ tā devatā upasaṅkamanti, ahaṁ vā devatāhi saddhiṁ sallapāmī'ti.
the deities come to me, and I have a conversation with them.

Ayaṁ kho me, bhante, sattamo acchariyo abbhuto dhammo saṁvijjati. (7)
This is the seventh incredible and amazing quality found in me.

Sace kho panāhaṁ, bhante, bhagavato paṭhamataraṁ kālaṁ kareyyaṁ, anacchariyaṁ kho panetaṁ yaṁ maṁ bhagavā evaṁ byākareyya:
If I pass away before the Buddha, it wouldn't be surprising if the Buddha declares of me:

‘natthi taṁ saṁyojanaṁ yena saṁyutto uggo gahapati hatthigāmako puna imaṁ lokaṁ āgaccheyyā’ti.
‘The householder Ugga of Hatthi is bound by no fetter that might return him to this world.’

Ayaṁ kho me, bhante, aṭṭhamo acchariyo abbhuto dhammo saṁvijjati. (8)
This is the eighth incredible and amazing quality found in me.

Ime kho me, bhante, aṭṭha acchariyā abbhutā dhammā saṁvijjanti.
These eight amazing and incredible qualities are found in me.

Na ca kho ahaṁ jānāmi:
But I don’t know

‘katamehi cāhaṁ aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’”ti.
what eight amazing and incredible qualities the Buddha was referring to.”

Atha kho so bhikkhu uggassa gahapatino hatthigāmakassa nivesane piṇḍapātaṁ gahetvā uṭṭhāyāsanā pakkāmi.
Then that mendicant, after taking alms-food in Ugga of Hatthi’s home, got up from his seat and left.

Atha kho so bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then after the meal, on his return from alms-round, he went to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinno kho so bhikkhu yāvatako ahosi uggena gahapatinā hatthigāmakena saddhiṁ kathāsallāpo, taṁ sabbaṁ bhagavato ārocesi.
He informed the Buddha of all he had discussed with the householder Ugga of the village of Hatthi. The Buddha said:

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Yathā taṁ uggo gahapati hatthigāmako sammā byākaramāno byākareyya, imeheva kho, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato uggo gahapati hatthigāmako mayā byākato.
When I declared that the householder Ugga of the village of Hatthi was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you.

Imehi ca pana, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgataṁ uggaṁ gahapatiṁ hatthigāmakaṁ dhārehī”ti.
You should remember the householder Ugga of Hatthi as someone who has these eight amazing and incredible qualities.”

Dutiyaṁ.

23. Paṭhamahatthakasutta
23. With Hatthaka (1st)

Ekaṁ samayaṁ bhagavā āḷaviyaṁ viharati aggāḷave cetiye.
At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“sattahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṁ hatthakaṁ āḷavakaṁ dhāretha.
“Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has seven amazing and incredible qualities.

Katamehi sattahi?
What seven?

Saddho hi, bhikkhave, hatthako āḷavako;
He’s faithful,

sīlavā, bhikkhave, hatthako āḷavako;
ethical,

hirīmā, bhikkhave, hatthako āḷavako;
conscientious,

ottappī, bhikkhave, hatthako āḷavako;
prudent,

bahussuto, bhikkhave, hatthako āḷavako;
learned,

cāgavā, bhikkhave, hatthako āḷavako;

generous,

paññavā, bhikkhave, hatthako āḷavako—
and wise.

imehi kho, bhikkhave, sattahi acchariyehi abbhutehi dhammehi samannāgataṁ hatthakaṁ āḷavakaṁ dhārethā”ti.
You should remember the householder Hatthaka of Āḷavī as someone who has these seven amazing and incredible qualities.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho aññataro bhikkhu pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena hatthakassa āḷavakassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Hatthaka of Āḷavī, where he sat on the seat spread out.

Atha kho hatthako āḷavako yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho hatthakaṁ āḷavakaṁ so bhikkhu etadavoca:
Then Hatthaka went up to that mendicant, bowed, and sat down to one side. The mendicant said to Hatthaka:

“Sattahi kho tvaṁ, āvuso, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato.
“Householder, the Buddha declared that you have seven amazing and incredible qualities.

Katamehi sattahi?
What seven?

‘Saddho, bhikkhave, hatthako āḷavako;
He said that you’re faithful,

sīlavā …pe…
ethical,

hirīmā …
conscientious,

ottappī …
prudent,

bahussuto …
learned,

cāgavā …
generous,

paññavā, bhikkhave, hatthako āḷavako’ti.
and wise.

Imehi kho tvaṁ, āvuso, sattahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato”ti.
The Buddha declared that you have these seven amazing and incredible qualities.”

“Kaccittha, bhante, na koci gihī ahosi odātavasano”ti?
“But sir, I trust that no white-clothed lay people were present?”

“Na hettha, āvuso, koci gihī ahosi odātavasano”ti.
“No, there weren’t any white-clothed lay people present.”

“Sādhu, bhante, yadettha na koci gihī ahosi odātavasano”ti.
“That’s good, sir.”

Atha kho so bhikkhu hatthakassa āḷavakassa nivesane piṇḍapātaṁ gahetvā uṭṭhāyāsanā pakkāmi.

Then that mendicant, after taking alms-food in Hatthaka of Āḷavī's home, got up from his seat and left.

Atha kho so bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then after the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him of what he had discussed with the householder Hatthaka. The Buddha said:

"Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena hatthakassa āḷavakassa nivesanaṁ tenupasaṅkamiṁ; upasaṅkamitvā paññatte āsane nisīdiṁ.

Atha kho, bhante, hatthako āḷavako yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi.

Ekamantaṁ nisinnaṁ kho ahaṁ, bhante, hatthakaṁ āḷavakaṁ etadavacaṁ:

'sattahi kho tvaṁ, āvuso, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato.

Katamehi sattahi?

Saddho, bhikkhave, hatthako āḷavako;

sīlavā …pe…

hirīmā …

ottappī …

bahussuto …

cāgavā …

paññavā, bhikkhave, hatthako āḷavakoti.

Imehi kho tvaṁ, āvuso, sattahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato'ti.

Evaṁ vutte, bhante, hatthako maṁ etadavoca:

‘kaccittha, bhante, na koci gihī ahosi odātavasano’ti?

‘Na hettha, āvuso, koci gihī ahosi odātavasano’ti.

‘Sādhu, bhante, yadettha na koci gihī ahosi odātavasano’”ti.

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Appiccho so, bhikkhu, kulaputto.
That gentleman has few wishes.

Santeyeva attani kusaladhamme na icchati parehi ñāyamāne.
He doesn’t want his own good qualities to be made known to others.

Tena hi tvaṁ, bhikkhu, iminā̀pi aṭṭhamena acchariyena abbhutena dhammena samannāgataṁ hatthakaṁ āḷavakaṁ dhārehi, yadidaṁ appicchatāyā”ti.
Well then, mendicant, you should remember the householder Hatthaka of Āḷavī as someone who has this eighth amazing and incredible quality, that is, fewness of wishes.”

Tatiyaṁ.

24. Dutiyahatthakasutta
24. With Hatthaka (2nd)

Ekaṁ samayaṁ bhagavā āḷaviyaṁ viharati aggāḷave cetiye.
At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine.

Atha kho hatthako āḷavako pañcamattehi upāsakasatehi parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho hatthakaṁ āḷavakaṁ bhagavā etadavoca:
Then the householder Hatthaka of Āḷavī, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to Hatthaka:

“mahatī kho tyāyaṁ, hatthaka, parisā.
“Hatthaka, you have a large congregation.

Kathaṁ pana tvaṁ, hatthaka, imaṁ mahatiṁ parisaṁ saṅgaṇhāsī”ti?
How do you bring together such a large congregation?”

“Yānimāni, bhante, bhagavatā desitāni cattāri saṅgahavatthūni, tehāhaṁ imaṁ mahatiṁ parisaṁ saṅgaṇhāmi.
“Sir, I bring together such a large congregation by using the four ways of being inclusive as taught by the Buddha.

Ahaṁ, bhante, yaṁ jānāmi:
When I know that a person

‘ayaṁ dānena saṅgahetabbo’ti, taṁ dānena saṅgaṇhāmi;
can be included by a gift, I include them by giving a gift.

yaṁ jānāmi:
When I know that a person

‘ayaṁ peyyavajjena saṅgahetabbo’ti, taṁ peyyavajjena saṅgaṇhāmi;
can be included by kindly words, I include them by kindly words.

yaṁ jānāmi:
When I know that a person

‘ayaṁ atthacariyāya saṅgahetabbo’ti, taṁ atthacariyāya saṅgaṇhāmi;
can be included by taking care of them, I include them by caring for them.

yaṁ jānāmi:
When I know that a person

‘ayaṁ samānattatāya saṅgahetabbo’ti, taṁ samānattatāya saṅgaṇhāmi.
can be included by equality, I include them by treating them equally.

Saṁvijjanti kho pana me, bhante, kule bhogā.
But also, sir, my family is wealthy.

Daliddassa kho no tathā sotabbaṁ maññantī”ti.
They wouldn’t think that a poor person was worth listening to in the same way.”

“Sādhu sādhu, hatthaka.
“Good, good, Hatthaka!

Yoni kho tyāyaṁ, hatthaka, mahatiṁ parisaṁ saṅgahetuṁ.
This is the right way to bring together a large congregation.

Ye hi keci, hatthaka, atītamaddhānaṁ mahatiṁ parisaṁ saṅgahesuṁ, sabbe te imeheva catūhi saṅgahavatthūhi mahatiṁ parisaṁ saṅgahesuṁ.
Whether in the past, future, or present, all those who have brought together a large congregation have done so by using these four

ways of being inclusive.”

Yepi hi keci, hatthaka, anāgatamaddhānaṁ mahatiṁ parisaṁ saṅgaṇhissanti, sabbe te imeheva catūhi saṅgahavatthūhi mahatiṁ parisaṁ saṅgaṇhissanti.

Yepi hi keci, hatthaka, etarahi mahatiṁ parisaṁ saṅgaṇhanti, sabbe te imeheva catūhi saṅgahavatthūhi mahatiṁ parisaṁ saṅgaṇhantī”ti.

Atha kho hatthako āḷavako bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then the Buddha educated, encouraged, fired up, and inspired Hatthaka of Āḷavī with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Atha kho bhagavā acirapakkante hatthake āḷavake bhikkhū āmantesi:
Then, not long after Hatthaka had left, the Buddha addressed the mendicants:

“aṭṭhahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṁ hatthakaṁ āḷavakaṁ dhāretha.
“Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has eight amazing and incredible qualities.

Katamehi aṭṭhahi?
What eight?

Saddho, bhikkhave, hatthako āḷavako;
He’s faithful,

sīlavā, bhikkhave …pe…
ethical,

hirīmā …
conscientious,

ottappī …
prudent,

bahussuto …
learned,

cāgavā …
generous,

paññavā, bhikkhave, hatthako āḷavako;
wise,

appiccho, bhikkhave, hatthako āḷavako.
and has few wishes.

Imehi kho, bhikkhave, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgataṁ hatthakaṁ āḷavakaṁ dhārethā”ti.
You should remember the householder Hatthaka of Āḷavī as someone who has these eight amazing and incredible qualities.”

Catutthaṁ.

25. Mahānāmasutta
25. With Mahānāma

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“kittāvatā nu kho, bhante, upāsako hotī”ti?
“Sir, how is a lay follower defined?”

“Yato kho, mahānāma, buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti;
“Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha,

ettāvatā kho, mahānāma, upāsako hotī”ti.
you’re considered to be a lay follower.”

“Kittāvatā pana, bhante, upāsako sīlavā hotī”ti?
“But how is an ethical lay follower defined?”

“Yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti;
“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence,

ettāvatā kho, mahānāma, upāsako sīlavā hotī”ti.
they’re considered to be an ethical lay follower.”

“Kittāvatā pana, bhante, upāsako attahitāya paṭipanno hoti, no parahitāyā”ti?
“But how do we define a lay follower who is practicing to benefit themselves, not others?”

“Yato kho, mahānāma, upāsako attanāva saddhāsampanno hoti, no paraṁ saddhāsampadāya samādapeti;
“A lay follower is accomplished in faith, but doesn’t encourage others to do the same.

attanāva sīlasampanno hoti, no paraṁ sīlasampadāya samādapeti;
They’re accomplished in ethical conduct, but don’t encourage others to do the same.

attanāva cāgasampanno hoti, no paraṁ cāgasampadāya samādapeti;
They’re accomplished in generosity, but don’t encourage others to do the same.

attanāva bhikkhūnaṁ dassanakāmo hoti, no paraṁ bhikkhūnaṁ dassane samādapeti;
They like to see the mendicants, but don’t encourage others to do the same.

attanāva saddhammaṁ sotukāmo hoti, no paraṁ saddhammassavane samādapeti;

They like to hear the true teaching, but don't encourage others to do the same.

attanāva sutānaṁ dhammānaṁ dhāraṇajātiko hoti, no paraṁ dhammadhāraṇāya samādapeti;
They readily memorize the teachings they've heard, but don't encourage others to do the same.

attanāva sutānaṁ dhammānaṁ atthūpaparikkhitā hoti, no paraṁ atthūpaparikkhāya samādapeti;
They examine the meaning of the teachings they've memorized, but don't encourage others to do the same.

attanāva atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, no paraṁ dhammānudhammappaṭipattiyā samādapeti.
Understanding the meaning and the teaching, they practice accordingly, but they don't encourage others to do the same.

Ettāvatā kho, mahānāma, upāsako attahitāya paṭipanno hoti, no parahitāyā"ti.
That's how we define a lay follower who is practicing to benefit themselves, not others."

"Kittāvatā pana, bhante, upāsako attahitāya ca paṭipanno hoti parahitāya cā"ti?
"But how do we define a lay follower who is practicing to benefit both themselves and others?"

"Yato kho, mahānāma, upāsako attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti;
"A lay follower is accomplished in faith and encourages others to do the same.

attanā ca sīlasampanno hoti, parañca sīlasampadāya samādapeti;
They're accomplished in ethical conduct and encourage others to do the same.

attanā ca cāgasampanno hoti, parañca cāgasampadāya samādapeti;
They're accomplished in generosity and encourage others to do the same.

attanā ca bhikkhūnaṁ dassanakāmo hoti, parañca bhikkhūnaṁ dassane samādapeti;
They like to see the mendicants and encourage others to do the same.

attanā ca saddhammaṁ sotukāmo hoti, parañca saddhammassavane samādapeti;
They like to hear the true teaching and encourage others to do the same.

attanā ca sutānaṁ dhammānaṁ dhāraṇajātiko hoti, parañca dhammadhāraṇāya samādapeti;
They readily memorize the teachings they've heard and encourage others to do the same.

attanā ca sutānaṁ dhammānaṁ atthūpaparikkhitā hoti, parañca atthūpaparikkhāya samādapeti,
They examine the meaning of the teachings they've memorized and encourage others to do the same.

attanā ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, parañca dhammānudhammappaṭipattiyā samādapeti.
Understanding the meaning and the teaching, they practice accordingly and they encourage others to do the same.

Ettāvatā kho, mahānāma, upāsako attahitāya ca paṭipanno hoti parahitāya cā"ti.
That's how we define a lay follower who is practicing to benefit both themselves and others."

Pañcamaṁ.

26. Jīvakasutta
26. With Jīvaka

Ekaṁ samayaṁ bhagavā rājagahe viharati jīvakambavane.
At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove.

Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jīvako komārabhacco bhagavantaṁ etadavoca:
Then Jīvaka Komārabhacca went up to the Buddha, bowed, sat down to one side, and said to him,

"kittāvatā nu kho, bhante, upāsako hotī"ti?
"Sir, how is a lay follower defined?"

"Yato kho, jīvaka, buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti;
"Jīvaka, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha,

ettāvatā kho, jīvaka, upāsako hotī"ti.
you're considered to be a lay follower."

"Kittāvatā pana, bhante, upāsako sīlavā hotī"ti?
"But how is an ethical lay follower defined?"

"Yato kho, jīvaka, upāsako pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti;

“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence,

ettāvatā kho, jīvaka, upāsako sīlavā hotī”ti.
they’re considered to be an ethical lay follower.”

“Kittāvatā pana, bhante, upāsako attahitāya paṭipanno hoti, no parahitāyā”ti?
“But how do we define a lay follower who is practicing to benefit themselves, not others?”

“Yato kho, jīvaka, upāsako attanāva saddhāsampanno hoti, no paraṁ saddhāsampadāya samādapeti …pe…
“A lay follower is accomplished in faith, but doesn’t encourage others to do the same. They’re accomplished in ethical conduct … they’re accomplished in generosity … they like to see the mendicants … they like to hear the true teaching … they memorize the teachings … they examine the meaning …

attanāva atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, no paraṁ dhammānudhammappaṭipattiyā samādapeti.
Understanding the meaning and the teaching, they practice accordingly, but they don’t encourage others to do the same.

Ettāvatā kho, jīvaka, upāsako attahitāya paṭipanno hoti, no parahitāyā”ti.
That’s how we define a lay follower who is practicing to benefit themselves, not others.”

“Kittāvatā pana, bhante, upāsako attahitāya ca paṭipanno hoti parahitāya cā”ti?
“But how do we define a lay follower who is practicing to benefit both themselves and others?”

“Yato kho, jīvaka, upāsako attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti;
“A lay follower is accomplished in faith and encourages others to do the same.

attanā ca sīlasampanno hoti, parañca sīlasampadāya samādapeti;
They’re accomplished in ethical conduct and encourage others to do the same.

attanā ca cāgasampanno hoti, parañca cāgasampadāya samādapeti;
They’re accomplished in generosity and encourage others to do the same.

attanā ca bhikkhūnaṁ dassanakāmo hoti, parañca bhikkhūnaṁ dassane samādapeti;
They like to see the mendicants and encourage others to do the same.

attanā ca saddhammaṁ sotukāmo hoti, parañca saddhammassavane samādapeti;
They like to hear the true teaching and encourage others to do the same.

attanā ca sutānaṁ dhammānaṁ dhāraṇajātiko hoti, parañca dhammadhāraṇāya samādapeti;
They readily memorize the teachings they’ve heard and encourage others to do the same.

attanā ca sutānaṁ dhammānaṁ atthūpaparikkhitā hoti, parañca atthūpaparikkhāya samādapeti;
They examine the meaning of the teachings they’ve memorized and encourage others to do the same.

attanā ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti, parañca dhammānudhammappaṭipattiyā samādapeti.
Understanding the meaning and the teaching, they practice accordingly and they encourage others to do the same.

Ettāvatā kho, jīvaka, upāsako attahitāya ca paṭipanno hoti parahitāya cā”ti.
That’s how we define a lay follower who is practicing to benefit both themselves and others.”

Chaṭṭhaṁ.

27. Paṭhamabalasutta
27. Powers (1st)

“Aṭṭhimāni, bhikkhave, balāni.
“Mendicants, there are these eight powers.

Katamāni aṭṭha?
What eight?

Ruṇṇabalā, bhikkhave, dārakā, kodhabalā mātugāmā, āvudhabalā corā, issariyabalā rājāno, ujjhattibalā bālā, nijjhattibalā paṇḍitā, paṭisaṅkhānabalā bahussutā, khantibalā samaṇabrāhmaṇā—
Crying is the power of babies. Anger is the power of females. Weapons are the power of bandits. Authority is the power of rulers. Complaining is the power of fools. Reason is the power of the astute. Reflection is the power of the learned. Patience is the power of ascetics and brahmins.

imāni kho, bhikkhave, aṭṭha balānī”ti.
These are the eight powers.”

Sattamaṁ.

28. Dutiyabalasutta
28. Powers (2nd)

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“kati nu kho, sāriputta, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
“Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim:

‘khīṇā me āsavā’”ti?
‘My defilements have ended.’”

“Aṭṭha, bhante, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
“Sir, a mendicant who has ended the defilements has eight powers that qualify them to claim:

‘khīṇā me āsavā’ti.
‘My defilements have ended.’

Katamāni aṭṭha?
What eight?

Idha, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent.

Yampi, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti. (1)
‘My defilements have ended.’

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals.

Yampi, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṁ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti. (2)
‘My defilements have ended.’

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ nekkhammābhirataṁ byantibhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi.

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences.

Yampi, bhante, khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ nekkhammābhirataṁ byantibhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

'khīṇā me āsavā'ti. (3)
'My defilements have ended.'

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā.
Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation.

Yampi, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

'khīṇā me āsavā'ti. (4)
'My defilements have ended.'

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno cattāro iddhipādā bhāvitā honti subhāvitā …pe…
Furthermore, a mendicant with defilements ended has well developed the four bases of psychic power …

pañcindriyāni bhāvitāni honti subhāvitāni …pe…
the five faculties …

satta bojjhaṅgā bhāvitā honti subhāvitā …pe…
the seven awakening factors …

ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito.
the noble eightfold path.

Yampi, bhante, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti. (5–8.)
‘My defilements have ended.’

Imāni kho, bhante, aṭṭha khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
A mendicant who has ended the defilements has these eight powers that qualify them to claim:

‘khīṇā me āsavā’”ti.
‘My defilements have ended.’”

Aṭṭhamaṁ.

29. Akkhaṇasutta
29. Lost Opportunities

“‘Khaṇakicco loko, khaṇakicco loko’ti, bhikkhave, assutavā puthujjano bhāsati, no ca kho so jānāti khaṇaṁ vā akkhaṇaṁ vā.
“‘Now is the time! Now is the time!’ So says an uneducated ordinary person. But they don’t know whether it’s time or not.

Aṭṭhime, bhikkhave, akkhaṇā asamayā brahmacariyavāsāya.
Mendicants, there are eight lost opportunities for spiritual practice.

Katame aṭṭha?
What eight?

Idha, bhikkhave, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito;
Firstly, a Realized One has arisen in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

ayañca puggalo nirayaṁ upapanno hoti.
But a person has been reborn in hell.

Ayaṁ, bhikkhave, paṭhamo akkhaṇo asamayo brahmacariyavāsāya. (1)

This is the first lost opportunity for spiritual practice.

Puna caparaṁ, bhikkhave, tathāgato ca loke uppanno hoti … pe… satthā devamanussānaṁ buddho bhagavā, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito;
Furthermore, a Realized One has arisen in the world.

ayañca puggalo tiracchānayoniṁ upapanno hoti …pe…. (2)
But a person has been reborn in the animal realm. This is the second lost opportunity.

Puna caparaṁ, bhikkhave …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo pettivisayaṁ upapanno hoti …pe…. (3)
But a person has been reborn in the ghost realm. This is the third lost opportunity.

Puna caparaṁ, bhikkhave …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo aññataraṁ dīghāyukaṁ devanikāyaṁ upapanno hoti …pe…. (4)
But a person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity.

Puna caparaṁ, bhikkhave …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo paccantimesu janapadesu paccājāto hoti, so ca hoti aviññātāresu milakkhesu, yattha natthi gati bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ …pe…. (5)
But a person has been reborn in the borderlands, among strange barbarian tribes, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity …

Puna caparaṁ, bhikkhave …pe… ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādiṭṭhiko viparītadassano:
Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti …pe…. (6)
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity …

Puna caparaṁ, bhikkhave …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo appaṭibalo subhāsitadubbhāsitassa atthamaññātuṁ.
And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

Ayaṁ, bhikkhave, sattamo akkhaṇo asamayo brahmacariyavāsāya. (7)
This is the seventh lost opportunity …

Puna caparaṁ, bhikkhave, tathāgato ca loke anuppanno hoti arahaṁ sammāsambuddho …pe… satthā devamanussānaṁ buddho bhagavā.

Furthermore, a Realized One has not arisen in the world …

Dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo paṭibalo subhāsitadubbhāsitassa atthamaññātuṁ.
So he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said.

Ayaṁ, bhikkhave, aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya. (8)
This is the eighth lost opportunity …

Ime kho, bhikkhave, aṭṭha akkhaṇā asamayā brahmacariyavāsāya.
There are these eight lost opportunities for spiritual practice.

Ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāya.
Mendicants, there is just one opportunity for spiritual practice.

Katamo eko?
What is that one?

Idha, bhikkhave, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
It's when a Realized One has arisen in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

Dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu

paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo paṭibalo subhāsitadubbhāsitassa atthamaññātuṁ.
He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said.

Ayaṁ, bhikkhave, ekova khaṇo ca samayo ca brahmacariyavāsāyāti.
This is the one opportunity for spiritual practice.

Manussalābhaṁ laddhāna,
When you've gained the human state,

saddhamme suppavedite;
and the true teaching has been so well proclaimed,

Ye khaṇaṁ nādhigacchanti,
if you don't seize the moment

atināmenti te khaṇaṁ.
it'll pass you by.

Bahū hi akkhaṇā vuttā,
For many wrong times are spoken of,

maggassa antarāyikā;
which obstruct the path.

Kadāci karahaci loke,
Only on rare occasions

uppajjanti tathāgatā.
do Realized Ones arise.

Tayidaṁ sammukhībhūtaṁ,
If you find yourself in their presence,

yaṁ lokasmiṁ sudullabhaṁ;

so hard to find in the world,

Manussapaṭilābho ca,
and if you've gained a human birth,

saddhammassa ca desanā;
and the teaching of the Dhamma;

Alaṁ vāyamituṁ tattha,
that's enough to make an effort,

attakāmena jantunā.
for a person who loves themselves.

Kathaṁ vijaññā saddhammaṁ,
How is the true teaching to be understood

khaṇo ve mā upaccagā;
so that the moment doesn't pass you by?

Khaṇātītā hi socanti,
For if you miss your moment

nirayamhi samappitā.
you'll grieve when you're sent to hell.

Idha ce naṁ virādheti,
If you fail to achieve

saddhammassa niyāmataṁ;
certainty regarding the true teaching

Vāṇijova atītattho,
you'll regret it for a long time,

cirattaṁ anutapissati.
like a trader who loses a profit.

Avijjānivuto poso,
A man hindered by ignorance,

saddhammaṁ aparādhiko;
a failure in the true teaching,

Jātimaraṇasaṁsāraṁ,
will long undergo

ciraṁ paccanubhossati.
transmigration through birth and death.

Ye ca laddhā manussattaṁ,
Those who've gained the human state

saddhamme suppavedite;
when the true teaching has been so well proclaimed,

Akaṁsu satthu vacanaṁ,
and have completed what the Teacher taught—

karissanti karonti vā.
or will do so, or are doing so now—

Khaṇaṁ paccaviduṁ loke,
have realized the right time in the world

brahmacariyaṁ anuttaraṁ;
for the supreme spiritual life.

Ye maggaṁ paṭipajjiṁsu,
You should live guarded, ever mindful,

tathāgatappaveditaṁ.
not soaked with defilements,

Ye saṁvarā cakkhumatā,
among those restrained ones

desitādiccabandhunā;
who have practiced the path

Tesu gutto sadā sato,
proclaimed by the Realized One, the one with vision,

vihare anavassuto.
and taught by the Kinsman of the Sun.

Sabbe anusaye chetvā,
Having cut off all underlying tendencies

māradheyyaparānuge;
that follow those drifting in Māra's dominion,

Te ve pāraṅgatā loke,
they're the ones in this world who've truly crossed over,

ye pattā āsavakkhayan"ti.
having reached the ending of defilements."

Navamaṁ.

30. Anuruddhamahāvitakkasutta
30. Anuruddha and the Great Thoughts

Ekaṁ samayaṁ bhagavā bhaggesu viharati suṁsumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tena kho pana samayena āyasmā anuruddho cetīsu viharati pācīnavaṁsadāye.
And at that time Venerable Anuruddha was staying in the land of the Cetīs in the Eastern Bamboo Park.

Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Anuruddha was in private retreat this thought came to his mind:

"appicchassāyaṁ dhammo, nāyaṁ dhammo mahicchassa;
"This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṁ dhammo, nāyaṁ dhammo asantuṭṭhassa;
It's for the contented, not those who lack contentment.

pavivittassāyaṁ dhammo, nāyaṁ dhammo saṅgaṇikārāmassa;
It's for the secluded, not those who enjoy company.

āraddhavīriyassāyaṁ dhammo, nāyaṁ dhammo kusītassa;
It's for the energetic, not the lazy.

upaṭṭhitassatissāyaṁ dhammo, nāyaṁ dhammo muṭṭhassatissa;
It's for the mindful, not the unmindful.

samāhitassāyaṁ dhammo, nāyaṁ dhammo asamāhitassa;
It's for those with immersion, not those without immersion.

paññavato ayaṁ dhammo, nāyaṁ dhammo duppaññassā"ti.
It's for the wise, not the witless."

Atha kho bhagavā āyasmato anuruddhassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ—bhaggesu susumāragire bhesakaḷāvane migadāye antarahito cetīsu pācīnavaṁsadāye āyasmato anuruddhassa sammukhe pāturahosi.
Then the Buddha knew what Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Anurruddha in the Eastern Bamboo Park in the land of the Cetīs,

Nisīdi bhagavā paññatte āsane.
and sat on the seat spread out.

Āyasmāpi kho anuruddho bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Anuruddha bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ anuruddhaṁ bhagavā etadavoca:
The Buddha said to him:

"Sādhu sādhu, anuruddha.
"Good, good, Anuruddha!

Sādhu kho tvaṁ, anuruddha, yaṁ taṁ mahāpurisavitakkaṁ vitakkesi:
It's good that you reflect on these thoughts of a great man:

'appicchassāyaṁ dhammo, nāyaṁ dhammo mahicchassa;
'This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṁ dhammo, nāyaṁ dhammo asantuṭṭhassa;
It's for the contented, not those who lack contentment.

pavivittassāyaṁ dhammo, nāyaṁ dhammo saṅgaṇikārāmassa;
It's for the secluded, not those who enjoy company.

āraddhavīriyassāyaṁ dhammo, nāyaṁ dhammo kusītassa;
It's for the energetic, not the lazy.

upaṭṭhitassatissāyaṁ dhammo, nāyaṁ dhammo muṭṭhassatissa;
It's for the mindful, not the unmindful.

samāhitassāyaṁ dhammo, nāyaṁ dhammo asamāhitassa;
It's for those with immersion, not those without immersion.

paññavato ayaṁ dhammo, nāyaṁ dhammo duppaññassā'ti.
It's for the wise, not the witless.'

Tena hi tvaṁ, anuruddha, imampi aṭṭhamaṁ mahāpurisavitakkaṁ vitakkehi:
Well then, Anuruddha, you should also reflect on the following eighth thought of a great man:

'nippapañcārāmassāyaṁ dhammo nippapañcaratino, nāyaṁ dhammo papañcārāmassa papañcaratino'ti.
'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.'

Yato kho tvaṁ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṁ, anuruddha, yāvadeva ākaṅkhissasi, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharissasi.
First you'll reflect on these eight thoughts of a great man. Then whenever you want, quite secluded from sensual pleasures, secluded from unskillful qualities, you'll enter and remain in the first

absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Yato kho tvaṁ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṁ, anuruddha, yāvadeva ākaṅkhissasi, vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharissasi.
You'll enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Yato kho tvaṁ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṁ, anuruddha, yāvadeva ākaṅkhissasi, pītiyā ca virāgā upekkhako ca viharissasi sato ca sampajāno sukhañca kāyena paṭisaṁvedissasi yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja viharissasi.
You'll enter and remain in the third absorption, where you'll meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Yato kho tvaṁ, anuruddha, ime aṭṭha mahāpurisavitakke vitakkessasi, tato tvaṁ, anuruddha, yāvadeva ākaṅkhissasi, sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharissasi.
Giving up pleasure and pain, and ending former happiness and sadness, you'll enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Yato kho tvaṁ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṁ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā nānārattānaṁ dussānaṁ dussakaraṇḍako pūro;
First you'll reflect on these eight thoughts of a great man, and you'll get the four absorptions—blissful meditations in the present life that belong to the higher mind—when you want, without trouble or difficulty. Then as you live contented your rag robe will seem to you like a chest full of garments of different colors seems to a householder or householder's child.

evamevaṁ te paṁsukūlacīvaraṁ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.
It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

Yato kho tvaṁ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṁ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā sālīnaṁ odano vicitakāḷako anekasūpo anekabyañjano;
As you live contented your scraps of alms-food will seem to you like boiled fine rice with the dark grains picked out, served with many soups and sauces seems to a householder or householder's child.

evamevaṁ te piṇḍiyālopabhojanaṁ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.
It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

Yato kho tvaṁ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṁ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā kūṭāgāraṁ ullittāvalittaṁ nivātaṁ phusitaggaḷaṁ pihitavātapānaṁ;
As you live contented your lodging at the root of a tree will seem to you like a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered seems to a householder or householder's child.

evamevaṁ te rukkhamūlasenāsanaṁ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.
It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

Yato kho tvaṁ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṁ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sauttaracchado ubhatolohitakūpadhāno;
As you live contented your lodging at the root of a tree will seem to you like a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends seems to a householder or householder's child.

evamevaṁ te tiṇasanthārakasayanāsanaṁ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.
It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

Yato kho tvaṁ, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tato tuyhaṁ, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā nānābhesajjāni, seyyathidaṁ—sappi navanītaṁ telaṁ madhu phāṇitaṁ;
As you live contented your fermented urine as medicine will seem to you like various medicines—ghee, butter, oil, honey, molasses, and salt—seem to a householder or householder's child.

evamevaṁ te pūtimuttabhesajjaṁ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.
It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

Tena hi tvaṁ, anuruddha, āyatikampi vassāvāsaṁ idheva cetīsu pācīnavaṁsadāye vihareyyāsī"ti.
Well then, Anuruddha, for the next rainy season residence you should stay right here in the land of the Cetīs in the Eastern Bamboo Park."

"Evaṁ, bhante"ti kho āyasmā anuruddho bhagavato paccassosi.
"Yes, sir," Anuruddha replied.

Atha kho bhagavā āyasmantaṁ anuruddhaṁ iminā ovādena ovaditvā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evamevaṁ—cetīsu pācīnavaṁsadāye antarahito bhaggesu susumāragire bhesakaḷāvane migadāye pāturahosīti.
After advising Anuruddha like this, the Buddha—as easily as a strong person would extend or contract their arm, vanished from the Eastern Bamboo Park in the land of the Cetīs and reappeared in the deer park at Bhesakaḷā's Wood in the land of the Bhaggas.

Nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“aṭṭha kho, bhikkhave, mahāpurisavitakke desessāmi, taṁ suṇātha …pe…
“Mendicants, I will teach you the eight thoughts of a great man. Listen …

katame ca, bhikkhave, aṭṭha mahāpurisavitakkā?
And what are the eight thoughts of a great man?

Appicchassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo mahicchassa;
This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo asantuṭṭhassa;
It’s for the contented, not those who lack contentment.

pavivittassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo saṅgaṇikārāmassa;
It’s for the secluded, not those who enjoy company.

āraddhavīriyassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo kusītassa;
It’s for the energetic, not the lazy.

upaṭṭhitassatissāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo muṭṭhassatissa;
It’s for the mindful, not the unmindful.

samāhitassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo asamāhitassa;
It’s for those with immersion, not those without immersion.

paññavato ayaṁ, bhikkhave, dhammo, nāyaṁ dhammo duppaññassa;
It’s for the wise, not the witless.

nippapañcārāmassāyaṁ, bhikkhave, dhammo nippapañcaratino, nāyaṁ dhammo papañcārāmassa papañcaratino.
It's for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.

'Appicchassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo mahicchassā'ti,
'This teaching is for those of few wishes, not those of many wishes.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Idha, bhikkhave, bhikkhu appiccho samāno 'appicchoti maṁ jāneyyun'ti na icchati, santuṭṭho samāno 'santuṭṭhoti maṁ jāneyyun'ti na icchati, pavivitto samāno 'pavivittoti maṁ jāneyyun'ti na icchati, āraddhavīriyo samāno 'āraddhavīriyoti maṁ jāneyyun'ti na icchati, upaṭṭhitassati samāno 'upaṭṭhitassatīti maṁ jāneyyun'ti na icchati, samāhito samāno 'samāhitoti maṁ jāneyyun'ti na icchati, paññavā samāno 'paññavāti maṁ jāneyyun'ti na icchati, nippapañcārāmo samāno 'nippapañcārāmoti maṁ jāneyyun'ti na icchati.
A mendicant with few wishes doesn't wish: 'May they know me as having few wishes!' When contented, they don't wish: 'May they know me as contented!' When secluded, they don't wish: 'May they know me as secluded!' When energetic, they don't wish: 'May they know me as energetic!' When mindful, they don't wish: 'May they know me as mindful!' When immersed, they don't wish: 'May they know me as immersed!' When wise, they don't wish: 'May they know me as wise!' When not enjoying proliferation, they don't wish: 'May they know me as one who doesn't enjoy proliferating!'

'Appicchassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo mahicchassā'ti,
'This teaching is for those of few wishes, not those of many wishes.'

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (1)
That's what I said, and this is why I said it.

‘Santuṭṭhassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo asantuṭṭhassā’ti, iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
‘This teaching is for the contented, not those who lack contentment.’ That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.
It’s for a mendicant who’s content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

‘Santuṭṭhassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo asantuṭṭhassā’ti,
‘This teaching is for the contented, not those who lack contentment.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (2)
That’s what I said, and this is why I said it.

‘Pavivittassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo saṅgaṇikārāmassā’ti, iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhuno pavivittassa viharato bhavanti upasaṅkamitāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā.
It’s for a mendicant who lives secluded. But monks, nuns, laymen, laywomen, rulers and their ministers, founders of religious sects, and their disciples go to visit them.

Tatra bhikkhu vivekaninnena cittena vivekapoṇena vivekapabbhārena vivekaṭṭhena nekkhammābhiratena aññadatthu uyyojanikapaṭisaṁyuttaṁyeva kathaṁ kattā hoti.
With a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, that mendicant invariably gives each of

them a talk emphasizing the topic of dismissal.

‘Pavivittassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo saṅgaṇikārāmassā’ti,
‘This teaching is for the secluded, not those who enjoy company.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (3)
That’s what I said, and this is why I said it.

‘Āraddhavīriyassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo kusītassā’ti, iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
‘This teaching is for the energetic, not the lazy.’ That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
It’s for a mendicant who lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

‘Āraddhavīriyassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo kusītassā’ti,
‘This teaching is for the energetic, not the lazy.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (4)
That’s what I said, and this is why I said it.

‘Upaṭṭhitassatissāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo muṭṭhassatissā’ti,
‘This teaching is for the mindful, not the unmindful.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.

It’s for a mendicant who’s mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

‘Upaṭṭhitassatissāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo, muṭṭhassatissā’ti,
‘This teaching is for the mindful, not the unmindful.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (5)
That’s what I said, and this is why I said it.

‘Samāhitassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo asamāhitassā’ti,
‘This teaching is for those with immersion, not those without immersion.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… catutthaṁ jhānaṁ upasampajja viharati.
It’s for a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

‘Samāhitassāyaṁ, bhikkhave, dhammo, nāyaṁ dhammo asamāhitassā’ti,
‘This teaching is for those with immersion, not those without immersion.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (6)
That’s what I said, and this is why I said it.

‘Paññavato ayaṁ, bhikkhave, dhammo, nāyaṁ dhammo duppaññassā’ti,
‘This teaching is for the wise, not the witless.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?

That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
It’s for a mendicant who’s wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

‘Paññavato ayaṁ, bhikkhave, dhammo, nāyaṁ dhammo duppaññassā’ti,
‘This teaching is for the wise, not the witless.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (7)
That’s what I said, and this is why I said it.

‘Nippapañcārāmassāyaṁ, bhikkhave, dhammo nippapañcaratino, nāyaṁ dhammo papañcārāmassa papañcaratino’ti,
‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhuno papañcanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
It’s for a mendicant whose mind is eager, confident, settled, and decided regarding the cessation of proliferation.

‘Nippapañcārāmassāyaṁ, bhikkhave, dhammo, nippapañcaratino, nāyaṁ dhammo papañcārāmassa papañcaratino’ti,
‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttan”ti. (8)

That’s what I said, and this is why I said it.”

Atha kho āyasmā anuruddho āyatikampi vassāvāsaṁ tattheva cetīsu pācīnavaṁsadāye vihāsi.
Then Anuruddha stayed the next rainy season residence right there in the land of the Cetīs in the Eastern Bamboo Park.

Atha kho āyasmā anuruddho eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
And Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā anuruddho arahataṁ ahosīti.
And Venerable Anuruddha became one of the perfected.

Atha kho āyasmā anuruddho arahattappatto tāyaṁ velāyaṁ imā gāthāyo abhāsi:
And on the occasion of attaining perfection he recited these verses:

“Mama saṅkappamaññāya,
“Knowing my thoughts,

satthā loke anuttaro;
the supreme Teacher in the world

Manomayena kāyena,
came to me in a mind-made body,

iddhiyā upasaṅkami.
using his psychic power.

Yathā me ahu saṅkappo,
He taught me more

tato uttari desayi;
than I had thought of.

Nippapañcarato buddho,
The Buddha who loves non-proliferation

nippapañcaṁ adesayi.
taught me non-proliferation.

Tassāhaṁ dhammamaññāya,
Understanding that teaching,

vihāsiṁ sāsane rato;
I happily did his bidding.

Tisso vijjā anuppattā,
I've attained the three knowledges,

kataṁ buddhassa sāsanan"ti.
and have fulfilled the Buddha's instructions."

Dasamaṁ.

Gahapativaggo tatiyo.

Tassuddānaṁ

Dve uggā dve ca hatthakā,

mahānāmena jīvako;

Dve balā akkhaṇā vuttā,

anuruddhena te dasāti.

31. Paṭhamadānasutta
31. Giving (1st)

“Aṭṭhimāni, bhikkhave, dānāni.
“Mendicants, there are these eight gifts.

Katamāni aṭṭha?
What eight?

Āsajja dānaṁ deti,
A person might give a gift after insulting the recipient.

bhayā dānaṁ deti,
Or they give out of fear.

‘adāsi me’ti dānaṁ deti,
Or they give thinking, ‘They gave to me.’

‘dassati me’ti dānaṁ deti,
Or they give thinking, ‘They’ll give to me.’

‘sāhu dānan’ti dānaṁ deti,
Or they give thinking, ‘It’s good to give.’

‘ahaṁ pacāmi, ime na pacanti; nārahāmi pacanto apacantānaṁ dānaṁ adātun’ti dānaṁ deti,
Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’

‘imaṁ me dānaṁ dadato kalyāṇo kittisaddo abbhuggacchatī’ti dānaṁ deti,
Or they give thinking, ‘By giving this gift I’ll get a good reputation.’

cittālaṅkāracittaparikkhāratthaṁ dānaṁ deti.

Or they give thinking, ‘This is an adornment and requisite for the mind.’

Imāni kho, bhikkhave, aṭṭha dānānī”ti.
These are the eight gifts.”

Paṭhamaṁ.

32. Dutiyadānasutta
32. Giving (2nd)

“Saddhā hiriyaṁ kusalañca dānaṁ,
“Faith, conscience, and skillful giving

Dhammā ete sappurisānuyātā;
are qualities good people follow.

Etañhi maggaṁ diviyaṁ vadanti,
For this, they say, is the path of the gods,

Etena hi gacchati devalokan”ti.
which leads to the heavenly realm.”

Dutiyaṁ.

33. Dānavatthusutta
33. Reasons to Give

“Aṭṭhimāni, bhikkhave, dānavatthūni.
“Mendicants, there are these eight grounds for giving.

Katamāni aṭṭha?
What eight?

Chandā dānaṁ deti, dosā dānaṁ deti, mohā dānaṁ deti, bhayā dānaṁ deti, ‘dinnapubbaṁ katapubbaṁ pitupitāmahehi, nārahāmi porāṇaṁ kulavaṁsaṁ hāpetun’ti dānaṁ deti, ‘imāhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti dānaṁ deti, ‘imaṁ me dānaṁ dadato cittaṁ pasīdati, attamanatā somanassaṁ upajāyatī’ti dānaṁ deti, cittālaṅkāracittaparikkhāratthaṁ dānaṁ deti.
A person might give a gift out of favoritism or hostility or stupidity or cowardice. Or they give thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family tradition.’ Or they give thinking, ‘After I’ve given this gift, when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Or they give thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ Or they give a gift thinking, ‘This is an adornment and requisite for the mind.’

Imāni kho, bhikkhave, aṭṭha dānavatthūnī”ti.
These are the eight grounds for giving.”

Tatiyaṁ.

34. Khettasutta
34. A Field

“Aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṁ vuttaṁ na mahapphalaṁ hoti na mahassādaṁ na phātiseyyaṁ.
“Mendicants, when a field has eight factors a seed sown in it is not very fruitful or rewarding or productive.

Kathaṁ aṭṭhaṅgasamannāgate?
What eight factors does it have?

Idha, bhikkhave, khettaṁ unnāmaninnāmi ca hoti, pāsāṇasakkharikañca hoti, ūsarañca hoti, na ca gambhīrasitaṁ hoti, na āyasampannaṁ hoti, na apāyasampannaṁ hoti, na mātikāsampannaṁ hoti, na mariyādasampannaṁ hoti.
It’s when a field has mounds and ditches. It has stones and gravel. It’s salty. It doesn’t have deep furrows. And it’s not equipped with water inlets, water outlets, irrigation channels, and boundaries.

Evaṁ aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṁ vuttaṁ na mahapphalaṁ hoti na mahassādaṁ na phātiseyyaṁ.
When a field has these eight factors a seed sown in it is not fruitful or rewarding or productive.

Evamevaṁ kho, bhikkhave, aṭṭhaṅgasamannāgatesu samaṇabrāhmaṇesu dānaṁ dinnaṁ na mahapphalaṁ hoti na mahānisaṁsaṁ na mahājutikaṁ na mahāvipphāraṁ.
In the same way, when an ascetic or brahmin has eight factors a gift given to them is not very fruitful or beneficial or splendid or bountiful.

Kathaṁ aṭṭhaṅgasamannāgatesu?
What eight factors do they have?

Idha, bhikkhave, samaṇabrāhmaṇā micchādiṭṭhikā honti, micchāsaṅkappā, micchāvācā, micchākammantā, micchāājīvā, micchāvāyāmā, micchāsatino, micchāsamādhino.
It's when an ascetic or brahmin has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Evaṁ aṭṭhaṅgasamannāgatesu, bhikkhave, samaṇabrāhmaṇesu dānaṁ dinnaṁ na mahapphalaṁ hoti na mahānisaṁsaṁ na mahājutikaṁ na mahāvipphāraṁ.
When an ascetic or brahmin has these eight factors a gift given to them is not very fruitful or beneficial or splendid or bountiful.

Aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṁ vuttaṁ mahapphalaṁ hoti mahassādaṁ phātiseyyaṁ.
When a field has eight factors a seed sown in it is very fruitful and rewarding and productive.

Kathaṁ aṭṭhaṅgasamannāgate?
What eight factors does it have?

Idha, bhikkhave, khettaṁ anunnāmāninnāmi ca hoti, apāsāṇasakkharikañca hoti, anūsarañca hoti, gambhīrasitaṁ hoti, āyasampannaṁ hoti, apāyasampannaṁ hoti, mātikāsampannaṁ hoti, mariyādasampannaṁ hoti.
It's when a field doesn't have mounds and ditches. It doesn't have stones and gravel. It's not salty. It has deep furrows. And it's equipped with water inlets, water outlets, irrigation channels, and boundaries.

Evaṁ aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṁ vuttaṁ mahapphalaṁ hoti mahassādaṁ phātiseyyaṁ.
When a field has these eight factors a seed sown in it is very fruitful and rewarding and productive.

Evamevaṁ kho, bhikkhave, aṭṭhaṅgasamannāgatesu samaṇabrāhmaṇesu dānaṁ dinnaṁ mahapphalaṁ hoti

mahānisaṁsaṁ mahājutikaṁ mahāvipphāraṁ.
In the same way, when an ascetic or brahmin has eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful.

Kathaṁ aṭṭhaṅgasamannāgatesu?
What eight factors do they have?

Idha, bhikkhave, samaṇabrāhmaṇā sammādiṭṭhikā honti, sammāsaṅkappā, sammāvācā, sammākammantā, sammāājīvā, sammāvāyāmā, sammāsatino, sammāsamādhino.
It's when an ascetic or brahmin has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Evaṁ aṭṭhaṅgasamannāgatesu, bhikkhave, samaṇabrāhmaṇesu dānaṁ dinnaṁ mahapphalaṁ hoti mahānisaṁsaṁ mahājutikaṁ mahāvipphāranti.
When an ascetic or brahmin has these eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful.

Yathāpi khette sampanne,
When the field is excellent,

pavuttā bījasampadā;
and the seed sown in it is excellent,

Deve sampādayantamhi,
and the rainfall is excellent,

hoti dhaññassa sampadā.
the crop of grain will be excellent.

Anītisampadā hoti,
Its health is excellent,

virūḷhī bhavati sampadā;
its growth is excellent,

Vepullasampadā hoti,

its maturation is excellent,

phalaṁ ve hoti sampadā.
and its fruit is excellent.

Evaṁ sampannasīlesu,
So too, when you give excellent food

dinnā bhojanasampadā;
to those of excellent ethics,

Sampadānaṁ upaneti,
it leads to many excellences,

sampannaṁ hissa taṁ kataṁ.
for what you did was excellent.

Tasmā sampadamākaṅkhī,
So if a person wants excellence,

sampannatthūdha puggalo;
let them excel in this.

Sampannapaññe sevetha,
You should frequent those with excellent wisdom,

evaṁ ijjhanti sampadā.
so that your own excellence will flourish.

Vijjācaraṇasampanne,
Excelling in knowledge and conduct,

laddhā cittassa sampadaṁ;
and having excellence of mind,

Karoti kammasampadaṁ,
you perform excellent deeds,

labhati catthasampadaṁ.
and gain excellent benefits.

Lokaṁ ñatvā yathābhūtaṁ,
Truly knowing the world,

pappuyya diṭṭhisampadaṁ;
and having attained excellence of view,

Maggasampadamāgamma,
one who excels in mind proceeds,

yāti sampannamānaso.
relying on excellence in the path.

Odhunitvā malaṁ sabbaṁ,
Shaking off all stains,

patvā nibbānasampadaṁ;
and attaining the excellence of extinguishment,

Muccati sabbadukkhehi,
you're freed from all sufferings:

sā hoti sabbasampadā"ti.
this is complete excellence."

Catutthaṁ.

35. Dānūpapattisutta
35. Rebirth by Giving

“Aṭṭhimā, bhikkhave, dānūpapattiyo.
“Mendicants, there are these eight rebirths by giving.

Katamā aṭṭha?
What eight?

Idha, bhikkhave, ekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

So passati khattiyamahāsāle vā brāhmaṇamahāsāle vā gahapatimahāsāle vā pañcahi kāmaguṇehi samappite samaṅgībhūte paricārayamāne.
They see a well-to-do aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Tassa evaṁ hoti:
It occurs to them:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā sahabyataṁ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti.
They settle on that idea, concentrate on it and develop it.

Tassa taṁ cittaṁ hīne vimuttaṁ, uttari abhāvitaṁ, tatrūpapattiyā saṁvattati.
As they’ve settled for less and not developed further, their idea leads to rebirth there.

Kāyassa bhedā paraṁ maraṇā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of well-to-do aristocrats or brahmins or householders.

Tañca kho sīlavato vadāmi, no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā. (1)
The heart’s wish of an ethical person succeeds because of their purity.

Idha pana, bhikkhave, ekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins …

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they’ve heard:

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:

It occurs to them:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’ …

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti.

Tassa taṁ cittaṁ hīne vimuttaṁ, uttari abhāvitaṁ, tatrūpapattiyā saṁvattati.

Kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the Gods of the Four Great Kings.

Tañca kho sīlavato vadāmi, no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā. (2)
The heart’s wish of an ethical person succeeds because of their purity.

Idha pana, bhikkhave, ekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins …

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti—
And they’ve heard:

tāvatiṁsā devā …pe…
‘The Gods of the Thirty-Three …’

yāmā devā …

‘The Gods of Yama …’

tusitā devā …
‘The Joyful Gods …’

nimmānaratī devā …
‘The Gods Who Love to Create …’

paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti.
‘The Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
It occurs to them:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti.
They settle on that idea, concentrate on it and develop it.

Tassa taṁ cittaṁ hīne vimuttaṁ, uttari abhāvitaṁ, tatrūpapattiyā saṁvattati.
As they’ve settled for less and not developed further, their idea leads to rebirth there.

Kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the Gods Who Control the Creations of Others.

Tañca kho sīlavato vadāmi, no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhati, bhikkhave, sīlavato cetopaṇidhi visuddhattā. (3–7.)
The heart's wish of an ethical person succeeds because of their purity.

Idha pana, bhikkhave, ekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they've heard:

'brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā'ti.
'The Gods of Brahmā's Host are long-lived, beautiful, and very happy.'

Tassa evaṁ hoti:
It occurs to them:

'aho vatāhaṁ kāyassa bhedā paraṁ maraṇā brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjeyyan'ti.
'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā's Host!'

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti.
They settle on that idea, concentrate on it and develop it.

Tassa taṁ cittaṁ hīne vimuttaṁ, uttari abhāvitaṁ, tatrūpapattiyā saṁvattati.
As they've settled for less and not developed further, their idea leads to rebirth there.

Kāyassa bhedā paraṁ maraṇā brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjati.

When their body breaks up, after death, they're reborn in the company of the Gods of Brahmā's Host.

Tañca kho sīlavato vadāmi, no dussīlassa;
But I say that this is only for those of ethical conduct, not for the unethical.

vītarāgassa, no sarāgassa.
And for those free of desire, not those with desire.

Ijjhati, bhikkhave, sīlavato cetopaṇidhi vītarāgattā.
The heart's wish of an ethical person succeeds because of their freedom from desire.

Imā kho, bhikkhave, aṭṭha dānūpapattiyo"ti. (8)
These are the eight rebirths by giving."

Pañcamaṁ.

36. Puññakiriyavatthusutta
36. Grounds for Making Merit

“Tīṇimāni, bhikkhave, puññakiriyavatthūni.
“Mendicants, there are these three grounds for making merit.

Katamāni tīṇi?
What three?

Dānamayaṁ puññakiriyavatthu, sīlamayaṁ puññakiriyavatthu, bhāvanāmayaṁ puññakiriyavatthu.
Giving, ethical conduct, and meditation are all grounds for making merit.

Idha, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu parittaṁ kataṁ hoti, sīlamayaṁ puññakiriyavatthu parittaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
First, someone has practiced a little giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā manussadobhagyaṁ upapajjati. (1)
When their body breaks up, after death, they’re reborn among disadvantaged humans.

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu mattaso kataṁ hoti, sīlamayaṁ puññakiriyavatthu mattaso kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.

Next, someone has practiced a moderate amount of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā manussasobhagyaṁ upapajjati. (2)
When their body breaks up, after death, they're reborn among well-off humans.

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, sīlamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Gods of the Four Great Kings.

Tatra, bhikkhave, cattāro mahārājāno dānamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, sīlamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, cātumahārājike deve dasahi ṭhānehi adhiganhanti—
There, the Four Great Kings themselves have practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So they surpass them in ten respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi. (3)
divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, sīlamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Gods of the Thirty Three.

Tatra, bhikkhave, sakko devānamindo dānamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā sīlamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā tāvatiṁse deve dasahi ṭhānehi adhiganhāti—
There, Sakka, lord of gods, has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

dibbena āyunā …pe…

dibbehi phoṭṭhabbehi. (4)

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, sīlamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā yāmānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Gods of Yama.

Tatra, bhikkhave, suyāmo devaputto dānamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, sīlamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, yāme deve dasahi ṭhānehi adhiganḥāti—
There, the god Suyāma has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

dibbena āyunā …pe…

dibbehi phoṭṭhabbehi. (5)

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, sīlamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā tusitānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Joyful Gods.

Tatra, bhikkhave, santusito devaputto dānamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, sīlamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, tusite deve dasahi ṭhānehi adhiganḥāti—
There, the god Santusita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

dibbena āyunā …pe…

dibbehi phoṭṭhabbehi. (6)

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, sīlamayaṁ

puññakiriyavatthu adhimattaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Gods Who Love to Create.

Tatra, bhikkhave, sunimmito devaputto dānamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, sīlamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, nimmānaratīdeve dasahi ṭhānehi adhiganhāti—
There, the god Sunimmita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

dibbena āyunā …pe…

dibbehi phoṭṭhabbehi. (7)

Idha pana, bhikkhave, ekaccassa dānamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, sīlamayaṁ puññakiriyavatthu adhimattaṁ kataṁ hoti, bhāvanāmayaṁ puññakiriyavatthuṁ nābhisambhoti.
Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit.

So kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Gods Who Control the Creations of Others.

Tatra, bhikkhave, vasavattī devaputto dānamayaṁ puññakiriyavatthuṁ atirekaṁ karitvā, sīlamayaṁ

puññakiriyavatthuṁ atirekaṁ karitvā, paranimmitavasavattīdeve dasahi ṭhānehi adhigaṇhāti—
There, the god Vasavattī has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.
divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Imāni kho, bhikkhave, tīṇi puññakiriyavatthūnī”ti. (8)
These are the three grounds for making merit.”

Chaṭṭhaṁ.

37. Sappurisadānasutta
37. Gifts of a Good Person

“Aṭṭhimāni, bhikkhave, sappurisadānāni.
“Mendicants, there are these eight gifts of a good person.

Katamāni aṭṭha?
What eight?

Suciṁ deti, paṇītaṁ deti, kālena deti, kappiyaṁ deti, viceyya deti, abhiṇhaṁ deti, dadaṁ cittaṁ pasādeti, datvā attamano hoti.
Their gift is pure, good quality, timely, appropriate, intelligent, and regular. While giving their heart is confident, and afterwards they’re uplifted.

Imāni kho, bhikkhave, aṭṭha sappurisadānānīti.
These are the eight gifts of a good person.

Suciṁ paṇītaṁ kālena,
He gives pure, good quality, and timely gifts

kappiyaṁ pānabhojanaṁ;
of appropriate food and drinks

Abhiṇhaṁ dadāti dānaṁ,
regularly to spiritual practitioners

sukhettesu brahmacārisu.
who are fertile fields of merit.

Neva vippaṭisārissa,
They never regret

cajitvā āmisaṁ bahuṁ;
giving away many material things.

Evaṁ dinnāni dānāni,
Discerning people praise

vaṇṇayanti vipassino.
giving such gifts.

Evaṁ yajitvā medhāvī,
An intelligent person sacrifices like this,

saddho muttena cetasā;
faithful, with a mind of letting go.

Abyābajjhaṁ sukhaṁ lokaṁ,
Such an astute person is reborn

paṇḍito upapajjatī”ti.
in a happy, pleasing world.”

Sattamaṁ.

38. Sappurisasutta
38. A Good Person

“Sappuriso, bhikkhave, kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti—
“Mendicants, a good person is born in a family for the benefit, welfare, and happiness of the people.

mātāpitūnaṁ atthāya hitāya sukhāya hoti, puttadārassa atthāya hitāya sukhāya hoti, dāsakammakaraporisassa atthāya hitāya sukhāya hoti, mittāmaccānaṁ atthāya hitāya sukhāya hoti, pubbapetānaṁ atthāya hitāya sukhāya hoti, rañño atthāya hitāya sukhāya hoti, devatānaṁ atthāya hitāya sukhāya hoti, samaṇabrāhmaṇānaṁ atthāya hitāya sukhāya hoti.
For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; departed ancestors; the king; the deities; and ascetics and brahmins.

Seyyathāpi, bhikkhave, mahāmegho sabbasassāni sampādento bahuno janassa atthāya hitāya sukhāya hoti;
It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people.

evamevaṁ kho, bhikkhave, sappuriso kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti—
In the same way, a good person is born in a family for the benefit, welfare, and happiness of the people. …

mātāpitūnaṁ atthāya hitāya sukhāya hoti, puttadārassa atthāya hitāya sukhāya hoti, dāsakammakaraporisassa atthāya hitāya

sukhāya hoti, mittāmaccānaṁ atthāya hitāya sukhāya hoti, pubbapetānaṁ atthāya hitāya sukhāya hoti, rañño atthāya hitāya sukhāya hoti, devatānaṁ atthāya hitāya sukhāya hoti, samaṇabrāhmaṇānaṁ atthāya hitāya sukhāya hotīti.

Bahūnaṁ vata atthāya,
A wise person living at home

sappañño gharamāvasaṁ;
benefits many people.

Mātaraṁ pitaraṁ pubbe,
Neither by day or at night do they neglect

rattindivamatandito.
their mother, father, and ancestors.

Pūjeti sahadhammena,
They venerate them in accord with the teaching,

pubbekatamanussaraṁ;
remembering what they have done.

Anāgāre pabbajite,
One of settled faith and good nature

apace brahmacārayo.
venerates the homeless renunciates,

Niviṭṭhasaddho pūjeti,
the mendicant spiritual practitioners,

ñatvā dhamme ca pesalo;
knowing their good-hearted qualities.

Rañño hito devahito,
Good for the king, good for the gods,

ñātīnaṁ sakhinaṁ hito.
and good for relatives and friends.

Sabbesaṁ so hito hoti,
In fact, they’re good for everyone,

saddhamme suppatiṭṭhito;
well grounded in the true teaching.

Vineyya maccheramalaṁ,
Rid of the stain of stinginess,

sa lokaṁ bhajate sivan”ti.
they’ll enjoy a world of grace.”

Aṭṭhamaṁ.

39. Abhisandasutta
39. Overflowing Merit

“Aṭṭhime, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā, iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
“Mendicants, there are these eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Katame aṭṭha?
What eight?

Idha, bhikkhave, ariyasāvako buddhaṁ saraṇaṁ gato hoti.
Firstly, a noble disciple has gone for refuge to the Buddha.

Ayaṁ, bhikkhave, paṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati. (1)
This is the first kind of overflowing merit …

Puna caparaṁ, bhikkhave, ariyasāvako dhammaṁ saraṇaṁ gato hoti.
Furthermore, a noble disciple has gone for refuge to the teaching.

Ayaṁ, bhikkhave, dutiyo puññābhisando …pe… saṁvattati. (2)
This is the second kind of overflowing merit …

Puna caparaṁ, bhikkhave, ariyasāvako saṅghaṁ saraṇaṁ gato hoti.

Furthermore, a noble disciple has gone for refuge to the Saṅgha.

Ayaṁ, bhikkhave, tatiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati. (3)
This is the third kind of overflowing merit …

Pañcimāni, bhikkhave, dānāni mahādānāni aggaññāni rattaññāni vaṁsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkiyanti na saṅkiyissanti, appaṭikuṭṭhāni samaṇehi brāhmaṇehi viññūhi.
Mendicants, these five gifts are great, original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Katamāni pañca?
What five?

Idha, bhikkhave, ariyasāvako pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti.
Firstly, a noble disciple gives up killing living creatures.

Pāṇātipātā paṭivirato, bhikkhave, ariyasāvako aparimāṇānaṁ sattānaṁ abhayaṁ deti, averaṁ deti, abyābajjhaṁ deti.
By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will.

Aparimāṇānaṁ sattānaṁ abhayaṁ datvā averaṁ datvā abyābajjhaṁ datvā aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti.
And they themselves also enjoy unlimited freedom from fear, enmity, and ill will.

Idaṁ, bhikkhave, paṭhamaṁ dānaṁ mahādānaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkiyati na saṅkiyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.

This is the first gift that is a great offering, original, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it.

Ayaṁ, bhikkhave, catuttho puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati. (4)
This is the fourth kind of overflowing merit …

Puna caparaṁ, bhikkhave, ariyasāvako adinnādānaṁ pahāya adinnādānā paṭivirato hoti …pe…
Furthermore, a noble disciple gives up stealing. …

kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭivirato hoti …pe…
Furthermore, a noble disciple gives up sexual misconduct. …

This is the sixth kind of overflowing merit …

musāvādaṁ pahāya musāvādā paṭivirato hoti …pe…
Furthermore, a noble disciple gives up lying. …

This is the seventh kind of overflowing merit …

surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
Furthermore, a noble disciple gives up alcoholic drinks that cause negligence.

Surāmerayamajjapamādaṭṭhānā paṭivirato, bhikkhave, ariyasāvako aparimāṇānaṁ sattānaṁ abhayaṁ deti averaṁ deti abyābajjhaṁ deti.
By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will.

Aparimāṇānaṁ sattānaṁ abhayaṁ datvā averaṁ datvā abyābajjhaṁ datvā, aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti.
And they themselves also enjoy unlimited freedom from fear, enmity, and ill will.

Idaṁ, bhikkhave, pañcamaṁ dānaṁ mahādānaṁ aggaññaṁ rattaññaṁ vaṁsaññaṁ porāṇaṁ asaṅkiṇṇaṁ asaṅkiṇṇapubbaṁ, na saṅkiyati na saṅkiyissati, appaṭikuṭṭhaṁ samaṇehi brāhmaṇehi viññūhi.
This is the fifth gift that is a great offering, original, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it.

Ayaṁ kho, bhikkhave, aṭṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṁvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattati. (5–8.)
This is the eighth kind of overflowing merit …

Ime kho, bhikkhave, aṭṭha puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṁvattanikā, iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattantī"ti.
These are the eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness."

Navamaṁ.

40. Duccaritavipākasutta
40. The Results of Misconduct

“Pāṇātipāto, bhikkhave, āsevito bhāvito bahulīkato nirayasaṁvattaniko tiracchānayonisaṁvattaniko pettivisayasaṁvattaniko.
“Mendicants, the killing of living creatures, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso pāṇātipātassa vipāko, manussabhūtassa appāyukasaṁvattaniko hoti. (1)
The minimum result it leads to for a human being is a short life span.

Adinnādānaṁ, bhikkhave, āsevitaṁ bhāvitaṁ bahulīkataṁ nirayasaṁvattanikaṁ tiracchānayonisaṁvattanikaṁ pettivisayasaṁvattanikaṁ.
Stealing, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso adinnādānassa vipāko, manussabhūtassa bhogabyasanasaṁvattaniko hoti. (2)
The minimum result it leads to for a human being is loss of wealth.

Kāmesumicchācāro, bhikkhave, āsevito bhāvito bahulīkato nirayasaṁvattaniko tiracchānayonisaṁvattaniko pettivisayasaṁvattaniko.
Sexual misconduct, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso kāmesumicchācārassa vipāko, manussabhūtassa sapattaverasaṁvattaniko hoti. (3)
The minimum result it leads to for a human being is rivalry and enmity.

Musāvādo, bhikkhave, āsevito bhāvito bahulīkato nirayasaṁvattaniko tiracchānayonisaṁvattaniko pettivisayasaṁvattaniko.
Lying, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso musāvādassa vipāko, manussabhūtassa abhūtabbhakkhānasaṁvattaniko hoti. (4)
The minimum result it leads to for a human being is false accusations.

Pisuṇā, bhikkhave, vācā āsevitā bhāvitā bahulīkatā nirayasaṁvattanikā tiracchānayonisaṁvattanikā pettivisayasaṁvattanikā.
Divisive speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso pisuṇāya vācāya vipāko, manussabhūtassa mittehi bhedanasaṁvattaniko hoti. (5)
The minimum result it leads to for a human being is being divided against friends.

Pharusā, bhikkhave, vācā āsevitā bhāvitā bahulīkatā nirayasaṁvattanikā tiracchānayonisaṁvattanikā pettivisayasaṁvattanikā.
Harsh speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso pharusāya vācāya vipāko, manussabhūtassa amanāpasaddasaṁvattaniko hoti. (6)
The minimum result it leads to for a human being is hearing disagreeable things.

Samphappalāpo, bhikkhave, āsevito bhāvito bahulīkato nirayasaṁvattaniko tiracchānayonisaṁvattaniko pettivisayasaṁvattaniko.
Talking nonsense, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso samphappalāpassa vipāko, manussabhūtassa anādeyyavācāsaṁvattaniko hoti. (7)
The minimum result it leads to for a human being is that no-one takes what you say seriously.

Surāmerayapānaṁ, bhikkhave, āsevitaṁ bhāvitaṁ bahulīkataṁ nirayasaṁvattanikaṁ tiracchānayonisaṁvattanikaṁ pettivisayasaṁvattanikaṁ.
Taking alcoholic drinks that cause negligence, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

Yo sabbalahuso surāmerayapānassa vipāko, manussabhūtassa ummattakasaṁvattaniko hotī”ti. (8)
The minimum result it leads to for a human being is madness.”

Dasamaṁ.

Dānavaggo catuttho.

Tassuddānaṁ

Dve dānāni vatthuñca,
khettaṁ dānūpapattiyo;
Kiriyaṁ dve sappurisā,
abhisando vipāko cāti.

41. Saṅkhittūposathasutta
41. The Sabbath With Eight Factors, In Brief

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Aṭṭhaṅgasamannāgato, bhikkhave, uposatho upavuttho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
"Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

Kathaṁ upavuttho ca, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro?
And how should it be observed?

Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

'yāvajīvaṁ arahanto pāṇātipātaṁ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti.
'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings.

Ahampajja imañca rattiṁ imañca divasaṁ pāṇātipātaṁ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi.
I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā paṭhamena aṅgena samannāgato hoti. (1)
This is its first factor.

'Yāvajīvaṁ arahanto adinnādānaṁ pahāya adinnādānā paṭiviratā dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharanti.
'As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Ahampajja imañca rattiṁ imañca divasaṁ adinnādānaṁ pahāya adinnādānā paṭivirato dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharāmi.
I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā dutiyena aṅgena samannāgato hoti. (2)
This is its second factor.

'Yāvajīvaṁ arahanto abrahmacariyaṁ pahāya brahmacārino ārācārino viratā methunā gāmadhammā.
'As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Ahampajja imañca rattiṁ imañca divasaṁ abrahmacariyaṁ pahāya brahmacārī ārācārī virato methunā gāmadhammā.
I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the common practice of sex.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā tatiyena aṅgena samannāgato hoti. (3)
This is its third factor.

'Yāvajīvaṁ arahanto musāvādaṁ pahāya musāvādā paṭiviratā saccavādino saccasandhā thetā paccayikā avisaṁvādako lokassa.
'As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Ahampajja imañca rattiṁ imañca divasaṁ musāvādaṁ pahāya musāvādā paṭivirato saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the

world with my words.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā catutthena aṅgena samannāgato hoti. (4)
This is its fourth factor.

'Yāvajīvaṁ arahanto surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratā.
'As long as they live, the perfected ones give up alcoholic drinks that cause negligence.

Ahampajja imañca rattiṁ imañca divasaṁ surāmerayamajjapamādaṭṭhānaṁ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato.
I, too, for this day and night will give up alcoholic drinks that cause negligence.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā pañcamena aṅgena samannāgato hoti. (5)
This is its fifth factor.

'Yāvajīvaṁ arahanto ekabhattikā rattūparatā viratā vikālabhojanā.
'As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time.

Ahampajja imañca rattiṁ imañca divasaṁ ekabhattiko rattūparato virato vikālabhojanā.
I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā chaṭṭhena aṅgena samannāgato hoti. (6)
This is its sixth factor.

‘Yāvajīvaṁ arahanto naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānaṁ pahāya naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭiviratā.
‘As long as they live, the perfected ones give up dancing, singing, music, and seeing shows; and beautifying and adorning themselves with garlands, fragrance, and makeup.

Ahampajja imañca rattiṁ imañca divasaṁ naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānaṁ pahāya naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato.
I, too, for this day and night will give up dancing, singing, music, and seeing shows; and beautifying and adorning myself with garlands, fragrance, and makeup.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā sattamena aṅgena samannāgato hoti. (7)
This is its seventh factor.

‘Yāvajīvaṁ arahanto uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṁ kappenti— mañcake vā tiṇasanthārake vā.

‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat.

Ahampajja imañca rattiṁ imañca divasaṁ uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṁ kappemi—mañcake vā tiṇasanthārake vā.
I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā aṭṭhamena aṅgena samannāgato hoti. (8)
This is its eighth factor.

Evaṁ upavuttho kho, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro”ti.
The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.”

Paṭhamaṁ.

42. Vitthatūposathasutta
42. The Sabbath With Eight Factors, In Detail

“Aṭṭhaṅgasamannāgato, bhikkhave, uposatho upavuttho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
“Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

Kathaṁ upavuttho ca, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro?
And how should it be observed?

Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It’s when a noble disciple reflects:

‘yāvajīvaṁ arahanto pāṇātipātaṁ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti.
‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings.

Ahampajja imañca rattiṁ imañca divasaṁ pāṇātipātaṁ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi.
I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of compassion for all living beings.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā paṭhamena aṅgena samannāgato hoti …pe….
This is its first factor. …

‘Yāvajīvaṁ arahanto uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṁ kappenti—mañcake vā tiṇasanthārake vā.
‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat.

Ahampajja imañca rattiṁ imañca divasaṁ uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṁ kappemi—mañcake vā tiṇasanthārake vā.
I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā aṭṭhamena aṅgena samannāgato hoti.
This is its eighth factor.

Evaṁ upavuttho kho, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

Kīvamahapphalo hoti kīvamahānisaṁso kīvamahājutiko kīvamahāvipphāro?
How much so?

Seyyathāpi, bhikkhave, yo imesaṁ soḷasannaṁ mahājanapadānaṁ pahūtarattaratanānaṁ issariyādhipaccaṁ rajjaṁ kāreyya, seyyathidaṁ—

Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

aṅgānaṁ magadhānaṁ kāsīnaṁ kosalānaṁ vajjīnaṁ mallānaṁ cetīnaṁ vaṅgānaṁ kurūnaṁ pañcālānaṁ macchānaṁ sūrasenānaṁ assakānaṁ avantīnaṁ gandhārānaṁ kambojānaṁ, aṭṭhaṅgasamannāgatassa uposathassa etaṁ kalaṁ nāgghati soḷasiṁ.
This wouldn't be worth a sixteenth part of the sabbath with its eight factors.

Taṁ kissa hetu?
Why is that?

Kapaṇaṁ, bhikkhave, mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya.
Because human kingship is a poor thing compared to the happiness of the gods.

Yāni, bhikkhave, mānusakāni paññāsa vassāni, cātumahārājikānaṁ devānaṁ eso eko rattindivo.
Fifty years in the human realm is one day and night for the Gods of the Four Great Kings.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni pañca vassasatāni cātumahārājikānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of the Four Great Kings is five hundred of these divine years.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā

kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings.

Idaṁ kho panetaṁ, bhikkhave, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yāni, bhikkhave, mānusakāni vassasatāni, tāvatiṁsānaṁ devānaṁ eso eko rattindivo.
A hundred years in the human realm is one day and night for the Gods of the Thirty-Three.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbaṁ vassasahassaṁ tāvatiṁsānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of the Thirty-Three is a thousand of these divine years.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three.

Idaṁ kho panetaṁ, bhikkhave, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

‘kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya’.
‘Human kingship is a poor thing compared to the happiness of the gods.’

Yāni, bhikkhave, mānusakāni dve vassasatāni, yāmānaṁ devānaṁ eso eko rattindivo.
Two hundred years in the human realm is one day and night for the Gods of Yama.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni dve vassasahassāni yāmānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of Yama is two thousand of these divine years.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā yāmānaṁ devānaṁ sahabyataṁ upapajjeyya.
It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of Yama.

Idaṁ kho panetaṁ, bhikkhave, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

‘kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya’.
‘Human kingship is a poor thing compared to the happiness of the gods.’

Yāni, bhikkhave, mānusakāni cattāri vassasatāni, tusitānaṁ devānaṁ eso eko rattindivo.
Four hundred years in the human realm is one day and night for the Joyful Gods.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni cattāri vassasahassāni tusitānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Joyful Gods is four thousand of these divine years.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā tusitānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Joyful Gods.

Idaṁ kho panetaṁ, bhikkhave, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yāni, bhikkhave, mānusakāni aṭṭha vassasatāni, nimmānaratīnaṁ devānaṁ eso eko rattindivo.
Eight hundred years in the human realm is one day and night for the Gods Who Love to Create.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṁ devānaṁ āyuppamāṇaṁ.

The life span of the Gods Who Love to Create is eight thousand of these divine years.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Create.

Idaṁ kho panetaṁ, bhikkhave, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yāni, bhikkhave, mānusakāni soḷasa vassasatāni, paranimmitavasavattīnaṁ devānaṁ eso eko rattindivo.
Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyya.

It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others.

Idaṁ kho panetaṁ, bhikkhave, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

‘kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāyā’ti.
‘Human kingship is a poor thing compared to the happiness of the gods.’

Pāṇaṁ na haññe na cadinnamādiye,
You shouldn’t kill living creatures, or steal,

Musā na bhāse na ca majjapo siyā;
or lie, or drink alcohol.

Abrahmacariyā virameyya methunā,
Be celibate, refraining from sex,

Rattiṁ na bhuñjeyya vikālabhojanaṁ.
and don’t eat at night, the wrong time.

Mālaṁ na dhāre na ca gandhamācare,
Not wearing garlands or applying perfumes,

Mañce chamāyaṁ va sayetha santhate;
you should sleep on a low bed, or a mat on the ground.

Etañhi aṭṭhaṅgikamāhuposathaṁ,
This is the eight-factored sabbath, they say,

Buddhena dukkhantagunā pakāsitaṁ.
explained by the Buddha, who has gone to suffering’s end.

Cando ca suriyo ca ubho sudassanā,
The moon and sun are both fair to see,

Obhāsayaṁ anupariyanti yāvatā;

radiating as far as they revolve.

Tamonudā te pana antalikkhagā,
Those shining ones in the sky light up the quarters,

Nabhe pabhāsanti disāvirocanā.
dispelling the darkness as they traverse the heavens.

Etasmiṁ yaṁ vijjati antare dhanaṁ,
All of the wealth that's found in this realm—

Muttā maṇi veḷuriyañca bhaddakaṁ;
pearls, gems, fine beryl too,

Siṅgīsuvaṇṇaṁ atha vāpi kañcanaṁ,
horn-gold or mountain gold,

Yaṁ jātarūpaṁ haṭakanti vuccati.
or natural gold dug up by marmots—

Aṭṭhaṅgupetassa uposathassa,
they're not worth a sixteenth part

Kalampi te nānubhavanti soḷasiṁ;
of the sabbath with its eight factors,

Candappabhā tāragaṇā ca sabbe.
as starlight cannot rival the moon.

Tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

Aṭṭhaṅgupetaṁ upavassuposathaṁ;
who has observed the eight-factored sabbath,

Puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

Aninditā saggamupenti ṭhānan"ti.
blameless, they go to a heavenly place."

Dutiyaṁ.

43. Visākhāsutta
43. With Visākhā on the Sabbath

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho visākhā migāramātā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho visākhaṁ migāramātaraṁ bhagavā etadavoca:
Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"aṭṭhaṅgasamannāgato kho, visākhe, uposatho upavuttho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
"Visākhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

Kathaṁ upavuttho ca, visākhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro?
And how should it be observed?

Idha, visākhe, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

'yāvajīvaṁ arahanto pāṇātipātaṁ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā, sabbapāṇabhūtahitānukampino viharanti.
'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous

and kind, and live full of compassion for all living beings.

Ahampajja imañca rattiṁ imañca divasaṁ pāṇātipātaṁ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi.
I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā paṭhamena aṅgena samannāgato hoti …pe….
This is its first factor. …

'Yāvajīvaṁ arahanto uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṁ kappenti—mañcake vā tiṇasanthārake vā.
'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat.

Ahampajja imañca rattiṁ imañca divasaṁ uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṁ kappemi—mañcake vā tiṇasanthārake vā.
I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

Iminā aṭṭhamena aṅgena samannāgato hoti.
This is its eighth factor.

Evaṁ upavuttho kho, visākhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.

The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

Kīvamahapphalo hoti, kīvamahānisaṁso, kīvamahājutiko, kīvamahāvipphāro?
How much so?

Seyyathāpi, visākhe, yo imesaṁ soḷasannaṁ mahājanapadānaṁ pahūtarattaratanānaṁ issariyādhipaccaṁ rajjaṁ kāreyya, seyyathidaṁ—
Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

aṅgānaṁ magadhānaṁ kāsīnaṁ kosalānaṁ vajjīnaṁ mallānaṁ cetīnaṁ vaṅgānaṁ kurūnaṁ pañcālānaṁ macchānaṁ sūrasenānaṁ assakānaṁ avantīnaṁ gandhārānaṁ kambojānaṁ, aṭṭhaṅgasamannāgatassa uposathassa etaṁ kalaṁ nāgghati soḷasiṁ.
This wouldn’t be worth a sixteenth part of the sabbath with its eight factors.

Taṁ kissa hetu?
Why is that?

Kapaṇaṁ, visākhe, mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya.
Because human kingship is a poor thing compared to the happiness of the gods.

Yāni, visākhe, mānusakāni paññāsa vassāni, cātumahārājikānaṁ devānaṁ eso eko rattindivo.
Fifty years in the human realm is one day and night for the Gods of the Four Great Kings.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni pañca vassasatāni cātumahārājikānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of the Four Great Kings is five hundred of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yaṁ, visākhe, mānusakaṁ vassasataṁ, tāvatiṁsānaṁ devānaṁ eso eko rattindivo.
A hundred years in the human realm is one day and night for the Gods of the Thirty-Three.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena vassasahassaṁ tāvatiṁsānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of the Thirty-Three is a thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yāni, visākhe, mānusakāni dve vassasatāni …pe…
Two hundred years in the human realm …

cattāri vassasatāni …pe…
Four hundred years in the human realm …

aṭṭha vassasatāni …pe…
Eight hundred years in the human realm …

soḷasa vassasatāni paranimmitavasavattīnaṁ devānaṁ eso eko rattindivo.
Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṁ devānaṁ āyuppamāṇaṁ.

The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years.

Ṭhānaṁ kho panetaṁ, visākhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others.

Idaṁ kho panetaṁ, visākhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāyā'ti.
'Human kingship is a poor thing compared to the happiness of the gods.'

Pāṇaṁ na haññe na cadinnamādiye,
You shouldn't kill living creatures, or steal,

Musā na bhāse na ca majjapo siyā;
or lie, or drink alcohol.

Abrahmacariyā virameyya methunā,
Be celibate, refraining from sex,

Rattiṁ na bhuñjeyya vikālabhojanaṁ.
and don't eat at night, the wrong time.

Mālaṁ na dhāre na ca gandhamācare,
Not wearing garlands or applying perfumes,

Mañce chamāyaṁ va sayetha santhate;
you should sleep on a low bed, or a mat on the ground.

Etañhi aṭṭhaṅgikamāhuposathaṁ,
This is the eight-factored sabbath, they say,

Buddhena dukkhantagunā pakāsitaṁ.
explained by the Buddha, who has gone to suffering's end.

Cando ca suriyo ca ubho sudassanā,
The moon and sun are both fair to see,

Obhāsayaṁ anupariyanti yāvatā;
radiating as far as they revolve.

Tamonudā te pana antalikkhagā,
Those shining ones in the sky light up the quarters,

Nabhe pabhāsanti disāvirocanā.
dispelling the darkness as they traverse the heavens.

Etasmiṁ yaṁ vijjati antare dhanaṁ,
All of the wealth that's found in this realm—

Muttā maṇi veḷuriyañca bhaddakaṁ;
pearls, gems, fine beryl too,

Siṅgīsuvaṇṇaṁ atha vāpi kañcanaṁ,
horn-gold or mountain gold,

Yaṁ jātarūpaṁ haṭakanti vuccati.
or natural gold dug up by marmots—

Aṭṭhaṅgupetassa uposathassa,
they're not worth a sixteenth part

Kalampi te nānubhavanti soḷasiṁ;
of the sabbath with its eight factors,

Candappabhā tāragaṇā ca sabbe.
as starlight cannot rival the moon.

Tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

Aṭṭhaṅgupetaṁ upavassuposathaṁ;

who has observed the eight-factored sabbath,

Puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

Aninditā saggamupenti ṭhānan”ti.
blameless, they go to a heavenly place.”

Tatiyaṁ.

44. Vāseṭṭhasutta
44. With Vāseṭṭha on the Sabbath

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho vāseṭṭho upāsako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho vāseṭṭhaṁ upāsakaṁ bhagavā etadavoca:
Then the layman Vāseṭṭha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“aṭṭhaṅgasamannāgato, vāseṭṭha, uposatho upavuttho mahapphalo hoti …pe…
“Vāseṭṭha, the observance of the sabbath with its eight factors is very fruitful and beneficial and glorious and effective. …

aninditā saggamupenti ṭhānan”ti.
blameless, they go to a heavenly place.”

Evaṁ vutte, vāseṭṭho upāsako bhagavantaṁ etadavoca:
When he said this, Vāseṭṭha said to the Buddha:

“piyā me, bhante, ñātisālohitā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, piyānampi me assa ñātisālohitānaṁ dīgharattaṁ hitāya sukhāya.

“If my loved ones—relatives and kin—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.

Sabbe cepi, bhante, khattiyā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, sabbesampissa khattiyānaṁ dīgharattaṁ hitāya sukhāya. Sabbe cepi, bhante, brāhmaṇā … pe… vessā … suddā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, sabbesampissa suddānaṁ dīgharattaṁ hitāya sukhāyā”ti.
If all the aristocrats, brahmins, merchants, and workers were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.”

“Evametaṁ, vāseṭṭha, evametaṁ, vāseṭṭha.
“That’s so true, Vāseṭṭha! That’s so true, Vāseṭṭha!

Sabbe cepi, vāseṭṭha, khattiyā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, sabbesampissa khattiyānaṁ dīgharattaṁ hitāya sukhāya. Sabbe cepi, vāseṭṭha, brāhmaṇā … pe… vessā … suddā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, sabbesampissa suddānaṁ dīgharattaṁ hitāya sukhāya.
If all the aristocrats, brahmins, merchants, and workers were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.

Sadevako cepi, vāseṭṭha, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṁ hitāya sukhāya.
If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.

Ime cepi, vāseṭṭha, mahāsālā aṭṭhaṅgasamannāgataṁ uposathaṁ upavaseyyuṁ, imesampissa mahāsālānaṁ dīgharattaṁ hitāya sukhāya (…).
If these great sal trees were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness—if they were sentient.

Ko pana vādo manussabhūtassā”ti.
How much more then a human being!”

Catutthaṁ.

45. Bojjhasutta
45. With Bojjhā on the Sabbath

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bojjhā upāsikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho bojjhaṁ upāsikaṁ bhagavā etadavoca:
Then the laywoman Bojjhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Aṭṭhaṅgasamannāgato, bojjhe, uposatho upavuttho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
"Bojjhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

Kathaṁ upavuttho ca, bojjhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro?
And how should it be observed?

Idha, bojjhe, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

'yāvajīvaṁ arahanto pāṇātipātaṁ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā sabbapāṇabhūtahitānukampino viharanti.

‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings.

Ahampajja imañca rattiṁ imañca divasaṁ pāṇātipātaṁ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharāmi.
I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of compassion for all living beings.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā paṭhamena aṅgena samannāgato hoti …pe….
This is its first factor. …

‘Yāvajīvaṁ arahanto uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṁ kappenti—mañcake vā tiṇasanthārake vā.
‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat.

Ahampajja imañca rattiṁ imañca divasaṁ uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṁ kappemi—mañcake vā tiṇasanthārake vā.
I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat.

Imināpaṅgena arahataṁ anukaromi, uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā aṭṭhamena aṅgena samannāgato hoti.
This is its eighth factor.

Evaṁ upavuttho kho, bojjhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

Kīvamahapphalo hoti, kīvamahānisaṁso, kīvamahājutiko, kīvamahāvipphāro?
How much so?

Seyyathāpi, bojjhe, yo imesaṁ soḷasannaṁ mahājanapadānaṁ pahūtarattaratanānaṁ issariyādhipaccaṁ rajjaṁ kāreyya, seyyathidaṁ—
Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsī, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

aṅgānaṁ magadhānaṁ kāsīnaṁ kosalānaṁ vajjīnaṁ mallānaṁ cetīnaṁ vaṅgānaṁ kurūnaṁ pañcālānaṁ macchānaṁ sūrasenānaṁ assakānaṁ avantīnaṁ gandhārānaṁ kambojānaṁ, aṭṭhaṅgasamannāgatassa uposathassa etaṁ kalaṁ nāgghati soḷasiṁ.
This wouldn’t be worth a sixteenth part of the sabbath with its eight factors.

Taṁ kissa hetu?
Why is that?

Kapaṇaṁ, bojjhe, mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya.
Because human kingship is a poor thing compared to the happiness of the gods.

Yāni, bojjhe, mānusakāni paññāsa vassāni, cātumahārājikānaṁ devānaṁ eso eko rattindivo.
Fifty years in the human realm is one day and night for the Gods of the Four Great Kings.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni pañca vassasatāni cātumahārājikānaṁ devānaṁ āyuppamāṇaṁ.
The life span of the Gods of the Four Great Kings is five hundred of these divine years.

Ṭhānaṁ kho panetaṁ, bojjhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings.

Idaṁ kho panetaṁ, bojjhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāya'.
'Human kingship is a poor thing compared to the happiness of the gods.'

Yaṁ, bojjhe, mānusakaṁ vassasataṁ …pe…
A hundred years in the human realm …

tāni, bojjhe, mānusakāni dve vassasatāni …pe…
Two hundred years in the human realm …

cattāri vassasatāni …pe…
Four hundred years in the human realm …

aṭṭha vassasatāni …pe…
Eight hundred years in the human realm …

soḷasa vassasatāni paranimmitavasavattīnaṁ devānaṁ eso eko rattindivo.
Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others.

Tāya rattiyā tiṁsarattiyo māso.
Thirty such days make up a month.

Tena māsena dvādasamāsiyo saṁvaccharo.
Twelve such months make up a year.

Tena saṁvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṁ devānaṁ āyuppamāṇaṁ.
The life span of the gods who control the creations of others is sixteen thousand of these divine years.

Ṭhānaṁ kho panetaṁ, bojjhe, vijjati yaṁ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasitvā kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyya.
It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others.

Idaṁ kho panetaṁ, bojjhe, sandhāya bhāsitaṁ:
This is what I was referring to when I said:

'kapaṇaṁ mānusakaṁ rajjaṁ dibbaṁ sukhaṁ upanidhāyā'ti.
'Human kingship is a poor thing compared to the happiness of the gods.'

Pāṇaṁ na haññe na cadinnamādiye,
You shouldn't kill living creatures, or steal,

Musā na bhāse na ca majjapo siyā;
or lie, or drink alcohol.

Abrahmacariyā virameyya methunā,
Be celibate, refraining from sex,

Rattiṁ na bhuñjeyya vikālabhojanaṁ.
and don't eat at night, the wrong time.

Mālaṁ na dhāre na ca gandhamācare,
Not wearing garlands or applying perfumes,

Mañce chamāyaṁ va sayetha santhate;
you should sleep on a low bed, or a mat on the ground.

Etañhi aṭṭhaṅgikamāhuposathaṁ,
This is the eight-factored sabbath, they say,

Buddhena dukkhantagunā pakāsitaṁ.
explained by the Buddha, who has gone to suffering's end.

Cando ca suriyo ca ubho sudassanā,
The moon and sun are both fair to see,

Obhāsayaṁ anupariyanti yāvatā;
radiating as far as they revolve.

Tamonudā te pana antalikkhagā,
Those shining ones in the sky light up the quarters,

Nabhe pabhāsanti disāvirocanā.
dispelling the darkness as they traverse the heavens.

Etasmiṁ yaṁ vijjati antare dhanaṁ,
All of the wealth that's found in this realm—

Muttā maṇi veḷuriyañca bhaddakaṁ;
pearls, gems, fine beryl too,

Siṅgīsuvaṇṇaṁ atha vāpi kañcanaṁ,
horn-gold or mountain gold,

Yaṁ jātarūpaṁ haṭakanti vuccati.
or natural gold dug up by marmots—

Aṭṭhaṅgupetassa uposathassa,

they’re not worth a sixteenth part

Kalampi te nānubhavanti soḷasiṁ;
of the mind developed with love,

Candappabhā tāragaṇā ca sabbe.
as starlight cannot rival the moon.

Tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

Aṭṭhaṅgupetaṁ upavassuposathaṁ;
who has observed the eight-factored sabbath,

Puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

Aninditā saggamupenti ṭhānan”ti.
blameless, they go to a heavenly place.”

Pañcamaṁ.

46. Anuruddhasutta
46. Anuruddha and the Agreeable Deities

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena āyasmā anuruddho divāvihāraṁ gato hoti paṭisallīno.
Now at that time Venerable Anuruddha had gone into retreat for the day's meditation.

Atha kho sambahulā manāpakāyikā devatā yenāyasmā anuruddho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ anuruddhaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho tā devatā āyasmantaṁ anuruddhaṁ etadavocuṁ:
Then several deities of the Lovable Host went up to Venerable Anuruddha, bowed, stood to one side, and said to him:

"mayaṁ, bhante anuruddha, manāpakāyikā nāma devatā tīsu ṭhānesu issariyaṁ kārema vasaṁ vattema.
"Sir, Anuruddha, we are the deities called 'Loveable'. We wield authority and control over three things.

Mayaṁ, bhante anuruddha, yādisakaṁ vaṇṇaṁ ākaṅkhāma tādisakaṁ vaṇṇaṁ ṭhānaso paṭilabhāma;
We can turn any color we want.

yādisakaṁ saraṁ ākaṅkhāma tādisakaṁ saraṁ ṭhānaso paṭilabhāma;
We can get any voice that we want.

yādisakaṁ sukhaṁ ākaṅkhāma tādisakaṁ sukhaṁ ṭhānaso paṭilabhāma.
We can get any pleasure that we want.

Mayaṁ, bhante anuruddha, manāpakāyikā nāma devatā imesu tīsu ṭhānesu issariyaṁ kārema vasaṁ vattemā”ti.
We are the deities called ‘Loveable’. We wield authority and control over these three things.”

Atha kho āyasmato anuruddhassa etadahosi:
Then Venerable Anuruddha thought,

“aho vatimā devatā sabbāva nīlā assu nīlavaṇṇā nīlavatthā nīlālaṅkārā”ti.
“If only these deities would all turn blue, of blue color, clad in blue, adorned with blue!”

Atha kho tā devatā āyasmato anuruddhassa cittamaññāya sabbāva nīlā ahesuṁ nīlavaṇṇā nīlavatthā nīlālaṅkārā.
Then those deities, knowing Anuruddha’s thought, all turned blue.

Atha kho āyasmato anuruddhassa etadahosi:
Then Venerable Anuruddha thought,

“aho vatimā devatā sabbāva pītā assu …pe…
“If only these deities would all turn yellow …”

sabbāva lohitakā assu …
“If only these gods would all turn red …”

sabbāva odātā assu odātavaṇṇā odātavatthā odātālaṅkārā”ti.
“If only these gods would all turn white …”

Atha kho tā devatā āyasmato anuruddhassa cittamaññāya sabbāva odātā ahesuṁ odātavaṇṇā odātavatthā odātālaṅkārā.
Then those deities, knowing Anuruddha’s thought, all turned white.

Atha kho tā devatā ekā ca gāyi ekā ca nacci ekā ca accharaṁ vādesi.
Then one of those deities sang, one danced, and one snapped her fingers.

Seyyathāpi nāma pañcaṅgikassa tūriyassa suvinītassa suppaṭipatāḷitassa kusalehi susamannāhatassa saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca;
Suppose there was a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. They'd sound graceful, tantalizing, sensuous, lovely, and intoxicating.

evamevaṁ tāsaṁ devatānaṁ alaṅkārānaṁ saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca.
In the same way the performance by those deities sounded graceful, tantalizing, sensuous, lovely, and intoxicating.

Atha kho āyasmā anuruddho indriyāni okkhipi.
But Venerable Anuruddha averted his senses.

Atha kho tā devatā "na khvayyo anuruddho sādiyatī"ti tatthevantaradhāyiṁsu.
Then those deities, thinking "Master Anuruddha isn't enjoying this," vanished right there.

Atha kho āyasmā anuruddho sāyanhasamayaṁ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā anuruddho bhagavantaṁ etadavoca:
Then in the late afternoon, Anuruddha came out of retreat and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Idhāhaṁ, bhante, divāvihāraṁ gato homi paṭisallīno.

Atha kho, bhante, sambahulā manāpakāyikā devatā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā

ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhante, tā devatā maṁ etadavocuṁ:

‘mayaṁ, bhante anuruddha, manāpakāyikā nāma devatā tīsu ṭhānesu issariyaṁ kārema vasaṁ vattema.

Mayaṁ, bhante anuruddha, yādisakaṁ vaṇṇaṁ ākaṅkhāma tādisakaṁ vaṇṇaṁ ṭhānaso paṭilabhāma;

yādisakaṁ saraṁ ākaṅkhāma tādisakaṁ saraṁ ṭhānaso paṭilabhāma;

yādisakaṁ sukhaṁ ākaṅkhāma tādisakaṁ sukhaṁ ṭhānaso paṭilabhāma.

Mayaṁ, bhante anuruddha, manāpakāyikā nāma devatā imesu tīsu ṭhānesu issariyaṁ kārema vasaṁ vattemā’ti.

Tassa mayhaṁ, bhante, etadahosi:

‘aho vatimā devatā sabbāva nīlā assu nīlavaṇṇā nīlavatthā nīlālaṅkārā’ti.

Atha kho, bhante, tā devatā mama cittamaññāya sabbāva nīlā ahesuṁ nīlavaṇṇā nīlavatthā nīlālaṅkārā.

Tassa mayhaṁ, bhante, etadahosi:

‘aho vatimā devatā sabbāva pītā assu …pe…

sabbāva lohitakā assu …pe…

sabbāva odātā assu odātavaṇṇā odātavatthā odātālaṅkārā’ti.

Atha kho, bhante, tā devatā mama cittamaññāya sabbāva odātā ahesuṁ odātavaṇṇā odātavatthā odātālaṅkārā.

Atha kho, bhante, tā devatā ekā ca gāyi ekā ca nacci ekā ca accharaṁ vādesi.

Seyyathāpi nāma pañcaṅgikassa tūriyassa suvinītassa suppaṭipatāḷitassa kusalehi susamannāhatassa saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca;

evamevaṁ tāsaṁ devatānaṁ alaṅkārānaṁ saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemanīyo ca madanīyo ca.

Atha khvāhaṁ, bhante, indriyāni okkhipi.

Atha kho, bhante, tā devatā ‘na khvayyo anuruddho sādiyatī’ti tatthevantaradhāyiṁsu.

Katihi nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
“How many qualities do females have so that—when their body breaks up, after death—they are reborn in company with the Gods of the Lovable Host?”

“Aṭṭhahi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
“Anuruddha, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Katamehi aṭṭhahi?
What eight?

Idha, anuruddha, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṁ upādāya tassa hoti pubbuṭṭhāyinī pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī. (1)
Take the case of a female whose mother and father give her to a husband wanting what’s best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

Ye te bhattu garuno honti—

She honors, respects, esteems, and venerates those her husband respects, such as

mātāti vā pitāti vā samaṇabrāhmaṇāti vā—
mother and father, and ascetics and brahmins.

te sakkaroti, garuṁ karoti, māneti, pūjeti, abbhāgate ca āsanodakena paṭipūjeti. (2)
And when they arrive she serves them with a seat and water.

Ye te bhattu abbhantarā kammantā—uṇṇāti vā kappāsāti vā—tattha dakkhā hoti analasā tatrupāyāya vīmaṁsāya samannāgatā alaṁ kātuṁ alaṁ saṁvidhātuṁ. (3)
She's skilled and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

Yo so bhattu abbhantaro antojano—dāsāti vā pessāti vā kammakarāti vā—
She knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete.

tesaṁ katañca katato jānāti akatañca akatato jānāti, gilānakānañca balābalaṁ jānāti khādanīyaṁ bhojanīyañcassa paccaṁsena saṁvibhajati. (4)
She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

Yaṁ bhattu āharati dhanaṁ vā dhaññaṁ vā jātarūpaṁ vā taṁ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttī athenī asoṇḍī avināsikā. (5)
She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

Upāsikā kho pana hoti buddhaṁ saraṇaṁ gatā dhammaṁ saraṇaṁ gatā saṅghaṁ saraṇaṁ gatā. (6)
She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

Sīlavatī kho pana hoti—
She's ethical.

pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā. (7)
She doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Cāgavatī kho pana hoti.
She's generous.

Vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṁvibhāgaratā. (8)
She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Imehi kho, anuruddha, aṭṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjatīti.
When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Yo naṁ bharati sabbadā,
She'd never look down on her husband,

niccaṁ ātāpi ussuko;
who's always eager to work hard,

Taṁ sabbakāmadaṁ posaṁ,

always looking after her,

bhattāraṁ nātimaññati.
and bringing whatever she wants.

Na cāpi sotthi bhattāraṁ,
And a good woman never scolds her husband

issāvādena rosaye;
with jealous words.

Bhattu ca garuno sabbe,
Being astute, she reveres

paṭipūjeti paṇḍitā.
those respected by her husband.

Uṭṭhāhikā analasā,
She gets up early, works tirelessly,

saṅgahitaparijjanā;
and manages the domestic help.

Bhattu manāpaṁ carati,
She's loveable to her husband,

sambhataṁ anurakkhati.
and preserves his wealth.

Yā evaṁ vattati nārī,
A lady who fulfills these duties

bhattu chandavasānugā;
according to her husband's desire,

Manāpā nāma te devā,
is reborn among the gods

yattha sā upapajjatī"ti.
called 'Loveable'."

Chaṭṭhaṁ.

47. Dutiyavisākhāsutta
47. With Visākhā on the Loveable Gods

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho visākhā migāramātā …pe…
Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side.

ekamantaṁ nisinnaṁ kho visākhaṁ migāramātaraṁ bhagavā etadavoca:
The Buddha said to her:

"Aṭṭhahi kho, visākhe, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
"Visākhā, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Katamehi aṭṭhahi?
What eight?

Idha, visākhe, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṁ upādāya tassa hoti pubbuṭṭhāyinī pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī …pe….
Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and

compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. …

Cāgavatī kho pana hoti.
She's generous.

Vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṁvibhāgaratā.
She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Imehi kho, visākhe, aṭṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjatīti.
When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Yo naṁ bharati sabbadā,
She'd never look down on her husband,

niccaṁ ātāpi ussuko;
who's always eager to work hard,

Taṁ sabbakāmadaṁ posaṁ,
always looking after her,

bhattāraṁ nātimaññati.
and bringing whatever she wants.

Na cāpi sotthi bhattāraṁ,
And a good woman never scolds her husband

issāvādena rosaye;
with jealous words.

Bhattu ca garuno sabbe,
Being astute, she reveres

paṭipūjeti paṇḍitā.
those respected by her husband.

Uṭṭhāhikā analasā,
She gets up early, works tirelessly,

saṅgahitaparijjanā;
and manages the domestic help.

Bhattu manāpaṁ carati,
She's loveable to her husband,

sambhataṁ anurakkhati.
and preserves his wealth.

Yā evaṁ vattati nārī,
A lady who fulfills these duties

bhattu chandavasānugā;
according to her husband's desire,

Manāpā nāma te devā,
is reborn among the gods

yattha sā upapajjatī"ti.
called 'Loveable'."

Sattamaṁ.

48. Nakulamātāsutta
48. With Nakula's Mother on the Loveable Gods

Ekaṁ samayaṁ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Atha kho nakulamātā gahapatānī yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe…. Ekamantaṁ nisinnaṁ kho nakulamātaraṁ gahapatāniṁ bhagavā etadavoca:
Then the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Aṭṭhahi kho, nakulamāte, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
"Nakula's mother, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Katamehi aṭṭhahi?
What eight?

Idha, nakulamāte, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṁ upādāya tassa hoti pubbuṭṭhāyinī pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī. (1)
Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and

compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

Ye te bhattu garuno honti—
She honors, respects, esteems, and venerates those her husband respects, such as

mātāti vā pitāti vā samaṇabrāhmaṇāti vā—
mother and father, and ascetics and brahmins.

te sakkaroti garuṁ karoti māneti pūjeti, abbhāgate ca āsanodakena paṭipūjeti. (2)
And when they arrive she serves them with a seat and water.

Ye te bhattu abbhantarā kammantā—uṇṇāti vā kappāsāti vā—tattha dakkhā hoti analasā tatrupāyāya vīmaṁsāya samannāgatā alaṁ kātuṁ alaṁ saṁvidhātuṁ. (3)
She's skilled and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

Yo so bhattu abbhantaro antojano—dāsāti vā pessāti vā kammakarāti vā—
She knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete.

tesaṁ katañca katato jānāti akatañca akatato jānāti, gilānakānañca balābalaṁ jānāti khādanīyaṁ bhojanīyañcassa paccaṁsena saṁvibhajati. (4)
She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

Yaṁ bhattā āharati dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā taṁ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttī athenī asoṇḍī avināsikā. (5)

She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

Upāsikā kho pana hoti buddhaṁ saraṇaṁ gatā dhammaṁ saraṇaṁ gatā saṅghaṁ saraṇaṁ gatā. (6)
She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

Sīlavatī kho pana hoti—
She's ethical.

pāṇātipātā paṭiviratā …pe… surāmerayamajjapamādaṭṭhānā paṭiviratā …pe…. (7)
She doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

Cāgavatī kho pana hoti vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṁvibhāgaratā. (8)
She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Imehi kho, nakulamāte, aṭṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā manāpakāyikānaṁ devānaṁ sahabyataṁ upapajjatīti.
When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

Yo naṁ bharati sabbadā,
She'd never look down on her husband,

niccaṁ ātāpi ussuko;

who’s always eager to work hard,

Taṁ sabbakāmadaṁ posaṁ,
always looking after her,

bhattāraṁ nātimaññati.
and bringing whatever she wants.

Na cāpi sotthi bhattāraṁ,
And a good woman never scolds her husband

issāvādena rosaye;
with jealous words.

Bhattu ca garuno sabbe,
Being astute, she reveres

paṭipūjeti paṇḍitā.
those respected by her husband.

Uṭṭhāhikā analasā,
She gets up early, works tirelessly,

saṅgahitaparijjanā;
and manages the domestic help.

Bhattu manāpaṁ carati,
She’s loveable to her husband,

sambhataṁ anurakkhati.
and preserves his wealth.

Yā evaṁ vattati nārī,
A lady who fulfills these duties

bhattu chandavasānugā;
according to her husband’s desire,

Manāpā nāma te devā,
is reborn among the gods

yattha sā upapajjatī”ti.
called ‘Loveable’.”

Aṭṭhamaṁ.

49. Paṭhamaidhalokikasutta
49. Winning in This Life (1st)

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho visākhā migāramātā yena bhagavā tenupasaṅkami … pe….
Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinnaṁ kho visākhaṁ migāramātaraṁ bhagavā etadavoca:
The Buddha said to her:

"Catūhi kho, visākhe, dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṁsa loko āraddho hoti.
"Visākhā, a female who has four qualities is practicing to win in this life, and she succeeds at it.

Katamehi catūhi?
What four?

Idha, visākhe, mātugāmo susaṁvihitakammanto hoti, saṅgahitaparijano, bhattu manāpaṁ carati, sambhataṁ anurakkhati.
It's when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

Kathañca, visākhe, mātugāmo susaṁvihitakammanto hoti?

And how is a female well-organized at work?

Idha, visākhe, mātugāmo ye te bhattu abbhantarā kammantā—uṇṇāti vā kappāsāti vā—tattha dakkhā hoti analasā tatrupāyāya vīmaṁsāya samannāgatā alaṁ kātuṁ alaṁ saṁvidhātuṁ.
It's when she's skilled and tireless in doing domestic duties for her husband, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

Evaṁ kho, visākhe, mātugāmo susaṁvihitakammanto hoti. (1)
That's how a female is well-organized at work.

Kathañca, visākhe, mātugāmo saṅgahitaparijano hoti?
And how does a female manage the domestic help?

Idha, visākhe, mātugāmo yo so bhattu abbhantaro antojano—dāsāti vā pessāti vā kammakarāti vā—
It's when she knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete.

tesaṁ katañca katato jānāti akatañca akatato jānāti, gilānakānañca balābalaṁ jānāti khādanīyaṁ bhojanīyañcassa paccaṁsena saṁvibhajati.
She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

Evaṁ kho, visākhe, mātugāmo saṅgahitaparijano hoti. (2)
That's how a female manages the domestic help.

Kathañca, visākhe, mātugāmo bhattu manāpaṁ carati?
And how does a female act lovingly toward her husband?

Idha, visākhe, mātugāmo yaṁ bhattu amanāpasaṅkhātaṁ taṁ jīvitahetupi na ajjhācarati.
It's when a female would not transgress in any way that her husband would not consider loveable, even for the sake of her own life.

Evaṁ kho, visākhe, mātugāmo bhattu manāpaṁ carati. (3)

That’s how a female acts lovingly toward her husband.

Kathañca, visākhe, mātugāmo sambhataṁ anurakkhati?
And how does a female preserve his earnings?

Idha, visākhe, mātugāmo yaṁ bhattā āharati dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā taṁ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttī athenī asoṇḍī avināsikā.
It’s when she ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn’t overspend, steal, waste, or lose it.

Evaṁ kho, visākhe, mātugāmo sambhataṁ anurakkhati.
That’s how a female preserves his earnings.

Imehi kho, visākhe, catūhi dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṁsa loko āraddho hoti. (4)
A female who has these four qualities is practicing to win in this life, and she succeeds at it.

Catūhi kho, visākhe, dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hoti.
A female who has four qualities is practicing to win in the next life, and she succeeds at it.

Katamehi catūhi?
What four?

Idha, visākhe, mātugāmo saddhāsampanno hoti, sīlasampanno hoti, cāgasampanno hoti, paññāsampanno hoti.
It’s when a female is accomplished in faith, ethics, generosity, and wisdom.

Kathañca, visākhe, mātugāmo saddhāsampanno hoti?
And how is a female accomplished in faith?

Idha, visākhe, mātugāmo saddho hoti, saddahati tathāgatassa bodhiṁ:
It's when a female has faith in the Realized One's awakening:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Evaṁ kho, visākhe, mātugāmo saddhāsampanno hoti. (5)
That's how a female is accomplished in faith.

Kathañca, visākhe, mātugāmo sīlasampanno hoti?
And how is a female accomplished in ethics?

Idha, visākhe, mātugāmo pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

Evaṁ kho, visākhe, mātugāmo sīlasampanno hoti. (6)
That's how a female is accomplished in ethics.

Kathañca, visākhe, mātugāmo cāgasampanno hoti?
And how is a female accomplished in generosity?

Idha, visākhe, mātugāmo vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṁvibhāgaratā.
It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Evaṁ kho, visākhe, mātugāmo cāgasampanno hoti. (7)
That's how a female is accomplished in generosity.

Kathañca, visākhe, mātugāmo paññāsampanno hoti?
And how is a female accomplished in wisdom?

Idha, visākhe, mātugāmo paññavā hoti …pe…
It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

evaṁ kho, visākhe, mātugāmo paññāsampanno hoti. (8)
That's how a female is accomplished in wisdom.

Imehi kho, visākhe, catūhi dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hotīti.
A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

Susaṁvihitakammantā,
She's organized at work,

saṅgahitaparijjanā;
and manages the domestic help.

Bhattu manāpaṁ carati,
She's loveable to her husband,

sambhataṁ anurakkhati.
and preserves his wealth.

Saddhā sīlena sampannā,
Faithful, accomplished in ethics,

vadaññū vītamaccharā;
kind, rid of stinginess,

Niccaṁ maggaṁ visodheti,
she always purifies the path

sotthānaṁ samparāyikaṁ.

to well-being in lives to come.

Iccete aṭṭha dhammā ca,
And so, a lady in whom

yassā vijjanti nāriyā;
these eight qualities are found

Tampi sīlavatiṁ āhu,
is known as virtuous,

dhammaṭṭhaṁ saccavādiniṁ.
firm in principle, and truthful.

Soḷasākārasampannā,
Accomplished in sixteen respects,

Aṭṭhaṅgasusamāgatā;
complete with the eight factors,

Tādisī sīlavatī upāsikā,
a virtuous laywoman such as she

Upapajjati devalokaṁ manāpan”ti.
is reborn in the realm of the Loveable Gods.”

Navamaṁ.

50. Dutiyaidhalokikasutta
50. Winning in This Life (2nd)

“Catūhi, bhikkhave, dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṁsa loko āraddho hoti.
“Mendicants, a female who has four qualities is practicing to win in this life, and she succeeds at it.

Katamehi catūhi?
What four?

Idha, bhikkhave, mātugāmo susaṁvihitakammanto hoti, saṅgahitaparijano, bhattu manāpaṁ carati, sambhataṁ anurakkhati.
It’s when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

Kathañca, bhikkhave, mātugāmo susaṁvihitakammanto hoti?
And how is a female well-organized at work?

Idha, bhikkhave, mātugāmo ye te bhattu abbhantarā kammantā …pe…
It’s when she’s skilled and tireless in doing domestic duties for her husband …

evaṁ kho, bhikkhave, mātugāmo susaṁvihitakammanto hoti.
That’s how a female is well-organized at work.

Kathañca, bhikkhave, mātugāmo saṅgahitaparijano hoti?
And how does a female manage the domestic help?

Idha, bhikkhave, mātugāmo yo so bhattu abbhantaro antojano …pe…
It's when she knows what work her husband's domestic bondservants, employees, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

evaṁ kho, bhikkhave, mātugāmo saṅgahitaparijano hoti.
That's how a female manages the domestic help.

Kathañca, bhikkhave, mātugāmo bhattu manāpaṁ carati?
And how does a female act lovingly toward her husband?

Idha, bhikkhave, mātugāmo yaṁ bhattu amanāpasaṅkhātaṁ taṁ jīvitahetupi na ajjhācarati.
It's when a female would not transgress in any way that her husband would not consider loveable, even for the sake of her own life.

Evaṁ kho, bhikkhave, mātugāmo bhattu manāpaṁ carati.
That's how a female acts lovingly toward her husband.

Kathañca, bhikkhave, mātugāmo sambhataṁ anurakkhati?
And how does a female preserve his earnings?

Idha, bhikkhave, mātugāmo yaṁ bhattā āharati …pe…
It's when she tries to guard and protect any income her husband earns …

evaṁ kho, bhikkhave, mātugāmo sambhataṁ anurakkhati.
That's how a female preserves his earnings.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṁsa loko āraddho hoti.
A female who has these four qualities is practicing to win in this life, and she succeeds at it.

Catūhi, bhikkhave, dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hoti.
A female who has four qualities is practicing to win in the next life, and she succeeds at it.

Katamehi catūhi?
What four?

Idha, bhikkhave, mātugāmo saddhāsampanno hoti, sīlasampanno hoti, cāgasampanno hoti, paññāsampanno hoti.
It's when a female is accomplished in faith, ethics, generosity, and wisdom.

Kathañca, bhikkhave, mātugāmo saddhāsampanno hoti?
And how is a female accomplished in faith?

Idha, bhikkhave, mātugāmo saddho hoti …pe…
It's when a female has faith in the Realized One's awakening …

evaṁ kho, bhikkhave, mātugāmo saddhāsampanno hoti.
That's how a female is accomplished in faith.

Kathañca, bhikkhave, mātugāmo sīlasampanno hoti?
And how is a female accomplished in ethics?

Idha, bhikkhave, mātugāmo pāṇātipātā paṭivirato hoti …pe…
It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie,

surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
or consume alcoholic drinks that cause negligence.

Evaṁ kho, bhikkhave, mātugāmo sīlasampanno hoti.
That's how a female is accomplished in ethics.

Kathañca, bhikkhave, mātugāmo cāgasampanno hoti?
And how is a female accomplished in generosity?

Idha, bhikkhave, mātugāmo vigatamalamaccherena cetasā agāraṁ ajjhāvasati …pe…
It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

evaṁ kho, bhikkhave, mātugāmo cāgasampanno hoti.
That's how a female is accomplished in generosity.

Kathañca, bhikkhave, mātugāmo paññāsampanno hoti?
And how is a female accomplished in wisdom?

Idha, bhikkhave, mātugāmo paññavā hoti …pe…
It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

evaṁ kho, bhikkhave, mātugāmo paññāsampanno hoti.
That's how a female is accomplished in wisdom.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato mātugāmo paralokavijayāya paṭipanno hoti, paraloko āraddho hotīti.
A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

Susaṁvihitakammantā,
She's organized at work,

saṅgahitaparijjanā;
and manages the domestic help.

Bhattu manāpaṁ carati,
She's loveable to her husband,

sambhataṁ anurakkhati.
and preserves his wealth.

Saddhā sīlena sampannā,
Faithful, accomplished in ethics,

vadaññū vītamaccharā;
being kind and rid of stinginess.

Niccaṁ maggaṁ visodheti,
She always purifies the path

sotthānaṁ samparāyikaṁ.
to well-being in lives to come.

Iccete aṭṭha dhammā ca,
And so, a lady in whom

yassā vijjanti nāriyā;
these eight qualities are found

Tampi sīlavatiṁ āhu,
is known as virtuous,

dhammaṭṭhaṁ saccavādiniṁ.
firm in principle, and truthful.

Soḷasākārasampannā,
Accomplished in sixteen respects,

Aṭṭhaṅgasusamāgatā;
complete with the eight factors,

Tādisī sīlavatī upāsikā,
a virtuous laywoman such as she

Upapajjati devalokaṁ manāpan”ti.
is reborn in the realm of the Loveable Gods.”

Dasamaṁ.

Uposathavaggo pañcamo.

Tassuddānaṁ

Saṅkhitte vitthate visākhe,
Vāseṭṭho bojjhāya pañcamaṁ;
Anuruddhaṁ puna visākhe,
Nakulā idhalokikā dveti.

Paṭhamo paṇṇāsako samatto.

51. Gotamīsutta
51. With Gotamī

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho mahāpajāpatī gotamī bhagavantaṁ etadavoca:
Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
“Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Alaṁ, gotami.
“Enough, Gotamī.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjā”ti.
Don’t advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Dutiyampi kho mahāpajāpatī gotamī bhagavantaṁ etadavoca:
For a second time …

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.

“Alaṁ, gotami.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjā”ti.

Tatiyampi kho mahāpajāpatī gotamī bhagavantaṁ etadavoca:
For a third time, Mahāpajāpatī Gotamī said to the Buddha:

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
“Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Alaṁ, gotami.
“Enough, Gotamī.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjā”ti.
Don’t advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Atha kho mahāpajāpatī gotamī “na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti dukkhī dummanā assumukhī rudamānā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Mahāpajāpatī Gotamī thought, “The Buddha does not permit females to go forth.” Miserable and sad, weeping, with a tearful face,

she bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

Atha kho bhagavā kapilavatthusmiṁ yathābhirantaṁ viharitvā yena vesālī tena cārikaṁ pakkāmi.
When the Buddha had stayed in Kapilavatthu as long as he wished, he set out for Vesālī.

Anupubbena cārikaṁ caramāno yena vesālī tadavasari.
Traveling stage by stage, he arrived at Vesālī,

Tatra sudaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
where he stayed at the Great Wood, in the hall with the peaked roof.

Atha kho mahāpajāpatī gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi sākiyānīhi saddhiṁ yena vesālī tena pakkāmi.
Then Mahāpajāpatī Gotamī had her hair cut off and dressed in ocher robes. Together with several Sakyan ladies she set out for Vesālī.

Anupubbena yena vesālī mahāvanaṁ kūṭāgārasālā tenupasaṅkami.
Traveling stage by stage, she arrived at Vesālī and went to the Great Wood, the hall with the peaked roof.

Atha kho mahāpajāpatī gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake aṭṭhāsi.
Then Mahāpajāpatī Gotamī stood crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

Addasā kho āyasmā ānando mahāpajāpatiṁ gotamiṁ sūnehi pādehi rajokiṇṇena gattena dukkhiṁ dummanaṁ assumukhiṁ rudamānaṁ bahidvārakoṭṭhake ṭhitaṁ.
Venerable Ānanda saw her standing there,

Disvāna mahāpajāpatiṁ gotamiṁ etadavoca:

and said to her,

“kiṁ nu tvaṁ, gotami, sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā”ti?
“Gotamī, why do you stand crying outside the gate, your feet swollen, your limbs covered with dust, miserable and sad, with tearful face?”

“Tathā hi pana, bhante ānanda, na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
“Sir, Ānanda, it’s because the Buddha does not permit females to go forth in the teaching and training proclaimed by the Realized One.”

“Tena hi tvaṁ, gotami, muhuttaṁ idheva tāva hohi, yāvāhaṁ bhagavantaṁ yācāmi mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
“Well then, Gotamī, wait here just a moment, while I ask the Buddha to grant the going forth for females.”

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“esā, bhante, mahāpajāpatī gotamī sūnehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhitā:
“Sir, Mahāpajāpatī Gotamī is standing crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

‘na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan’ti.
She says that it’s because the Buddha does not permit females to go forth.

Sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Alaṁ, ānanda.
“Enough, Ānanda.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjā”ti.
Don’t advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Dutiyampi kho …pe…
For a second time …

tatiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
For a third time, Ānanda said to the Buddha:

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
“Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Alaṁ, ānanda.
“Enough, Ānanda.

Mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjā”ti.
Don’t advocate for females to gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“na bhagavā anujānāti mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjaṁ.
“The Buddha does not permit females to go forth.

Yannūnāhaṁ aññenapi pariyāyena bhagavantaṁ yāceyyaṁ mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
Why don’t I try another approach?”

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda said to the Buddha,

“bhabbo nu kho, bhante, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajitvā sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaphalaṁ vā sacchikātun”ti?
“Sir, is a female able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth?”

“Bhabbo, ānanda, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajitvā sotāpattiphalampi sakadāgāmiphalampi anāgāmiphalampi arahattaphalampi sacchikātun”ti.
“She is able, Ānanda.”

“Sace, bhante, bhabbo mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajitvā

sotāpattiphalampi …pe… arahattaphalampi sacchikātuṁ;
“If a female is able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth.

bahukārā, bhante, mahāpajāpatī gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā;
Sir, Mahāpajāpatī has been very helpful to the Buddha. She is his aunt who raised him, nurtured him, and gave him her milk.

bhagavantaṁ janettiyā kālaṅkatāya thaññaṁ pāyesi.
When the Buddha’s birth mother passed away, she nurtured him at her own breast.

Sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjan”ti.
Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Sace, ānanda, mahāpajāpatī gotamī aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā—
“Ānanda, if Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination.

Vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ kattabbaṁ.
A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (1)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Na bhikkhuniyā abhikkhuke āvāse vassaṁ upagantabbaṁ.
A nun should not commence the rainy season residence in a monastery without monks.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (2)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Anvaḍḍhamāsaṁ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā—
Each fortnight the nuns should expect two things from the community of monks:

uposathapucchakañca, ovādūpasaṅkamanañca.
the date of the sabbath, and visiting for advice.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (3)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Vassaṁvuṭṭhāya bhikkhuniyā ubhatosaṅghe tīhi ṭhānehi pavāretabbaṁ—
After completing the rainy season residence the nuns should invite admonition from the communities of both monks and nuns in regard to anything that was

diṭṭhena vā sutena vā parisaṅkāya vā.
seen, heard, or suspected.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (4)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Garudhammaṁ ajjhāpannāya bhikkhuniyā ubhatosaṅghe pakkhamānattaṁ caritabbaṁ.

A nun who has committed a grave offense should undergo penance in the communities of both monks and nuns for a fortnight.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (5)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṅghe upasampadā pariyesitabbā.
A trainee nun who has trained in the six rules for two years should seek ordination from the communities of both monks and nuns.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (6)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Na kenaci pariyāyena bhikkhuniyā bhikkhu akkositabbo paribhāsitabbo.
A nun should not abuse or insult a monk in any way.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (7)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Ajjatagge ovaṭo bhikkhunīnaṁ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṁ bhikkhunīsu vacanapatho.
From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo. (8)
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Sace, ānanda, mahāpajāpatī gotamī ime aṭṭha garudhamme paṭiggaṇhāti, sāvassā hotu upasampadā”ti.
If Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination.”

Atha kho āyasmā ānando bhagavato santike ime aṭṭha garudhamme uggahetvā yena mahāpajāpatī gotamī tenupasaṅkami; upasaṅkamitvā mahāpajāpatiṁ gotamiṁ etadavoca:
Then Ānanda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpatī Gotamī and said:

“Sace kho tvaṁ, gotami, aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā—
“Gotamī, if you accept eight principles of respect, that will be your ordination.

Vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ kattabbaṁ.
A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo …pe….
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. …

Ajjatagge ovaṭo bhikkhunīnaṁ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṁ bhikkhunīsu vacanapatho.
From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns.

Ayampi dhammo sakkatvā garuṁ katvā mānetvā pūjetvā yāvajīvaṁ anatikkamanīyo.
This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

Sace kho tvaṁ, gotami, ime aṭṭha garudhamme paṭiggaṇheyyāsi, sāva te bhavissati upasampadā”ti.
If you accept these eight principles of respect, that will be your ordination.”

“Seyyathāpi, bhante ānanda, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsaṁnhāto uppalamālaṁ vā vassikamālaṁ vā adhimuttakamālaṁ vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṁ patiṭṭhāpeyya;
“Ānanda, suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head.

evamevaṁ kho ahaṁ, bhante ānanda, ime aṭṭha garudhamme paṭiggaṇhāmi yāvajīvaṁ anatikkamanīye”ti.
In the same way, sir, I accept these eight principles of respect as not to be transgressed so long as life lasts.”

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“paṭiggahitā, bhante, mahāpajāpatiyā gotamiyā aṭṭha garudhammā yāvajīvaṁ anatikkamanīyā”ti.
“Sir, Mahāpajāpatī Gotamī has accepted the eight principles of respect as not to be transgressed so long as life lasts.”

“Sace, ānanda, nālabhissa mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajjaṁ, ciraṭṭhitikaṁ, ānanda, brahmacariyaṁ abhavissa, vassasahassameva saddhammo tiṭṭheyya.
“Ānanda, if females had not gained the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One, the spiritual life would have lasted long. The true teaching would have remained for a thousand years.

Yato ca kho, ānanda, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṁ pabbajito, na dāni, ānanda, brahmacariyaṁ ciraṭṭhitikaṁ bhavissati.
But since they have gained the going forth, now the spiritual life will not last long.

Pañceva dāni, ānanda, vassasatāni saddhammo ṭhassati.
The true teaching will remain only five hundred years.

Seyyathāpi, ānanda, yāni kānici kulāni bahutthikāni appapurisakāni, tāni suppadhaṁsiyāni honti corehi kumbhatthenakehi;
It’s like those families with many women and few men. They’re easy prey for bandits and thieves.

evamevaṁ kho, ānanda, yasmiṁ dhammavinaye labhati mātugāmo agārasmā anagāriyaṁ pabbajjaṁ, na taṁ brahmacariyaṁ ciraṭṭhitikaṁ hoti.
In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

Seyyathāpi, ānanda, sampanne sālikkhette setaṭṭhikā nāma rogajāti nipatati, evaṁ taṁ sālikkhettaṁ na ciraṭṭhitikaṁ hoti;
It’s like a field full of rice. Once the disease called ‘white bones’ attacks, it doesn’t last long.

evamevaṁ kho, ānanda, yasmiṁ dhammavinaye labhati mātugāmo agārasmā anagāriyaṁ pabbajjaṁ, na taṁ

brahmacariyaṁ ciraṭṭhitikaṁ hoti.
In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

Seyyathāpi, ānanda, sampanne ucchukkhette mañjiṭṭhikā nāma rogajāti nipatati, evaṁ taṁ ucchukkhettaṁ na ciraṭṭhitikaṁ hoti;
It's like a field full of sugar cane. Once the disease called 'red rot' attacks, it doesn't last long.

evamevaṁ kho, ānanda, yasmiṁ dhammavinaye labhati mātugāmo agārasmā anagāriyaṁ pabbajjaṁ, na taṁ brahmacariyaṁ ciraṭṭhitikaṁ hoti.
In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

Seyyathāpi, ānanda, puriso mahato taḷākassa paṭikacceva āḷiṁ bandheyya yāvadeva udakassa anatikkamanāya;
As a man might build a dyke around a large lake as a precaution against the water overflowing,

evamevaṁ kho, ānanda, mayā paṭikacceva bhikkhunīnaṁ aṭṭha garudhammā paññattā yāvajīvaṁ anatikkamanīyā"ti.
in the same way as a precaution I've prescribed the eight principles of respect as not to be transgressed so long as life lasts."

Paṭhamaṁ.

52. Ovādasutta
52. An Adviser for Nuns

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“katihi nu kho, bhante, dhammehi samannāgato bhikkhu bhikkhunovādako sammannitabbo”ti?
“Sir, how many qualities should a monk have to be agreed on as an adviser for nuns?”

“Aṭṭhahi kho, ānanda, dhammehi samannāgato bhikkhu bhikkhunovādako sammannitabbo.
“Ānanda, a monk with eight qualities may be agreed on as an adviser for nuns.

Katamehi aṭṭhahi?
What eight?

Idhānanda, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;

Firstly, a monk is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso;
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

paṭibalo hoti bhikkhunisaṅghassa dhammiyā kathāya sandassetuṁ samādapetuṁ samuttejetuṁ sampahaṁsetuṁ;
They're able to educate, encourage, fire up, and inspire the community of nuns.

yebhuyyena bhikkhunīnaṁ piyo hoti manāpo;
They're likable and agreeable to most of the nuns.

na kho panetaṁ bhagavantaṁ uddissa pabbajitāya kāsāyavatthavasanāya garudhammaṁ ajjhāpannapubbo hoti;

They have never previously sexually harassed any woman wearing the ocher robe who has gone forth in the Buddha's name.

vīsativasso vā hoti atirekavīsativasso vā.
They have been ordained for twenty years or more.

Imehi kho, ānanda, aṭṭhahi dhammehi samannāgato bhikkhu bhikkhunovādako sammannitabbo"ti.
A monk with these eight qualities may be agreed on as an adviser for nuns."

Dutiyaṁ.

53. Saṅkhittasutta
53. Brief Advice to Gotamī

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā mahāpajāpatī gotamī bhagavantaṁ etadavoca:
Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“Sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Ye kho tvaṁ, gotami, dhamme jāneyyāsi:
“Gotamī, you might know that certain things

‘ime dhammā sarāgāya saṁvattanti, no virāgāya;
lead to passion, not dispassion;

saṁyogāya saṁvattanti, no visaṁyogāya;
to being fettered, not to being unfettered;

ācayāya saṁvattanti, no apacayāya;
to accumulation, not dispersal;

mahicchatāya saṁvattanti, no appicchatāya;
to more desires, not fewer;

asantuṭṭhiyā saṁvattanti, no santuṭṭhiyā;
to lack of contentment, not contentment;

saṅgaṇikāya saṁvattanti, no pavivekāya;
to crowding, not seclusion;

kosajjāya saṁvattanti, no vīriyārambhāya;
to laziness, not energy;

dubbharatāya saṁvattanti, no subharatāyā'ti,
to being hard to look after, not being easy to look after.

ekaṁsena, gotami, dhāreyyāsi:
You should definitely bear in mind that these things are

'neso dhammo, neso vinayo, netaṁ satthusāsanan'ti.
not the teaching, not the training, and not the Teacher's instructions.

Ye ca kho tvaṁ, gotami, dhamme jāneyyāsi:
You might know that certain things

'ime dhammā virāgāya saṁvattanti, no sarāgāya;
lead to dispassion, not passion;

visaṁyogāya saṁvattanti, no saṁyogāya;
to being unfettered, not to being fettered;

apacayāya saṁvattanti, no ācayāya;
to dispersal, not accumulation;

appicchatāya saṁvattanti, no mahicchatāya;
to fewer desires, not more;

santuṭṭhiyā saṁvattanti, no asantuṭṭhiyā;
to contentment, not lack of contentment;

pavivekāya saṁvattanti, no saṅgaṇikāya;
to seclusion, not crowding;

vīriyārambhāya saṁvattanti, no kosajjāya;

to energy, not laziness;

subharatāya saṁvattanti, no dubbharatāyā'ti,
to being easy to look after, not being hard to look after.

ekaṁsena, gotami, dhāreyyāsi:
You should definitely bear in mind that these things are

'eso dhammo, eso vinayo, etaṁ satthusāsanan'"ti.
the teaching, the training, and the Teacher's instructions."

Tatiyaṁ.

54. Dīghajāṇusutta
54. With Dīghajāṇu

Ekaṁ samayaṁ bhagavā koliyesu viharati kakkarapattaṁ nāma koliyānaṁ nigamo.
At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta.

Atha kho dīghajāṇu koliyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho dīghajāṇu koliyaputto bhagavantaṁ etadavoca:
Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“mayaṁ, bhante, gihī kāmabhogino puttasambādhasayanaṁ ajjhāvasāma, kāsikacandanaṁ paccanubhoma, mālāgandhavilepanaṁ dhārayāma, jātarūparajataṁ sādayāma.
“Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, perfumes, and makeup, and we accept gold and money.

Tesaṁ no, bhante, bhagavā amhākaṁ tathā dhammaṁ desetu ye amhākaṁ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāyā”ti.
May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

“Cattārome, byagghapajja, dhammā kulaputtassa diṭṭhadhammahitāya saṁvattanti diṭṭhadhammasukhāya.

“Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life.

Katame cattāro?
What four?

Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā.
Accomplishment in initiative, protection, good friendship, and balanced finances.

Katamā ca, byagghapajja, uṭṭhānasampadā?
And what is accomplishment in initiative?

Idha, byagghapajja, kulaputto yena kammaṭṭhānena jīvikaṁ kappeti—
It’s when a gentleman earns a living by means such as

yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaññatarena—
farming, trade, raising cattle, archery, government service, or one of the professions.

tattha dakkho hoti analaso, tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātuṁ.
He understands how to go about these things in order to complete and organize the work.

Ayaṁ vuccati, byagghapajja, uṭṭhānasampadā. (1: 1)
This is called accomplishment in initiative.

Katamā ca, byagghapajja, ārakkhasampadā?
And what is accomplishment in protection?

Idha, byagghapajja, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā, sedāvakkhittā, dhammikā dhammaladdhā.
It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

Te ārakkhena guttiyā sampādeti:
He ensures it is guarded and protected, thinking:

‘kinti me ime bhoge neva rājāno hareyyuṁ, na corā hareyyuṁ, na aggi ḍaheyya, na udakaṁ vaheyya, na appiyā dāyādā hareyyun’ti.
‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’

Ayaṁ vuccati, byagghapajja, ārakkhasampadā. (2: 2)
This is called accomplishment in protection.

Katamā ca, byagghapajja, kalyāṇamittatā?
And what is accomplishment in good friendship?

Idha, byagghapajja, kulaputto yasmiṁ gāme vā nigame vā paṭivasati, tattha ye te honti—gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā—tehi saddhiṁ santiṭṭhati sallapati sākacchaṁ samāpajjati; yathārūpānaṁ saddhāsampannānaṁ saddhāsampadaṁ anusikkhati, yathārūpānaṁ sīlasampannānaṁ sīlasampadaṁ anusikkhati, yathārūpānaṁ cāgasampannānaṁ cāgasampadaṁ anusikkhati, yathārūpānaṁ paññāsampannānaṁ paññāsampadaṁ anusikkhati.
It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom.

Ayaṁ vuccati, byagghapajja, kalyāṇamittatā. (3: 3)
This is called accomplishment in good friendship.

Katamā ca, byagghapajja, samajīvitā?
And what is accomplishment in balanced finances?

Idha, byagghapajja, kulaputto āyañca bhogānaṁ viditvā, vayañca bhogānaṁ viditvā, samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
It’s when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’

Seyyathāpi, byagghapajja, tulādhāro vā tulādhārantevāsī vā tulaṁ paggahetvā jānāti: ‘ettakena vā onataṁ, ettakena vā unnatan’ti;
It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much.

evamevaṁ kho, byagghapajja, kulaputto āyañca bhogānaṁ viditvā, vayañca bhogānaṁ viditvā, samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’

Sacāyaṁ, byagghapajja, kulaputto appāyo samāno uḷāraṁ jīvikaṁ kappeti, tassa bhavanti vattāro: ‘udumbarakhādīvāyaṁ kulaputto bhoge khādatī’ti.
If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’

Sace panāyaṁ, byagghapajja, kulaputto mahāyo samāno kasiraṁ jīvikaṁ kappeti, tassa bhavanti vattāro: ‘ajeṭṭhamaraṇaṁvāyaṁ kulaputto marissatī’ti.
If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’

Yato ca khoyaṁ, byagghapajja, kulaputto āyañca bhogānaṁ viditvā, vayañca bhogānaṁ viditvā, samaṁ jīvikaṁ kappeti

nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’

Ayaṁ vuccati, byagghapajja, samajīvitā.
This is called accomplishment in balanced finances.

Evaṁ samuppannānaṁ, byagghapajja, bhogānaṁ cattāri apāyamukhāni honti—
There are four drains on wealth that has been gathered in this way.

itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.
Womanizing, drinking, gambling, and having bad friends, companions, and associates.

Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni.
Suppose there was a large reservoir with four inlets and four drains.

Tassa puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya;
And someone was to open up the drains and close off the inlets,

devo ca na sammā dhāraṁ anuppaveccheyya.
and the heavens don’t provide enough rain.

Evañhi tassa, byagghapajja, mahato taḷākassa parihāniyeva pāṭikaṅkhā, no vuddhi;
You’d expect that large reservoir to dwindle, not expand.

evamevaṁ, byagghapajja, evaṁ samuppannānaṁ bhogānaṁ cattāri apāyamukhāni honti—
In the same way, there are four drains on wealth that has been gathered in this way.

itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.

Womanizing, drinking, gambling, and having bad friends, companions, and associates.

Evaṁ samuppannānaṁ, byagghapajja, bhogānaṁ cattāri āyamukhāni honti—
There are four inlets for wealth that has been gathered in this way.

na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.
Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni.
Suppose there was a large reservoir with four inlets and four drains.

Tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya;
And someone was to open up the inlets and close off the drains,

devo ca sammā dhāraṁ anuppaveccheyya.
and the heavens provide plenty of rain.

Evañhi tassa, byagghapajja, mahato taḷākassa vuddhiyeva pāṭikaṅkhā, no parihāni;
You'd expect that large reservoir to expand, not dwindle.

evamevaṁ kho, byagghapajja, evaṁ samuppannānaṁ bhogānaṁ cattāri āyamukhāni honti—
In the same way, there are four inlets for wealth that has been gathered in this way.

na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. (4: 4)
Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

Ime kho, byagghapajja, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṁvattanti diṭṭhadhammasukhāya.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

Cattārome, byagghapajja, dhammā kulaputtassa samparāyahitāya saṁvattanti samparāyasukhāya.
These four things lead to the welfare and happiness of a gentleman in future lives.

Katame cattāro?
What four?

Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.
Accomplishment in faith, ethics, generosity, and wisdom.

Katamā ca, byagghapajja, saddhāsampadā?
And what is accomplishment in faith?

Idha, byagghapajja, kulaputto saddho hoti, saddahati tathāgatassa bodhiṁ:
It's when a gentleman has faith in the Realized One's awakening:

'itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Ayaṁ vuccati, byagghapajja, saddhāsampadā. (1: 5)
This is called accomplishment in faith.

Katamā ca, byagghapajja, sīlasampadā?
And what is accomplishment in ethics?

Idha, byagghapajja, kulaputto pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause

negligence.

Ayaṁ vuccati, byagghapajja, sīlasampadā. (2: 6)
This is called accomplishment in ethics.

Katamā ca, byagghapajja, cāgasampadā?
And what is accomplishment in generosity?

Idha, byagghapajja, kulaputto vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato.
It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṁ vuccati, byagghapajja, cāgasampadā. (3: 7)
This is called accomplishment in generosity.

Katamā ca, byagghapajja, paññāsampadā?
And what is accomplishment in wisdom?

Idha, byagghapajja, kulaputto paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṁ vuccati, byagghapajja, paññāsampadā. (4: 8)
This is called accomplishment in wisdom.

Ime kho, byagghapajja, cattāro dhammā kulaputtassa samparāyahitāya saṁvattanti samparāyasukhāyāti.
These are the four things that lead to the welfare and happiness of a gentleman in future lives.

Uṭṭhātā kammadheyyesu,

They’re enterprising in the workplace,

appamatto vidhānavā;
diligent in managing things,

Samaṁ kappeti jīvikaṁ,
they balance their finances,

sambhataṁ anurakkhati.
and preserve their wealth.

Saddho sīlena sampanno,
Faithful, accomplished in ethics,

vadaññū vītamaccharo;
kind, rid of stinginess,

Niccaṁ maggaṁ visodheti,
they always purify the path

sotthānaṁ samparāyikaṁ.
to well-being in lives to come.

Iccete aṭṭha dhammā ca,
And so these eight qualities

saddhassa gharamesino;
of a faithful householder

Akkhātā saccanāmena,
are declared by the one who is truly named

ubhayattha sukhāvahā.
to lead to happiness in both spheres,

Diṭṭhadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the future lives.

Evametaṁ gahaṭṭhānaṁ,
This is how, for a householder,

cāgo puññaṁ pavaḍḍhatī”ti.
merit grows by generosity.”

Catutthaṁ.

55. Ujjayasutta
55. With Ujjaya

Atha kho ujjayo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho ujjayo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“mayaṁ, bho gotama, pavāsaṁ gantukāmā.
“Master Gotama, we wish to travel abroad.

Tesaṁ no bhavaṁ gotamo amhākaṁ tathā dhammaṁ desetu—ye amhākaṁ assu dhammā diṭṭhadhammahitāya, diṭṭhadhammasukhāya, samparāyahitāya, samparāyasukhāyā”ti.
May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

“Cattārome, brāhmaṇa, dhammā kulaputtassa diṭṭhadhammahitāya saṁvattanti, diṭṭhadhammasukhāya.
“Brahmin, these four things lead to the welfare and happiness of a gentleman in this life.

Katame cattāro?
What four?

Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā.
Accomplishment in initiative, protection, good friendship, and balanced finances.

Katamā ca, brāhmaṇa, uṭṭhānasampadā?
And what is accomplishment in initiative?

Idha, brāhmaṇa, kulaputto yena kammaṭṭhānena jīvikaṁ kappeti —
A gentleman may earn a living by means such as

yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaññatarena—
farming, trade, raising cattle, archery, government service, or one of the professions.

tattha dakkho hoti analaso, tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātuṁ.
He understands how to go about these things in order to complete and organize the work.

Ayaṁ vuccati, brāhmaṇa, uṭṭhānasampadā. (1: 1)
This is called accomplishment in initiative.

Katamā ca, brāhmaṇa, ārakkhasampadā?
And what is accomplishment in protection?

Idha, brāhmaṇa, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā, bāhābalaparicitā, sedāvakkhittā, dhammikā dhammaladdhā.
It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

Te ārakkhena guttiyā sampādeti:
He ensures it is guarded and protected, thinking:

‘kinti me ime bhoge neva rājāno hareyyuṁ, na corā hareyyuṁ, na aggi ḍaheyya, na udakaṁ vaheyya, na appiyā dāyādā hareyyun’ti.

‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’

Ayaṁ vuccati, brāhmaṇa, ārakkhasampadā. (2: 2)
This is called accomplishment in protection.

Katamā ca, brāhmaṇa, kalyāṇamittatā?
And what is accomplishment in good friendship?

Idha, brāhmaṇa, kulaputto yasmiṁ gāme vā nigame vā paṭivasati tatra ye te honti—gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā—tehi saddhiṁ santiṭṭhati sallapati sākacchaṁ samāpajjati; yathārūpānaṁ saddhāsampannānaṁ saddhāsampadaṁ anusikkhati, yathārūpānaṁ sīlasampannānaṁ sīlasampadaṁ anusikkhati, yathārūpānaṁ cāgasampannānaṁ cāgasampadaṁ anusikkhati, yathārūpānaṁ paññāsampannānaṁ paññāsampadaṁ anusikkhati.
It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom.

Ayaṁ vuccati, brāhmaṇa, kalyāṇamittatā. (3: 3)
This is called accomplishment in good friendship.

Katamā ca, brāhmaṇa, samajīvitā?
And what is accomplishment in balanced finances?

Idha, brāhmaṇa, kulaputto āyañca bhogānaṁ viditvā vayañca bhogānaṁ viditvā samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.

It’s when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’

Seyyathāpi, brāhmaṇa, tulādhāro vā tulādhārantevāsī vā tulaṁ paggahetvā jānāti: ‘ettakena vā onataṁ, ettakena vā unnatan’ti;
It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much.

evamevaṁ kho, brāhmaṇa, kulaputto āyañca bhogānaṁ viditvā vayañca bhogānaṁ viditvā samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’

Sacāyaṁ, brāhmaṇa, kulaputto appāyo samāno uḷāraṁ jīvikaṁ kappeti, tassa bhavanti vattāro: ‘udumbarakhādīvāyaṁ kulaputto bhoge khādatī’ti.
If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’

Sace panāyaṁ, brāhmaṇa, kulaputto mahāyo samāno kasiraṁ jīvikaṁ kappeti, tassa bhavanti vattāro: ‘ajeṭṭhamaraṇaṁvāyaṁ kulaputto marissatī’ti.
If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’

Yato ca khoyaṁ, brāhmaṇa, kulaputto āyañca bhogānaṁ viditvā vayañca bhogānaṁ viditvā samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti,
But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’

ayaṁ vuccati, brāhmaṇa, samajīvitā.
This is called accomplishment in balanced finances.

Evaṁ samuppannānaṁ, brāhmaṇa, bhogānaṁ cattāri apāyamukhāni honti—
There are four drains on wealth that has been gathered in this way.

itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.
Womanizing, drinking, gambling, and having bad friends, companions, and associates.

Seyyathāpi, brāhmaṇa, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya; devo ca na sammā dhāraṁ anuppaveccheyya. Evañhi tassa, brāhmaṇa, mahato taḷākassa parihāniyeva pāṭikaṅkhā, no vuddhi;
Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand.

evamevaṁ kho, brāhmaṇa, evaṁ samuppannānaṁ bhogānaṁ cattāri apāyamukhāni honti—
In the same way, there are four drains on wealth that has been gathered in this way.

itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.
Womanizing, drinking, gambling, and having bad friends, companions, and associates.

Evaṁ samuppannānaṁ, brāhmaṇa, bhogānaṁ cattāri āyamukhāni honti—
There are four inlets for wealth that has been gathered in this way.

na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.
Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

Seyyathāpi, brāhmaṇa, mahato taḷākassa cattāri ceva āyamukhāni cattāri ca apāyamukhāni. Tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya; devo ca sammā dhāraṁ anuppaveccheyya. Evañhi tassa, brāhmaṇa, mahato taḷākassa vuddhiyeva pāṭikaṅkhā, no parihāni;
Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle.

evamevaṁ kho, brāhmaṇa, evaṁ samuppannānaṁ bhogānaṁ cattāri āyamukhāni honti—
In the same way, there are four inlets for wealth that has been gathered in this way.

na itthidhutto …pe… kalyāṇasampavaṅko. (4: 4)
Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

Ime kho, brāhmaṇa, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṁvattanti diṭṭhadhammasukhāya.
These are the four things that lead to the welfare and happiness of a gentleman in this life.

Cattārome, brāhmaṇa, kulaputtassa dhammā samparāyahitāya saṁvattanti samparāyasukhāya.
These four things lead to the welfare and happiness of a gentleman in future lives.

Katame cattāro?
What four?

Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.
Accomplishment in faith, ethics, generosity, and wisdom.

Katamā ca, brāhmaṇa, saddhāsampadā?
And what is accomplishment in faith?

Idha, brāhmaṇa, kulaputto saddho hoti, saddahati tathāgatassa bodhiṁ:
It's when a gentleman has faith in the Realized One's awakening:

'itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Ayaṁ vuccati, brāhmaṇa, saddhāsampadā. (1: 5)
This is called accomplishment in faith.

Katamā ca, brāhmaṇa, sīlasampadā?
And what is accomplishment in ethics?

Idha, brāhmaṇa, kulaputto pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

Ayaṁ vuccati, brāhmaṇa, sīlasampadā. (2: 6)
This is called accomplishment in ethics.

Katamā ca, brāhmaṇa, cāgasampadā?
And what is accomplishment in generosity?

Idha, brāhmaṇa, kulaputto vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vosaggarato yācayogo dānasaṁvibhāgarato.

It’s when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṁ vuccati, brāhmaṇa, cāgasampadā. (3: 7)
This is called accomplishment in generosity.

Katamā ca, brāhmaṇa, paññāsampadā?
And what is accomplishment in wisdom?

Idha, brāhmaṇa, kulaputto paññavā hoti …pe… sammā dukkhakkhayagāminiyā.
It’s when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṁ vuccati, brāhmaṇa, paññāsampadā. (4: 8)
This is called accomplishment in wisdom.

“Ime kho, brāhmaṇa, cattāro dhammā kulaputtassa samparāyahitāya saṁvattanti samparāyasukhāyāti.
These are the four things that lead to the welfare and happiness of a gentleman in future lives.

Uṭṭhātā kammadheyyesu,
They’re enterprising in the workplace,

appamatto vidhānavā;
diligent in managing things,

Samaṁ kappeti jīvikaṁ,
they balance their finances,

sambhataṁ anurakkhati.
and preserve their wealth.

Saddho sīlena sampanno,
Faithful, accomplished in ethics,

vadaññū vītamaccharo;
kind, rid of stinginess,

Niccaṁ maggaṁ visodheti,
they always purify the path

sotthānaṁ samparāyikaṁ.
to well-being in lives to come.

Iccete aṭṭha dhammā ca,
And so these eight qualities

saddhassa gharamesino;
of a faithful householder

Akkhātā saccanāmena,
are declared by the one who is truly named

ubhayattha sukhāvahā.
to lead to happiness in both spheres,

Diṭṭhadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

Evametaṁ gahaṭṭhānaṁ,
This is how, for a householder,

cāgo puññaṁ pavaḍḍhatī”ti.
merit grows by generosity.”

Pañcamaṁ.

56. Bhayasutta
56. Danger

“‘Bhayan’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
“Mendicants, ‘danger’ is a term for sensual pleasures.

‘Dukkhan’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
‘Suffering’,

‘Rogo’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
‘disease’,

‘Gaṇḍo’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
‘boil’,

‘Sallan’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
‘dart’,

‘Saṅgo’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
‘chain’,

‘Paṅko’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
‘bog’,

‘Gabbho’ti, bhikkhave, kāmānametaṁ adhivacanaṁ.
and ‘womb’ are terms for sensual pleasures.

Kasmā ca, bhikkhave, ‘bhayan’ti kāmānametaṁ adhivacanaṁ?
And why is ‘danger’ a term for sensual pleasures?

Yasmā ca kāmarāgarattāyaṁ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā ‘bhayan’ti kāmānametaṁ adhivacanaṁ.

Someone who is caught up in sensual greed and shackled by lustful desire is not freed from dangers in the present life or in lives to come. That is why ‘danger’ is a term for sensual pleasures.

Kasmā ca, bhikkhave, ‘dukkhan’ti …pe…
And why are ‘suffering’,

‘rogo’ti …
‘disease’,

‘gaṇḍo’ti …
‘boil’,

‘sallan’ti …
‘dart’,

‘saṅgo’ti …
‘chain’,

‘paṅko’ti …
‘bog’,

‘gabbho’ti kāmānametaṁ adhivacanaṁ?
and ‘womb’ terms for sensual pleasures?

Yasmā ca kāmarāgarattāyaṁ, bhikkhave, chandarāgavinibaddho diṭṭhadhammikāpi gabbhā na parimuccati, samparāyikāpi gabbhā na parimuccati, tasmā ‘gabbho’ti kāmānametaṁ adhivacanaṁ.
Someone who is caught up in sensual greed and shackled by lustful desire is not freed from wombs in the present life or in lives to come. That is why ‘womb’ is a term for sensual pleasures.

Bhayaṁ dukkhañca rogo ca,
Danger, suffering, and disease,

gaṇḍo sallañca saṅgo ca;
boil, dart, and chain,

Paṅko gabbho ca ubhayaṁ,
and bogs and wombs both.

ete kāmā pavuccanti;
These describe the sensual pleasures

Yattha satto puthujjano.
to which ordinary people are attached.

Otiṇṇo sātarūpena,
Swamped by things that seem pleasant,

puna gabbhāya gacchati;
you go to another womb.

Yato ca bhikkhu ātāpī,
But when a mendicant is keen,

sampajaññaṁ na riccati.
and doesn't forget awareness,

So imaṁ palipathaṁ duggaṁ,
in this way they transcend

atikkamma tathāvidho;
this grueling swamp.

Pajaṁ jātijarūpetaṁ,
They watch this population as it trembles,

phandamānaṁ avekkhatī"ti.
fallen into rebirth and old age."

Chaṭṭhaṁ.

57. Paṭhamaāhuneyyasutta
57. Worthy of Offerings to the Gods (1st)

“Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with eight factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko;
They have good friends, companions, and associates.

sammādiṭṭhiko hoti, sammādassanena samannāgato;
They have right view, possessing right perspective.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati;
They recollect many kinds of past lives, with features and details.

dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti;
With clairvoyance that is purified and surpasses the human, they see how sentient beings are reborn according to their deeds.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
A mendicant with these eight factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Sattamaṁ.

58. Dutiyaāhuneyyasutta
58. Worthy of Offerings to the Gods (2nd)

“Aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti …pe… anuttaraṁ puññakkhettaṁ lokassa.
“A mendicant with eight factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi aṭṭhahi?
What eight?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

āraddhavīriyo viharati thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu;

They live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

ārañño hoti pantasenāsano;
They live in the wilderness, in remote lodgings.

aratiratisaho hoti, uppannaṁ aratiṁ abhibhuyya abhibhuyya viharati;
They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

bhayabheravasaho hoti, uppannaṁ bhayabheravaṁ abhibhuyya abhibhuyya viharati;
They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu āhuneyyo …pe… anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these eight factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of

veneration with joined palms, and is the supreme field of merit for the world.”

Aṭṭhamaṁ.

59. Paṭhamapuggalasutta
59. Eight People (1st)

“Aṭṭhime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa?
“Mendicants, these eight people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame aṭṭha?
What eight?

Sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattāya paṭipanno.
The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Ime kho, bhikkhave, aṭṭha puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassāti.
These are the eight people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Cattāro ca paṭipannā,

Four practicing the path,

cattāro ca phale ṭhitā;
and four established in the fruit.

Esa saṅgho ujubhūto,
This is the upright Saṅgha,

paññāsīlasamāhito.
with wisdom, ethics, and immersion.

Yajamānānaṁ manussānaṁ,
For humans, those merit-seeking creatures,

Puññapekkhāna pāṇinaṁ;
who sponsor sacrifices,

Karotaṁ opadhikaṁ puññaṁ,
making worldly merit,

Saṅghe dinnaṁ mahapphalan”ti.
what is given to the Saṅgha is very fruitful.”

Navamaṁ.

60. Dutiyapuggalasutta
60. Eight People (2nd)

“Aṭṭhime, bhikkhave, puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these eight people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame aṭṭha?
What eight?

Sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno …pe… arahā, arahattāya paṭipanno.
The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Ime kho, bhikkhave, aṭṭha puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassāti.
These are the eight people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Cattāro ca paṭipannā,
Four practicing the path,

cattāro ca phale ṭhitā;

and four established in the fruit.

Esa saṅgho samukkaṭṭho,
This is the exalted Saṅgha,

sattānaṁ aṭṭha puggalā.
the eight people among sentient beings.

Yajamānānaṁ manussānaṁ,
For humans, those merit-seeking creatures,

puññapekkhāna pāṇinaṁ;
who sponsor sacrifices,

Karotaṁ opadhikaṁ puññaṁ,
making worldly merit,

ettha dinnaṁ mahapphalan”ti.
what’s given here is very fruitful.”

Dasamaṁ.

Gotamīvaggo paṭhamo.

Tassuddānaṁ

Gotamī ovādaṁ saṅkhittaṁ,

dīghajāṇu ca ujjayo;

Bhayā dve āhuneyyā ca,

dve ca aṭṭha puggalāti.

61. Icchāsutta
61. Desire

“Aṭṭhime, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, there are eight kinds of people found in the world.

Katame aṭṭha?
What eight?

Idha, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
First, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati ghaṭati vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho nuppajjati.
But material possessions don’t come to them.

So tena alābhena socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so they sorrow and pine and lament, beating their breast and falling into confusion because they don’t get those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā’. (1)

a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati ghaṭati vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho uppajjati.
And material possessions do come to them.

So tena lābhena majjati pamajjati pamādamāpajjati.
And so they become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

'bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, lābhī ca madī ca pamādī ca, cuto ca saddhammā'. (2)
a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. And when possessions come to them, they become intoxicated and negligent. They've fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati na ghaṭati na vāyamati lābhāya.
They don't try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato aghaṭato avāyamato lābhāya lābho nuppajjati.
And material possessions don't come to them.

So tena alābhena socati, kilamati, paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

'bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā'. (3)
a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don't try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho uppajjati.
But material possessions do come to them.

So tena lābhena majjati, pamajjati, pamādamāpajjati.
And so they become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

‘bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, lābhī ca madī ca, pamādī ca, cuto ca saddhammā’. (4)
a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. But when possessions come to them, they become intoxicated and negligent. They’ve fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati ghaṭati vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho nuppajjati.
But material possessions don’t come to them.

So tena alābhena na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
But they don’t sorrow and pine and lament, beating their breast and falling into confusion because they don’t get those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’. (5)
a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don’t come to them, they don’t sorrow and lament. They haven’t fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati ghaṭati vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho uppajjati.
And material possessions do come to them.

So tena lābhena na majjati, na pamajjati, na pamādamāpajjati.
But they don't become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

'bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā'. (6)
a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don't try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho nuppajjati.
And material possessions don't come to them.

So tena alābhena na socati, na kilamati, na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
But they don't sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material

possessions.

Ayaṁ vuccati, bhikkhave:
This is called

‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’. (7)
a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions don’t come to them, they don’t sorrow and lament. They haven’t fallen from the true teaching.

Idha pana, bhikkhave, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don’t try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato aghaṭato avāyamato lābhāya lābho uppajjati.
But material possessions do come to them.

So tena lābhena na majjati, na pamajjati, na pamādamāpajjati.
But they don’t become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccati, bhikkhave:
This is called

‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā’. (8)
a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions come to them, they don’t become intoxicated and negligent. They haven’t fallen from the true teaching.

Ime kho, bhikkhave, aṭṭha puggalā santo saṁvijjamānā lokasmin”ti.
These are the eight people found in the world.”

Paṭhamaṁ.

62. Alaṁsutta
62. Good Enough

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ attano alaṁ paresaṁ.
“Mendicants, a mendicant with six qualities is good enough for themselves and others.

Katamehi chahi?
What six?

Idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu;
A mendicant is quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they’ve heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they’ve memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.

They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu alaṁ attano alaṁ paresaṁ. (1)
A mendicant with these six qualities is good enough for themselves and others.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ attano alaṁ paresaṁ.
A mendicant with five qualities is good enough for themselves and others.

Katamehi pañcahi?
What five?

Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

kalyāṇavāco ca hoti …pe… atthassa viññāpaniyā;
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṁ attano alaṁ paresaṁ. (2)
A mendicant with these five qualities is good enough for themselves and others.

Catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ attano nālaṁ paresaṁ.
A mendicant with four qualities is good enough for themselves but not for others.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu;
A mendicant is quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
But they're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning.

no ca sandassako hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
They don't educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṁ attano nālaṁ paresaṁ. (3)

A mendicant with these four qualities is good enough for themselves but not for others.

Catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ paresaṁ nālaṁ attano.
A mendicant with four qualities is good enough for others but not for themselves.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu khippanisanti ca hoti kusalesu dhammesu;
A mendicant is quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

no ca dhātānaṁ dhammānaṁ atthūpaparikkhitā hoti;
But they don't examine the meaning of teachings they've memorized.

na ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti kalyāṇavākkaraṇo …pe… atthassa viññāpaniyā;
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti …pe… sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano. (4)
A mendicant with these four qualities is good enough for others but not for themselves.

Tīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ attano nālaṁ paresaṁ.
A mendicant with three qualities is good enough for themselves but not for others.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
But they're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning.

no ca sandassako hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
They don't educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ. (5)
A mendicant with these three qualities is good enough for themselves but not for others.

Tīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.

A mendicant with three qualities is good enough for others but not for themselves.

Katamehi tīhi?
What three?

Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

no ca dhātānaṁ dhammānaṁ atthūpaparikkhitā hoti;
But they don't examine the meaning of teachings they've memorized.

no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti …pe… atthassa viññāpaniyā;
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano. (6)
A mendicant with these three qualities is good enough for others but not for themselves.

Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with two qualities is good enough for themselves but not for others.

Katamehi dvīhi?
What two?

Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

no ca sutānaṁ dhammānaṁ dhāraṇajātiko hoti;
And they don't readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
But they examine the meaning of teachings they have memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti …pe… atthassa viññāpaniyā;
They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning.

no ca sandassako hoti …pe… sabrahmacārīnaṁ.
They don't educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ. (7)
A mendicant with these two qualities is good enough for themselves but not for others.

Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.
A mendicant with two qualities is good enough for others but not for themselves.

Katamehi dvīhi?
What two?

Idha, bhikkhave, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;

A mendicant is not quick-witted when it comes to skillful teachings.

no ca sutānaṁ dhammānaṁ dhāraṇajātiko hoti;
And they don't readily memorize the teachings they've heard.

no ca dhātānaṁ dhammānaṁ atthūpaparikkhitā hoti;
Nor do they examine the meaning of teachings they've memorized.

no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
But they're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano"ti. (8)
A mendicant with these two qualities is good enough for others but not for themselves."

Dutiyaṁ.

63. Saṅkhittasutta
63. A Teaching in Brief

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami … pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Evamevaṁ panidhekacce moghapurisā mamaññeva ajjhesanti.
“This is exactly how some foolish people ask me for something.

Dhamme ca bhāsite mamaññeva anubandhitabbaṁ maññantī”ti.
But when the teaching has been explained they think only of following me around.”

“Desetu me, bhante, bhagavā saṅkhittena dhammaṁ, desetu sugato saṅkhittena dhammaṁ. Appeva nāmāhaṁ bhagavato bhāsitassa atthaṁ ājāneyyaṁ, appeva nāmāhaṁ bhagavato bhāsitassa dāyādo assan”ti.
“Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!”

“Tasmātiha te, bhikkhu, evaṁ sikkhitabbaṁ:
“Well then, mendicant, you should train like this:

‘ajjhattaṁ me cittaṁ ṭhitaṁ bhavissati susaṇṭhitaṁ, na ca uppannā pāpakā akusalā dhammā cittaṁ pariyādāya ṭhassantī’ti.
‘My mind will be steady and well settled internally. And bad, unskillful qualities that have arisen will not occupy my mind.’

Evañhi te, bhikkhu, sikkhitabbaṁ.
That’s how you should train.

Yato kho te, bhikkhu, ajjhattaṁ cittaṁ ṭhitaṁ hoti susaṇṭhitaṁ, na ca uppannā pāpakā akusalā dhammā cittaṁ pariyādāya tiṭṭhanti, tato te, bhikkhu, evaṁ sikkhitabbaṁ:
When your mind is steady and well settled internally, and bad, unskillful qualities that have arisen don’t occupy your mind, then you should train like this:

‘mettā me cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.
‘I will develop the heart’s release by love. I’ll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.’

Evañhi te, bhikkhu, sikkhitabbaṁ.
That’s how you should train.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti bahulīkato, tato tvaṁ, bhikkhu, imaṁ samādhiṁ savitakkampi savicāraṁ bhāveyyāsi, avitakkampi vicāramattaṁ bhāveyyāsi, avitakkampi avicāraṁ bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.
When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just

keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

Yato kho, te bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti subhāvito, tato te, bhikkhu, evaṁ sikkhitabbaṁ:
When this immersion is well developed and cultivated in this way, you should train like this:

‘karuṇā me cetovimutti …
‘I will develop the heart’s release by compassion …’ …

muditā me cetovimutti …
‘I will develop the heart’s release by rejoicing …’ …

upekkhā me cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.
‘I will develop the heart’s release by equanimity. I’ll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.’

Evañhi te, bhikkhu, sikkhitabbaṁ.
That’s how you should train.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti subhāvito, tato tvaṁ, bhikkhu, imaṁ samādhiṁ savitakkasavicārampi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicārampi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.
When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You

should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti subhāvito, tato te, bhikkhu, evaṁ sikkhitabbaṁ:
When this immersion is well developed and cultivated in this way, you should train like this:

‘kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan’ti.
‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.’

Evañhi te, bhikkhu, sikkhitabbaṁ.
That’s how you should train.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti bahulīkato, tato tvaṁ, bhikkhu, imaṁ samādhiṁ savitakkasavicārampi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicārampi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.
When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti subhāvito, tato te, bhikkhu, evaṁ sikkhitabbaṁ:
When this immersion is well developed and cultivated in this way, you should train like this:

‘vedanāsu …
‘I’ll meditate on an aspect of feelings …’ …

citte …
‘I’ll meditate on an aspect of the mind …’ …

dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan’ti.
‘I’ll meditate on an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.’

Evañhi te, bhikkhu, sikkhitabbaṁ.
That’s how you should train.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti bahulīkato, tato tvaṁ, bhikkhu, imaṁ samādhiṁ savitakkasavicārampi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicārampi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasahagatampi bhāveyyāsi, upekkhāsahagatampi bhāveyyāsi.
When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

Yato kho te, bhikkhu, ayaṁ samādhi evaṁ bhāvito hoti subhāvito, tato tvaṁ, bhikkhu, yena yeneva gagghasi phāsuṁyeva gagghasi, yattha yattha ṭhassasi phāsuṁyeva ṭhassasi, yattha yattha nisīdissasi phāsuṁyeva nisīdissasi, yattha yattha seyyaṁ kappessasi phāsuṁyeva seyyaṁ kappessasī”ti.
When this immersion is well developed and cultivated in this way, wherever you walk, you’ll walk comfortably. Wherever you stand, you’ll stand comfortably. Wherever you sit, you’ll sit comfortably. Wherever you lie down, you’ll lie down comfortably.”

Atha kho so bhikkhu bhagavatā iminā ovādena ovadito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Tatiyaṁ.

64. Gayāsīsasutta
64. At Gāyā Head

Ekaṁ samayaṁ bhagavā gayāyaṁ viharati gayāsīse.
At one time the Buddha was staying near Gāyā on Gāyā Head.

Tatra kho bhagavā bhikkhū āmantesi …pe…
There the Buddha addressed the mendicants:

“pubbāhaṁ, bhikkhave, sambodhā anabhisambuddho bodhisattova samāno obhāsaññeva kho sañjānāmi, no ca rūpāni passāmi. (1)
“Mendicants, before my awakening—when I was still not awake but intent on awakening—I perceived light but did not see visions.

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṁ obhāsañceva sañjāneyyaṁ rūpāni ca passeyyaṁ;
‘What if I were to both perceive light and see visions?

evaṁ me idaṁ ñāṇadassanaṁ parisuddhataraṁ assā’ti.
Then my knowledge and vision would become even more purified.’

So kho ahaṁ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi;
So after some time, living alone, withdrawn, diligent, keen, and resolute, I perceived light and saw visions.

no ca kho tāhi devatāhi saddhiṁ santiṭṭhāmi sallapāmi sākacchaṁ samāpajjāmi. (2)

But I didn’t associate with those deities, converse, or engage in discussion.

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṁ obhāsañceva sañjāneyyaṁ, rūpāni ca passeyyaṁ, tāhi ca devatāhi saddhiṁ santiṭṭheyyaṁ sallapeyyaṁ sākacchaṁ samāpajjeyyaṁ;
‘What if I were to perceive light and see visions; and associate with those deities, converse, and engage in discussion?

evaṁ me idaṁ ñāṇadassanaṁ parisuddhataraṁ assā’ti.
Then my knowledge and vision would become even more purified.’

So kho ahaṁ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṁ santiṭṭhāmi sallapāmi sākacchaṁ samāpajjāmi;
So after some time … I perceived light and saw visions. And I associated with those deities, conversed, and engaged in discussion.

no ca kho tā devatā jānāmi—
But I didn’t know which

imā devatā amukamhā vā amukamhā vā devanikāyāti. (3)
orders of gods those deities came from.

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṁ obhāsañceva sañjāneyyaṁ, rūpāni ca passeyyaṁ, tāhi ca devatāhi saddhiṁ santiṭṭheyyaṁ sallapeyyaṁ sākacchaṁ samāpajjeyyaṁ, tā ca devatā jāneyyaṁ:
‘What if I were to perceive light and see visions; and associate with those deities, converse, and engage in discussion;

“imā devatā amukamhā vā amukamhā vā devanikāyā”ti;
and find out which orders of gods those deities come from?

evaṁ me idaṁ ñāṇadassanaṁ parisuddhataraṁ assā’ti.
Then my knowledge and vision would become even more purified.’

So kho ahaṁ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṁ santiṭṭhāmi sallapāmi sākacchaṁ samāpajjāmi, tā ca devatā jānāmi:
So after some time … I perceived light and saw visions. And I associated with those deities … And I found out which orders of gods those deities came from.

‘imā devatā amukamhā vā amukamhā vā devanikāyā’ti;

no ca kho tā devatā jānāmi:
But I didn’t know what

‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti …pe…
deeds caused those deities to be reborn there after passing away from here.

tā ca devatā jānāmi:
So after some time … I found out what

‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti;
deeds caused those deities to be reborn there after passing away from here.

no ca kho tā devatā jānāmi:
But I didn’t know what

‘imā devatā imassa kammassa vipākena evamāhārā evaṁsukhadukkhappaṭisaṁvediniyo’ti …pe…
deeds caused those deities to have such food and such an experience of pleasure and pain.

tā ca devatā jānāmi:
So after some time … I found out what

‘imā devatā imassa kammassa vipākena evamāhārā evaṁsukhadukkhappaṭisaṁvediniyo’ti;
deeds caused those deities to have such food and such an experience of pleasure and pain.

no ca kho tā devatā jānāmi:
But I didn’t know that

‘imā devatā evaṁdīghāyukā evaṁciraṭṭhitikā’ti …pe…
these deities have a life-span of such a length.

tā ca devatā jānāmi:
So after some time … I found out that

‘imā devatā evaṁdīghāyukā evaṁciraṭṭhitikā’ti;
these deities have a life-span of such a length.

no ca kho tā devatā jānāmi yadi vā me imāhi devatāhi saddhiṁ sannivutthapubbaṁ yadi vā na sannivutthapubbanti. (4–7.)
But I didn’t know whether or not I had previously lived together with those deities.

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṁ obhāsañceva sañjāneyyaṁ, rūpāni ca passeyyaṁ, tāhi ca devatāhi saddhiṁ santiṭṭheyyaṁ sallapeyyaṁ sākacchaṁ samāpajjeyyaṁ, tā ca devatā jāneyyaṁ:
‘What if I were to perceive light and see visions; and associate with those deities, converse, and engage in discussion;

“imā devatā amukamhā vā amukamhā vā devanikāyā”ti, tā ca devatā jāneyyaṁ:
and find out which orders of gods those deities come from;

“imā devatā imassa kammassa vipākena ito cutā tattha upapannā”ti, tā ca devatā jāneyyaṁ:
and what deeds caused those deities to be reborn there after passing away from here;

“imā devatā evamāhārā evaṁsukhadukkhappaṭisaṁvediniyo”ti, tā ca devatā jāneyyaṁ:
and what deeds caused those deities to have such food and such an experience of pleasure and pain;

“imā devatā evaṁdīghāyukā evaṁciraṭṭhitikā”ti, tā ca devatā jāneyyaṁ yadi vā me imāhi devatāhi saddhiṁ sannivutthapubbaṁ yadi vā na sannivutthapubbanti;
and that these deities have a life-span of such a length; and whether or not I have previously lived together with those deities.

evaṁ me idaṁ ñāṇadassanaṁ parisuddhataraṁ assā’ti.
Then my knowledge and vision would become even more purified.’

So kho ahaṁ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṁ santiṭṭhāmi sallapāmi sākacchaṁ samāpajjāmi, tā ca devatā jānāmi:
So after some time …

‘imā devatā amukamhā vā amukamhā vā devanikāyā’ti, tā ca devatā jānāmi:

‘imā devatā imassa kammassa vipākena ito cutā tattha upapannā’ti, tā ca devatā jānāmi:

‘imā devatā evamāhārā evaṁsukhadukkhappaṭisaṁvediniyo’ti, tā ca devatā jānāmi:

‘imā devatā evaṁdīghāyukā evaṁciraṭṭhitikā’ti, tā ca devatā jānāmi yadi vā me devatāhi saddhiṁ sannivutthapubbaṁ yadi vā na sannivutthapubbanti. (8)
I found out whether or not I have previously lived together with those deities.

Yāvakīvañca me, bhikkhave, evaṁ aṭṭhaparivaṭṭaṁ adhidevañāṇadassanaṁ na suvisuddhaṁ ahosi, neva tāvāhaṁ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as my knowledge and vision about the deities was not fully purified from these eight perspectives, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca kho me, bhikkhave, evaṁ aṭṭhaparivaṭṭaṁ adhidevañāṇadassanaṁ suvisuddhaṁ ahosi, athāhaṁ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ;
But when my knowledge and vision about the deities was fully purified from these eight perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

ñāṇañca pana me dassanaṁ udapādi;
Knowledge and vision arose in me:

akuppā me cetovimutti; ayamantimā jāti natthi dāni punabbhavo”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Catutthaṁ.

65. Abhibhāyatanasutta
65. Dimensions of Mastery

“Aṭṭhimāni, bhikkhave, abhibhāyatanāni.
“Mendicants, there are these eight dimensions of mastery.

Katamāni aṭṭha?
What eight?

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ paṭhamaṁ abhibhāyatanaṁ. (1)
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ dutiyaṁ abhibhāyatanaṁ. (2)
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ tatiyaṁ abhibhāyatanaṁ. (3)
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ catutthaṁ abhibhāyatanaṁ. (4)
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ. (5)
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ. (6)
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ sattamaṁ abhibhāyatanaṁ. (7)
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint.

‘Tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Imāni kho, bhikkhave, aṭṭha abhibhāyatanānī”ti. (8)
These are the eight dimensions of mastery.”

Pañcamaṁ.

66. Vimokkhasutta
66. Liberations

“Aṭṭhime, bhikkhave, vimokkhā.
“Mendicants, there are these eight liberations.

Katame aṭṭha?
What eight?

Rūpī rūpāni passati.
Having physical form, they see visions.

Ayaṁ paṭhamo vimokkho. (1)
This is the first liberation.

Ajjhattaṁ arūpasaññī, bahiddhā rūpāni passati.
Not perceiving form internally, they see visions externally.

Ayaṁ dutiyo vimokkho. (2)
This is the second liberation.

Subhanteva adhimutto hoti.
They’re focused only on beauty.

Ayaṁ tatiyo vimokkho. (3)
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity,

aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Ayaṁ catuttho vimokkho. (4)
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Ayaṁ pañcamo vimokkho. (5)
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Ayaṁ chaṭṭho vimokkho. (6)
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Ayaṁ sattamo vimokkho. (7)
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime kho, bhikkhave, aṭṭha vimokkhā”ti. (8)
These are the eight liberations.”

Chaṭṭhaṁ.

67. Anariyavohārasutta
67. Ignoble Expressions

“Aṭṭhime, bhikkhave, anariyavohārā.
“Mendicants, there are these eight ignoble expressions.

Katame aṭṭha?
What eight?

Adiṭṭhe diṭṭhavāditā, asute sutavāditā, amute mutavāditā, aviññāte viññātavāditā, diṭṭhe adiṭṭhavāditā, sute asutavāditā, mute amutavāditā, viññāte aviññātavāditā.
Saying you’ve seen, heard, thought, or known something, but you haven’t. And saying you haven’t seen, heard, thought, or known something, and you have.

Ime kho, bhikkhave, aṭṭha anariyavohārā”ti.
These are the eight ignoble expressions.”

Sattamaṁ.

68. Ariyavohārasutta
68. Noble Expressions

“Aṭṭhime, bhikkhave, ariyavohārā.
“Mendicants, there are these eight noble expressions.

Katame aṭṭha?
What eight?

Adiṭṭhe adiṭṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte aviññātavāditā, diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā.
Saying you haven’t seen, heard, thought, or known something, and you haven’t. And saying you’ve seen, heard, thought, or known something, and you have.

Ime kho, bhikkhave, aṭṭha ariyavohārā”ti.
These are the eight noble expressions.”

Aṭṭhamaṁ.

69. Parisāsutta
69. Assemblies

“Aṭṭhimā, bhikkhave, parisā.
“Mendicants, there are these eight assemblies.

Katamā aṭṭha?
What eight?

Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṁsaparisā, māraparisā, brahmaparisā.
The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Abhijānāmi kho panāhaṁ, bhikkhave, anekasataṁ khattiyaparisaṁ upasaṅkamitā.
I recall having approached an assembly of hundreds of aristocrats.

Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpannapubbā.
There I used to sit with them, converse, and engage in discussion.

Tattha yādisako tesaṁ vaṇṇo hoti tādisako mayhaṁ vaṇṇo hoti, yādisako tesaṁ saro hoti tādisako mayhaṁ saro hoti.
And my appearance and voice became just like theirs.

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṁsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

Bhāsamānañca maṁ na jānanti:
But when I spoke they didn't know:

'ko nu kho ayaṁ bhāsati devo vā manusso vā'ti.
'Who is this that speaks? Is it a god or a human?'

Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

Antarahitañca maṁ na jānanti:
But when I vanished they didn't know:

'ko nu kho ayaṁ antarahito devo vā manusso vā'ti.
'Who was that who vanished? Was it a god or a human?'

Abhijānāmi kho panāhaṁ, bhikkhave, anekasataṁ brāhmaṇaparisaṁ …pe…
I recall having approached an assembly of hundreds of brahmins …

gahapatiparisaṁ …
householders …

samaṇaparisaṁ …
ascetics …

cātumahārājikaparisaṁ …
the gods under the Four Great Kings …

tāvatiṁsaparisaṁ …
the gods under the Thirty-Three …

māraparisaṁ …
Māras …

brahmaparisaṁ upasaṅkamitā.
Brahmās.

Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpannapubbā.

There too I used to sit with them, converse, and engage in discussion.

Tattha yādisako tesaṁ vaṇṇo hoti tādisako mayhaṁ vaṇṇo hoti, yādisako tesaṁ saro hoti tādisako mayhaṁ saro hoti.
And my appearance and voice became just like theirs.

Dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṁsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

Bhāsamānañca maṁ na jānanti:
But when I spoke they didn't know:

'ko nu kho ayaṁ bhāsati devo vā manusso vā'ti.
'Who is this that speaks? Is it a god or a human?'

Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

Antarahitañca maṁ na jānanti:
But when I vanished they didn't know:

'ko nu kho ayaṁ antarahito devo vā manusso vā'ti.
'Who was that who vanished? Was it a god or a human?'

Imā kho, bhikkhave, aṭṭha parisā"ti.
These are the eight assemblies."

Navamaṁ.

70. Bhūmicālasutta
70. Earthquakes

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda,

“gaṇhāhi, ānanda, nisīdanaṁ.
“Ānanda, get your sitting cloth.

Yena cāpālaṁ cetiyaṁ tenupasaṅkamissāma divāvihārāyā”ti.
Let’s go to the Cāpāla shrine for the day’s meditation.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṁ ādāya bhagavantaṁ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Atha kho bhagavā yena cāpālaṁ cetiyaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out.

Nisajja kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
When he was seated he said to Venerable Ānanda:

“Ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtakaṁ cetiyaṁ; ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, ākaṅkhamāno so, ānanda, kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:

He didn't beg the Buddha,

"tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan"ti, yathā taṁ mārena pariyuṭṭhitacitto.
"Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Dutiyampi kho bhagavā …pe…
For a second time …

tatiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
And for a third time, the Buddha said to him:

"ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtakaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, ākaṅkhamāno so, ānanda, kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what's left of the eon.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā …pe… ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā"ti.

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon."

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:
He didn't beg the Buddha,

"tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan"ti, yathā taṁ mārena pariyuṭṭhitacitto.
"Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda,

"gaccha tvaṁ, ānanda, yassadāni kālaṁ maññasī"ti.
"Go now, Ānanda, at your convenience."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā bhagavato avidūre aññatarasmiṁ rukkhamūle nisīdi.
"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

Atha kho māro pāpimā acirapakkante āyasmante ānande bhagavantaṁ etadavoca:
And then, not long after Ānanda had left, Māra the Wicked said to the Buddha:

“Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato.
“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings; not until they practice appropriately, living in line with the teaching; not until they’ve learned their tradition, and explain, teach, assert, establish, open, analyze, and make it clear; not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Etarahi, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti

uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such monk disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti …pe…
‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …’ …

yāva me upāsakā na sāvakā bhavissanti …pe…
‘Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …’ …

yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned …’ …

Etarahi, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā

dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such laywoman disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato.
Sir, may the Blessed One now become fully extinguished! May the Holy One become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitan’ti.
‘Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Etarahi, bhante, bhagavato brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitaṁ.
Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato. Parinibbānakālo dāni, bhante, bhagavato”ti.
Sir, may the Blessed One now become fully extinguished! May the Holy One become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

“Appossukko tvaṁ, pāpima, hohi. Naciraṁ tathāgatassa parinibbānaṁ bhavissati.
“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṁ ossaji.
So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṁsanako salomahaṁso, devadundubhiyo ca phaliṁsu.
When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

> **“Tulamatulañca sambhavaṁ,**
> “Weighing up the incomparable against an extension of life,
>
> **Bhavasaṅkhāramavassaji muni;**
> the sage surrendered the life force.
>
> **Ajjhattarato samāhito,**
> Happy inside, serene,
>
> **Abhindi kavacamivattasambhavan”ti.**
> he burst out of this self-made chain like a suit of armor.”

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“mahā vatāyaṁ bhūmicālo;
“That was a really big earthquake!

sumahā vatāyaṁ bhūmicālo bhiṁsanako salomahaṁso, devadundubhiyo ca phaliṁsu.
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

Ko nu kho hetu, ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?
What’s the cause, what’s the reason for a great earthquake?”

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“mahā vatāyaṁ, bhante, bhūmicālo;
“Sir, that was a really big earthquake!

sumahā vatāyaṁ, bhante, bhūmicālo bhiṁsanako salomahaṁso, devadundubhiyo ca phaliṁsu.
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

Ko nu kho, bhante, hetu, ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?
What’s the cause, what’s the reason for a great earthquake?”

“Aṭṭhime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.
“Ānanda, there are these eight causes and reasons for a great earthquake.

Katame aṭṭha?
What eight?

Ayaṁ, ānanda, mahāpathavī udake patiṭṭhitā; udakaṁ vāte patiṭṭhitaṁ; vāto ākāsaṭṭho hoti. So, ānanda, samayo yaṁ mahāvātā vāyanti; mahāvātā vāyantā udakaṁ kampenti; udakaṁ kampitaṁ pathaviṁ kampeti.
This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth.

Ayaṁ, ānanda, paṭhamo hetu, paṭhamo paccayo mahato bhūmicālassa pātubhāvāya. (1)
This is the first cause and reason for a great earthquake.

Puna caparaṁ, ānanda, samaṇo vā brāhmaṇo vā iddhimā cetovasippatto devatā vā mahiddhikā mahānubhāvā. Tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imaṁ pathaviṁ kampeti saṅkampeti sampakampeti sampavedheti.
Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble.

Ayaṁ, ānanda, dutiyo hetu, dutiyo paccayo mahato bhūmicālassa pātubhāvāya. (2)
This is the second cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṁ okkamati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles.

Ayaṁ, ānanda, tatiyo hetu, tatiyo paccayo mahato bhūmicālassa pātubhāvāya. (3)
This is the third cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles.

Ayaṁ, ānanda, catuttho hetu, catuttho paccayo mahato bhūmicālassa pātubhāvāya. (4)
This is the fourth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles.

Ayaṁ, ānanda, pañcamo hetu, pañcamo paccayo mahato bhūmicālassa pātubhāvāya. (5)
This is the fifth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anuttaraṁ dhammacakkaṁ pavatteti, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

Ayaṁ, ānanda, chaṭṭho hetu, chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya. (6)
This is the sixth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṁ ossajjati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles.

Ayaṁ, ānanda, sattamo hetu, sattamo paccayo mahato bhūmicālassa pātubhāvāya. (7)
This is the seventh cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles.

Ayaṁ, ānanda, aṭṭhamo hetu, aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the eighth cause and reason for a great earthquake.

Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti. (8)
These are the eight causes and reasons for a great earthquake.”

Dasamaṁ.

Bhūmicālavaggo dutiyo.

Tassuddānaṁ

Icchā alañca saṅkhittaṁ,
gayā abhibhunā saha;
Vimokkho dve ca vohārā,
parisā bhūmicālenāti.

71. Paṭhamasaddhāsutta
71. Inspiring All Around (1st)

“Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā.
“Mendicants, a mendicant is faithful but not ethical.

Evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

‘kintāhaṁ saddho ca assaṁ sīlavā cā’ti.
‘How can I become faithful and ethical?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca,
When the mendicant is faithful and ethical,

evaṁ so tenaṅgena paripūro hoti.
they’re complete in that respect.

Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto.
A mendicant is faithful and ethical, but not learned.

Evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

‘kintāhaṁ saddho ca assaṁ, sīlavā ca, bahussuto cā’ti.
‘How can I become faithful, ethical, and learned?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca bahussuto ca,

When the mendicant is faithful, ethical, and learned,

evaṁ so tenaṅgena paripūro hoti.
they're complete in that respect.

Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca bahussuto ca, no ca dhammakathiko …pe…
A mendicant is faithful, ethical, and learned, but not a Dhamma speaker. …

dhammakathiko ca, no ca parisāvacaro …pe…
they don't frequent assemblies …

parisāvacaro ca, no ca visārado parisāya dhammaṁ deseti … pe…
they don't teach Dhamma to the assembly with assurance …

visārado ca parisāya dhammaṁ deseti, no ca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī …pe…
they don't get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty …

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī, no ca āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

‘kintāhaṁ saddho ca assaṁ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseyyaṁ, catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī assaṁ akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan’ti.
‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseti, catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
When they’re faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements,

evaṁ so tenaṅgena paripūro hoti.
they’re complete in that respect.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā”ti.
A mendicant who has these eight qualities is inspiring all around, and is complete in every respect.”

Paṭhamaṁ.

72. Dutiyasaddhāsutta
72. Inspiring All Around (2nd)

“Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā.
“A mendicant is faithful, but not ethical.

Evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

‘kintāhaṁ saddho ca assaṁ sīlavā cā’ti.
‘How can I become faithful and ethical?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca,
When the mendicant is faithful and ethical,

evaṁ so tenaṅgena paripūro hoti.
they’re complete in that respect.

Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto …pe…
A mendicant is faithful and ethical, but not learned. …

bahussuto ca, no ca dhammakathiko …pe…
they’re not a Dhamma speaker …

dhammakathiko ca, no ca parisāvacaro …pe…
they don’t frequent assemblies …

parisāvacaro ca, no ca visārado parisāya dhammaṁ deseti … pe…
they don’t teach Dhamma to the assembly with assurance …

visārado ca parisāya dhammaṁ deseti, no ca ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati … pe…
they don't have direct meditative experience of the peaceful liberations that are formless, transcending form …

ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, no ca āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

'kintāhaṁ saddho ca assaṁ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseyyaṁ, ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā vihareyyaṁ, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan'ti.
'How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements?'

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseti. Ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, āsavānañca khayā …pe… sacchikatvā upasampajja viharati;
When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the

assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements,

evaṁ so tenaṅgena paripūro hoti.
they're complete in that respect.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā"ti.
A mendicant who has these eight qualities is inspiring all around, and is complete in every respect."

Dutiyaṁ.

73. Paṭhamamaraṇassatisutta
73. Mindfulness of Death (1st)

Ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

Bhāvetha no tumhe, bhikkhave, maraṇassatin”ti.
But do you develop mindfulness of death?”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“ahaṁ kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ rattindivaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (1)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ divasaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (2)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ upaḍḍhadivasaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live for half a day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (3)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekapiṇḍapātaṁ bhuñjāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to eat a meal of alms-food, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (4)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ upaḍḍhapiṇḍapātaṁ bhuñjāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to eat half a meal of alms-food, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (5)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.

‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (6)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekaṁ ālopaṁ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (7)
That’s how I develop mindfulness of death.”

Aññataropi kho bhikkhu bhagavantaṁ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvemi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“Idha mayhaṁ, bhante, evaṁ hoti:
“In this case, sir, I think:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

Evaṁ kho ahaṁ, bhante, bhāvemi maraṇassatin”ti. (8)
That’s how I develop mindfulness of death.”

Evaṁ vutte, bhagavā te bhikkhū etadavoca:
When this was said, the Buddha said to those mendicants:

“yvāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:
“The mendicants who develop mindfulness of death by wishing

‘aho vatāhaṁ rattindivaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
to live for a day and night …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ divasaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti;
or to live for a day …

yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ upaḍḍhadivasaṁ jīveyyaṁ, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
or to live for half a day …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekapiṇḍapātaṁ bhuñjāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti;

or to live as long as it takes to eat a meal of alms-food …

yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ upaḍḍhapiṇḍapātaṁ bhuñjāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
or to live as long as it takes to eat half a meal of alms-food …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti—
or to live as long as it takes to chew and swallow four or five mouthfuls …

ime vuccanti, bhikkhave, ‘bhikkhū pamattā viharanti, dandhaṁ maraṇassatiṁ bhāventi āsavānaṁ khayāya’.
These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

Yo ca khvāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:
But the mendicants who develop mindfulness of death by wishing

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ ekaṁ ālopaṁ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti.
to live as long as it takes to chew and swallow a single mouthful …

Yo cāyaṁ, bhikkhave, bhikkhu evaṁ maraṇassatiṁ bhāveti:

‘aho vatāhaṁ tadantaraṁ jīveyyaṁ yadantaraṁ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṁ manasi kareyyaṁ, bahu vata me kataṁ assā’ti—
or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out …

ime vuccanti, bhikkhave, ‘bhikkhū appamattā viharanti, tikkhaṁ maraṇassatiṁ bhāventi āsavānaṁ khayāya’.

These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘appamattā viharissāma, tikkhaṁ maraṇassatiṁ bhāvayissāma āsavānaṁ khayāyā’ti.
‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Tatiyaṁ.

74. Dutiyamaraṇassatisutta
74. Mindfulness of Death (2nd)

Ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Tatra kho bhagavā bhikkhū āmantesi …pe…
There the Buddha addressed the mendicants:

maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

Kathaṁ bhāvitā ca, bhikkhave, maraṇassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amatapariyosānā?
And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in the deathless and end with the deathless?

Idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya iti paṭisañcikkhati:
As day passes by and night draws close, a mendicant reflects:

‘bahukā kho me paccayā maraṇassa—
‘I might die of many causes.

ahi vā maṁ ḍaṁseyya, vicchiko vā maṁ ḍaṁseyya, satapadī vā maṁ ḍaṁseyya;
A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriyā. So mama assa antarāyo.

And if I died from that it would be an obstacle to me.

Upakkhalitvā vā papateyyaṁ, bhattaṁ vā me bhuttaṁ byāpajjeyya, pittaṁ vā me kuppeyya, semhaṁ vā me kuppeyya, satthakā vā me vātā kuppeyyuṁ, manussā vā maṁ upakkameyyuṁ, amanussā vā maṁ upakkameyyuṁ;
Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans.

tena me assa kālakiriyā. So mama assa antarāyo'ti.
And if I died from that it would be an obstacle to me.'

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṁ:
That mendicant should reflect:

'atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu rattiṁ kālaṁ karontassa antarāyāyā'ti.
'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die tonight?'

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows that

'atthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṁ kālaṁ karontassa antarāyāyā'ti, tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya;

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṁ kho, bhikkhave, tena bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows that

'natthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṁ kālaṁ karontassa antarāyāyā'ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṁ ahorattānusikkhinā kusalesu dhammesu.
there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Idha pana, bhikkhave, bhikkhu rattiyā nikkhantāya divase patihite iti paṭisañcikkhati:
Or else, as night passes by and day draws close, a mendicant reflects:

'bahukā kho me paccayā maraṇassa—
'I might die of many causes.

ahi vā maṁ ḍaṁseyya, vicchiko vā maṁ ḍaṁseyya, satapadī vā maṁ ḍaṁseyya;
A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriyā. So mama assa antarāyo.
And if I died from that it would be an obstacle to me.

Upakkhalitvā vā papateyyaṁ, bhattaṁ vā me bhuttaṁ byāpajjeyya, pittaṁ vā me kuppeyya, semhaṁ vā me kuppeyya,

satthakā vā me vātā kuppeyyuṁ, manussā vā maṁ upakkameyyuṁ, amanussā vā maṁ upakkameyyuṁ;
Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans.

tena me assa kālakiriyā. So mama assa antarāyo'ti.
And if I died from that it would be an obstacle to me.'

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṁ:
That mendicant should reflect:

'atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṁ karontassa antarāyāyā'ti.
'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to me if I die today?'

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows that

'atthi me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṁ karontassa antarāyāyā'ti, tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya;
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṁ kho, bhikkhave, tena bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṁ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṁ ahorattānusikkhinā kusalesu dhammesu.
there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Evaṁ bhāvitā kho, bhikkhave, maraṇassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā amatogadhā amataparyosānā”ti.
Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in the deathless and ends with the deathless.”

Catutthaṁ.

75. Paṭhamasampadāsutta
75. Accomplishments (1st)

“Aṭṭhimā, bhikkhave, sampadā.
“Mendicants, there are these eight accomplishments.

Katamā aṭṭha?
What eight?

Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā, saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā—
Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom.

imā kho, bhikkhave, aṭṭha sampadāti.
These are the eight accomplishments.

Uṭṭhātā kammadheyyesu,
They’re enterprising in the workplace,

appamatto vidhānavā;
diligent in managing things,

Samaṁ kappeti jīvikaṁ,
they balance their finances,

sambhataṁ anurakkhati.
and preserve their wealth.

Saddho sīlena sampanno,
Faithful, accomplished in ethics,

vadaññū vītamaccharo;

kind, rid of stinginess,

Niccaṁ maggaṁ visodheti,
they always purify the path

sotthānaṁ samparāyikaṁ.
to well-being in lives to come.

Iccete aṭṭha dhammā ca,
And so these eight qualities

saddhassa gharamesino;
of a faithful householder

Akkhātā saccanāmena,
are declared by the one who is truly named

ubhayattha sukhāvahā.
to lead to happiness in both spheres,

Diṭṭhadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in lives to come.

Evametaṁ gahaṭṭhānaṁ,
This is how, for a householder,

cāgo puññaṁ pavaḍḍhatī”ti.
merit grows by generosity.”

Pañcamaṁ.

76. Dutiyasampadāsutta
76. Accomplishments (2nd)

“Aṭṭhimā, bhikkhave, sampadā.
“Mendicants, there are these eight accomplishments.

Katamā aṭṭha?
What eight?

Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā, saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.
Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom.

Katamā ca, bhikkhave, uṭṭhānasampadā?
And what is accomplishment in initiative?

Idha, bhikkhave, kulaputto yena kammaṭṭhānena jīvitaṁ kappeti —
It’s when a gentleman earns a living by means such as

yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issattena yadi rājaporisena yadi sippaññatarena—
farming, trade, raising cattle, archery, government service, or one of the professions.

tattha dakkho hoti analaso, tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātunti.
He understands how to go about these things in order to complete and organize the work.

Ayaṁ vuccati, bhikkhave, uṭṭhānasampadā. (1)

This is called accomplishment in initiative.

Katamā ca, bhikkhave, ārakkhasampadā?
And what is accomplishment in protection?

Idha, bhikkhave, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalapāricitā sedāvakkhittā dhammikā dhammaladdhā te ārakkhena guttiyā sampādeti:
It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking:

'kinti me bhoge neva rājāno hareyyuṁ, na corā hareyyuṁ, na aggi ḍaheyya, na udakaṁ vaheyya, na appiyā dāyādā hareyyun'ti.
'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

Ayaṁ vuccati, bhikkhave, ārakkhasampadā. (2)
This is called accomplishment in protection.

Katamā ca, bhikkhave, kalyāṇamittatā?
And what is accomplishment in good friendship?

Idha, bhikkhave, kulaputto yasmiṁ gāme vā nigame vā paṭivasati, tattha ye te honti gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino vuddhā vā vuddhasīlino saddhāsampannā sīlasampannā cāgasampannā paññāsampannā, tehi saddhiṁ santiṭṭhati sallapati sākacchaṁ samāpajjati; yathārūpānaṁ saddhāsampannānaṁ saddhāsampadaṁ anusikkhati, yathārūpānaṁ sīlasampannānaṁ sīlasampadaṁ anusikkhati, yathārūpānaṁ cāgasampannānaṁ cāgasampadaṁ anusikkhati, yathārūpānaṁ paññāsampannānaṁ paññāsampadaṁ anusikkhati.
It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old,

but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom.

Ayaṁ vuccati, bhikkhave, kalyāṇamittatā. (3)
This is called accomplishment in good friendship.

Katamā ca, bhikkhave, samajīvitā?
And what is accomplishment in balanced finances?

Idha, bhikkhave, kulaputto āyañca bhogānaṁ viditvā vayañca bhogānaṁ viditvā samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
It’s when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’

Seyyathāpi, bhikkhave, tulādhāro vā tulādhārantevāsī vā tulaṁ paggahetvā jānāti: ‘ettakena vā onataṁ, ettakena vā unnatan’ti;
It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much.

evamevaṁ kho, bhikkhave, kulaputto āyañca bhogānaṁ viditvā vayañca bhogānaṁ viditvā samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’

Sacāyaṁ, bhikkhave, kulaputto appāyo samāno uḷāraṁ jīvikaṁ kappeti, tassa bhavanti vattāro ‘udumbarakhādī vāyaṁ kulaputto bhoge khādatī’ti.

If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’

Sace panāyaṁ, bhikkhave, kulaputto mahāyo samāno kasiraṁ jīvikaṁ kappeti, tassa bhavanti vattāro: ‘ajeṭṭhamaraṇaṁ vāyaṁ kulaputto marissatī’ti.
If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’

Yato ca khoyaṁ, bhikkhave, kulaputto āyañca bhogānaṁ viditvā vayañca bhogānaṁ viditvā samaṁ jīvikaṁ kappeti nāccogāḷhaṁ nātihīnaṁ: ‘evaṁ me āyo vayaṁ pariyādāya ṭhassati, na ca me vayo āyaṁ pariyādāya ṭhassatī’ti.
But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’

Ayaṁ vuccati, bhikkhave, samajīvitā. (4)
This is called accomplishment in balanced finances.

Katamā ca, bhikkhave, saddhāsampadā?
And what is accomplishment in faith?

Idha, bhikkhave, kulaputto saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a gentleman has faith in the Realized One’s awakening:

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha … teacher of gods and humans, awakened, blessed.’

Ayaṁ vuccati, bhikkhave, saddhāsampadā. (5)
This is called accomplishment in faith.

Katamā ca, bhikkhave, sīlasampadā?
And what is accomplishment in ethics?

Idha, bhikkhave, kulaputto pāṇātipātā paṭivirato hoti …pe… surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

Ayaṁ vuccati, bhikkhave, sīlasampadā. (6)
This is called accomplishment in ethics.

Katamā ca, bhikkhave, cāgasampadā?
And what is accomplishment in generosity?

Idha, bhikkhave, kulaputto vigatamalamaccherena cetasā agāraṁ ajjhāvasati …pe… yācayogo dānasaṁvibhāgarato.
It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṁ vuccati, bhikkhave, cāgasampadā. (7)
This is called accomplishment in generosity.

Katamā ca, bhikkhave, paññāsampadā?
And what is accomplishment in wisdom?

Idha, bhikkhave, kulaputto paññavā hoti …pe… sammā dukkhakkhayagāminiyā.
It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṁ vuccati, bhikkhave, paññāsampadā. (8)
This is called accomplishment in wisdom.

Imā kho, bhikkhave, aṭṭha sampadāti.
These are the eight accomplishments.

Uṭṭhātā kammadheyyesu,

They’re enterprising in the workplace,

appamatto vidhānavā;
diligent in managing things,

Samaṁ kappeti jīvikaṁ,
they balance their finances,

sambhataṁ anurakkhati.
and preserve their wealth.

Saddho sīlena sampanno,
Faithful, accomplished in ethics,

vadaññū vītamaccharo;
kind, rid of stinginess,

Niccaṁ maggaṁ visodheti,
they always purify the path

sotthānaṁ samparāyikaṁ.
to well-being in lives to come.

Iccete aṭṭha dhammā ca,
And so these eight qualities

saddhassa gharamesino;
of a faithful householder

Akkhātā saccanāmena,
are declared by the one who is truly named

ubhayattha sukhāvahā.
to lead to happiness in both spheres,

Diṭṭhadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

Evametaṁ gahaṭṭhānaṁ,
This is how, for a householder,

cāgo puññaṁ pavaḍḍhatī”ti.
merit grows by generosity.”

Chaṭṭhaṁ.

77. Icchāsutta
77. Desires

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhavo”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Aṭṭhime, āvuso, puggalā santo saṁvijjamānā lokasmiṁ.
“Reverends, these eight people are found in the world.

Katame aṭṭha?
What eight?

Idhāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
First, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati, ghaṭati, vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato, ghaṭato, vāyamato lābhāya lābho nuppajjati.
But material possessions don’t come to them.

So tena alābhena socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

Ayaṁ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, uṭṭhahati, ghaṭati, vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā'. (1)
This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati, ghaṭati, vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato ghaṭato vāyamato lābhāya lābho uppajjati.
And material possessions do come to them.

So tena lābhena majjati pamajjati pamādamāpajjati.
And so they become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, lābhī ca, madī ca pamādī ca, cuto ca saddhammā'. (2)
This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. And when possessions come to them, they become intoxicated and negligent. They've fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don't try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho nuppajjati.
And material possessions don't come to them.

So tena alābhena socati kilamati paridevati, urattāḷiṁ kandati, sammohaṁ āpajjati.
And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

Ayaṁ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, socī ca paridevī ca, cuto ca saddhammā'. (3)
This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. But when possessions don't come to them, they sorrow and lament. They've fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don't try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya lābho uppajjati.
But material possessions do come to them.

So tena lābhena majjati pamajjati pamādamāpajjati.

And so they become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, lābhī ca, madī ca pamādī ca, cuto ca saddhammā’. (4)
This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. But when possessions come to them, they become intoxicated and negligent. They’ve fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati, ghaṭati, vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato, ghaṭato, vāyamato lābhāya, lābho nuppajjati.
But material possessions don’t come to them.

So tena alābhena na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
But they don’t sorrow and pine and lament, beating their breast and falling into confusion because they don’t get those material possessions.

Ayaṁ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, uṭṭhahati ghaṭati vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’. (5)
This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don’t come to them, they don’t sorrow and lament. They haven’t fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So uṭṭhahati, ghaṭati, vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

Tassa uṭṭhahato, ghaṭato, vāyamato lābhāya, lābho uppajjati.
And material possessions do come to them.

So tena lābhena na majjati na pamajjati na pamādamāpajjati.
But they don't become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, uṭṭhahati, ghaṭati, vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā'. (6)
This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don't try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya, lābho nuppajjati.
And material possessions don't come to them.

So tena alābhena na socati na kilamati na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
But they don't sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

Ayaṁ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, na ca socī na ca paridevī, accuto ca saddhammā’. (7)
This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions don’t come to them, they don’t sorrow and lament. They haven’t fallen from the true teaching.

Idha panāvuso, bhikkhuno pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya.
Next, when a mendicant stays secluded, living independently, a desire arises for material possessions.

So na uṭṭhahati, na ghaṭati, na vāyamati lābhāya.
They don’t try hard, strive, and make an effort to get them.

Tassa anuṭṭhahato, aghaṭato, avāyamato lābhāya, lābho uppajjati.
But material possessions do come to them.

So tena lābhena na majjati na pamajjati na pamādamāpajjati.
But they don’t become indulgent and fall into negligence regarding those material possessions.

Ayaṁ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, na uṭṭhahati, na ghaṭati, na vāyamati lābhāya, lābhī ca, na ca madī na ca pamādī, accuto ca saddhammā’.
This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions come to them, they don’t become intoxicated and negligent. They haven’t fallen from the true teaching.

Ime kho, āvuso, aṭṭha puggalā santo saṁvijjamānā lokasmin”ti. (8)
These eight people are found in the world.”

Sattamaṁ.

78. Alaṁsutta
78. Good Enough

Tatra kho āyasmā sāriputto bhikkhū āmantesi …pe…
There Sāriputta addressed the mendicants:

chahāvuso, dhammehi samannāgato bhikkhu alaṁ attano, alaṁ paresaṁ.
“Reverends, a mendicant with six qualities is good enough for themselves and others.

Katamehi chahi?
What six?

Idhāvuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu;
A mendicant is quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they’ve heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they’ve memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.

They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, chahi dhammehi samannāgato bhikkhu alaṁ attano, alaṁ paresaṁ.
A mendicant with these six qualities is good enough for themselves and others.

Pañcahāvuso, dhammehi samannāgato bhikkhu alaṁ attano, alaṁ paresaṁ.
A mendicant with five qualities is good enough for themselves and others.

Katamehi pañcahi?
What five?

Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

kalyāṇavāco ca hoti …pe…
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti …pe… sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṁ attano, alaṁ paresaṁ.

A mendicant with these five qualities is good enough for themselves and others.

Catūhāvuso, dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with four qualities is good enough for themselves but not for others.

Katamehi catūhi?
What four?

Idhāvuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu;
A mendicant is quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti …pe…
They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning.

no ca sandassako hoti …pe… sabrahmacārīnaṁ.
They don't educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, catūhi dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with these four qualities is good enough for themselves but not for others.

Catūhāvuso, dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.

A mendicant with four qualities is good enough for others but not for themselves.

Katamehi catūhi?
What four?

Idhāvuso, bhikkhu khippanisanti ca hoti kusalesu dhammesu;
A mendicant is quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

no ca dhātānaṁ dhammānaṁ atthūpaparikkhitā hoti;
But they don't examine the meaning of teachings they've memorized.

no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti …pe…
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti …pe… sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, catūhi dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.
A mendicant with these four qualities is good enough for others but not for themselves.

Tīhāvuso, dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with three qualities is good enough for themselves but not for others.

Katamehi tīhi?
What three?

Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;
They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti …pe…
They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning.

no ca sandassako hoti …pe… sabrahmacārīnaṁ.
They don't educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, tīhi dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with these three qualities is good enough for themselves but not for others.

Tīhāvuso, dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.
A mendicant with three qualities is good enough for others but not for themselves.

Katamehi tīhi?
What three?

Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṁ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

no ca dhātānaṁ dhammānaṁ atthūpaparikkhitā hoti;
But they don't examine the meaning of teachings they've memorized.

no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;
Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti …pe… atthassa viññāpaniyā,
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti …pe… sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, tīhi dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.
A mendicant with these three qualities is good enough for others but not for themselves.

Dvīhāvuso, dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with two qualities is good enough for themselves but not for others.

Katamehi dvīhi?
What two?

Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

no ca sutānaṁ dhammānaṁ dhāraṇajātiko hoti;
And they don't readily memorize the teachings they've heard.

dhātānañca dhammānaṁ atthūpaparikkhitā hoti;

They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti …pe…
They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning.

no ca sandassako hoti …pe… sabrahmacārīnaṁ.
They don't educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, dvīhi dhammehi samannāgato bhikkhu alaṁ attano, nālaṁ paresaṁ.
A mendicant with these two qualities is good enough for themselves but not for others.

Dvīhāvuso, dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano.
A mendicant with two qualities is good enough for others but not for themselves.

Katamehi dvīhi?
What two?

Idhāvuso, bhikkhu na heva kho khippanisanti ca hoti kusalesu dhammesu;
A mendicant is not quick-witted when it comes to skillful teachings.

no ca sutānaṁ dhammānaṁ dhāraṇajātiko hoti;
And they don't readily memorize the teachings they've heard.

no ca dhātānaṁ dhammānaṁ atthūpaparikkhitā hoti;
Nor do they examine the meaning of teachings they've memorized.

no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti;

Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā;
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ.
They educate, encourage, fire up, and inspire their spiritual companions.

Imehi kho, āvuso, dvīhi dhammehi samannāgato bhikkhu alaṁ paresaṁ, nālaṁ attano"ti.
A mendicant with these two qualities is good enough for others but not for themselves."

Aṭṭhamaṁ.

79. Parihānasutta
79. Decline

“Aṭṭhime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
“These eight things lead to the decline of a mendicant trainee.

Katame aṭṭha?
What eight?

Kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu aguttadvāratā, bhojane amattaññutā, saṁsaggārāmatā, papañcārāmatā—
They relish work, talk, sleep, and company. They don’t guard the sense doors and they eat too much. They relish closeness and proliferation.

ime kho, bhikkhave, aṭṭha dhammā sekhassa bhikkhuno parihānāya saṁvattanti.
These eight things lead to the decline of a mendicant trainee.

Aṭṭhime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṁvattanti.
These eight things don’t lead to the decline of a mendicant trainee.

Katame aṭṭha?
What eight?

Na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, indriyesu guttadvāratā, bhojane mattaññutā, asaṁsaggārāmatā, nippapañcārāmatā—
They don’t relish work, talk, and sleep. They guard the sense doors, and they don’t eat too much. They don’t relish closeness and

proliferation.

ime kho, bhikkhave, aṭṭha dhammā sekhassa bhikkhuno aparihānāya saṁvattantī”ti.
These eight things don’t lead to the decline of a mendicant trainee.”

Navamaṁ.

80. Kusītārambhavatthusutta
80. Grounds for Laziness and Arousing Energy

“Aṭṭhimāni, bhikkhave, kusītavatthūni.
“Mendicants, there are eight grounds for laziness.

Katamāni aṭṭha?
What eight?

Idha, bhikkhave, bhikkhunā kammaṁ kattabbaṁ hoti.
Firstly, a mendicant has some work to do.

Tassa evaṁ hoti:
They think:

‘kammaṁ kho me kattabbaṁ bhavissati. Kammaṁ kho pana me karontassa kāyo kilamissati. Handāhaṁ nipajjāmī’ti.
‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, paṭhamaṁ kusītavatthu. (1)
This is the first ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ. Kammaṁ kho pana me karontassa kāyo kilanto. Handāhaṁ nipajjāmī’ti.
‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, dutiyaṁ kusītavatthu. (2)
This is the second ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo me gantabbo bhavissati. Maggaṁ kho pana me gacchantassa kāyo kilamissati. Handāhaṁ nipajjāmī’ti.
‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, tatiyaṁ kusītavatthu. (3)
This is the third ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ. Maggaṁ kho pana me gacchantassa kāyo kilanto. Handāhaṁ nipajjāmī’ti.

‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, catutthaṁ kusītavatthu. (4)
This is the fourth ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ. Tassa me kāyo kilanto akammañño. Handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized.

idaṁ, bhikkhave, pañcamaṁ kusītavatthu. (5)
This is the fifth ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ. Tassa me kāyo garuko akammañño māsācitaṁ maññe. Handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized.

idaṁ, bhikkhave, chaṭṭhaṁ kusītavatthu. (6)
This is the sixth ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho atthi kappo nipajjituṁ. Handāhaṁ nipajjāmī’ti.
‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized.

idaṁ, bhikkhave, sattamaṁ kusītavatthu. (7)
This is the seventh ground for laziness.

Puna caparaṁ, bhikkhave, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.

Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā. Tassa me kāyo dubbalo akammañño. Handāhaṁ nipajjāmī’ti.
‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, aṭṭhamaṁ kusītavatthu.
This is the eighth ground for laziness.

Imāni kho, bhikkhave, aṭṭha kusītavatthūni. (8)
These are the eight grounds for laziness.

Aṭṭhimāni, bhikkhave, ārambhavatthūni.
There are eight grounds for arousing energy.

Katamāni aṭṭha?
What eight?

Idha, bhikkhave, bhikkhunā kammaṁ kattabbaṁ hoti.
Firstly, a mendicant has some work to do.

Tassa evaṁ hoti:
They think:

‘kammaṁ kho me kattabbaṁ bhavissati. Kammaṁ kho mayā karontena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ. Handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, paṭhamaṁ ārambhavatthu. (1)
This is the first ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ. Kammaṁ kho panāhaṁ karonto nāsakkhiṁ buddhānaṁ sāsanaṁ manasi kātuṁ. Handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati.
They rouse up energy …

Idaṁ, bhikkhave, dutiyaṁ ārambhavatthu. (2)
This is the second ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti—
They think:

maggo kho me gantabbo bhavissati. Maggaṁ kho pana me gacchantena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ. Handāhaṁ vīriyaṁ …pe…

‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy …’ …

idaṁ, bhikkhave, tatiyaṁ ārambhavatthu. (3)
This is the third ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti—
They think:

ahaṁ kho maggaṁ agamāsiṁ. Maggaṁ kho panāhaṁ gacchanto nāsakkhiṁ buddhānaṁ sāsanaṁ manasi kātuṁ. Handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy …’ …

idaṁ, bhikkhave, catutthaṁ ārambhavatthu. (4)
This is the fourth ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti—
They think:

ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ. Tassa me kāyo lahuko kammañño. Handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I’d better preemptively rouse up energy …’ …

idaṁ, bhikkhave, pañcamaṁ ārambhavatthu. (5)
This is the fifth ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

Tassa evaṁ hoti—
They think:

ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ. Tassa me kāyo balavā kammañño. Handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I’d better preemptively rouse up energy …’ …

idaṁ, bhikkhave, chaṭṭhaṁ ārambhavatthu. (6)
This is the sixth ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti—
They think:

uppanno kho me ayaṁ appamattako ābādho. Ṭhānaṁ kho panetaṁ vijjati yaṁ me ābādho pavaḍḍheyya. Handāhaṁ paṭikacceva vīriyaṁ ārabhāmi …pe…
‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy …’ …

idaṁ, bhikkhave, sattamaṁ ārambhavatthu. (7)
This is the seventh ground for arousing energy.

Puna caparaṁ, bhikkhave, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā. Ṭhānaṁ kho panetaṁ vijjati yaṁ me ābādho paccudāvatteyya. Handāhaṁ paṭikacceva vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ, bhikkhave, aṭṭhamaṁ ārambhavatthu. (8)
This is the eighth ground for arousing energy.

Imāni kho, bhikkhave, aṭṭha ārambhavatthūnī”ti.
These are the eight grounds for arousing energy.”

Dasamaṁ.

Yamakavaggo tatiyo.

Tassuddānaṁ

Dve saddhā dve maraṇassatī,
dve sampadā athāpare;
Icchā alaṁ parihānaṁ,

kusītārambhavatthūnīti.

81. Satisampajaññasutta
81. Mindfulness and Situational Awareness

“Satisampajaññe, bhikkhave, asati satisampajaññavipannassa hatūpanisaṁ hoti hirottappaṁ.
“Mendicants, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence.

Hirottappe asati hirottappavipannassa hatūpaniso hoti indriyasaṁvaro.
When there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint.

Indriyasaṁvare asati indriyasaṁvaravipannassa hatūpanisaṁ hoti sīlaṁ.
When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

Sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhi.
When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

Sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ.
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

Yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo.

When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

Nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, bhikkhave, satisampajaññe asati satisampajaññavipannassa hatūpanisaṁ hoti hirottappaṁ;
In the same way, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence.

hirottappe asati hirottappavipannassa hatūpaniso hoti …pe…
When there is no conscience and prudence …

vimuttiñāṇadassanaṁ.
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Satisampajaññe, bhikkhave, sati satisampajaññasampannassa upanisasampannaṁ hoti hirottappaṁ.
When there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence.

Hirottappe sati hirottappasampannassa upanisasampanno hoti indriyasaṁvaro.

When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint.

Indriyasaṁvare sati indriyasaṁvarasampannassa upanisasampannaṁ hoti sīlaṁ.
When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct.

Sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhi.
When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion.

Sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ.
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

Yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo.
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

Nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, bhikkhave, satisampajaññe sati satisampajaññasampannassa upanisasampannaṁ hoti hirottappaṁ;
In the same way, when there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence.

hirottappe sati hirottappasampannassa upanisasampanno hoti …pe…
When there is conscience and prudence …

vimuttiñāṇadassanan”ti.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Paṭhamaṁ.

82. Puṇṇiyasutta
82. With Puṇṇiya

Atha kho āyasmā puṇṇiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā puṇṇiyo bhagavantaṁ etadavoca:
Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena appekadā tathāgataṁ dhammadesanā paṭibhāti, appekadā na paṭibhātī”ti?
“Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?”

“Saddho ca, puṇṇiya, bhikkhu hoti, no cupasaṅkamitā;
“Puṇṇiya, when a mendicant has faith but doesn’t approach,

neva tathāgataṁ dhammadesanā paṭibhāti.
the Realized One doesn’t feel inspired to teach.

Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca;
But when a mendicant has faith and approaches,

evaṁ tathāgataṁ dhammadesanā paṭibhāti.
the Realized One feels inspired to teach.

Saddho ca, puṇṇiya, bhikkhu hoti, upasaṅkamitā ca, no ca payirupāsitā …pe…
When a mendicant has faith and approaches, but doesn’t pay homage …

payirupāsitā ca, no ca paripucchitā …
they pay homage, but don't ask questions …

paripucchitā ca, no ca ohitasoto dhammaṁ suṇāti …
they ask questions, but don't lend an ear …

ohitasoto ca dhammaṁ suṇāti, no ca sutvā dhammaṁ dhāreti …
they lend an ear, but don't remember the teaching they've heard …

sutvā ca dhammaṁ dhāreti, no ca dhātānaṁ dhammānaṁ atthaṁ upaparikkhati …
they remember the teaching they've heard, but don't reflect on the meaning of the teachings they've remembered …

dhātānañca dhammānaṁ atthaṁ upaparikkhati, no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
they reflect on the meaning of the teachings they've remembered, but, having understood the meaning and the teaching, they don't practice accordingly.

Neva tāva tathāgataṁ dhammadesanā paṭibhāti.
The Realized One doesn't feel inspired to teach.

Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca, payirupāsitā ca, paripucchitā ca, ohitasoto ca dhammaṁ suṇāti, sutvā ca dhammaṁ dhāreti, dhātānañca dhammānaṁ atthaṁ upaparikkhati, atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti;
But when a mendicant has faith, approaches, pays homage, asks questions, lends an ear, remembers the teachings, reflects on the meaning, and practices accordingly,

evaṁ tathāgataṁ dhammadesanā paṭibhāti.
the Realized One feels inspired to teach.

Imehi kho, puṇṇiya, aṭṭhahi dhammehi samannāgatā ekantapaṭibhānā tathāgataṁ dhammadesanā hotī"ti.

When someone has these eight qualities, the Realized One feels totally inspired to teach.”

Dutiyaṁ.

83. Mūlakasutta
83. Rooted

“Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘kiṁmūlakā, āvuso, sabbe dhammā, kiṁsambhavā sabbe dhammā, kiṁsamudayā sabbe dhammā, kiṁsamosaraṇā sabbe dhammā, kiṁpamukhā sabbe dhammā, kiṁadhipateyyā sabbe dhammā, kiṁuttarā sabbe dhammā, kiṁsārā sabbe dhammā’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ kinti byākareyyāthā”ti?
‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ How would you answer them?”

“Bhagavaṁmūlakā no, bhante, dhammā, bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, desessāmi.
“Well then, mendicants, I will teach it.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘kiṁmūlakā, āvuso, sabbe dhammā, kiṁsambhavā sabbe dhammā, kiṁsamudayā sabbe dhammā, kiṁsamosaraṇā sabbe dhammā, kiṁpamukhā sabbe dhammā, kiṁadhipateyyā sabbe dhammā, kiṁuttarā sabbe dhammā, kiṁsārā sabbe dhammā’ti,
‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’

evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
You should answer them:

‘chandamūlakā, āvuso, sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaraṇā sabbe dhammā, samādhippamukhā sabbe dhammā, satādhipateyyā sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā sabbe dhammā’ti,
‘Reverends, all things are rooted in desire. Attention produces them. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core.’

evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā”ti.
When questioned by wanderers who follow other paths, that’s how you should answer them.”

Tatiyaṁ.

84. Corasutta
84. A Master Thief

“Aṭṭhahi, bhikkhave, aṅgehi samannāgato mahācoro khippaṁ pariyāpajjati, na ciraṭṭhitiko hoti.
“Mendicants, a master thief with eight factors is soon executed, and doesn’t have long to live.

Katamehi aṭṭhahi?
What eight?

Appaharantassa paharati, anavasesaṁ ādiyati, itthiṁ hanati, kumāriṁ dūseti, pabbajitaṁ vilumpati, rājakosaṁ vilumpati, accāsanne kammaṁ karoti, na ca nidhānakusalo hoti.
He attacks unprovoked. He steals everything without exception. He kills a woman. He rapes a girl. He robs a monk. He robs the royal treasury. He works close to home. He’s not skilled at hiding his booty.

Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgato mahācoro khippaṁ pariyāpajjati, na ciraṭṭhitiko hoti.
A master thief with these eight factors is soon executed, and doesn’t have long to live.

Aṭṭhahi, bhikkhave, aṅgehi samannāgato mahācoro na khippaṁ pariyāpajjati, ciraṭṭhitiko hoti.
A master thief with eight factors is not soon executed, and lives long.

Katamehi aṭṭhahi?
What eight?

Na appaharantassa paharati, na anavasesaṁ ādiyati, na itthiṁ hanati, na kumāriṁ dūseti, na pabbajitaṁ vilumpati, na

rājakosaṁ vilumpati, na accāsanne kammaṁ karoti, nidhānakusalo ca hoti.
He doesn’t attack unprovoked. He doesn’t steal everything without exception. He doesn’t kill a woman. He doesn’t rape a girl. He doesn’t rob a monk. He doesn’t rob the royal treasury. He doesn’t work close to home. He’s skilled at hiding his booty.

Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgato mahācoro na khippaṁ pariyāpajjati, ciraṭṭhitiko hotī”ti.
A master thief with these eight factors is not soon executed, and lives long.”

Catutthaṁ.

85. Samaṇasutta
85. Terms for the Realized One

“‘Samaṇo’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
“‘Ascetic’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

‘Brāhmaṇo’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Brahmin’,

‘Vedagū’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Knowledge Master’,

‘Bhisakko’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Healer’,

‘Nimmalo’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Unstained’,

‘Vimalo’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Immaculate’,

‘Ñāṇī’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
‘Knower’,

‘Vimutto’ti, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassāti.

and ‘Freed’ are terms for the Realized One, the perfected one, the fully awakened Buddha.

Yaṁ samaṇena pattabbaṁ,
The supreme should be attained by an ascetic,

brāhmaṇena vusīmatā;
a brahmin who has lived the life;

Yaṁ vedagunā pattabbaṁ,
it should be attained by a knowledge master,

bhisakkena anuttaraṁ.
a healer.

Yaṁ nimmalena pattabbaṁ,
The supreme should be attained by the unstained,

vimalena sucīmatā;
stainless and pure;

Yaṁ ñāṇinā ca pattabbaṁ,
it should be attained by a knower,

vimuttena anuttaraṁ.
who is free.

Sohaṁ vijitasaṅgāmo,
I am victorious in battle!

mutto mocemi bandhanā;
Released, I release others from their chains.

Nāgomhi paramadanto,
I am a dragon completely tamed,

asekho parinibbuto”ti.
an adept, I am extinguished.”

Pañcamaṁ.

86. Yasasutta
86. With Nāgita

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena icchānaṅgalaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

Tatra sudaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

Assosuṁ kho icchānaṅgalakā brāhmaṇagahapatikā:
The brahmins and householders of Icchānaṅgala heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṁ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho …pe…
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world,

supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' …

sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī'"ti.
It's good to see such perfected ones."

Atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahutaṁ khādanīyaṁ bhojanīyaṁ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamiṁsu; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhaṁsu uccāsaddā mahāsaddā.
Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha's attendant.

Atha kho bhagavā āyasmantaṁ nāgitaṁ āmantesi:
Then the Buddha said to Nāgita,

"ke pana te, nāgita, uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope"ti?
"Nāgita, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!"

"Ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahutaṁ khādanīyaṁ bhojanīyaṁ ādāya bahidvārakoṭṭhake ṭhitā bhagavantaṁyeva uddissa bhikkhusaṅghañcā"ti.
"Sir, it's these brahmins and householders of Icchānaṅgala. They've brought many different foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

"Māhaṁ, nāgita, yasena samāgamaṁ, mā ca mayā yaso.
"Nāgita, may I never become famous. May fame not come to me.

Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī. Yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī,
There are those who can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

so taṁ mīḷhasukhaṁ middhasukhaṁ lābhasakkārasilokasukhaṁ sādiyeyyā"ti.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity."

"Adhivāsetu dāni, bhante, bhagavā. Adhivāsetu sugato.
"Sir, may the Blessed One please relent now! May the Holy One relent!

Adhivāsanakālo dāni, bhante, bhagavato.
Now is the time for the Buddha to relent.

Yena yeneva dāni, bhante, bhagavā gamissati tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.
Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

Seyyathāpi, bhante, thullaphusitake deve vassante yathāninnaṁ udakāni pavattanti;
It's like when it rains heavily and the water flows downhill.

evamevaṁ kho, bhante, yena yeneva dāni bhagavā gamissati tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.
In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

Taṁ kissa hetu?
Why is that?

Tathā hi, bhante, bhagavato sīlapaññāṇan”ti.
Because of the Buddha’s ethics and wisdom.”

“Māhaṁ, nāgita, yasena samāgamaṁ, mā ca mayā yaso.
“Nāgita, may I never become famous. May fame not come to me.

Yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī. Yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī,
There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

so taṁ mīḷhasukhaṁ middhasukhaṁ lābhasakkārasilokasukhaṁ sādiyeyya.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

devatāpi kho, nāgita, ekaccā nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhiniyo assu akicchalābhiniyo akasiralābhiniyo, yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.
Even some of the deities can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

Tumhākampi kho, nāgita, saṅgamma samāgamma saṅgaṇikavihāraṁ anuyuttānaṁ viharataṁ evaṁ hoti:
When you all come together to enjoy each other’s company, I think:

‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. Yassāhaṁ

nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.
‘These venerables mustn’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

Tathā hi paname āyasmanto saṅgamma samāgamma saṅgaṇikavihāraṁ anuyuttā viharanti’.
That must be because they come together to enjoy each other’s company.’

Idhāhaṁ, nāgita, bhikkhū passāmi aññamaññaṁ aṅgulipatodakena sañjagghante saṅkīḷante.
Take mendicants I see poking each other with their fingers, giggling and playing together.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. Yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.
‘These venerables mustn’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

Tathā hi paname āyasmanto aññamaññaṁ aṅgulipatodakena sañjagghanti saṅkīḷanti’. (1)
That must be because they’re poking each other with their fingers, giggling and playing together.’

Idha panāhaṁ, nāgita, bhikkhū passāmi yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutte viharante.

Take mendicants I see eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. Yassāhaṁ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.
‘These venerables mustn’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

Tathā hi paname āyasmanto yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyuttā viharanti’. (2)
That must be because they eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing.’

Idhāhaṁ, nāgita, bhikkhuṁ passāmi gāmantavihāriṁ samāhitaṁ nisinnaṁ.
Take a mendicant living in the neighborhood of a village who I see sitting immersed in samādhi.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idāni imaṁ āyasmantaṁ ārāmiko vā upaṭṭhahissati samaṇuddeso vā. Taṁ tamhā samādhimhā cāvessatī’ti.
‘Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.

Tenāhaṁ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. (3)
So I’m not pleased that that mendicant is living in the neighborhood of a village.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ araññe pacalāyamānaṁ nisinnaṁ.
Take a mendicant in the wilderness who I see sitting nodding in meditation.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idāni ayamāyasmā imaṁ niddākilamathaṁ paṭivinodetvā araññasaññaṁyeva manasi karissati ekattan’ti.
‘Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.’

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (4)
So I’m pleased that that mendicant is living in the wilderness.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ araññe asamāhitaṁ nisinnaṁ.
Take a mendicant in the wilderness who I see sitting without being immersed in samādhi.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idāni ayamāyasmā asamāhitaṁ vā cittaṁ samādahissati, samāhitaṁ vā cittaṁ anurakkhissatī’ti.
‘Now if this venerable’s mind is not immersed in samādhi they will immerse it; or if it is immersed in samādhi, they will preserve it.’

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (5)
So I’m pleased that that mendicant is living in the wilderness.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ araññe samāhitaṁ nisinnaṁ.
Take a mendicant in the wilderness who I see sitting immersed in samādhi.

Tassa mayhaṁ, nāgita, evaṁ hoti:
I think to myself:

‘idāni ayamāyasmā avimuttaṁ vā cittaṁ vimuccissati, vimuttaṁ vā cittaṁ anurakkhissatī’ti.
‘Now this venerable will free the unfreed mind or preserve the freed mind.’

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (6)
So I’m pleased that that mendicant is living in the wilderness.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi gāmantavihāriṁ lābhiṁ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
Take a mendicant who I see living in the neighborhood of a village receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

So taṁ lābhasakkārasilokaṁ nikāmayamāno riñcati paṭisallānaṁ, riñcati araññavanapatthāni pantāni senāsanāni;
Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest.

gāmanigamarājadhāniṁ osaritvā vāsaṁ kappeti.
They come down to villages, towns and capital cities and make their homes there.

Tenāhaṁ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. (7)
So I’m not pleased that that mendicant is living in the neighborhood of a village.

Idha panāhaṁ, nāgita, bhikkhuṁ passāmi āraññikaṁ lābhiṁ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
Take a mendicant who I see in the wilderness receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

So taṁ lābhasakkārasilokaṁ paṭipaṇāmetvā na riñcati paṭisallānaṁ, na riñcati araññavanapatthāni pantāni senāsanāni.
Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest.

Tenāhaṁ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (8)
So I'm pleased that that mendicant is living in the wilderness.

Yasmāhaṁ, nāgita, samaye addhānamaggappaṭipanno na kañci passāmi purato vā pacchato vā, phāsu me, nāgita, tasmiṁ samaye hoti antamaso uccārapassāvakammāyā"ti.
Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate."

Chaṭṭhaṁ.

87. Pattanikujjanasutta
87. Turning the Bowl Upside Down

“Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṁ nikkujjeyya.
“Mendicants, the Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on eight grounds.

Katamehi aṭṭhahi?
What eight?

Bhikkhūnaṁ alābhāya parisakkati, bhikkhūnaṁ anatthāya parisakkati, bhikkhūnaṁ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti, buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati.
They try to prevent the mendicants from getting material possessions. They try to harm mendicants. They try to drive mendicants from a monastery. They insult and abuse mendicants. They divide mendicants against each other. They criticize the Buddha, the teaching, and the Saṅgha.

Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṁ nikkujjeyya.
The Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on these eight grounds.

Aṭṭhahi, bhikkhave, aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṁ ukkujjeyya.
The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on eight grounds.

Katamehi aṭṭhahi?
What eight?

Na bhikkhūnaṁ alābhāya parisakkati, na bhikkhūnaṁ anatthāya parisakkati, na bhikkhūnaṁ avāsāya parisakkati, na bhikkhū akkosati paribhāsati, na bhikkhū bhikkhūhi bhedeti, buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
They don't try to prevent the mendicants from getting material possessions. They don't try to harm mendicants. They don't try to drive mendicants from a monastery. They don't insult and abuse mendicants. They don't divide mendicants against each other. They don't criticize the Buddha, the teaching, and the Saṅgha.

Imehi kho, bhikkhave, aṭṭhahaṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattaṁ ukkujjeyyā"ti.
The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on these eight grounds."

Sattamaṁ.

88. Appasādapavedanīyasutta
88. A Proclamation of No Confidence

“Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā appasādaṁ pavedeyyuṁ.
“Mendicants, the lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has eight qualities.

Katamehi aṭṭhahi?
What eight?

Gihīnaṁ alābhāya parisakkati, gihīnaṁ anatthāya parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti, buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati, agocare ca naṁ passanti.
They try to prevent the lay people from getting material possessions. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They’re seen at an inappropriate place for collecting alms.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā appasādaṁ pavedeyyuṁ.
The lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has these eight qualities.

Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā pasādaṁ pavedeyyuṁ.
The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has eight qualities.

Katamehi aṭṭhahi?
What eight?

Na gihīnaṁ alābhāya parisakkati, na gihīnaṁ anatthāya parisakkati, na gihī akkosati paribhāsati, na gihī gihīhi bhedeti, buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati, gocare ca naṁ passanti.
They don't try to prevent the lay people from getting material possessions. They don't try to harm lay people. They don't insult and abuse lay people. They don't divide lay people against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. They're not seen at an inappropriate place for collecting alms.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā pasādaṁ pavedeyyun"ti.
The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has these eight qualities."

Aṭṭhamaṁ.

89. Paṭisāraṇīyasutta
89. Reconciliation

“Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṁ kareyya.
“Mendicants, the Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

Katamehi aṭṭhahi?
What eight?

Gihīnaṁ alābhāya parisakkati, gihīnaṁ anatthāya parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti, buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati, dhammikañca gihipaṭissavaṁ na saccāpeti.
They try to prevent the lay people from getting material possessions. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They don’t keep a legitimate promise made to a lay person.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyaṁ kammaṁ kareyya.
The Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

Aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṁ paṭippassambheyya.

The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation.

Katamehi aṭṭhahi?
What eight?

Na gihīnaṁ alābhāya parisakkati, na gihīnaṁ anatthāya parisakkati, na gihī akkosati paribhāsati, na gihī gihīhi bhedeti, buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati, dhammikañca gihipaṭissavaṁ saccāpeti.
They don't try to prevent the lay people from getting material possessions. They don't try to harm lay people. They don't insult and abuse lay people. They don't divide lay people against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. They keep a legitimate promise made to a lay person.

Imehi kho, bhikkhave, aṭṭhahi dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṁ paṭippassambheyyā"ti.
The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation."

Navamaṁ.

90. Sammāvattanasutta

90. Proper Behavior in a Case of Aggravated Misconduct

“Tassapāpiyasikakammakatena, bhikkhave, bhikkhunā aṭṭhasu dhammesu sammā vattitabbaṁ—
“Mendicants, a mendicant who has been convicted of aggravated misconduct must behave themselves properly in eight respects.

na upasampādetabbo, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sāditabbā, sammatenapi bhikkhuniyo na ovaditabbā, na kāci saṅghasammuti sāditabbā, na kismiñci paccekaṭṭhāne ṭhapetabbo, na ca tena mūlena vuṭṭhāpetabbo.
They must not perform an ordination, give dependence, or be attended by a novice. They must not consent to being appointed as adviser for nuns, and if they are appointed they should not give such advice. They must not consent to any Saṅgha appointment. They must not be put in an isolated place. They must not give rehabilitation in any offense similar to that which they transgressed.

Tassapāpiyasikakammakatena, bhikkhave, bhikkhunā imesu aṭṭhasu dhammesu sammā vattitabban”ti.
A mendicant who has been convicted of aggravated misconduct must behave themselves properly in these eight respects.”

Dasamaṁ.

Sativaggo catuttho.

Tassuddānaṁ

Satipuṇṇiyamūlena,

Corasamaṇena pañcamaṁ;

Yaso pattappasādena,

Paṭisāraṇīyañca vattananti.

91–117

Atha kho bojjhā upāsikā, sirīmā, padumā, sutanā, manujā, uttarā, muttā, khemā, rucī, cundī, bimbī, sumanā, mallikā, tissā, tissamātā, soṇā, soṇāya mātā, kāṇā, kāṇamātā, uttarā nandamātā, visākhā migāramātā, khujjuttarā upāsikā, sāmāvatī upāsikā, suppavāsā koliyadhītā, suppiyā upāsikā, nakulamātā gahapatānī. (1–26.)
And then the lay woman Bojjhā … Sirīmā … Padumā … Sutanā … Manujā … Uttarā … Muttā … Khemā … Somā … Rucī … Cundī … Bimbī … Sumanā … Mallikā … Tissā … Tissamātā … Soṇā … Soṇā's mother … Kāṇā … Kāṇamātā … Uttarā Nanda's mother … Visākhā Migāra's mother … the lay woman Khujjuttarā … the lay woman Sāmāvatī … Suppavāsā the Koliyan … the lay woman Suppiyā … the housewife Nakula's mother …

Sāmaññavaggo pañcamo.

Dutiyo paṇṇāsako samatto.

118

“Rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā.
“For insight into greed, eight things should be developed.

Katame aṭṭha?
What eight?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

rāgassa, bhikkhave, abhiññāya ime aṭṭha dhammā bhāvetabbā”ti.
For insight into greed, these eight things should be developed.”

119

“Rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā.
“For insight into greed, eight things should be developed.

Katame aṭṭha?
What eight?

Ajjhattaṁ rūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni,
Perceiving form internally, they see visions externally, limited, both pretty and ugly.

tāni abhibhuyya ‘jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Ajjhattaṁ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṁsaññī hoti.
Perceiving form internally, they see visions externally, limitless, both pretty and ugly. …

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṁsaññī hoti.
Not perceiving form internally, they see visions externally, limited, both pretty and ugly. …

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya ‘jānāmi passāmī’ti evaṁsaññī hoti.
Not perceiving form internally, they see visions externally, limitless, both pretty and ugly. …

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni
Not perceiving form internally, they see visions externally, blue, with blue color, blue hue, and blue tint. …

pītāni pītavaṇṇāni …pe…
yellow …

lohitakāni lohitakavaṇṇāni …pe…
red …

odātāni odātavaṇṇāni …pe… odātanibhāsāni,
Not perceiving form internally, they see visions externally, white, with white color, white hue, and white tint.

tāni abhibhuyya ‘jānāmi passāmī’ti evaṁsaññī hoti—
Mastering them, they perceive: ‘I know and see.’

rāgassa, bhikkhave, abhiññāya ime aṭṭha dhammā bhāvetabbā”.
For insight into greed, these eight things should be developed.”

120

“Rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā.
“For insight into greed, eight things should be developed.

Katame aṭṭha?
What eight?

Rūpī rūpāni passati, ajjhattaṁ arūpasaññī bahiddhā rūpāni passati, subhanteva adhimutto hoti, sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati, sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati, sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati, sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati, sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati—
Having physical form, they see visions … not perceiving form internally, they see visions externally … they’re focused only on beauty … going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space … going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness … going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception …

going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling …

rāgassa, bhikkhave, abhiññāya ime aṭṭha dhammā bhāvetabbā".
For insight into greed, these eight things should be developed."

121–147

“Rāgassa, bhikkhave, pariññāya …pe…
“For the complete understanding of greed …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …
giving away …

paṭinissaggāya …pe…
letting go …

ime aṭṭha dhammā bhāvetabbā”.
these eight things should be developed.”

148–627

“Dosassa …pe…
“Of hate …

mohassa …
delusion …

kodhassa …
anger …

upanāhassa …
hostility …

makkhassa …
disdain …

paḷāsassa …
contempt …

issāya …
jealousy …

macchariyassa …
stinginess …

māyāya …
deceitfulness …

sāṭheyyassa …
deviousness …

thambhassa …
obstinacy …

sārambhassa …

aggression …

mānassa …
conceit …

atimānassa …
arrogance …

madassa …
vanity …

pamādassa abhiññāya …pe…
for insight into negligence …

pariññāya …
complete understanding …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

cāgāya …
giving away …

paṭinissaggāya …pe…
letting go of negligence

ime aṭṭha dhammā bhāvetabbā”ti.
these eight things should be developed.”

Rāgapeyyālaṁ niṭṭhitaṁ.

Aṭṭhakanipātapāḷi niṭṭhitā.
The Book of the Eights is finished.

Numbered Discourses 9

1. Sambodhisutta
1. Awakening

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
"Mendicants, if wanderers who follow other paths were to ask:

'sambodhipakkhikānaṁ, āvuso, dhammānaṁ kā upanisā bhāvanāyā'ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ kinti byākareyyāthā"ti?
'Reverends, what is the vital condition for the development of the awakening factors?' How would you answer them?"

"Bhagavaṁmūlakā no, bhante, dhammā …pe… bhagavato sutvā bhikkhū dhāressantī"ti.
"Our teachings are rooted in the Buddha. … The mendicants will listen and remember it."

"Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha; bhāsissāmī"ti.
"Well then, mendicants, listen and pay close attention, I will speak."

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘sambodhipakkhikānaṁ, āvuso, dhammānaṁ kā upanisā bhāvanāyā’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Reverends, what is the vital condition for the development of the awakening factors?’ You should answer them:

‘Idhāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
‘It’s when a mendicant has good friends, companions, and associates.

Sambodhipakkhikānaṁ, āvuso, dhammānaṁ ayaṁ paṭhamā upanisā bhāvanāya. (1)
This is the first vital condition for the development of the awakening factors.

Puna caparaṁ, āvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. (2)
Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Sambodhipakkhikānaṁ, āvuso, dhammānaṁ ayaṁ dutiyā upanisā bhāvanāya.

This is the second vital condition for the development of the awakening factors.

Puna caparaṁ, āvuso, bhikkhu yāyaṁ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ—appicchakathā santuṭṭhikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchalābhī akasiralābhī.
Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Sambodhipakkhikānaṁ, āvuso, dhammānaṁ ayaṁ tatiyā upanisā bhāvanāya. (3)
This is the third vital condition for the development of the awakening factors.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Sambodhipakkhikānaṁ, āvuso, dhammānaṁ ayaṁ catutthī upanisā bhāvanāya. (4)
This is the fourth vital condition for the development of the awakening factors.

Puna caparaṁ, āvuso, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Sambodhipakkhikānaṁ, āvuso, dhammānaṁ ayaṁ pañcamī upanisā bhāvanāya'.
This is the fifth vital condition for the development of the awakening factors.'

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa—
A mendicant with good friends, companions, and associates can expect to

sīlavā bhavissati, pātimokkhasaṁvarasaṁvuto viharissati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati sikkhāpadesu.
be ethical …

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa—
A mendicant with good friends, companions, and associates can expect to

yāyaṁ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ —appicchakathā santuṭṭhikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī bhavissati akicchalābhī akasiralābhī.
take part in talk about self-effacement that helps open the heart …

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa—

A mendicant with good friends, companions, and associates can expect to

āraddhavīriyo viharissati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
live with energy roused up …

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa—
A mendicant with good friends, companions, and associates can expect to

paññavā bhavissati udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. (5)
be wise …

Tena ca pana, bhikkhave, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro dhammā uttari bhāvetabbā—
A mendicant grounded on these five things should develop four further things.

asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāya.
They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’.

Aniccasaññino, bhikkhave, anattasaññā saṇṭhāti.
When you perceive impermanence, the perception of not-self becomes stabilized.

Anattasaññī asmimānasamugghātaṁ pāpuṇāti diṭṭheva dhamme nibbānan”ti. (6–9.)
Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

Paṭhamaṁ.

2. Nissayasutta
2. Supported

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“‘nissayasampanno nissayasampanno’ti, bhante, vuccati.
“Sir, they speak of being ‘supported’.

Kittāvatā nu kho, bhante, bhikkhu nissayasampanno hotī”ti?
How is a mendicant who is supported defined?”

“Saddhañce, bhikkhu, bhikkhu nissāya akusalaṁ pajahati kusalaṁ bhāveti, pahīnamevassa taṁ akusalaṁ hoti.
“Mendicant, if a mendicant supported by faith gives up the unskillful and develops the skillful, the unskillful is actually given up by them.

Hiriñce, bhikkhu, bhikkhu nissāya …pe…
If a mendicant supported by conscience …

ottappañce, bhikkhu, bhikkhu nissāya …pe…
If a mendicant supported by prudence …

vīriyañce, bhikkhu, bhikkhu nissāya …pe…
If a mendicant supported by energy …

paññañce, bhikkhu, bhikkhu nissāya akusalaṁ pajahati kusalaṁ bhāveti, pahīnamevassa taṁ akusalaṁ hoti.
If a mendicant supported by wisdom gives up the unskillful and develops the skillful, the unskillful is actually given up by them.

Taṁ hissa bhikkhuno akusalaṁ pahīnaṁ hoti suppahīnaṁ, yaṁsa ariyāya paññāya disvā pahīnaṁ.
What's been given up is completely given up when it has been given up by seeing with noble wisdom.

Tena ca pana, bhikkhu, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro upanissāya vihātabbā.
A mendicant grounded on these five things should rely on four things.

Katame cattāro?
What four?

Idha, bhikkhu, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Evaṁ kho, bhikkhu, bhikkhu nissayasampanno hotī"ti.
That's how a mendicant is supported."

Dutiyaṁ.

3. Meghiyasutta
3. With Meghiya

Ekaṁ samayaṁ bhagavā cālikāyaṁ viharati cālikāpabbate.
At one time the Buddha was staying near Cālikā, on the Cālikā mountain.

Tena kho pana samayena āyasmā meghiyo bhagavato upaṭṭhāko hoti.
Now, at that time Venerable Meghiya was the Buddha's attendant.

Atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho āyasmā meghiyo bhagavantaṁ etadavoca:
Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him,

"icchāmahaṁ, bhante, jantugāmaṁ piṇḍāya pavisitun"ti.
"Sir, I'd like to enter Jantu village for alms."

"Yassadāni tvaṁ, meghiya, kālaṁ maññasī"ti.
"Please, Meghiya, go when it's convenient."

Atha kho āyasmā meghiyo pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya jantugāmaṁ piṇḍāya pāvisi.
Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms.

Jantugāme piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena kimikāḷāya nadiyā tīraṁ tenupasaṅkami.

After the meal, on his return from alms-round in Jantu village, he went to the shore of Kimikālā river.

Addasā kho āyasmā meghiyo kimikāḷāya nadiyā tīre jaṅghāvihāraṁ anucaṅkamamāno anuvicaramāno ambavanaṁ pāsādikaṁ ramaṇīyaṁ.
As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.

Disvānassa etadahosi:
It occurred to him,

“pāsādikaṁ vatidaṁ ambavanaṁ ramaṇīyaṁ, alaṁ vatidaṁ kulaputtassa padhānatthikassa padhānāya.
“Oh, this mango grove is lovely and delightful! It’s truly good enough for meditation for a kinsman who wants to meditate.

Sace maṁ bhagavā anujāneyya, āgaccheyyāhaṁ imaṁ ambavanaṁ padhānāyā”ti.
If the Buddha allows me, I’ll come back to this mango grove to meditate.”

Atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā meghiyo bhagavantaṁ etadavoca:
Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding,

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya jantugāmaṁ piṇḍāya pāvisiṁ.

Jantugāme piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena kimikāḷāya nadiyā tīraṁ tenupasaṅkamiṁ.

Addasaṁ kho ahaṁ, bhante, kimikāḷāya nadiyā tīre jaṅghāvihāraṁ anucaṅkamamāno anuvicaramāno ambavanaṁ pāsādikaṁ ramaṇīyaṁ.

Disvāna me etadahosi:

‘pāsādikaṁ vatidaṁ ambavanaṁ ramaṇīyaṁ.

Alaṁ vatidaṁ kulaputtassa padhānatthikassa padhānāya.

Sace maṁ bhagavā anujāneyya, āgaccheyyāhaṁ imaṁ ambavanaṁ padhānāyā’ti.

Sace maṁ bhagavā anujāneyya, gaccheyyāhaṁ taṁ ambavanaṁ padhānāyā”ti.
“If the Buddha allows me, I’ll go back to that mango grove to meditate.”

“Āgamehi tāva, meghiya. Ekakamhi tāva yāva aññopi koci bhikkhu āgacchatī”ti.
“We’re alone, Meghiya. Wait until another mendicant comes.”

Dutiyampi kho āyasmā meghiyo bhagavantaṁ etadavoca:
For a second time Meghiya said to the Buddha,

“bhagavato, bhante, natthi kiñci uttari karaṇīyaṁ, natthi katassa paṭicayo.
“Sir, the Buddha has nothing more to do, and nothing that needs improvement.

Mayhaṁ kho pana, bhante, atthi uttari karaṇīyaṁ, atthi katassa paṭicayo.
But I have.

Sace maṁ bhagavā anujāneyya, gaccheyyāhaṁ taṁ ambavanaṁ padhānāyā”ti.
If you allow me, I’ll go back to that mango grove to meditate.”

“Āgamehi tāva, meghiya, ekakamhi tāva yāva aññopi koci bhikkhu āgacchatī”ti.
“We’re alone, Meghiya. Wait until another mendicant comes.”

Tatiyampi kho āyasmā meghiyo bhagavantaṁ etadavoca:

For a third time Meghiya said to the Buddha,

“bhagavato, bhante, natthi kiñci uttari karaṇīyaṁ, natthi katassa paṭicayo.
“Sir, the Buddha has nothing more to do, and nothing that needs improvement.

Mayhaṁ kho pana, bhante, atthi uttari karaṇīyaṁ, atthi katassa paṭicayo.
But I have.

Sace maṁ bhagavā anujāneyya, gaccheyyāhaṁ taṁ ambavanaṁ padhānāyā”ti.
If you allow me, I’ll go back to that mango grove to meditate.”

“Padhānanti kho, meghiya, vadamānaṁ kinti vadeyyāma.
“Meghiya, since you speak of meditation, what can I say?

Yassadāni tvaṁ, meghiya, kālaṁ maññasī”ti.
Please, Meghiya, go when it’s convenient.”

Atha kho āyasmā meghiyo uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena taṁ ambavanaṁ tenupasaṅkami; upasaṅkamitvā taṁ ambavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day’s meditation.

Atha kho āyasmato meghiyassa tasmiṁ ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathidaṁ—
But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely,

kāmavitakko, byāpādavitakko, vihiṁsāvitakko.
sensual, malicious, and cruel thoughts.

Atha kho āyasmato meghiyassa etadahosi:
Then he thought,

“acchariyaṁ vata bho, abbhutaṁ vata bho.
“It’s incredible, it’s amazing!

Saddhāya ca vatamhā agārasmā anagāriyaṁ pabbajitā;
I’ve gone forth from the lay life to homelessness out of faith,

atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā—
but I’m still harassed by these three kinds of bad, unskillful thoughts:

kāmavitakkena, byāpādavitakkena, vihiṁsāvitakkenā”ti.
sensual, malicious, and cruel thoughts.”

Atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā meghiyo bhagavantaṁ etadavoca:
Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idha mayhaṁ, bhante, tasmiṁ ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathidaṁ—

kāmavitakko, byāpādavitakko, vihiṁsāvitakko.

Tassa mayhaṁ, bhante, etadahosi:

‘acchariyaṁ vata bho, abbhutaṁ vata bho.

Saddhāya ca vatamhā agārasmā anagāriyaṁ pabbajitā;

atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā—

kāmavitakkena, byāpādavitakkena, vihiṁsāvitakkenā’”ti.

“Aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripakkāya saṁvattanti.

“Meghiya, when the heart’s release is not ripe, five things help it ripen.

Katame pañca?
What five?

Idha, meghiya, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Firstly, a mendicant has good friends, companions, and associates.

Aparipakkāya, meghiya, cetovimuttiyā ayaṁ paṭhamo dhammo paripakkāya saṁvattati. (1)
This is the first thing …

Puna caparaṁ, meghiya, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Aparipakkāya, meghiya, cetovimuttiyā ayaṁ dutiyo dhammo paripakkāya saṁvattati. (2)
This is the second thing …

Puna caparaṁ, meghiya, yāyaṁ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ—appicchakathā santuṭṭhikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchalābhī akasiralābhī.
Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics,

immersion, wisdom, freedom, and the knowledge and vision of freedom.

Aparipakkāya, meghiya, cetovimuttiyā ayaṁ tatiyo dhammo paripakkāya saṁvattati. (3)
This is the third thing …

Puna caparaṁ, meghiya, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Aparipakkāya, meghiya, cetovimuttiyā ayaṁ catuttho dhammo paripakkāya saṁvattati. (4)
This is the fourth thing …

Puna caparaṁ, meghiya, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Aparipakkāya, meghiya, cetovimuttiyā ayaṁ pañcamo dhammo paripakkāya saṁvattati.
This is the fifth thing that, when the heart's release is not ripe, helps it ripen.

Kalyāṇamittassetaṁ, meghiya, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa:
A mendicant with good friends, companions, and associates can expect to

‘sīlavā bhavissati …pe… samādāya sikkhissati sikkhāpadesu’.
be ethical …

Kalyāṇamittassetaṁ, meghiya, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa:
A mendicant with good friends, companions, and associates can expect to

‘yāyaṁ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ —appicchakathā …pe… vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī bhavissati akicchalābhī akasiralābhī’.
take part in talk about self-effacement that helps open the heart …

Kalyāṇamittassetaṁ, meghiya, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa: ‘āraddhavīriyo viharissati …pe… anikkhittadhuro kusalesu dhammesu’.
A mendicant with good friends, companions, and associates can expect to be energetic …

Kalyāṇamittassetaṁ, meghiya, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa: ‘paññavā bhavissati …pe… sammādukkhakkhayagāminiyā’. (5)
A mendicant with good friends, companions, and associates can expect to be wise …

Tena ca pana, meghiya, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro dhammā uttari bhāvetabbā—
A mendicant grounded on these five things should develop four further things.

asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāya.
They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and

perception of impermanence to uproot the conceit ‘I am’.

Aniccasaññino, meghiya, anattasaññā saṇṭhāti.
When you perceive impermanence, the perception of not-self becomes stabilized.

Anattasaññī asmimānasamugghātaṁ pāpuṇāti diṭṭheva dhamme nibbānan”ti. (6–9.)
Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

Tatiyaṁ.

4. Nandakasutta
4. With Nandaka

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā nandako upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
Now at that time Venerable Nandaka was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṁ āgamayamāno.
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He stood outside the door waiting for the talk to end.

Atha kho bhagavā kathāpariyosānaṁ viditvā ukkāsetvā aggaḷaṁ ākoṭesi.
When he knew the talk had ended he cleared his throat and knocked with the latch.

Vivariṁsu kho te bhikkhū bhagavato dvāraṁ.
The mendicants opened the door for the Buddha,

Atha kho bhagavā upaṭṭhānasālaṁ pavisitvā paññattāsane nisīdi.

and he entered the assembly hall, where he sat on the seat spread out.

Nisajja kho bhagavā āyasmantaṁ nandakaṁ etadavoca:
He said to Nandaka,

“dīgho kho tyāyaṁ, nandaka, dhammapariyāyo bhikkhūnaṁ paṭibhāsi.
“Nandaka, that was a long exposition of the teaching you gave to the mendicants.

Api me piṭṭhi āgilāyati bahidvārakoṭṭhake ṭhitassa kathāpariyosānaṁ āgamayamānassā”ti.
My back was aching while I stood outside the door waiting for the talk to end.”

Evaṁ vutte, āyasmā nandako sārajjamānarūpo bhagavantaṁ etadavoca:
When he said this, Nandaka felt embarrassed and said to the Buddha,

“na kho pana mayaṁ, bhante, jānāma ‘bhagavā bahidvārakoṭṭhake ṭhito’ti.
“Sir, we didn’t know that the Buddha was standing outside the door.

Sace hi mayaṁ, bhante, jāneyyāma ‘bhagavā bahidvārakoṭṭhake ṭhito’ti, ettakampi (…) no nappaṭibhāseyyā”ti.
If we’d known, I wouldn’t have said so much.”

Atha kho bhagavā āyasmantaṁ nandakaṁ sārajjamānarūpaṁ viditvā āyasmantaṁ nandakaṁ etadavoca:
Then the Buddha, knowing that Nandaka was embarrassed, said to him,

“sādhu sādhu, nandaka.
“Good, good, Nandaka!

Etaṁ kho, nandaka, tumhākaṁ patirūpaṁ kulaputtānaṁ saddhāya agārasmā anagāriyaṁ pabbajitānaṁ, yaṁ tumhe dhammiyā kathāya sannisīdeyyātha.
It's appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together for a Dhamma talk.

Sannipatitānaṁ vo, nandaka, dvayaṁ karaṇīyaṁ—
When you're sitting together you should do one of two things:

dhammī vā kathā ariyo vā tuṇhībhāvo.
discuss the teachings or keep noble silence.

Saddho ca, nandaka, bhikkhu hoti, no ca sīlavā.
Nandaka, a mendicant is faithful but not ethical.

Evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking,

'kintāhaṁ saddho ca assaṁ sīlavā cā'ti.
'How can I become faithful and ethical?'

Yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca, evaṁ so tenaṅgena paripūro hoti.
When a mendicant is faithful and ethical, they're complete in that respect.

Saddho ca, nandaka, bhikkhu hoti sīlavā ca, no ca lābhī ajjhattaṁ cetosamādhissa.
A mendicant is faithful and ethical, but does not get internal serenity of heart.

Evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking,

‘kintāhaṁ saddho ca assaṁ sīlavā ca lābhī ca ajjhattaṁ cetosamādhissā’ti.
‘How can I become faithful and ethical and get internal serenity of heart?’

Yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhattaṁ cetosamādhissa, evaṁ so tenaṅgena paripūro hoti.
When a mendicant is faithful and ethical and gets internal serenity of heart, they’re complete in that respect.

Saddho ca, nandaka, bhikkhu hoti sīlavā ca lābhī ca ajjhattaṁ cetosamādhissa, na lābhī adhipaññādhammavipassanāya.
A mendicant is faithful, ethical, and gets internal serenity of heart, but they don’t get the higher wisdom of discernment of principles.

Evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect.

Seyyathāpi, nandaka, pāṇako catuppādako assa.
Suppose, Nandaka, there was a four-footed animal

Tassa eko pādo omako lāmako.
that was lame and disabled.

Evaṁ so tenaṅgena aparipūro assa.
It would be incomplete in that respect.

Evamevaṁ kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhattaṁ cetosamādhissa, na lābhī adhipaññādhammavipassanāya.
In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don’t get the higher wisdom of discernment of principles.

Evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking,

‘kintāhaṁ saddho ca assaṁ sīlavā ca lābhī ca ajjhattaṁ cetosamādhissa lābhī ca adhipaññādhammavipassanāyā’ti.
‘How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?’

Yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhattaṁ cetosamādhissa lābhī ca adhipaññādhammavipassanāya, evaṁ so tenaṅgena paripūro hotī”ti.
When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they’re complete in that respect.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho āyasmā nandako acirapakkantassa bhagavato bhikkhū āmantesi:
Then soon after the Buddha left, Venerable Nandaka said to the mendicants,

“idāni, āvuso, bhagavā catūhi padehi kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“Just now, reverends, the Buddha explained a spiritual practice that’s entirely full and pure in four statements, before getting up from his seat and entering his dwelling:

‘saddho ca, nandaka, bhikkhu hoti, no ca sīlavā.
‘Nandaka, a mendicant is faithful but not ethical.

Evaṁ so tenaṅgena aparipūro hoti.

So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ—
and should fulfill it, thinking,

kintāhaṁ saddho ca assaṁ sīlavā cā'ti.
"How can I become faithful and ethical?"

Yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca, evaṁ so tenaṅgena paripūro hoti.
When a mendicant is faithful and ethical, they're complete in that respect.

Saddho ca, nandaka, bhikkhu hoti sīlavā ca, no ca lābhī ajjhattaṁ cetosamādhissa …pe…
A mendicant is faithful and ethical, but does not get internal serenity of heart. …

lābhī ca ajjhattaṁ cetosamādhissa, na lābhī adhipaññādhammavipassanāya,
They get internal serenity of heart, but they don't get the higher wisdom of discernment of principles.

evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect.

Seyyathāpi, nandaka, pāṇako catuppādako assa, tassa eko pādo omako lāmako,
Suppose, Nandaka, there was a four-footed animal that was lame and disabled.

evaṁ so tenaṅgena aparipūro assa.
It would be incomplete in that respect.

Evamevaṁ kho, nandaka, bhikkhu saddho ca hoti sīlavā ca, lābhī ca ajjhattaṁ cetosamādhissa, na lābhī adhipaññādhammavipassanāya,
In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of

discernment of principles.

evaṁ so tenaṅgena aparipūro hoti,
So they're incomplete in that respect,

tena taṁ aṅgaṁ paripūretabbaṁ
and should fulfill it, thinking:

'kintāhaṁ saddho ca assaṁ sīlavā ca, lābhī ca ajjhattaṁ cetosamādhissa, lābhī ca adhipaññādhammavipassanāyā'ti.
"How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?"

Yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhattaṁ cetosamādhissa lābhī ca adhipaññādhammavipassanāya,
When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles,

evaṁ so tenaṅgena paripūro hotīti.
they're complete in that respect.'

Pañcime, āvuso, ānisaṁsā kālena dhammassavane kālena dhammasākacchāya.
Reverends, there are these five benefits of listening to the teachings at the right time and discussing the teachings at the right time.

Katame pañca?
What five?

Idhāvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
Firstly, a mendicant teaches the mendicants the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

Yathā yathā, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti tathā tathā so satthu piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
Whenever they do this, they become liked and approved by the Teacher, respected and admired.

Ayaṁ, āvuso, paṭhamo ānisaṁso kālena dhammassavane kālena dhammasākacchāya.
This is the first benefit …

Puna caparaṁ, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti. Yathā yathā, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ …pe…
Furthermore, a mendicant teaches the mendicants the Dhamma …

brahmacariyaṁ pakāseti tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
Whenever they do this, they feel inspired by the meaning and the teaching in that Dhamma.

Ayaṁ, āvuso, dutiyo ānisaṁso kālena dhammassavane kālena dhammasākacchāya.
This is the second benefit …

Puna caparaṁ, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
Furthermore, a mendicant teaches the mendicants the Dhamma …

Yathā yathā, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ …pe… brahmacariyaṁ pakāseti tathā tathā so

tasmiṁ dhamme gambhīraṁ atthapadaṁ paññāya ativijjha passati.
Whenever they do this, they see the meaning of a deep saying in that Dhamma with penetrating wisdom.

Ayaṁ, āvuso, tatiyo ānisaṁso kālena dhammassavane kālena dhammasākacchāya.
This is the third benefit …

Puna caparaṁ, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ …pe… brahmacariyaṁ pakāseti.
Furthermore, a mendicant teaches the mendicants the Dhamma …

Yathā yathā, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ …pe… brahmacariyaṁ pakāseti tathā tathā naṁ sabrahmacārī uttari sambhāventi:
Whenever they do this, their spiritual companions esteem them more highly, thinking,

‘addhā ayamāyasmā patto vā pajjati vā’.
‘For sure this venerable has attained or will attain.’

Ayaṁ, āvuso, catuttho ānisaṁso kālena dhammassavane kālena dhammasākacchāya.
This is the fourth benefit …

Puna caparaṁ, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
Furthermore, a mendicant teaches the mendicants the Dhamma …

Yathā yathā, āvuso, bhikkhu bhikkhūnaṁ dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti, tattha ye kho bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, te taṁ

dhammaṁ sutvā vīriyaṁ ārabhanti appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
Whenever they do this, there may be trainee mendicants present, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary. Hearing that teaching, they rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Ye pana tattha bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, te taṁ dhammaṁ sutvā diṭṭhadhammasukhavihāraṁyeva anuyuttā viharanti.
There may be perfected mendicants present, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, a chieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Hearing that teaching, they simply wish to live happily in the present life.

Ayaṁ, āvuso, pañcamo ānisaṁso kālena dhammassavane kālena dhammasākacchāya.
This is the fifth benefit …

Ime kho, āvuso, pañca ānisaṁsā kālena dhammassavane kālena dhammasākacchāyā"ti.
These are the five benefits of listening to the teachings at the right time and discussing the teachings at the right time."

Catutthaṁ.

5. Balasutta
5. Powers

“Cattārimāni, bhikkhave, balāni.
“Mendicants, there are these four powers.

Katamāni cattāri?
What four?

Paññābalaṁ, vīriyabalaṁ, anavajjabalaṁ, saṅgāhabalaṁ.
The powers of wisdom, energy, blamelessness, and inclusiveness.

Katamañca, bhikkhave, paññābalaṁ?
And what is the power of wisdom?

Ye dhammā kusalā kusalasaṅkhātā ye dhammā akusalā akusalasaṅkhātā ye dhammā sāvajjā sāvajjasaṅkhātā ye dhammā anavajjā anavajjasaṅkhātā ye dhammā kaṇhā kaṇhasaṅkhātā ye dhammā sukkā sukkasaṅkhātā ye dhammā sevitabbā sevitabbasaṅkhātā ye dhammā asevitabbā asevitabbasaṅkhātā ye dhammā nālamariyā nālamariyasaṅkhātā ye dhammā alamariyā alamariyasaṅkhātā, tyassa dhammā paññāya vodiṭṭhā honti vocaritā.
One has clearly seen and clearly contemplated with wisdom those qualities that are skillful and considered to be skillful; those that are unskillful … blameworthy … blameless … dark … bright … to be cultivated … not to be cultivated … not worthy of the noble ones... worthy of the noble ones and considered to be worthy of the noble ones.

Idaṁ vuccati, bhikkhave, paññābalaṁ.
This is called the power of wisdom.

Katamañca, bhikkhave, vīriyabalaṁ?
And what is the power of energy?

Ye dhammā akusalā akusalasaṅkhātā ye dhammā sāvajjā sāvajjasaṅkhātā ye dhammā kaṇhā kaṇhasaṅkhātā ye dhammā asevitabbā asevitabbasaṅkhātā ye dhammā nālamariyā nālamariyasaṅkhātā, tesaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy … dark … not to be cultivated … not worthy of the noble ones and considered to be not worthy of the noble ones.

Ye dhammā kusalā kusalasaṅkhātā ye dhammā anavajjā anavajjasaṅkhātā ye dhammā sukkā sukkasaṅkhātā ye dhammā sevitabbā sevitabbasaṅkhātā ye dhammā alamariyā alamariyasaṅkhātā, tesaṁ dhammānaṁ paṭilābhāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless … bright … to be cultivated … worthy of the noble ones and considered to be worthy of the noble ones.

Idaṁ vuccati, bhikkhave, vīriyabalaṁ.
This is called the power of energy.

Katamañca, bhikkhave, anavajjabalaṁ?
And what is the power of blamelessness?

Idha, bhikkhave, ariyasāvako anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti.
It's when a mendicant has blameless conduct by way of body, speech, and mind.

Idaṁ vuccati, bhikkhave, anavajjabalaṁ.

This is called the power of blamelessness.

Katamañca, bhikkhave, saṅgāhabalaṁ?
And what is the power of inclusiveness?

Cattārimāni, bhikkhave, saṅgahavatthūni—
There are these four ways of being inclusive.

dānaṁ, peyyavajjaṁ, atthacariyā, samānattatā.
Giving, kindly words, taking care, and equality.

Etadaggaṁ, bhikkhave, dānānaṁ yadidaṁ dhammadānaṁ.
The best of gifts is the gift of the teaching.

Etadaggaṁ, bhikkhave, peyyavajjānaṁ yadidaṁ atthikassa ohitasotassa punappunaṁ dhammaṁ deseti.
The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who lends an ear.

Etadaggaṁ, bhikkhave, atthacariyānaṁ yadidaṁ assaddhaṁ saddhāsampadāya samādapeti niveseti patiṭṭhāpeti, dussīlaṁ sīlasampadāya … macchariṁ cāgasampadāya … duppaññaṁ paññāsampadāya samādapeti niveseti patiṭṭhāpeti.
The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom.

Etadaggaṁ, bhikkhave, samānattatānaṁ yadidaṁ sotāpanno sotāpannassa samānatto, sakadāgāmī sakadāgāmissa samānatto, anāgāmī anāgāmissa samānatto, arahā arahato samānatto.
The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one.

Idaṁ vuccati, bhikkhave, saṅgāhabalaṁ.
This is called the power of inclusiveness.

Imāni kho, bhikkhave, cattāri balāni.

These are the four powers.

Imehi kho, bhikkhave, catūhi balehi samannāgato ariyasāvako pañca bhayāni samatikkanto hoti.
A noble disciple who has these four powers has got past five fears.

Katamāni pañca?
What five?

Ājīvikabhayaṁ, asilokabhayaṁ, parisasārajjabhayaṁ, maraṇabhayaṁ, duggatibhayaṁ.
Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.

Sa kho so, bhikkhave, ariyasāvako iti paṭisañcikkhati:
Then that noble disciple reflects:

‘nāhaṁ ājīvikabhayassa bhāyāmi.
‘I have no fear regarding livelihood.

Kissāhaṁ ājīvikabhayassa bhāyissāmi?
Why would I be afraid of that?

Atthi me cattāri balāni—
I have these four powers:

paññābalaṁ, vīriyabalaṁ, anavajjabalaṁ, saṅgāhabalaṁ.
the powers of wisdom, energy, blamelessness, and inclusiveness.

Duppañño kho ājīvikabhayassa bhāyeyya.
A witless person might fear for their livelihood.

Kusīto ājīvikabhayassa bhāyeyya.
A lazy person might fear for their livelihood.

Sāvajjakāyakammantavacīkammantamanokammanto ājīvikabhayassa bhāyeyya.
A person who does blameworthy things by way of body, speech, and mind might fear for their livelihood.

Asaṅgāhako ājīvikabhayassa bhāyeyya.

A person who does not include others might fear for their livelihood.

Nāhaṁ asilokabhayassa bhāyāmi …pe…
I have no fear of disrepute …

nāhaṁ parisasārajjabhayassa bhāyāmi …pe…
I have no fear about feeling insecure in an assembly …

nāhaṁ maraṇabhayassa bhāyāmi …pe…
I have no fear of death …

nāhaṁ duggatibhayassa bhāyāmi.
I have no fear of a bad rebirth.

Kissāhaṁ duggatibhayassa bhāyissāmi?
Why would I be afraid of that?

Atthi me cattāri balāni—
I have these four powers:

paññābalaṁ, vīriyabalaṁ, anavajjabalaṁ, saṅgāhabalaṁ.
the powers of wisdom, energy, blamelessness, and inclusiveness.

Duppañño kho duggatibhayassa bhāyeyya.
A witless person might be afraid of a bad rebirth.

Kusīto duggatibhayassa bhāyeyya.
A lazy person might be afraid of a bad rebirth.

Sāvajjakāyakammantavacīkammantamanokammanto duggatibhayassa bhāyeyya.
A person who does blameworthy things by way of body, speech, and mind might be afraid of a bad rebirth.

Asaṅgāhako duggatibhayassa bhāyeyya'.
A person who does not include others might be afraid of a bad rebirth.'

Imehi kho, bhikkhave, catūhi balehi samannāgato ariyasāvako imāni pañca bhayāni samatikkanto hotī"ti.
A noble disciple who has these four powers has got past these five fears."

Pañcamaṁ.

6. Sevanāsutta
6. Association

Tatra kho āyasmā sāriputto bhikkhū āmantesi …pe… āyasmā sāriputto etadavoca:
There Sāriputta addressed the mendicants:

“Puggalopi, āvuso, duvidhena veditabbo—
“Reverends, you should distinguish two kinds of people:

sevitabbopi asevitabbopi.
those you should associate with, and those you shouldn’t associate with.

Cīvarampi, āvuso, duvidhena veditabbaṁ—
You should distinguish two kinds of robes:

sevitabbampi asevitabbampi.
those you should wear, and those you shouldn’t wear.

Piṇḍapātopi, āvuso, duvidhena veditabbo—
You should distinguish two kinds of almsfood:

sevitabbopi asevitabbopi.
that which you should eat, and that which you shouldn’t eat.

Senāsanampi, āvuso, duvidhena veditabbaṁ—
You should distinguish two kinds of lodging:

sevitabbampi asevitabbampi.
those you should frequent, and those you shouldn’t frequent.

Gāmanigamopi, āvuso, duvidhena veditabbo—
You should distinguish two kinds of market town:

sevitabbopi asevitabbopi.
those you should frequent, and those you shouldn't frequent.

Janapadapadesopi, āvuso, duvidhena veditabbo—
You should distinguish two kinds of country:

sevitabbopi asevitabbopi.
those you should frequent, and those you shouldn't frequent.

'Puggalopi, āvuso, duvidhena veditabbo—
You should distinguish two kinds of people:

sevitabbopi asevitabbopī'ti,
those you should associate with, and those you shouldn't associate with.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Tattha yaṁ jaññā puggalaṁ:
Take a person of whom you know this:

'imaṁ kho me puggalaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;
'When I associate with this person, unskillful qualities grow, and skillful qualities decline.

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca kasirena samudāgacchanti;
And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.

yassa camhi atthāya agārasmā anagāriyaṁ pabbajito so ca me sāmaññattho na bhāvanāpāripūriṁ gacchatī'ti, tenāvuso, puggalena so puggalo rattibhāgaṁ vā divasabhāgaṁ vā saṅkhāpi anāpucchā pakkamitabbaṁ nānubandhitabbo.
And the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you

should leave that person at that very time of the day or night, without asking. You shouldn't follow them.

Tattha yaṁ jaññā puggalaṁ:
Take a person of whom you know this:

'imaṁ kho me puggalaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;
'When I associate with this person, unskillful qualities grow, and skillful qualities decline.

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca appakasirena samudāgacchanti;
But the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.

yassa camhi atthāya agārasmā anagāriyaṁ pabbajito so ca me sāmaññattho na bhāvanāpāripūriṁ gacchatī'ti, tenāvuso, puggalena so puggalo saṅkhāpi anāpucchā pakkamitabbaṁ nānubandhitabbo.
However, the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you should leave that person after reflecting, without asking. You shouldn't follow them.

Tattha yaṁ jaññā puggalaṁ:
Take a person of whom you know this:

'imaṁ kho me puggalaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti;
'When I associate with this person, unskillful qualities decline, and skillful qualities grow.

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca kasirena samudāgacchanti;

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.

yassa camhi atthāya agārasmā anagāriyaṁ pabbajito so ca me sāmaññattho bhāvanāpāripūriṁ gacchatī’ti, tenāvuso, puggalena so puggalo saṅkhāpi anubandhitabbo na pakkamitabbaṁ.
But the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person after reflection. You shouldn’t leave them.

Tattha yaṁ jaññā puggalaṁ:
Take a person of whom you know this:

‘imaṁ kho me puggalaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti;
‘When I associate with this person, unskillful qualities decline, and skillful qualities grow.

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca appakasirena samudāgacchanti;
And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.

yassa camhi atthāya agārasmā anagāriyaṁ pabbajito so ca me sāmaññattho bhāvanāpāripūriṁ gacchatī’ti, tenāvuso, puggalena so puggalo yāvajīvaṁ anubandhitabbo na pakkamitabbaṁ api panujjamānena.
And the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person. You shouldn’t leave them, even if they send you away.

‘Puggalopi, āvuso, duvidhena veditabbo—
‘You should distinguish two kinds of people:

sevitabbopi asevitabbopī’ti,
those you should associate with, and those you shouldn’t associate with.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Cīvarampi, āvuso, duvidhena veditabbaṁ—
‘You should distinguish two kinds of robes:

sevitabbampi asevitabbampī’ti,
those you should wear, and those you shouldn’t wear.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tattha yaṁ jaññā cīvaraṁ:
Take a robe of which you know this:

‘idaṁ kho me cīvaraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṁ cīvaraṁ na sevitabbaṁ.
‘When I wear this robe, unskillful qualities grow, and skillful qualities decline.’ You should not wear that kind of robe.

Tattha yaṁ jaññā cīvaraṁ:
Take a robe of which you know this:

‘idaṁ kho me cīvaraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṁ cīvaraṁ sevitabbaṁ.
‘When I wear this robe, unskillful qualities decline, and skillful qualities grow.’ You should wear that kind of robe.

‘Cīvarampi, āvuso, duvidhena veditabbaṁ—
‘You should distinguish two kinds of robes:

sevitabbampi asevitabbampī’ti,
those you should wear, and those you shouldn’t wear.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

That’s what I said, and this is why I said it.

‘Piṇḍapātopi, āvuso, duvidhena veditabbo—
‘You should distinguish two kinds of almsfood:

sevitabbopi asevitabbopī’ti,
that which you should eat, and that which you shouldn’t eat.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tattha yaṁ jaññā piṇḍapātaṁ:
Take almsfood of which you know this:

‘imaṁ kho me piṇḍapātaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo piṇḍapāto na sevitabbo.
‘When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.’ You should not eat that kind of almsfood.

Tattha yaṁ jaññā piṇḍapātaṁ:
Take almsfood of which you know this:

‘imaṁ kho me piṇḍapātaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo piṇḍapāto sevitabbo.
‘When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.’ You should eat that kind of almsfood.

‘Piṇḍapātopi, āvuso, duvidhena veditabbo—
‘You should distinguish two kinds of almsfood:

sevitabbopi asevitabbopī’ti,
that which you should eat, and that which you shouldn’t eat.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Senāsanampi, āvuso, duvidhena veditabbaṁ—
‘You should distinguish two kinds of lodging:

sevitabbampi asevitabbampī’ti,

those you should frequent, and those you shouldn't frequent.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Tattha yaṁ jaññā senāsanaṁ:
Take a lodging of which you know this:

'idaṁ kho me senāsanaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti, evarūpaṁ senāsanaṁ na sevitabbaṁ.
'When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.' You should not frequent that kind of lodging.

Tattha yaṁ jaññā senāsanaṁ:
Take a lodging of which you know this:

'idaṁ kho me senāsanaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti, evarūpaṁ senāsanaṁ sevitabbaṁ.
'When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.' You should frequent that kind of lodging.

'Senāsanampi, āvuso, duvidhena veditabbaṁ—
'You should distinguish two kinds of lodging:

sevitabbampi asevitabbampī'ti,
those you should frequent, and those you shouldn't frequent.'

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That's what I said, and this is why I said it.

'Gāmanigamopi, āvuso, duvidhena veditabbo—
'You should distinguish two kinds of market town:

sevitabbopi asevitabbopī'ti,
those you should frequent, and those you shouldn't frequent.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Tattha yaṁ jaññā gāmanigamaṁ:

Take a market town of which you know this:

‘imaṁ kho me gāmanigamaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo gāmanigamo na sevitabbo.
‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of village or town.

Tattha yaṁ jaññā gāmanigamaṁ:
Take a market town of which you know this:

‘imaṁ kho me gāmanigamaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo gāmanigamo sevitabbo.
‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town.

‘Gāmanigamopi, āvuso, duvidhena veditabbo—
‘You should distinguish two kinds of market town:

sevitabbopi asevitabbopī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Janapadapadesopi, āvuso, duvidhena veditabbo—
‘You should distinguish two kinds of country:

sevitabbopi asevitabbopī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tattha yaṁ jaññā janapadapadesaṁ:
Take a country of which you know this:

‘imaṁ kho me janapadapadesaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo janapadapadeso na sevitabbo.
‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country.

Tattha yaṁ jaññā janapadapadesaṁ:
Take a country of which you know this:

‘imaṁ kho me janapadapadesaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo janapadapadeso sevitabbo.
‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country.

‘Janapadapadesopi, āvuso, duvidhena veditabbo—
‘You should distinguish two kinds of country:

sevitabbopi asevitabbopī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Chaṭṭhaṁ.

7. Sutavāsutta
7. With Sutavā the Wanderer

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho sutavā paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Sutavā went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sutavā paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Ekamidāhaṁ, bhante, samayaṁ bhagavā idheva rājagahe viharāmi giribbaje.
"Sir, one time the Buddha was staying right here in Rājagaha, the Mountain Keep.

Tatra me, bhante, bhagavato sammukhā sutaṁ sammukhā paṭiggahitaṁ:
There I heard and learned this in the presence of the Buddha:

'yo so, sutavā, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so pañca ṭhānāni ajjhācarituṁ—

‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in five respects.

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ, abhabbo khīṇāsavo bhikkhu adinnaṁ theyyasaṅkhātaṁ ādātuṁ, abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ, abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ seyyathāpi pubbe agāriyabhūto’ti.
A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.’

Kacci metaṁ, bhante, bhagavato sussutaṁ suggahitaṁ sumanasikataṁ sūpadhāritan”ti?
I trust I properly heard, learned, attended, and remembered that from the Buddha?”

“Taggha te etaṁ, sutavā, sussutaṁ suggahitaṁ sumanasikataṁ sūpadhāritaṁ.
“Indeed, Sutavā, you properly heard, learned, attended, and remembered that.

Pubbe cāhaṁ, sutavā, etarahi ca evaṁ vadāmi:
In the past, as today, I say this:

‘yo so bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācarituṁ—
‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in nine respects.

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ, abhabbo khīṇāsavo bhikkhu adinnaṁ theyyasaṅkhātaṁ ādātuṁ, abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ, abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ seyyathāpi pubbe agāriyabhūto, abhabbo khīṇāsavo bhikkhu chandāgatiṁ gantuṁ, abhabbo khīṇāsavo bhikkhu dosāgatiṁ gantuṁ, abhabbo khīṇāsavo bhikkhu mohāgatiṁ gantuṁ, abhabbo khīṇāsavo bhikkhu bhayāgatiṁ gantuṁ'.
A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.'

Pubbe cāhaṁ, sutavā, etarahi ca evaṁ vadāmi:
In the past, as today, I say this:

'yo so bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritun'"ti.
'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

Sattamaṁ.

8. Sajjhasutta
8. With the Wanderer Sajjha

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho sajjho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Sajjha went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sajjho paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Ekamidāhaṁ, bhante, samayaṁ bhagavā idheva rājagahe viharāmi giribbaje.
"Sir, one time the Buddha was staying right here in Rājagaha, the Mountain Keep.

Tatra me, bhante, bhagavato sammukhā sutaṁ sammukhā paṭiggahitaṁ:
There I heard and learned this in the presence of the Buddha:

'yo so, sajjha, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so pañca ṭhānāni ajjhācarituṁ—
'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down

the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects.

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ, abhabbo khīṇāsavo bhikkhu adinnaṁ theyyasaṅkhātaṁ ādātuṁ, abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ, abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ seyyathāpi pubbe agāriyabhūto'ti.
A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.'

Kacci metaṁ, bhante, bhagavato sussutaṁ suggahitaṁ sumanasikataṁ sūpadhāritan"ti?
I trust I properly heard, learned, attended, and remembered that from the Buddha?"

"Taggha te etaṁ, sajjha, sussutaṁ suggahitaṁ sumanasikataṁ sūpadhāritaṁ.
"Indeed, Sajjha, you properly heard, learned, attended, and remembered that.

Pubbe cāhaṁ, sajjha, etarahi ca evaṁ vadāmi:
In the past, as today, I say this:

'yo so bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācarituṁ—
'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects.

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ …pe… abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ seyyathāpi pubbe agāriyabhūto, abhabbo khīṇāsavo bhikkhu buddhaṁ paccakkhātuṁ, abhabbo khīṇāsavo bhikkhu dhammaṁ paccakkhātuṁ, abhabbo khīṇāsavo bhikkhu saṅghaṁ paccakkhātuṁ, abhabbo khīṇāsavo bhikkhu sikkhaṁ paccakkhātuṁ'.
A mendicant with defilements ended can't deliberately kill a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't abandon the Buddha, the teaching, the Saṅgha, or the training.'

Pubbe cāhaṁ, sajjha, etarahi ca evaṁ vadāmi:
In the past, as today, I say this:

'yo so bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritun'"ti.
'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

Aṭṭhamaṁ.

9. Puggalasutta
9. Persons

“Navayime, bhikkhave, puggalā santo saṁvijjamānā lokasmiṁ.
“Mendicants, these nine people are found in the world.

Katame nava?
What nine?

Arahā, arahattāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, puthujjano—
The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And the ordinary person.

ime kho, bhikkhave, nava puggalā santo saṁvijjamānā lokasmin”ti.
These are the nine people found in the world.”

Navamaṁ.

10. Āhuneyyasutta
10. Worthy of Offerings to the Gods

“Navayime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these nine people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame nava?
What nine?

Arahā, arahattāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, gotrabhū—
The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And a member of the spiritual family.

ime kho, bhikkhave, nava puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
These are the nine people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

Dasamaṁ.

Sambodhivaggo paṭhamo.

Tassuddānaṁ

Sambodhi nissayo ceva,
Meghiya nandakaṁ balaṁ;
Sevanā sutavā sajjho,
Puggalo āhuneyyena cāti.

Aṅguttara Nikāya 9
Numbered Discourses 9

2. Sīhanādavagga
2. The Lion's Roar

11. Sīhanādasutta
11. Sāriputta's Lion's Roar

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

"vuttho me, bhante, sāvatthiyaṁ vassāvāso.
"Sir, I have completed the rainy season residence at Sāvatthī.

Icchāmahaṁ, bhante, janapadacārikaṁ pakkamitun"ti.
I wish to depart to wander the countryside."

"Yassadāni tvaṁ, sāriputta, kālaṁ maññasī"ti.
"Please, Sāriputta, go at your convenience."

Atha kho āyasmā sāriputto uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Sāriputta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho aññataro bhikkhu acirapakkante āyasmante sāriputte bhagavantaṁ etadavoca:

And then, not long after Sāriputta had left, a certain monk said to the Buddha,

“āyasmā maṁ, bhante, sāriputto āsajja appaṭinissajja cārikaṁ pakkanto”ti.
“Sir, Venerable Sāriputta attacked me and left without saying sorry.”

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha said to a certain monk,

“ehi tvaṁ, bhikkhu, mama vacanena sāriputtaṁ āmantehi:
“Please, monk, in my name tell Sāriputta that

‘satthā taṁ, āvuso sāriputta, āmantetī’”ti.
the teacher summons him.”

“Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ sāriputtaṁ etadavoca:
“Yes, sir,” that monk replied. He went to Sāriputta and said to him,

“satthā taṁ, āvuso sāriputta, āmantetī”ti.
“Reverend Sāriputta, the teacher summons you.”

“Evamāvuso”ti kho āyasmā sāriputto tassa bhikkhuno paccassosi.
“Yes, reverend,” Sāriputta replied.

Tena kho pana samayena āyasmā ca mahāmoggallāno āyasmā ca ānando avāpuraṇaṁ ādāya vihāre āhiṇḍanti:
Now at that time the venerables Mahāmoggallāna and Ānanda took a key and went from dwelling to dwelling, saying:

“abhikkamathāyasmanto, abhikkamathāyasmanto.
“Come forth, venerables! Come forth, venerables!

Idānāyasmā sāriputto bhagavato sammukhā sīhanādaṁ nadissatī”ti.

Now Venerable Sāriputta will roar his lion's roar in the presence of the Buddha!"

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"idha te, sāriputta, aññataro sabrahmacārī khīyanadhammaṁ āpanno:
"Sāriputta, one of your spiritual companions has made this complaint:

'āyasmā maṁ, bhante, sāriputto āsajja appaṭinissajjacārikaṁ pakkanto'"ti.
'Venerable Sāriputta attacked me and left without saying sorry.'"

"Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya.
"Sir, someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, pathaviyaṁ sucimpi nikkhipanti asucimpi nikkhipanti gūthagatampi nikkhipanti muttagatampi nikkhipanti kheḷagatampi nikkhipanti pubbagatampi nikkhipanti lohitagatampi nikkhipanti, na ca tena pathavī aṭṭīyati vā harāyati vā jigucchati vā;
Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this.

evamevaṁ kho ahaṁ, bhante, pathavīsamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like the earth, abundant, expansive, limitless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (1)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, āpasmiṁ sucimpi dhovanti asucimpi dhovanti gūthagatampi … muttagatampi … kheḷagatampi … pubbagatampi … lohitagatampi dhovanti, na ca tena āpo aṭṭīyati vā harāyati vā jigucchati vā;
Suppose they were to wash both clean and unclean things in water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this.

evamevaṁ kho ahaṁ, bhante, āposamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like water, abundant, expansive, limitless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (2)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, tejo sucimpi ḍahati asucimpi ḍahati gūthagatampi … muttagatampi … kheḷagatampi … pubbagatampi … lohitagatampi ḍahati, na ca tena tejo aṭṭīyati vā harāyati vā jigucchati vā;

Suppose a fire was to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this.

evamevaṁ kho ahaṁ, bhante, tejosamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like fire, abundant, expansive, limitless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (3)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, vāyo sucimpi upavāyati asucimpi upavāyati gūthagatampi … muttagatampi … kheḷagatampi … pubbagatampi … lohitagatampi upavāyati, na ca tena vāyo aṭṭīyati vā harāyati vā jigucchati vā;
Suppose the wind was to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this.

evamevaṁ kho ahaṁ, bhante, vāyosamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like the wind, abundant, expansive, limitless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (4)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, rajoharaṇaṁ sucimpi puñchati asucimpi puñchati gūthagatampi … muttagatampi … kheḷagatampi … pubbagatampi … lohitagatampi puñchati, na ca tena rajoharaṇaṁ aṭṭīyati vā harāyati vā jigucchati vā;
Suppose a rag was to wipe up both clean and unclean things, like feces, urine, spit, pus, and blood. The rag isn't horrified, repelled, and disgusted because of this.

evamevaṁ kho ahaṁ, bhante, rajoharaṇasamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like a rag, abundant, expansive, limitless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (5)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, caṇḍālakumārako vā caṇḍālakumārikā vā kaḷopihattho nantakavāsī gāmaṁ vā nigamaṁ vā pavisanto nīcacittaṁyeva upaṭṭhapetvā pavisati;
Suppose an outcast boy or girl, holding a pot and clad in rags, were to enter a town or village. They'd enter with a humble mind.

evamevaṁ kho ahaṁ, bhante, caṇḍālakumārakacaṇḍālakumārikāsamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like an outcast boy or girl, abundant, limitless, measureless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (6)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without

saying sorry.

Seyyathāpi, bhante, usabho chinnavisāṇo sūrato sudanto suvinīto rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ anvāhiṇḍanto na kiñci hiṁsati pādena vā visāṇena vā;
Suppose there was a bull with his horns cut, gentle, well tamed and well trained. He'd wander from street to street and square to square without hurting anyone with his feet or horns.

evamevaṁ kho ahaṁ, bhante, usabhachinnavisāṇasamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.
In the same way, I live with a heart like a bull with horns cut, abundant, expansive, limitless, free of enmity and ill will.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (7)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsaṁnhāto ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena aṭṭīyeyya harāyeyya jiguccheyya;
Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. If the corpse of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted.

evamevaṁ kho ahaṁ, bhante, iminā pūtikāyena aṭṭīyāmi harāyāmi jigucchāmi.
In the same way, I'm horrified, repelled, and disgusted by this rotten body.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyya. (8)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Seyyathāpi, bhante, puriso medakathālikaṁ parihareyya chiddāvachiddaṁ uggharantaṁ paggharantaṁ;
Suppose someone was to carry around a bowl of fat that was leaking and oozing from holes and cracks.

evamevaṁ kho ahaṁ, bhante, imaṁ kāyaṁ pariharāmi chiddāvachiddaṁ uggharantaṁ paggharantaṁ.
In the same way, I carry around this body that's leaking and oozing from holes and cracks.

Yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṁ sabrahmacāriṁ āsajja appaṭinissajja cārikaṁ pakkameyyā"ti. (9)
Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry."

Atha kho so bhikkhu uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavoca:
Then that monk rose from his seat, placed his robe over one shoulder, bowed with his head at the Buddha's feet, and said,

"accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yo ahaṁ āyasmantaṁ sāriputtaṁ asatā tucchā musā abhūtena abbhācikkhiṁ.
"I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak ill of Venerable Sāriputta with a false, hollow, lying, untruthful claim.

Tassa me, bhante, bhagavā accayaṁ accayato paṭiggaṇhatu āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha taṁ, bhikkhu, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yo tvaṁ sāriputtaṁ asatā tucchā musā abhūtena abbhācikkhi.
“Indeed, monk, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

Yato ca kho tvaṁ, bhikkhu, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuḍḍhihesā, bhikkhu, ariyassa vinaye yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti āyatiṁ saṁvaraṁ āpajjatī”ti.
For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Atha kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta,

“khama, sāriputta, imassa moghapurisassa, purā tassa tattheva sattadhā muddhā phalatī”ti.
“Sāriputta, forgive that silly man before his head explodes into seven pieces right here.”

“Khamāmahaṁ, bhante, tassa āyasmato sace maṁ so āyasmā evamāha:
“I will pardon that venerable if he asks me:

‘khamatu ca me so āyasmā’”ti.
‘May the venerable please pardon me too.’”

Paṭhamaṁ.

12. Saupādisesasutta
12. With Something Left Over

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Atha kho āyasmato sāriputtassa etadahosi:
Then it occurred to him,

"atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ,
"It's too early to wander for alms in Sāvatthī.

yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan"ti.
Why don't I go to the monastery of the wanderers who follow other paths?"

Atha kho āyasmā sāriputto yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodi.
Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Tena kho pana samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them:

“yo hi koci, āvuso, saupādiseso kālaṁ karoti, sabbo so aparimutto nirayā aparimutto tiracchānayoniyā aparimutto pettivisayā aparimutto apāyaduggativinipātā”ti.
“Reverends, no-one who dies with something left over is exempt from hell, the animal realm, or the ghost realm. They’re not exempt from places of loss, bad places, the underworld.”

Atha kho āyasmā sāriputto tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandi nappaṭikkosi.
Sāriputta neither approved nor dismissed that statement of the wanderers who follow other paths.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi:
He got up from his seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṁ ājānissāmī”ti.
“I will learn the meaning of this statement from the Buddha himself.”

Atha kho āyasmā sāriputto sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisiṁ.

Tassa mayhaṁ, bhante, etadahosi:

‘atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ;

yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan’ti.

Atha kho ahaṁ, bhante, yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamiṁ; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodiṁ.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ.

Tena kho pana samayena tesaṁ aññatitthiyānaṁ paribbājakānaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:

‘yo hi koci, āvuso, saupādiseso kālaṁ karoti, sabbo so aparimutto nirayā aparimutto tiracchānayoniyā aparimutto pettivisayā aparimutto apāyaduggativinipātā’ti.

Atha kho ahaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṁ:

‘bhagavato santike etassa bhāsitassa atthaṁ ājānissāmī’”ti.

“Ke ca, sāriputta, aññatitthiyā paribbājakā bālā abyattā, ke ca saupādisesaṁ vā ‘saupādiseso’ti jānissanti, anupādisesaṁ vā ‘anupādiseso’ti jānissanti.
“Sāriputta, these foolish, incompetent wanderers following other paths: who are they to know whether someone has something left over or not?

Navayime, sāriputta, puggalā saupādisesā kālaṁ kurumānā parimuttā nirayā parimuttā tiracchānayoniyā parimuttā

pettivisayā parimuttā apāyaduggativinipātā.
There are these nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Katame nava?
What nine?

Idha, sāriputta, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ paripūrakārī, paññāya mattaso kārī.
There's a person who has fulfilled ethics and immersion, but has limited wisdom.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
With the ending of the five lower fetters they're extinguished between one life and the next.

Ayaṁ, sāriputta, paṭhamo puggalo saupādiseso kālaṁ kurumāno parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā. (1)
This is the first person …

Puna caparaṁ, sāriputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ paripūrakārī, paññāya mattaso kārī.
Furthermore, there's a person who has fulfilled ethics and immersion, but has limited wisdom.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished upon landing. This is the second person …

asaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished without extra effort.

This is the third person …

sasaṅkhāraparinibbāyī hoti …pe…
With the ending of the five lower fetters they're extinguished with extra effort.

This is the fourth person …

uddhaṁsoto hoti akaniṭṭhagāmī.
With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Ayaṁ, sāriputta, pañcamo puggalo saupādiseso kālaṁ kurumāno parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā. (2–5.)
This is the fifth person …

Puna caparaṁ, sāriputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ mattaso kārī, paññāya mattaso kārī.
Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Ayaṁ, sāriputta, chaṭṭho puggalo saupādiseso kālaṁ kurumāno parimutto nirayā …pe… parimutto apāyaduggativinipātā. (6)
This is the sixth person …

Puna caparaṁ, sāriputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ mattaso kārī, paññāya mattaso kārī.
Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā ekabījī hoti, ekaṁyeva mānusakaṁ bhavaṁ nibbattetvā dukkhassantaṁ karoti.
With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.

Ayaṁ, sāriputta, sattamo puggalo saupādiseso kālaṁ kurumāno parimutto nirayā …pe… parimutto apāyaduggativinipātā. (7)
This is the seventh person …

Puna caparaṁ, sāriputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ mattaso kārī, paññāya mattaso kārī.
Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā kolaṅkolo hoti, dve vā tīṇi vā kulāni sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.
With the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.

Ayaṁ, sāriputta, aṭṭhamo puggalo saupādiseso kālaṁ kurumāno parimutto nirayā …pe… parimutto apāyaduggativinipātā. (8)
This is the eighth person …

Puna caparaṁ, sāriputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṁ mattaso kārī, paññāya mattaso kārī.
Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā sattakkhattuparamo hoti, sattakkhattuparamaṁ deve ca manusse ca sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.
With the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans

and then make an end of suffering.

Ayaṁ, sāriputta, navamo puggalo saupādiseso kālaṁ kurumāno parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā. (9)
This is the ninth person …

Ke ca, sāriputta, aññatitthiyā paribbājakā bālā abyattā, ke ca saupādisesaṁ vā 'saupādiseso'ti jānissanti, anupādisesaṁ vā 'anupādiseso'ti jānissanti.
These foolish, incompetent wanderers following other paths: who are they to know whether someone has something left over or not?

Ime kho, sāriputta, nava puggalā saupādisesā kālaṁ kurumānā parimuttā nirayā parimuttā tiracchānayoniyā parimuttā pettivisayā parimuttā apāyaduggativinipātā.
These are the nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Na tāvāyaṁ, sāriputta, dhammapariyāyo paṭibhāsi bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
Up until now, Sāriputta, I have not felt the need to give this exposition of the teaching to the monks, nuns, laymen, and laywomen.

Taṁ kissa hetu?
Why is that?

Māyimaṁ dhammapariyāyaṁ sutvā pamādaṁ āhariṁsūti.
For I didn't want those who heard it to introduce negligence.

Api ca mayā, sāriputta, dhammapariyāyo pañhādhippāyena bhāsito"ti.
However, I have spoken it in order to answer your question."

Dutiyaṁ.

Aṅguttara Nikāya 9
Numbered Discourses 9

2. Sīhanādavagga
2. The Lion's Roar

13. Koṭṭhikasutta
13. With Koṭṭhita

Atha kho āyasmā mahākoṭṭhiko yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"kiṁ nu kho, āvuso sāriputta, 'yaṁ kammaṁ diṭṭhadhammavedanīyaṁ, taṁ me kammaṁ samparāyavedanīyaṁ hotū'ti, etassa atthāya bhagavati brahmacariyaṁ vussatī"ti?
"Reverend Sāriputta, is the spiritual life lived under the Buddha for this purpose: 'May deeds to be experienced in this life be experienced by me in lives to come'?"

"No hidaṁ, āvuso".
"Certainly not, reverend."

"Kiṁ panāvuso sāriputta, 'yaṁ kammaṁ samparāyavedanīyaṁ taṁ me kammaṁ diṭṭhadhammavedanīyaṁ hotū'ti, etassa atthāya bhagavati brahmacariyaṁ vussatī"ti?

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in lives to come be experienced by me in this life’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ nu kho, āvuso sāriputta, ‘yaṁ kammaṁ sukhavedanīyaṁ, taṁ me kammaṁ dukkhavedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as pleasant be experienced by me as painful’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ panāvuso, sāriputta, ‘yaṁ kammaṁ dukkhavedanīyaṁ, taṁ me kammaṁ sukhavedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as painful be experienced by me as pleasant’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ nu kho, āvuso sāriputta, ‘yaṁ kammaṁ paripakkavedanīyaṁ, taṁ me kammaṁ aparipakkavedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when ripe be experienced by me when unripe’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ panāvuso sāriputta, ‘yaṁ kammaṁ aparipakkavedanīyaṁ, taṁ me kammaṁ paripakkavedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when unripe be experienced by me when ripe’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ nu kho, āvuso sāriputta, ‘yaṁ kammaṁ bahuvedanīyaṁ, taṁ me kammaṁ appavedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a lot be experienced by me a little’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ panāvuso sāriputta, ‘yaṁ kammaṁ appavedanīyaṁ, taṁ me kammaṁ bahuvedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a little be experienced by me a lot’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ nu kho, āvuso sāriputta, ‘yaṁ kammaṁ vedanīyaṁ, taṁ me kammaṁ avedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced by me be not experienced’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“Kiṁ panāvuso sāriputta, ‘yaṁ kammaṁ avedanīyaṁ, taṁ me kammaṁ vedanīyaṁ hotū’ti, etassa atthāya bhagavati brahmacariyaṁ vussatī”ti?
“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds not to be experienced be experienced’?”

“No hidaṁ, āvuso”.
“Certainly not.”

“‘Kiṁ nu kho, āvuso sāriputta, yaṁ kammaṁ diṭṭhadhammavedanīyaṁ taṁ me kammaṁ samparāyavedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī’ti, iti puṭṭho samāno ‘no hidaṁ, āvuso’ti vadesi.
“Reverend Sāriputta, when you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in this life are experienced in lives to come, you said, ‘Certainly not’.

‘Kiṁ panāvuso sāriputta, yaṁ kammaṁ samparāyavedanīyaṁ taṁ me kammaṁ diṭṭhadhammavedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī’ti, iti puṭṭho samāno ‘no hidaṁ, āvuso’ti vadesi.
When you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in lives to come are experienced in this life …

‘Kiṁ nu kho, āvuso sāriputta, yaṁ kammaṁ sukhavedanīyaṁ taṁ me kammaṁ dukkhavedanīyaṁ hotūti, etassa atthāya

bhagavati brahmacariyaṁ vussatī'ti, iti puṭṭho samāno 'no hidaṁ, āvuso'ti vadesi.
deeds to be experienced as pleasant are experienced as painful …

'Kiṁ panāvuso sāriputta, yaṁ kammaṁ dukkhavedanīyaṁ taṁ me kammaṁ sukhavedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī'ti, iti puṭṭho samāno 'no hidaṁ, āvuso'ti vadesi.
deeds to be experienced as painful are experienced as pleasant …

'Kiṁ nu kho, āvuso sāriputta, yaṁ kammaṁ paripakkavedanīyaṁ taṁ me kammaṁ aparipakkavedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī'ti, iti puṭṭho samāno 'no hidaṁ, āvuso'ti vadesi.
deeds to be experienced when ripe are experienced when unripe …

'Kiṁ panāvuso sāriputta, yaṁ kammaṁ aparipakkavedanīyaṁ taṁ me kammaṁ paripakkavedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī'ti, iti puṭṭho samāno 'no hidaṁ, āvuso'ti vadesi.
deeds to be experienced when unripe are experienced when ripe …

'Kiṁ nu kho, āvuso sāriputta, yaṁ kammaṁ bahuvedanīyaṁ taṁ me kammaṁ appavedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī'ti, iti puṭṭho samāno 'no hidaṁ, āvuso'ti vadesi.
deeds to be experienced a lot are experienced a little …

'Kiṁ panāvuso sāriputta, yaṁ kammaṁ appavedanīyaṁ taṁ me kammaṁ bahuvedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī'ti, iti puṭṭho samāno 'no hidaṁ, āvuso'ti vadesi.
deeds to be experienced a little are experienced a lot …

‘Kiṁ nu kho, āvuso sāriputta, yaṁ kammaṁ vedanīyaṁ taṁ me kammaṁ avedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī’ti, iti puṭṭho samāno ‘no hidaṁ, āvuso’ti vadesi.
deeds to be experienced are not experienced …

‘Kiṁ panāvuso sāriputta, yaṁ kammaṁ avedanīyaṁ taṁ me kammaṁ vedanīyaṁ hotūti, etassa atthāya bhagavati brahmacariyaṁ vussatī’ti, iti puṭṭho samāno ‘no hidaṁ, āvuso’ti vadesi.
When you were asked whether the spiritual life was lived under the Buddha so that deeds not to be experienced are experienced, you said, ‘Certainly not.’

Atha kimatthaṁ carahāvuso, bhagavati brahmacariyaṁ vussatī”ti?
Then what exactly is the purpose of living the spiritual life under the Buddha?”

“Yaṁ khvassa, āvuso, aññātaṁ adiṭṭhaṁ appattaṁ asacchikataṁ anabhisametaṁ, tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamayāya bhagavati brahmacariyaṁ vussatīti.
“Reverend, the spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend that which is unknown, unseen, unattained, unrealized, and uncomprehended.”

Kiṁ panassāvuso, aññātaṁ adiṭṭhaṁ appattaṁ asacchikataṁ anabhisametaṁ, yassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamayāya bhagavati brahmacariyaṁ vussatīti?
“But what is the unknown, unseen, unattained, unrealized, and uncomprehended?”

‘Idaṁ dukkhan’ti khvassa, āvuso, aññātaṁ adiṭṭhaṁ appattaṁ asacchikataṁ anabhisametaṁ.

“‘This is suffering.’ …

Tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamayāya bhagavati brahmacariyaṁ vussati.

‘Ayaṁ dukkhasamudayo’ti khvassa, āvuso …pe… ‘ayaṁ dukkhanirodho’ti khvassa, āvuso …pe…
‘This is the origin of suffering.’ … ‘This is the cessation of suffering.’ …

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti khvassa, āvuso, aññātaṁ adiṭṭhaṁ appattaṁ asacchikataṁ anabhisametaṁ.
‘This is the practice that leads to the cessation of suffering.’ …

Tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamayāya bhagavati brahmacariyaṁ vussati.

Idaṁ khvassa, āvuso, aññātaṁ adiṭṭhaṁ appattaṁ asacchikataṁ anabhisametaṁ.
This is the unknown, unseen, unattained, unrealized, and uncomprehended.

Tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamayāya bhagavati brahmacariyaṁ vussatī”ti.
The spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend this.”

Tatiyaṁ.

14. Samiddhisutta
14. With Samiddhi

Atha kho āyasmā samiddhi yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ sāriputtaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ samiddhiṁ āyasmā sāriputto etadavoca:
Then Venerable Samiddhi went up to Venerable Sāriputta, bowed, and sat to one side. Venerable Sāriputta said to him:

"Kimārammaṇā, samiddhi, purisassa saṅkappavitakkā uppajjantī"ti?
"Samiddhi, based on what do thoughts arise in a person?"

"Nāmarūpārammaṇā, bhante"ti.
"Based on name and form, sir."

"Te pana, samiddhi, kva nānattaṁ gacchantī"ti?
"Where do they become diversified?"

"Dhātūsu, bhante"ti.
"In the elements."

"Te pana, samiddhi, kiṁsamudayā"ti?
"What is their origin?"

"Phassasamudayā, bhante"ti.
"Contact is their origin."

“Te pana, samiddhi, kiṁsamosaraṇā”ti?
“What is their meeting place?”

“Vedanāsamosaraṇā, bhante”ti.
“Feeling is their meeting place.”

“Te pana, samiddhi, kiṁpamukhā”ti?
“What is their chief?”

“Samādhippamukhā, bhante”ti.
“Immersion is their chief.”

“Te pana, samiddhi, kiṁadhipateyyā”ti?
“What is their ruler?”

“Satādhipateyyā, bhante”ti.
“Mindfulness is their ruler.”

“Te pana, samiddhi, kiṁuttarā”ti?
“What is their overseer?”

“Paññuttarā, bhante”ti.
“Wisdom is their overseer.”

“Te pana, samiddhi, kiṁsārā”ti?
“What is their core?”

“Vimuttisārā, bhante”ti.
“Freedom is their core.”

“Te pana, samiddhi, kiṁogadhā”ti?
“What is their culmination?”

“Amatogadhā, bhante”ti.
“They culminate in the deathless.”

“‘Kimārammaṇā, samiddhi, purisassa saṅkappavitakkā uppajjantī’ti, iti puṭṭho samāno ‘nāmarūpārammaṇā, bhante’ti vadesi.
“Samiddhi, when you were asked what is the basis on which thoughts arise in a person, you answered ‘name and form’.

‘Te pana, samiddhi, kva nānattaṁ gacchantī’ti, iti puṭṭho samāno ‘dhātūsu, bhante’ti vadesi.
When you were asked …

‘Te pana, samiddhi, kiṁsamudayā’ti, iti puṭṭho samāno ‘phassasamudayā, bhante’ti vadesi.

‘Te pana, samiddhi, kiṁsamosaraṇā’ti, iti puṭṭho samāno ‘vedanāsamosaraṇā, bhante’ti vadesi.

‘Te pana, samiddhi, kiṁpamukhā’ti, iti puṭṭho samāno ‘samādhippamukhā, bhante’ti vadesi.

‘Te pana, samiddhi, kiṁadhipateyyā’ti, iti puṭṭho samāno ‘satādhipateyyā, bhante’ti vadesi.

‘Te pana, samiddhi, kiṁuttarā’ti, iti puṭṭho samāno ‘paññuttarā, bhante’ti vadesi.

‘Te pana, samiddhi, kiṁsārā’ti, iti puṭṭho samāno ‘vimuttisārā, bhante’ti vadesi.

‘Te pana, samiddhi, kiṁogadhā’ti, iti puṭṭho samāno ‘amatogadhā, bhante’ti vadesi.
what is their culmination, you answered ‘the deathless’.

Sādhu sādhu, samiddhi.
Good, good, Samiddhi!

Sādhu kho tvaṁ, samiddhi, puṭṭho puṭṭho vissajjesi, tena ca mā maññī”ti.

It’s good that you answered each question. But don’t get conceited because of that.”

Catutthaṁ.

15. Gaṇḍasutta
15. The Simile of the Boil

"Seyyathāpi, bhikkhave, gaṇḍo anekavassagaṇiko.
"Mendicants, suppose there was a boil that was many years old.

Tassassu gaṇḍassa nava vaṇamukhāni nava abhedanamukhāni.
And that boil had nine orifices that were continually open wounds.

Tato yaṁ kiñci paggharеyya—
Whatever oozed out of them

asuciyeva paggharеyya, duggandhaṁyeva paggharеyya, jegucchiyaṁyeva paggharеyya;
would be filthy, stinking, and disgusting.

yaṁ kiñci pasaveyya—
Whatever leaked out them

asuciyeva pasaveyya, duggandhaṁyeva pasaveyya, jegucchiyaṁyeva pasaveyya.
would be filthy, stinking, and disgusting.

Gaṇḍoti kho, bhikkhave, imassetaṁ cātumahābhūtikassa kāyassa adhivacanaṁ mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhaṁsanadhammassa.
'Boil' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Tassassu gaṇḍassa nava vaṇamukhāni nava abhedanamukhāni.
And that boil has nine orifices that are continually open wounds.

Tato yaṁ kiñci paggharati—
Whatever oozes out of them

asuciyeva paggharati, duggandhaṁyeva paggharati, jegucchiyaṁyeva paggharati;
is filthy, stinking, and disgusting.

yaṁ kiñci pasavati—
Whatever leaks out of them

asuciyeva pasavati, duggandhaṁyeva pasavati, jegucchiyaṁyeva pasavati.
is filthy, stinking, and disgusting.

Tasmātiha, bhikkhave, imasmiṁ kāye nibbindathā”ti.
So, mendicants, have no illusion about this body.”

Pañcamaṁ.

16. Saññāsutta
16. Perceptions

"Navayimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
"Mendicants, these nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā nava?
What nine?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

imā kho, bhikkhave, nava saññā, bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā"ti.
These nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless."

Chaṭṭhaṁ.

17. Kulasutta
17. Families

"Navahi, bhikkhave, aṅgehi samannāgataṁ kulaṁ anupagantvā vā nālaṁ upagantuṁ, upagantvā vā nālaṁ nisīdituṁ.
"Mendicants, visiting a family with nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.

Katamehi navahi?
What nine?

Na manāpena paccuṭṭhenti, na manāpena abhivādenti, na manāpena āsanaṁ denti, santamassa pariguhanti, bahukampi thokaṁ denti, paṇītampi lūkhaṁ denti, asakkaccaṁ denti no sakkaccaṁ, na upanisīdanti dhammassavanāya, bhāsitamassa na sussūsanti.
They don't politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully. They don't sit nearby to listen to the teachings. When you're speaking, they don't listen well.

Imehi kho, bhikkhave, navahaṅgehi samannāgataṁ kulaṁ anupagantvā vā nālaṁ upagantuṁ upagantvā vā nālaṁ nisīdituṁ.
Visiting a family with these nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.

Navahi, bhikkhave, aṅgehi samannāgataṁ kulaṁ anupagantvā vā alaṁ upagantuṁ, upagantvā vā alaṁ nisīdituṁ.

Visiting a family with nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile.

Katamehi navahi?
What nine?

Manāpena paccuṭṭhenti, manāpena abhivādenti, manāpena āsanaṁ denti, santamassa na pariguhanti, bahukampi bahukaṁ denti, paṇītampi paṇītaṁ denti, sakkaccaṁ denti no asakkaccaṁ, upanisīdanti dhammassavanāya, bhāsitamassa sussūsanti.
They politely rise, bow, and offer a seat. They don't hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. They sit nearby to listen to the teachings. When you're speaking, they listen well.

Imehi kho, bhikkhave, navahaṅgehi samannāgataṁ kulaṁ anupagantvā vā alaṁ upagantuṁ, upagantvā vā alaṁ nisīditun"ti.
Visiting a family with these nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile."

Sattamaṁ.

18. Navaṅguposathasutta
18. The Sabbath with Nine Factors

"Navahi, bhikkhave, aṅgehi samannāgato uposatho upavuttho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
"Mendicants, the observance of the sabbath with its nine factors is very fruitful and beneficial and splendid and bountiful.

Kathaṁ upavuttho ca, bhikkhave, navahaṅgehi samannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro?
And how should it be observed?

Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

'yāvajīvaṁ arahanto pāṇātipātaṁ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā sabbapāṇabhūtahitānukampino viharanti;
'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings.

ahampajja imañca rattiṁ imañca divasaṁ pāṇātipātaṁ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharāmi.
I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings.

Imināpaṅgena arahataṁ anukaromi; uposatho ca me upavuttho bhavissatī'ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā paṭhamena aṅgena samannāgato hoti …pe…. (1–7.)
This is its first factor. …

‘Yāvajīvaṁ arahanto uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṁ kappenti—mañcake vā tiṇasanthārake vā;
‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat.

ahampajja imañca rattiṁ imañca divasaṁ uccāsayanamahāsayanaṁ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṁ kappemi—mañcake vā tiṇasanthārake vā.
I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat.

Imināpaṅgena arahataṁ anukaromi; uposatho ca me upavuttho bhavissatī’ti.
I will observe the sabbath by doing as the perfected ones do in this respect.’

Iminā aṭṭhamena aṅgena samannāgato hoti. (8)
This is its eighth factor.

Mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Iminā navamena aṅgena samannāgato hoti. (9)

This is its ninth factor.

Evaṁ upavuttho kho, bhikkhave, navahaṅgehi samannāgato uposatho mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro”ti.
The observance of the sabbath with its nine factors in this way is very fruitful and beneficial and splendid and bountiful.”

Aṭṭhamaṁ.

19. Devatāsutta
19. A Deity

"Imañca, bhikkhave, rattiṁ sambahulā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
"Mendicants, tonight, several glorious deities, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me:

'upasaṅkamiṁsu no, bhante, pubbe manussabhūtānaṁ pabbajitā agārāni.
'Sir, formerly when we were human beings, renunciates came to our homes.

Te mayaṁ, bhante, paccuṭṭhimha, no ca kho abhivādimha.
We politely rose for them, but we didn't bow.

Tā mayaṁ, bhante, aparipuṇṇakammantā vippaṭisāriniyo paccānutāpiniyo hīnaṁ kāyaṁ upapannā'ti.
And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.'

Aparāpi maṁ, bhikkhave, sambahulā devatā upasaṅkamitvā etadavocuṁ:
Then several other deities came to me and said:

'upasaṅkamiṁsu no, bhante, pubbe manussabhūtānaṁ pabbajitā agārāni.
'Sir, formerly when we were human beings, renunciates came to our homes.

Te mayaṁ, bhante, paccuṭṭhimha abhivādimha, no ca tesaṁ āsanaṁ adamha.
We politely rose for them and bowed, but we didn't offer a seat.

Tā mayaṁ, bhante, aparipuṇṇakammantā vippaṭisāriniyo paccānutāpiniyo hīnaṁ kāyaṁ upapannā'ti.
And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.'

Aparāpi maṁ, bhikkhave, sambahulā devatā upasaṅkamitvā etadavocuṁ:
Then several other deities came to me and said:

'upasaṅkamiṁsu no, bhante, pubbe manussabhūtānaṁ pabbajitā agārāni.
'Sir, formerly when we were human beings, renunciates came to our homes.

Te mayaṁ, bhante, paccuṭṭhimha abhivādimha āsanaṁ adamha, no ca kho yathāsatti yathābalaṁ saṁvibhajimha …pe…
We politely rose for them, bowed, and offered a seat, but we didn't share as best we could. …'

yathāsatti yathābalaṁ saṁvibhajimha, no ca kho upanisīdimha dhammassavanāya …pe…
'… we didn't sit nearby to listen to the teachings. …'

upanisīdimha dhammassavanāya, no ca kho ohitasotā dhammaṁ suṇimha …pe…
'… we didn't lend an ear to the teachings. …'

ohitasotā ca dhammaṁ suṇimha, no ca kho sutvā dhammaṁ dhārayimha …pe…
'… we didn't memorize the teachings. …'

sutvā ca dhammaṁ dhārayimha, no ca kho dhātānaṁ dhammānaṁ atthaṁ upaparikkhimha …pe…
‘… we didn’t examine the meaning of teachings we’d memorized. …’

dhātānañca dhammānaṁ atthaṁ upaparikkhimha, no ca kho atthamaññāya dhammamaññāya dhammānudhammaṁ paṭipajjimha.
‘… having understood the meaning and the teaching, we didn’t practice accordingly.

Tā mayaṁ, bhante, aparipuṇṇakammantā vippaṭisāriniyo paccānutāpiniyo hīnaṁ kāyaṁ upapannā’ti.
And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Aparāpi maṁ, bhikkhave, sambahulā devatā upasaṅkamitvā etadavocuṁ:
Then several other deities came to me and said:

‘upasaṅkamiṁsu no, bhante, pubbe manussabhūtānaṁ pabbajitā agārāni.
‘Sir, formerly when we were human beings, renunciates came to our homes.

Te mayaṁ, bhante, paccuṭṭhimha abhivādimha, āsanaṁ adamha, yathāsatti yathābalaṁ saṁvibhajimha, upanisīdimha dhammassavanāya, ohitasotā ca dhammaṁ suṇimha, sutvā ca dhammaṁ dhārayimha, dhātānañca dhammānaṁ atthaṁ upaparikkhimha, atthamaññāya dhammamaññāya dhammānudhammaṁ paṭipajjimha.
We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning. Understanding the teaching and the meaning we practiced accordingly.

Tā mayaṁ, bhante, paripuṇṇakammantā avippaṭisāriniyo apaccānutāpiniyo paṇītaṁ kāyaṁ upapannā’ti.

And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.’

Etāni, bhikkhave, rukkhamūlāni etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha, mā pacchā vippaṭisārino ahuvattha seyyathāpi tā purimikā devatā”ti.
Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later, like those former deities.”

Navamaṁ.

20. Velāmasutta
20. About Velāma

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

"Api nu te, gahapati, kule dānaṁ dīyatī"ti?
"Householder, I wonder whether your family gives gifts?"

"Dīyati me, bhante, kule dānaṁ;
"It does, sir.

tañca kho lūkhaṁ kaṇājakaṁ biḷaṅgadutiyan"ti.
But only coarse gruel with pickles."

"Lūkhañcepi, gahapati, dānaṁ deti paṇītaṁ vā;
"Householder, someone might give a gift that's either coarse or fine.

tañca asakkaccaṁ deti, acittīkatvā deti, asahatthā deti, apaviddhaṁ deti, anāgamanadiṭṭhiko deti.
But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences.

Yattha yattha tassa tassa dānassa vipāko nibbattati, na uḷārāya bhattabhogāya cittaṁ namati, na uḷārāya vatthabhogāya cittaṁ namati, na uḷārāya yānabhogāya cittaṁ namati, na uḷāresu pañcasu kāmaguṇesu bhogāya cittaṁ namati.
Then wherever the result of any such gift manifests, their mind doesn't incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

Yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, tepi na sussūsanti na sotaṁ odahanti na aññā cittaṁ upaṭṭhapenti.
And their children, wives, bondservants, employees, and workers don't want to listen to them. They don't pay attention or try to understand.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, gahapati, hoti asakkaccaṁ katānaṁ kammānaṁ vipāko.
Because that is the result of deeds done carelessly.

Lūkhañcepi, gahapati, dānaṁ deti paṇītaṁ vā;
Someone might give a gift that's either coarse or fine.

tañca sakkaccaṁ deti, cittīkatvā deti, sahatthā deti, anapaviddhaṁ deti, āgamanadiṭṭhiko deti.
And they give it carefully, thoughtfully, with their own hand. They don't give the dregs, and they give with consideration for consequences.

Yattha yattha tassa tassa dānassa vipāko nibbattati, uḷārāya bhattabhogāya cittaṁ namati, uḷārāya vatthabhogāya cittaṁ namati, uḷārāya yānabhogāya cittaṁ namati, uḷāresu pañcasu kāmaguṇesu bhogāya cittaṁ namati.
Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

Yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, tepi sussūsanti sotaṁ odahanti aññā cittaṁ upaṭṭhapenti.
And their children, wives, bondservants, employees, and workers want to listen. They pay attention and try to understand.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, gahapati, hoti sakkaccaṁ katānaṁ kammānaṁ vipāko.
Because that is the result of deeds done carefully.

Bhūtapubbaṁ, gahapati, velāmo nāma brāhmaṇo ahosi.
Once upon a time, householder, there was a brahmin named Velāma.

So evarūpaṁ dānaṁ adāsi mahādānaṁ.
He gave the following gift, a great offering.

Caturāsīti suvaṇṇapātisahassāni adāsi rūpiyapūrāni, caturāsīti rūpiyapātisahassāni adāsi suvaṇṇapūrāni, caturāsīti kaṁsapātisahassāni adāsi hiraññapūrāni, caturāsīti hatthisahassāni adāsi sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālappaṭicchannāni, caturāsīti rathasahassāni adāsi sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālappaṭicchannāni, caturāsīti dhenusahassāni adāsi dukūlasandhanāni kaṁsūpadhāraṇāni, caturāsīti kaññāsahassāni adāsi āmuttamaṇikuṇḍalāyo, caturāsīti pallaṅkasahassāni adāsi gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni, caturāsīti vatthakoṭisahassāni adāsi khomasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ kappāsikasukhumānaṁ, ko pana vādo annassa pānassa khajjassa bhojjassa leyyassa peyyassa, najjo mañña vissandanti.

84,000 gold bowls filled with silver. 84,000 silver bowls filled with gold. 84,000 bronze bowls filled with gold coins. 84,000 elephants with gold adornments and banners, covered with gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jewels and earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 fine cloths of linen, silk, wool, and cotton. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed to flow like a river.

Siyā kho pana te, gahapati, evamassa:
Householder, you might think:

‘aññho nūna tena samayena velāmo brāhmaṇo ahosi, so taṁ dānaṁ adāsi mahādānan’ti.
‘Surely the brahmin Velāma must have been someone else at that time?’

Na kho panetaṁ, gahapati, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Ahaṁ tena samayena velāmo brāhmaṇo ahosiṁ.
I myself was the brahmin Velāma at that time.

Ahaṁ taṁ dānaṁ adāsiṁ mahādānaṁ.
I gave that gift, a great offering.

Tasmiṁ kho pana, gahapati, dāne na koci dakkhiṇeyyo ahosi, na taṁ koci dakkhiṇaṁ visodheti.
But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.

Yaṁ, gahapati, velāmo brāhmaṇo dānaṁ adāsi mahādānaṁ, yo cekaṁ diṭṭhisampannaṁ bhojeyya, idaṁ tato mahapphalataraṁ.

It would be more fruitful to feed one person accomplished in view than that great offering of Velāma.

(…) Yo ca sataṁ diṭṭhisampannānaṁ bhojeyya, yo cekaṁ sakadāgāmiṁ bhojeyya, idaṁ tato mahapphalataraṁ.
It would be more fruitful to feed one once-returner than a hundred persons accomplished in view.

(…) Yo ca sataṁ sakadāgāmīnaṁ bhojeyya, yo cekaṁ anāgāmiṁ bhojeyya …pe…
It would be more fruitful to feed one non-returner than a hundred once-returners.

yo ca sataṁ anāgāmīnaṁ bhojeyya, yo cekaṁ arahantaṁ bhojeyya …pe…
It would be more fruitful to feed one perfected one than a hundred non-returners.

yo ca sataṁ arahantānaṁ bhojeyya, yo cekaṁ paccekabuddhaṁ bhojeyya …pe…
It would be more fruitful to feed one Buddha awakened for themselves than a hundred perfected ones.

yo ca sataṁ paccekabuddhānaṁ bhojeyya, yo ca tathāgataṁ arahantaṁ sammāsambuddhaṁ bhojeyya …pe…
It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred Buddhas awakened for themselves.

yo ca buddhappamukhaṁ bhikkhusaṅghaṁ bhojeyya …pe…
It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.

yo ca cātuddisaṁ saṅghaṁ uddissa vihāraṁ kārāpeyya …pe…
It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.

yo ca pasannacitto buddhañca dhammañca saṅghañca saraṇaṁ gaccheyya …pe…
It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.

yo ca pasannacitto sikkhāpadāni samādiyeyya—
It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.

pāṇātipātā veramaṇiṁ, adinnādānā veramaṇiṁ, kāmesumicchācārā veramaṇiṁ, musāvādā veramaṇiṁ, surāmerayamajjapamādaṭṭhānā veramaṇiṁ, yo ca antamaso gandhohanamattampi mettacittaṁ bhāveyya, (…) idaṁ tato mahapphalataraṁ.
It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow's udder—than to undertake the training rules.

Yañca, gahapati, velāmo brāhmaṇo dānaṁ adāsi mahādānaṁ, yo cekaṁ diṭṭhisampannaṁ bhojeyya …
It would be more fruitful develop the perception of impermanence—even for as long as a finger snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow's udder."

yo ca sataṁ diṭṭhisampannānaṁ bhojeyya, yo cekaṁ sakadāgāmiṁ bhojeyya …

yo ca sataṁ sakadāgāmīnaṁ bhojeyya, yo cekaṁ anāgāmiṁ bhojeyya …

yo ca sataṁ anāgāmīnaṁ bhojeyya, yo cekaṁ arahantaṁ bhojeyya …

yo ca sataṁ arahantānaṁ bhojeyya, yo cekaṁ paccekabuddhaṁ bhojeyya …

yo ca sataṁ paccekabuddhānaṁ bhojeyya, yo ca tathāgataṁ arahantaṁ sammāsambuddhaṁ bhojeyya …

yo ca buddhappamukhaṁ bhikkhusaṅghaṁ bhojeyya, yo ca cātuddisaṁ saṅghaṁ uddissa vihāraṁ kārāpeyya …

yo ca pasannacitto buddhañca dhammañca saṅghañca saraṇaṁ gaccheyya, yo ca pasannacitto sikkhāpadāni samādiyeyya—

pāṇātipātā veramaṇiṁ …pe… surāmerayamajjapamādaṭṭhānā veramaṇiṁ, yo ca antamaso gandhohanamattampi mettacittaṁ bhāveyya, yo ca accharāsaṅghātamattampi aniccasaññaṁ bhāveyya, idaṁ tato mahapphalataran”ti.

Dasamaṁ.

Sīhanādavaggo dutiyo.

Tassuddānaṁ

Nādo saupādiseso ca,
koṭṭhikena samiddhinā;
Gaṇḍasaññā kulaṁ mettā,
devatā velāmena cāti.

21. Tiṭhānasutta
21. In Three Particulars

“Tīhi, bhikkhave, ṭhānehi uttarakurukā manussā deve ca tāvatiṁse adhiggaṇhanti jambudīpake ca manusse.
“The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in three particulars.

Katamehi tīhi?
What three?

Amamā, apariggahā, niyatāyukā, visesaguṇā—
They’re selfless and not possessive. They have a fixed life span. They have a distinctive nature.

imehi kho, bhikkhave, tīhi ṭhānehi uttarakurukā manussā deve ca tāvatiṁse adhiggaṇhanti jambudīpake ca manusse.
The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in these three particulars.

Tīhi, bhikkhave, ṭhānehi devā tāvatiṁsā uttarakuruke ca manusse adhiggaṇhanti jambudīpake ca manusse.
The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in three particulars.

Katamehi tīhi?
What three?

Dibbena āyunā, dibbena vaṇṇena, dibbena sukhena—
Divine life span, beauty, and happiness.

imehi kho, bhikkhave, tīhi ṭhānehi devā tāvatiṁsā uttarakuruke ca manusse adhiggaṇhanti jambudīpake ca manusse.

The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in these three particulars.

Tīhi, bhikkhave, ṭhānehi jambudīpakā manussā uttarakuruke ca manusse adhiggaṇhanti deve ca tāvatiṁse.
The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in three particulars.

Katamehi tīhi?
What three?

Sūrā, satimanto, idha brahmacariyavāso—
Bravery, mindfulness, and the spiritual life is lived here.

imehi kho, bhikkhave, tīhi ṭhānehi jambudīpakā manussā uttarakuruke ca manusse adhiggaṇhanti deve ca tāvatiṁse”ti.
The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in these three particulars.”

Paṭhamaṁ.

22. Assakhaḷuṅkasutta
22. A Wild Colt

“Tayo ca, bhikkhave, assakhaḷuṅke desessāmi tayo ca purisakhaḷuṅke tayo ca assaparasse tayo ca purisaparasse tayo ca bhadde assājānīye tayo ca bhadde purisājānīye.
“Mendicants, I will teach you about three wild colts and three wild people; three excellent horses and three excellent people; and three fine thoroughbred horses and three fine thoroughbred people.

Taṁ suṇātha. (…)
Listen and pay close attention, I will speak.

Katame ca, bhikkhave, tayo assakhaḷuṅkā?
And what are the three wild colts?

Idha, bhikkhave, ekacco assakhaḷuṅko javasampanno hoti, na vaṇṇasampanno, na ārohapariṇāhasampanno.
One wild colt is fast, but not beautiful or well proportioned.

Idha pana, bhikkhave, ekacco assakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno.
Another wild colt is fast and beautiful, but not well proportioned.

Idha pana, bhikkhave, ekacco assakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
While another wild colt is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo assakhaḷuṅkā.
These are the three wild colts.

Katame ca, bhikkhave, tayo purisakhaḷuṅkā?

And what are the three wild people?

Idha, bhikkhave, ekacco purisakhaḷuṅko javasampanno hoti, na vaṇṇasampanno, na ārohapariṇāhasampanno.
One wild person is fast, but not beautiful or well proportioned.

Idha pana, bhikkhave, ekacco purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno.
Another wild person is fast and beautiful, but not well proportioned.

Idha pana, bhikkhave, ekacco purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
While another wild person is fast, beautiful, and well proportioned.

Kathañca, bhikkhave, purisakhaḷuṅko javasampanno hoti, na vaṇṇasampanno na ārohapariṇāhasampanno?
And how is a wild person fast, but not beautiful or well proportioned?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Idamassa javasmiṁ vadāmi.
This is how they’re fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho saṁsādeti, no vissajjeti.
But when asked a question about the teaching or training, they falter without answering.

Idamassa na vaṇṇasmiṁ vadāmi.
This is how they’re not beautiful, I say.

Na kho pana lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.

And they don’t receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa na ārohapariṇāhasmiṁ vadāmi.
This is how they’re not well proportioned, I say.

Evaṁ kho, bhikkhave, purisakhaḷuṅko javasampanno hoti, na vaṇṇasampanno na ārohapariṇāhasampanno.
This is how a wild person is fast, but not beautiful or well proportioned.

Kathañca, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno?
And how is a wild person fast and beautiful, but not well proportioned?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Idamassa javasmiṁ vadāmi.
This is how they’re fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they’re beautiful, I say.

Na kho pana lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
But they don’t receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa na ārohapariṇāhasmiṁ vadāmi.

This is how they're not well proportioned, I say.

Evaṁ kho, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno.
This is how a wild person is fast and beautiful, but not well proportioned.

Kathañca, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?
And how is a wild person fast, beautiful, and well proportioned?

Idha, bhikkhave, bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa ārohapariṇāhasmiṁ vadāmi.
This is how they're well proportioned, I say.

Evaṁ kho, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
This is how a wild person is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo purisakhaḷuṅkā.
These are the three wild people.

Katame ca, bhikkhave, tayo assaparassā?
And what are the three excellent horses?

Idha, bhikkhave, ekacco assaparasso …pe…
One excellent horse …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo assaparassā.
These are the three excellent horses.

Katame ca, bhikkhave, tayo purisaparassā?
What are the three excellent people?

Idha, bhikkhave, ekacco purisaparasso …pe…
One excellent person …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
is fast, beautiful, and well proportioned.

Kathañca, bhikkhave, purisaparasso …pe…
And how is an excellent person …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?
fast, beautiful, and well proportioned?

Idha, bhikkhave, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā.
It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa ārohapariṇāhasmiṁ vadāmi.
This is how they're well proportioned, I say.

Evaṁ kho, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
This is how an excellent person fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo purisaparassā.
These are the three excellent people.

Katame ca, bhikkhave, tayo bhaddā assājānīyā?
And what are the three fine thoroughbred horses?

Idha, bhikkhave, ekacco bhaddo assājānīyo …pe…
One fine thoroughbred horse …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo bhaddā assājānīyā.
These are the three fine thoroughbred horses.

Katame ca, bhikkhave, tayo bhaddā purisājānīyā?
And what are the three fine thoroughbred people?

Idha, bhikkhave, ekacco bhaddo purisājānīyo …pe…
One fine thoroughbred person …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
is fast, beautiful, and well proportioned.

Kathañca, bhikkhave, bhaddo purisājānīyo …pe…
And how is a fine thoroughbred person …

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?
fast, beautiful, and well proportioned?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Idamassa javasmiṁ vadāmi.
This is how they're fast, I say.

Abhidhamme kho pana abhivinaye pañhaṁ puṭṭho vissajjeti, no saṁsādeti.
When asked a question about the teaching or training, they answer without faltering.

Idamassa vaṇṇasmiṁ vadāmi.
This is how they're beautiful, I say.

Lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

Idamassa ārohapariṇāhasmiṁ vadāmi.

This is how they’re well proportioned, I say.

Evaṁ kho, bhikkhave, bhaddo purisājānīyo javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.
This is how a fine thoroughbred person is fast, beautiful, and well proportioned.

Ime kho, bhikkhave, tayo bhaddā purisājānīyā”ti.
These are the three fine thoroughbred people.”

Dutiyaṁ.

23. Taṇhāmūlakasutta
23. Rooted in Craving

“Nava, bhikkhave, taṇhāmūlake dhamme desessāmi, taṁ suṇātha.
“Mendicants, I will teach you about nine things rooted in craving.

Katame ca, bhikkhave, nava taṇhāmūlakā dhammā?
And what are the nine things rooted in craving?

Taṇhaṁ paṭicca pariyesanā, pariyesanaṁ paṭicca lābho, lābhaṁ paṭicca vinicchayo, vinicchayaṁ paṭicca chandarāgo, chandarāgaṁ paṭicca ajjhosānaṁ, ajjhosānaṁ paṭicca pariggaho, pariggahaṁ paṭicca macchariyaṁ, macchariyaṁ paṭicca ārakkho, ārakkhādhikaraṇaṁ daṇḍādānaṁ satthādānaṁ kalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
Craving is a cause for seeking. Seeking is a cause for gaining material possessions. Gaining material possessions is a cause for assessing. Assessing is a cause for desire and lust. Desire and lust is a cause for attachment. Attachment is a cause for possessiveness. Possessiveness is a cause for stinginess. Stinginess is a cause for safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.

Ime kho, bhikkhave, nava taṇhāmūlakā dhammā”ti.
These are the nine things rooted in craving.”

Tatiyaṁ.

24. Sattāvāsasutta
24. Abodes of Sentient Beings

“Navayime, bhikkhave, sattāvāsā.
“Mendicants, there are nine abodes of sentient beings.

Katame nava?
What nine?

Santi, bhikkhave, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamo sattāvāso. (1)
This is the first abode of sentient beings.

Santi, bhikkhave, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption.

Ayaṁ dutiyo sattāvāso. (2)
This is the second abode of sentient beings.

Santi, bhikkhave, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyo sattāvāso. (3)
This is the third abode of sentient beings.

Santi, bhikkhave, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catuttho sattāvāso. (4)
This is the fourth abode of sentient beings.

Santi, bhikkhave, sattā asaññino appaṭisaṁvedino, seyyathāpi devā asaññasattā.
There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

Ayaṁ pañcamo sattāvāso. (5)
This is the fifth abode of sentient beings.

Santi, bhikkhave, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ chaṭṭho sattāvāso. (6)
This is the sixth abode of sentient beings.

Santi, bhikkhave, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ sattamo sattāvāso. (7)
This is the seventh abode of sentient beings.

Santi, bhikkhave, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ aṭṭhamo sattāvāso. (8)
This is the eighth abode of sentient beings.

Santi, bhikkhave, sattā sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

Ayaṁ navamo sattāvāso. (9)
This is the ninth abode of sentient beings.

Ime kho, bhikkhave, nava sattāvāsā”ti.
These are the nine abodes of sentient beings.”

Catutthaṁ.

25. Paññāsutta
25. Consolidated by Wisdom

“Yato kho, bhikkhave, bhikkhuno paññāya cittaṁ supariciṭaṁ hoti, tassetaṁ, bhikkhave, bhikkhuno kallaṁ vacanāya:
“Mendicants, when a mendicant’s mind has been well consolidated with wisdom it’s appropriate for them to say:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Kathañca, bhikkhave, bhikkhuno paññāya cittaṁ supariciṭaṁ hoti?
And how is a mendicant’s mind well consolidated with wisdom?

‘Vītarāgaṁ me cittan’ti paññāya cittaṁ supariciṭaṁ hoti;
The mind is well consolidated with wisdom when they know: ‘My mind is without greed.’

‘vītadosaṁ me cittan’ti paññāya cittaṁ supariciṭaṁ hoti;
… ‘My mind is without hate.’

‘vītamohaṁ me cittan’ti paññāya cittaṁ supariciṭaṁ hoti;
… ‘My mind is without delusion.’

‘asarāgadhammaṁ me cittan’ti paññāya cittaṁ supariciṭaṁ hoti;
… ‘My mind is not liable to become greedy.’

‘asadosadhammaṁ me cittan’ti paññāya cittaṁ supariciṭaṁ hoti;

… ‘My mind is not liable to become hateful.’

‘asamohadhammaṁ me cittan’ti paññāya cittaṁ suparicitaṁ hoti;
… ‘My mind is not liable to become deluded.’

‘nāvattidhammaṁ me cittaṁ kāmabhavāyā’ti paññāya cittaṁ suparicitaṁ hoti;
… ‘My mind is not liable to return to rebirth in the sensual realm.’

‘nāvattidhammaṁ me cittaṁ rūpabhavāyā’ti paññāya cittaṁ suparicitaṁ hoti;
… ‘My mind is not liable to return to rebirth in the realm of luminous form.’

‘nāvattidhammaṁ me cittaṁ arūpabhavāyā’ti paññāya cittaṁ suparicitaṁ hoti.
… ‘My mind is not liable to return to rebirth in the formless realm.’

Yato kho, bhikkhave, bhikkhuno paññāya cittaṁ suparicitaṁ hoti, tassetaṁ, bhikkhave, bhikkhuno kallaṁ vacanāya:
When a mendicant’s mind has been well consolidated with wisdom it’s appropriate for them to say:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

Pañcamaṁ.

26. Silāyūpasutta
26. The Simile of the Stone Pillar

(…)
So I have heard.

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca candikāputto rājagahe viharanti veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho āyasmā candikāputto bhikkhū āmantesi (…):
There Venerable Candikāputta addressed the mendicants,

"devadatto, āvuso, bhikkhūnaṁ evaṁ dhammaṁ deseti:
"Reverends, Devadatta teaches the mendicants like this:

'yato kho, āvuso, bhikkhuno cetasā citaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—
'When a mendicant's mind is solidified by heart, it's appropriate for them to say:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī'"ti.
"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"""

Evaṁ vutte, āyasmā sāriputto āyasmantaṁ candikāputtaṁ etadavoca:
When he said this, Venerable Sāriputta said to him,

“na kho, āvuso candikāputta, devadatto bhikkhūnaṁ evaṁ dhammaṁ deseti:
“Reverend Candikāputta, Devadatta does not teach the mendicants like that.

‘yato kho, āvuso, bhikkhuno cetasā citaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.

Evañca kho, āvuso, candikāputta, devadatto bhikkhūnaṁ dhammaṁ deseti:
He teaches like this:

‘yato kho, āvuso, bhikkhuno cetasā cittaṁ suparicitaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—
‘When a mendicant’s mind is well consolidated by heart, it’s appropriate for them to say:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’”ti.
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’””

Dutiyampi kho āyasmā candikāputto bhikkhū āmantesi:
For a second time …

“devadatto, āvuso, bhikkhūnaṁ evaṁ dhammaṁ deseti:

‘yato kho, āvuso, bhikkhuno cetasā citaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’”ti.

Dutiyampi kho āyasmā sāriputto āyasmantaṁ candikāputtaṁ etadavoca:

“na kho, āvuso candikāputta, devadatto bhikkhūnaṁ evaṁ dhammaṁ deseti:

‘yato kho, āvuso, bhikkhuno cetasā citaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.

Evañca kho, āvuso candikāputta, devadatto bhikkhūnaṁ dhammaṁ deseti:

‘yato kho, āvuso, bhikkhuno cetasā cittaṁ suparicitaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’”ti.

Tatiyampi kho āyasmā candikāputto bhikkhū āmantesi:
And for a third time Venerable Candikāputta addressed the mendicants …

“devadatto, āvuso, bhikkhūnaṁ evaṁ dhammaṁ deseti:

‘yato kho, āvuso, bhikkhuno cetasā citaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’”ti.

Tatiyampi kho āyasmā sāriputto āyasmantaṁ candikāputtaṁ etadavoca:
And for a third time, Sāriputta said to him,

“na kho, āvuso candikāputta, devadatto bhikkhūnaṁ evaṁ dhammaṁ deseti:
“Reverend Candikāputta, Devadatta does not teach the mendicants like that.

‘yato kho, āvuso, bhikkhuno cetasā citaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.

Evañca kho, āvuso candikāputta, devadatto bhikkhūnaṁ dhammaṁ deseti:
He teaches like this:

‘yato kho, āvuso, bhikkhuno cetasā cittaṁ supariciṭaṁ hoti, tassetaṁ bhikkhuno kallaṁ veyyākaraṇāya—
‘When a mendicant’s mind is well consolidated by heart, it’s appropriate for them to say:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

Kathañca, āvuso, bhikkhuno cetasā cittaṁ supariciṭaṁ hoti?
And how is a mendicant’s mind well consolidated by heart?

‘Vītarāgaṁ me cittan’ti cetasā cittaṁ supariciṭaṁ hoti;
The mind is well consolidated by heart when they know: ‘My mind is without greed.’

‘vītadosaṁ me cittan’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is without hate.’

‘vītamohaṁ me cittan’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is without delusion.’

‘asarāgadhammaṁ me cittan’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is not liable to become greedy.’

‘asadosadhammaṁ me cittan’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is not liable to become hateful.’

‘asamohadhammaṁ me cittan’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is not liable to become deluded.’

‘anāvattidhammaṁ me cittaṁ kāmabhavāyā’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is not liable to return to rebirth in the sensual realm.’

‘anāvattidhammaṁ me cittaṁ rūpabhavāyā’ti cetasā cittaṁ supariciṭaṁ hoti;
… ‘My mind is not liable to return to rebirth in the realm of luminous form.’

‘anāvattidhammaṁ me cittaṁ arūpabhavāyā’ti cetasā cittaṁ supariciṭaṁ hoti.
… ‘My mind is not liable to return to rebirth in the formless realm.’

Evaṁ sammā vimuttacittassa kho, āvuso, bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti;
When a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t occupy their mind.

amissīkatamevassa cittaṁ hoti ṭhitaṁ āneñjappattaṁ, vayaṁ cassānupassati.
The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Seyyathāpi, āvuso, silāyūpo soḷasakukkuko.
Suppose there was a stone pillar, sixteen feet long.

Tassassu aṭṭha kukkū heṭṭhā nemaṅgamā, aṭṭha kukkū upari nemassa.
Eight feet were buried underground, and eight above ground.

Atha puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṁ saṅkampeyya na sampavedheyya;
And violent storms were to blow up out of the east, the west, the north, and the south.

atha pacchimāya …

atha uttarāya …

atha dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṁ saṅkampeyya na sampavedheyya.
They couldn't make it tremor and tremble and quake.

Taṁ kissa hetu?
Why is that?

Gambhīrattā, āvuso, nemassa, sunikhātattā silāyūpassa.
It's because that boundary pillar is firmly embedded, with deep foundations.

Evamevaṁ kho, āvuso, sammā vimuttacittassa bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti;
In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind.

amissīkatamevassa cittaṁ hoti ṭhitaṁ āneñjappattaṁ, vayaṁ cassānupassati.
The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Bhusā cepi sotaviññeyyā saddā …
If even compelling sounds …

ghānaviññeyyā gandhā …
smells …

jivhāviññeyyā rasā …
tastes …

kāyaviññeyyā phoṭṭhabbā …
touches …

manoviññeyyā dhammā manassa āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti;
and thoughts come into the range of the mind they don't occupy the mind.

amissīkatamevassa cittaṁ hoti ṭhitaṁ āneñjappattaṁ, vayaṁ cassānupassatī”ti.
The mind remains unaffected. It is steady, imperturbable, observing disappearance.”

Chaṭṭhaṁ.

27. Paṭhamaverasutta
27. Dangers and Threats (1st)

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Householder, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?
What are the five dangers and threats they have quelled?

Yaṁ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ

paṭisaṁvedeti, pāṇātipātā paṭivirato neva diṭṭhadhammikampi bhayaṁ veraṁ pasavati, na samparāyikampi bhayaṁ veraṁ pasavati, na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Pāṇātipātā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti. (1)
So that danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṁ, gahapati, adinnādāyī …pe…
Anyone who steals …

kāmesumicchācārī …
Anyone who commits sexual misconduct …

musāvādī …
Anyone who lies …

surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṁ veraṁ pasavati, na samparāyikampi bhayaṁ veraṁ pasavati, na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and

threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti. (4–5.)
So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti.
These are the five dangers and threats they have quelled.

"Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?
What are the four factors of stream-entry that they have?

Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It's when a noble disciple has experiential confidence in the Buddha:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti. (6)
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti. (7)
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho; yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti. (8)
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti. (9)
These are the four factors of stream-entry that they have.

Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Sattamaṁ.

28. Dutiyaverasutta
28. Dangers and Threats (2nd)

“Yato kho, bhikkhave, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Mendicants, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?
What are the five dangers and threats they have quelled?

Yaṁ, bhikkhave, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, pāṇātipātā paṭivirato …pe…
Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.

evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṁ, bhikkhave, adinnādāyī …pe…
Anyone who steals … commits sexual misconduct … lies …

surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṁ veraṁ pasavati, na samparāyikampi bhayaṁ veraṁ pasavati, na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti.
These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?
What are the four factors of stream-entry that they have?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:
When a noble disciple has experiential confidence in the Buddha …

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.

Dhamme …pe…
the teaching …

saṅghe …
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.
These are the four factors of stream-entry that they have.

Yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Aṭṭhamaṁ.

29. Āghātavatthusutta
29. Grounds for Resentment

“Navayimāni, bhikkhave, āghātavatthūni.
“Mendicants, there are nine grounds for resentment.

Katamāni nava?
What nine?

‘Anatthaṁ me acarī’ti āghātaṁ bandhati;
Thinking: ‘They did wrong to me,’ you harbor resentment.

‘anatthaṁ me caratī’ti āghātaṁ bandhati;
Thinking: ‘They are doing wrong to me’ …

‘anatthaṁ me carissatī’ti āghātaṁ bandhati;
‘They will do wrong to me’ …

‘piyassa me manāpassa anatthaṁ acarī’ti …pe…
‘They did wrong to someone I love’ …

‘anatthaṁ caratī’ti …pe…
‘They are doing wrong to someone I love’ …

‘anatthaṁ carissatī’ti āghātaṁ bandhati;
‘They will do wrong to someone I love’ …

‘appiyassa me amanāpassa atthaṁ acarī’ti …pe…
‘They helped someone I dislike’ …

‘atthaṁ caratī’ti …pe…
‘They are helping someone I dislike’ …

‘atthaṁ carissatī’ti āghātaṁ bandhati.
Thinking: ‘They will help someone I dislike,’ you harbor resentment.

Imāni kho, bhikkhave, nava āghātavatthūnī”ti.
These are the nine grounds for resentment.”

Navamaṁ.

30. Āghātapaṭivinayasutta
30. Getting Rid of Resentment

“Navayime, bhikkhave, āghātapaṭivinayā.
“Mendicants, there are these nine methods to get rid of resentment.

Katame nava?
What nine?

‘Anatthaṁ me acari, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment.

‘anatthaṁ me carati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They are harming me …’ …

‘anatthaṁ me carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will harm me …’ …

piyassa me manāpassa anatthaṁ acari …pe…
‘They harmed someone I love …’ …

anatthaṁ carati …pe…
‘They are harming someone I love …’

‘anatthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will harm someone I love …’ …

appiyassa me amanāpassa atthaṁ acari …pe…
‘They helped someone I dislike …’ …

atthaṁ carati …pe…
‘They are helping someone I dislike …’ …

‘atthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti.

Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

Ime kho, bhikkhave, nava āghātapaṭivinayā”ti.
These are the nine methods to get rid of resentment.”

Dasamaṁ.

31. Anupubbanirodhasutta
31. Progressive Cessations

“Navayime, bhikkhave, anupubbanirodhā.
“Mendicants, there are these nine progressive cessations.

Katame nava?
What nine?

Paṭhamaṁ jhānaṁ samāpannassa kāmasaññā niruddhā hoti;
For someone who has attained the first absorption, sensual perceptions have ceased.

dutiyaṁ jhānaṁ samāpannassa vitakkavicārā niruddhā honti;
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

tatiyaṁ jhānaṁ samāpannassa pīti niruddhā hoti;
For someone who has attained the third absorption, rapture has ceased.

catutthaṁ jhānaṁ samāpannassa assāsapassāsā niruddhā honti;
For someone who has attained the fourth absorption, breathing has ceased.

ākāsānañcāyatanaṁ samāpannassa rūpasaññā niruddhā hoti;
For someone who has attained the dimension of infinite space, the perception of form has ceased.

viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti;
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti;
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti;
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Ime kho, bhikkhave, nava anupubbanirodhā”ti.
These are the nine progressive cessations.”

Ekādasamaṁ.

Sattāvāsavaggo tatiyo.

Tassuddānaṁ

Tiṭhānaṁ khaḷuṅko taṇhā,
Sattapaññā silāyupo;

Dve verā dve āghātāni,

Anupubbanirodhena cāti.

32. Anupubbavihārasutta
32. Progressive Meditations

“Navayime, bhikkhave, anupubbavihārā.
“Mendicants, there are these nine progressive meditations.

Katame nava?
What nine?

Paṭhamaṁ jhānaṁ, dutiyaṁ jhānaṁ, tatiyaṁ jhānaṁ, catutthaṁ jhānaṁ, ākāsānañcāyatanaṁ, viññāṇañcāyatanaṁ, ākiñcaññāyatanaṁ, nevasaññānāsaññāyatanaṁ, saññāvedayitanirodho—
The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling.

ime kho, bhikkhave, nava anupubbavihārā”ti.
These are the nine progressive meditations.”

Paṭhamaṁ.

33. Anupubbavihārasamāpattisutta
33. The Nine Progressive Meditative Attainments

“Navayimā, bhikkhave, anupubbavihārasamāpattiyo desessāmi, taṁ suṇātha …pe…
“Mendicants, I will teach you the nine progressive meditative attainments …

katamā ca, bhikkhave, nava anupubbavihārasamāpattiyo?
And what are the nine progressive meditative attainments?

Yattha kāmā nirujjhanti, ye ca kāme nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where sensual pleasures cease, and those who have thoroughly ended sensual pleasures meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha kāmā nirujjhanti, ke ca kāme nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where sensual pleasures cease’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

‘Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ettha kāmā nirujjhanti, te ca kāme nirodhetvā nirodhetvā viharantī’ti.
That’s where sensual pleasures cease.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (1)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha vitakkavicārā nirujjhanti, ye ca vitakkavicāre nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where the placing of the mind and keeping it connected cease, and those who have thoroughly ended the placing of the mind and keeping it connected meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha vitakkavicārā nirujjhanti, ke ca vitakkavicāre nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where the placing of the mind and keeping it connected cease’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati;

‘It’s when a mendicant, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

ettha vitakkavicārā nirujjhanti, te ca vitakkavicāre nirodhetvā nirodhetvā viharantī’ti.
That’s where the placing of the mind and keeping it connected cease.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (2)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha pīti nirujjhati, ye ca pītiṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where rapture ceases, and those who have thoroughly ended rapture meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha pīti nirujjhati, ke ca pītiṁ nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where rapture ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati;

‘It’s when a mendicant, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”.

ettha pīti nirujjhati, te ca pītiṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where rapture ceases.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (3)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha upekkhāsukhaṁ nirujjhati, ye ca upekkhāsukhaṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where equanimous bliss ceases, and those who have thoroughly ended equanimous bliss meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha upekkhāsukhaṁ nirujjhati, ke ca upekkhāsukhaṁ nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where equanimous bliss ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati;

‘It’s when a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ettha upekkhāsukhaṁ nirujjhati, te ca upekkhāsukhaṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where equanimous bliss ceases.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (4)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha rūpasaññā nirujjhati, ye ca rūpasaññaṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where perceptions of form ceases, and those who have thoroughly ended perceptions of form meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha rūpasaññā nirujjhati, ke ca rūpasaññaṁ nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where perceptions of form ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharati.

‘It’s when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enters and remains in the dimension of infinite space.

Ettha rūpasaññā nirujjhati, te ca rūpasaññaṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where perceptions of form cease.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (5)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha ākāsānañcāyatanasaññā nirujjhati, ye ca ākāsānañcāyatanasaññaṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where the perception of the dimension of infinite space ceases, and those who have thoroughly ended the perception of the dimension of infinite space meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha ākāsānañcāyatanasaññā nirujjhati, ke ca ākāsānañcāyatanasaññaṁ nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where the perception of the dimension of infinite space ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness.

Ettha ākāsānañcāyatanasaññā nirujjhati, te ca ākāsānañcāyatanasaññaṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where the perception of the dimension of infinite space ceases.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (6)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha viññāṇañcāyatanasaññā nirujjhati, ye ca viññāṇañcāyatanasaññaṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where the perception of the dimension of infinite consciousness ceases, and those who have thoroughly ended the perception of the dimension of infinite consciousness meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha viññāṇañcāyatanasaññā nirujjhati, ke ca viññāṇañcāyatanasaññaṁ nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where the perception of the dimension of infinite consciousness ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness.

Ettha viññāṇañcāyatanasaññā nirujjhati, te ca viññāṇañcāyatanasaññaṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where the perception of the dimension of infinite consciousness ceases.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (7)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha ākiñcaññāyatanasaññā nirujjhati, ye ca ākiñcaññāyatanasaññaṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where the perception of the dimension of nothingness ceases, and those who have thoroughly ended the perception of the dimension of nothingness meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha ākiñcaññāyatanasaññā nirujjhati, ke ca ākiñcaññāyatanasaññaṁ nirodhetvā nirodhetvā viharanti—

If someone should say, ‘I do not know or see where the perception of the dimension of nothingness ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ettha ākiñcaññāyatanasaññā nirujjhati, te ca ākiñcaññāyatanasaññaṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where the perception of the dimension of nothingness ceases.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (8)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Yattha nevasaññānāsaññāyatanasaññā nirujjhati, ye ca nevasaññānāsaññāyatanasaññaṁ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.
Where the perception of the dimension of neither perception nor non-perception ceases, and those who have thoroughly ended the perception of the dimension of neither perception nor non-perception meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘Kattha nevasaññānāsaññāyatanasaññā nirujjhati, ke ca nevasaññānāsaññāyatanasaññaṁ nirodhetvā nirodhetvā viharanti—
If someone should say, ‘I do not know or see where the perception of the dimension of neither perception nor non-perception ceases’,

ahametaṁ na jānāmi ahametaṁ na passāmī’ti, iti yo evaṁ vadeyya, so evamassa vacanīyo:
they should be told:

‘idhāvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

Ettha nevasaññānāsaññāyatanasaññā nirujjhati, te ca nevasaññānāsaññāyatanasaññaṁ nirodhetvā nirodhetvā viharantī’ti.
That’s where the perception of the dimension of neither perception nor non-perception ceases.’

Addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṁ abhinandeyya anumodeyya;
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (9)
They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Imā kho, bhikkhave, nava anupubbavihārasamāpattiyo”ti.
These are the nine progressive meditative attainments.”

Dutiyaṁ.

34. Nibbānasukhasutta
34. Extinguishment is Bliss

Ekaṁ samayaṁ āyasmā sāriputto rājagahe viharati veḷuvane kalandakanivāpe.
At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There he addressed the mendicants:

"sukhamidaṁ, āvuso, nibbānaṁ.
"Reverends, extinguishment is bliss!

Sukhamidaṁ, āvuso, nibbānan"ti.
Extinguishment is bliss!"

Evaṁ vutte, āyasmā udāyī āyasmantaṁ sāriputtaṁ etadavoca:
When he said this, Venerable Udāyī said to him,

"kiṁ panettha, āvuso sāriputta, sukhaṁ yadettha natthi vedayitan"ti?
"But Reverend Sāriputta, what's blissful about it, since nothing is felt?"

"Etadeva khvettha, āvuso, sukhaṁ yadettha natthi vedayitaṁ.
"The fact that nothing is felt is precisely what's blissful about it.

Pañcime, āvuso, kāmaguṇā.
Reverend, there are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, āvuso, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Yaṁ kho, āvuso, ime pañca kāmaguṇe paṭicca uppajjati sukhaṁ somanassaṁ, idaṁ vuccatāvuso, kāmasukhaṁ.
The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by sensual pleasures beset them, that’s an

affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te kāmasahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.
In the same way, should perceptions and attentions accompanied by sensual pleasures beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (1)
That's the way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu vitakkavicārānaṁ vūpasamā … pe… dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato vitakkasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by placing of the mind and keeping it connected beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te vitakkasahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.

In the same way, should perceptions and attentions accompanied by placing of the mind and keeping it connected beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (2)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, take a mendicant who, with the fading away of rapture, enters and remains in the third absorption.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato pītisahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by rapture beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te pītisahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.
In the same way, should perceptions and attentions accompanied by rapture beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (3)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato upekkhāsahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by equanimous bliss beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te upekkhāsahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.
In the same way, should perceptions and attentions accompanied by equanimous bliss beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (4)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato rūpasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by form beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te rūpasahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.
In the same way, should perceptions and attentions accompanied by form beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (5)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of infinite space beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.
In the same way, should perceptions and attentions accompanied by the dimension of infinite space beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (6)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma, natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of infinite consciousness beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.

In the same way, should perceptions and attentions accompanied by the dimension of infinite consciousness beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (7)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Tassa ce, āvuso, bhikkhuno iminā vihārena viharato ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.
While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of nothingness beset them, that's an affliction for them.

Seyyathāpi, āvuso, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa te ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti. Svassa hoti ābādho.
In the same way, should perceptions and attentions accompanied by the dimension of nothingness beset them, that's an affliction for them.

Yo kho panāvuso, ābādho dukkhametaṁ vuttaṁ bhagavatā.
And affliction has been called suffering by the Buddha.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānaṁ. (8)
That too is a way to understand how extinguishment is bliss.

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. (9)
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Imināpi kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā sukhaṁ nibbānan”ti.
That too is a way to understand how extinguishment is bliss.”

Tatiyaṁ.

35. Gāvīupamāsutta
35. The Simile of the Cow

“Seyyathāpi, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṁ.
“Mendicants, suppose there was a mountain cow who was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.

Tassā evamassa:
She might think,

‘yannūnāhaṁ agatapubbañceva disaṁ gaccheyyaṁ, akhāditapubbāni ca tiṇāni khādeyyaṁ, apītapubbāni ca pānīyāni piveyyan’ti.
‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’

Sā purimaṁ pādaṁ na suppatiṭṭhitaṁ patiṭṭhāpetvā pacchimaṁ pādaṁ uddhareyya.
She’d take a step with a fore-hoof; but before it was properly set down, she’d lift up a hind-hoof.

Sā na ceva agatapubbaṁ disaṁ gaccheyya, na ca akhāditapubbāni tiṇāni khādeyya, na ca apītapubbāni pānīyāni piveyya;
She wouldn’t go somewhere she’d never been before, or eat grass and drink water that she’d never tried before.

yasmiṁ cassā padese ṭhitāya evamassa:
And she’d never return safely to the place she had started from.

‘yannūnāhaṁ agatapubbañceva disaṁ gaccheyyaṁ, akhāditapubbāni ca tiṇāni khādeyyaṁ, apītapubbāni ca pānīyāni piveyyan’ti tañca padesaṁ na sotthinā paccāgaccheyya.

Taṁ kissa hetu?
Why is that?

Tathā hi sā, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṁ.
Because that mountain cow was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.

Evamevaṁ kho, bhikkhave, idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati;
In the same way, some foolish, incompetent, unskillful mendicant, lacking common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

so taṁ nimittaṁ na āsevati na bhāveti na bahulīkaroti na svādhiṭṭhitaṁ adhiṭṭhāti.
But they don’t cultivate, develop, and make much of that foundation; they don’t ensure it is properly stabilized.

Tassa evaṁ hoti:
They think,

‘yannūnāhaṁ vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihareyyan’ti.
‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and

confidence, and unified mind, without placing the mind and keeping it connected.'

So na sakkoti vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharituṁ.
But they're not able to enter and remain in the second absorption.

Tassa evaṁ hoti:
They think,

'yannūnāhaṁ vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja vihareyyan'ti.
'Why don't I, quite secluded from sensual pleasures, secluded from unskillful qualities, enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.'

So na sakkoti vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharituṁ.
But they're not able to enter and remain in the first absorption.

Ayaṁ vuccati, bhikkhave, 'bhikkhu ubhato bhaṭṭho ubhato parihīno, seyyathāpi sā gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate carituṁ'.
This is called a mendicant who has slipped and fallen from both sides. They're like the mountain cow who was foolish, incompetent, unskillful, and lacking in common sense when roaming on rugged mountains.

Seyyathāpi, bhikkhave, gāvī pabbateyyā paṇḍitā byattā khettaññū kusalā visame pabbate carituṁ.
Suppose there was a mountain cow who was astute, competent, skillful, and used common sense when roaming on rugged mountains.

Tassā evamassa:
She might think,

‘yannūnāhaṁ agatapubbañceva disaṁ gaccheyyaṁ, akhāditapubbāni ca tiṇāni khādeyyaṁ, apītapubbāni ca pānīyāni piveyyan’ti.
‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’

Sā purimaṁ pādaṁ suppatiṭṭhitaṁ patiṭṭhāpetvā pacchimaṁ pādaṁ uddhareyya.
She’d take a step with a fore-hoof; and after it was properly set down, she’d lift up a hind-hoof.

Sā agatapubbañceva disaṁ gaccheyya, akhāditapubbāni ca tiṇāni khādeyya, apītapubbāni ca pānīyāni piveyya.
She’d go somewhere she’d never been before, and eat grass and drink water that she’d never tried before.

Yasmiṁ cassā padese ṭhitāya evamassa:
And she’d return safely to the place she had started from.

‘yannūnāhaṁ agatapubbañceva disaṁ gaccheyyaṁ, akhāditapubbāni ca tiṇāni khādeyyaṁ, apītapubbāni ca pānīyāni piveyyan’ti tañca padesaṁ sotthinā paccāgaccheyya.

Taṁ kissa hetu?
Why is that?

Tathā hi sā, bhikkhave, gāvī pabbateyyā paṇḍitā byattā khettaññū kusalā visame pabbate carituṁ.
Because that mountain cow was astute, competent, skillful, and used common sense when roaming on rugged mountains.

Evamevaṁ kho, bhikkhave, idhekacco bhikkhu paṇḍito byatto khettaññū kusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
In the same way, some astute, competent, skillful mendicant, using common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

Tassa evaṁ hoti:
They think,

'yannūnāhaṁ vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihareyyan'ti.
'Why don't I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.'

So dutiyaṁ jhānaṁ anabhihiṁsamāno vitakkavicārānaṁ vūpasamā … dutiyaṁ jhānaṁ upasampajja viharati.
Without charging at the second absorption, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

Tassa evaṁ hoti:
They think,

'yannūnāhaṁ pītiyā ca virāgā upekkhako ca vihareyyaṁ sato ca sampajāno, sukhañca kāyena paṭisaṁvedeyyaṁ yaṁ taṁ ariyā ācikkhanti—upekkhako satimā sukhavihārīti tatiyaṁ jhānaṁ upasampajja vihareyyan'ti.

‘Why don’t I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’

So tatiyaṁ jhānaṁ anabhihiṁsamāno pītiyā ca virāgā … tatiyaṁ jhānaṁ upasampajja viharati.
Without charging at the third absorption, with the fading away of rapture, they enter and remain in the third absorption.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

Tassa evaṁ hoti:
They think,

‘yannūnāhaṁ sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihareyyan’ti.
‘Why don’t I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’

So catutthaṁ jhānaṁ anabhihiṁsamāno sukhassa ca pahānā … pe… catutthaṁ jhānaṁ upasampajja viharati.
Without charging at the fourth absorption, with the giving up of pleasure and pain, and the ending of former happiness and sadness, they enter and remain in the fourth absorption.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

Tassa evaṁ hoti:
They think,

‘yannūnāhaṁ sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in the dimension of infinite space.’

So ākāsānañcāyatanaṁ anabhihiṁsamāno sabbaso rūpasaññānaṁ samatikkamā …pe… ākāsānañcāyatanaṁ upasampajja viharati.
Without charging at the dimension of infinite space, with the fading away of rapture, they enter and remain in the dimension of infinite space.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

Tassa evaṁ hoti:
They think,

‘yannūnāhaṁ sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enter and remain in the dimension of infinite consciousness.’

So viññāṇañcāyatanaṁ anabhihiṁsamāno sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Without charging at the dimension of infinite consciousness, they enter and remain in the dimension of infinite consciousness.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

Tassa evaṁ hoti:
They think,

'yannūnāhaṁ sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja vihareyyan'ti.
'Why don't I, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enter and remain in the dimension of nothingness.'

So ākiñcaññāyatanaṁ anabhihiṁsamāno sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
Without charging at the dimension of nothingness, they enter and remain in the dimension of nothingness.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

Tassa evaṁ hoti:
They think,

'yannūnāhaṁ sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja vihareyyan'ti.
'Why don't I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception.'

So nevasaññānāsaññāyatanaṁ anabhihiṁsamāno sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.

Without charging at the dimension of neither perception nor non-perception, they enter and remain in the dimension of neither perception nor non-perception.

So taṁ nimittaṁ āsevati bhāveti bahulīkaroti svādhiṭṭhitaṁ adhiṭṭhāti.
They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.

Tassa evaṁ hoti:
They think,

'yannūnāhaṁ sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja vihareyyan'ti.
'Why don't I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling.'

So saññāvedayitanirodhaṁ anabhihiṁsamāno sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Without charging at the cessation of perception and feeling, they enter and remain in the cessation of perception and feeling.

Yato kho, bhikkhave, bhikkhu taṁ tadeva samāpattiṁ samāpajjatipi vuṭṭhātipi, tassa mudu cittaṁ hoti kammaññaṁ.
When a mendicant enters and emerges from all these attainments, their mind becomes pliable and workable.

Mudunā kammaññena cittena appamāṇo samādhi hoti subhāvito.
With a pliable and workable mind, their immersion becomes limitless and well developed.

So appamāṇena samādhinā subhāvitena yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṁ abhininnāmeti

abhiññāsacchikiriyāya tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ iddhividhaṁ paccanubhaveyyaṁ—ekopi hutvā bahudhā assaṁ, bahudhāpi hutvā eko assaṁ …pe… yāva brahmalokāpi kāyena vasaṁ vatteyyan’ti,
They might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling my body as far as the Brahmā realm.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbāya sotadhātuyā …pe…
They might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

sati sati āyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajāneyyaṁ, sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajāneyyaṁ, vītarāgaṁ vā cittaṁ vītarāgaṁ cittanti pajāneyyaṁ, sadosaṁ vā cittaṁ sadosaṁ cittanti pajāneyyaṁ, vītadosaṁ vā cittaṁ vītadosaṁ cittanti pajāneyyaṁ, samohaṁ vā cittaṁ samohaṁ cittanti pajāneyyaṁ, vītamohaṁ vā cittaṁ … saṅkhittaṁ vā cittaṁ … vikkhittaṁ vā cittaṁ … mahaggataṁ vā cittaṁ … amahaggataṁ vā cittaṁ … sauttaraṁ vā cittaṁ … anuttaraṁ vā cittaṁ … samāhitaṁ vā cittaṁ … asamāhitaṁ vā cittaṁ … vimuttaṁ vā cittaṁ … avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajāneyyan’ti,

They might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … and unfreed mind as “unfreed mind”.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
They are capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘anekavihitaṁ pubbenivāsaṁ anussareyyaṁ, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussareyyan’ti,
They might wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
They’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajāneyyan’ti
They might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane.
They’re capable of realizing it, in each and every case.

So sace ākaṅkhati: ‘āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan’ti,
They might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

tatra tatreva sakkhibhabbataṁ pāpuṇāti sati sati āyatane”ti.
They’re capable of realizing it, in each and every case.”

Catutthaṁ.

36. Jhānasutta
36. Depending on Absorption

“Paṭhamampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmi;
“Mendicants, I say that the first absorption is a basis for ending the defilements.

dutiyampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmi;
The second absorption is also a basis for ending the defilements.

tatiyampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmi;
The third absorption is also a basis for ending the defilements.

catutthampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmi;
The fourth absorption is also a basis for ending the defilements.

ākāsānañcāyatanampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmi;
The dimension of infinite space is also a basis for ending the defilements.

viññāṇañcāyatanampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmi;
The dimension of infinite consciousness is also a basis for ending the defilements.

ākiñcaññāyatanampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmi;

The dimension of nothingness is also a basis for ending the defilements.

nevasaññānāsaññāyatanampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmi;
The dimension of neither perception nor non-perception is also a basis for ending the defilements.

saññāvedayitanirodhampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmi.
The cessation of perception and feeling is also a basis for ending the defilements.

‘Paṭhamampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmī’ti, iti kho panetaṁ vuttaṁ.
‘The first absorption is a basis for ending the defilements.’

Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṁ paṭivāpeti.
They turn their mind away from those things,

So tehi dhammehi cittaṁ paṭivāpetvā amatāya dhātuyā cittaṁ upasaṁharati:
and apply it to the deathless:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti.
Abiding in that they attain the ending of defilements.

No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje vā yoggaṁ karitvā, so aparena samayena dūrepātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā;
It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects.

evamevaṁ kho, bhikkhave, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
In the same way a noble disciple, quite secluded from sensual pleasures, enters and remains in the first absorption.

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato

rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṁ paṭivāpeti.
They turn their mind away from those things,

So tehi dhammehi cittaṁ paṭivāpetvā amatāya dhātuyā cittaṁ upasaṁharati:
and apply it to the deathless:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti.
Abiding in that they attain the ending of defilements.

No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

‘Paṭhamampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmī’ti,
‘The first absorption is a basis for ending the defilements.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Dutiyampāhaṁ, bhikkhave, jhānaṁ nissāya …pe…
‘The second absorption is also a basis for ending the defilements.’ …

tatiyampāhaṁ, bhikkhave, jhānaṁ nissāya …pe…
‘The third absorption is also a basis for ending the defilements.’ …

‘catutthampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmī’ti, iti kho panetaṁ vuttaṁ.
‘The fourth absorption is also a basis for ending the defilements.’ …

Kiñcetaṁ paṭicca vuttaṁ?

Idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.

So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

So tehi dhammehi cittaṁ paṭivāpeti.

So tehi dhammehi cittaṁ paṭivāpetvā amatāya dhātuyā cittaṁ upasaṁharati:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti.

No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

Seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje vā yoggaṁ karitvā, so aparena samayena dūrepātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā;

evamevaṁ kho, bhikkhave, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.

So yadeva tattha hoti rūpagataṁ vedanāgataṁ …pe…

anāvattidhammo tasmā lokā.

‘Catutthampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmī’ti, iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

‘Ākāsānañcāyatanampāhaṁ, bhikkhave, jhānaṁ nissāya āsavānaṁ khayaṁ vadāmī’ti, iti kho panetaṁ vuttaṁ.
‘The dimension of infinite space is also a basis for ending the defilements.’

Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

So yadeva tattha hoti vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṁ paṭivāpeti.
They turn their mind away from those things,

So tehi dhammehi cittaṁ paṭivāpetvā amatāya dhātuyā cittaṁ upasaṁharati:
and apply it to the deathless:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti.
Abiding in that they attain the ending of defilements.

No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje vā yoggaṁ karitvā, so aparena samayena dūrepātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā;
It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects.

evamevaṁ kho, bhikkhave, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.

In the same way, take a mendicant who enters and remains in the dimension of infinite space. …

So yadeva tattha hoti vedanāgataṁ saññāgataṁ …pe…

anāvattidhammo tasmā lokā.

‘Ākāsānañcāyatanampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmī’ti,
‘The dimension of infinite space is a basis for ending the defilements.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Viññāṇañcāyatanampāhaṁ, bhikkhave, nissāya …pe…
‘The dimension of infinite consciousness is a basis for ending the defilements.’ …

ākiñcaññāyatanampāhaṁ, bhikkhave, nissāya āsavānaṁ khayaṁ vadāmī’ti, iti kho panetaṁ vuttaṁ.
‘The dimension of nothingness is a basis for ending the defilements.’

Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Idha, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

So yadeva tattha hoti vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as

suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṁ paṭivāpeti.
They turn their mind away from those things,

So tehi dhammehi cittaṁ paṭivāpetvā amatāya dhātuyā cittaṁ upasaṁharati:
and apply it to the deathless:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti.
Abiding in that they attain the ending of defilements.

No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje vā yoggaṁ karitvā, so aparena samayena dūrepātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā;
It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects.

evamevaṁ kho, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti

ākiñcaññāyatanaṁ upasampajja viharati.
In the same way, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

So yadeva tattha hoti vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṁ paṭivāpeti.
They turn their mind away from those things,

So tehi dhammehi cittaṁ paṭivāpetvā amatāya dhātuyā cittaṁ upasaṁharati:
and apply it to the deathless:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti.
Abiding in that they attain the ending of defilements.

No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

‘Ākiñcaññāyatanampāhaṁ, nissāya āsavānaṁ khayaṁ vadāmī’ti,
‘The dimension of nothingness is a basis for ending the defilements.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

Iti kho, bhikkhave, yāvatā saññāsamāpatti tāvatā aññāpaṭivedho.
And so, mendicants, penetration to enlightenment extends as far as attainments with perception.

Yāni ca kho imāni, bhikkhave, nissāya dve āyatanāni—
But the two dimensions that depend on these—

nevasaññānāsaññāyatanasamāpatti ca saññāvedayitanirodho ca, jhāyīhete, bhikkhave, samāpattikusalehi samāpattivuṭṭhānakusalehi samāpajjitvā vuṭṭhahitvā sammā akkhātabbānīti vadāmī”ti.
the dimension of neither perception nor non-perception, and the cessation of perception and feeling—are properly explained by mendicants who are skilled in these attainments and skilled in emerging from them, after they’ve entered them and emerged from them.”

Pañcamaṁ.

37. Ānandasutta
37. By Ānanda

Ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

Tatra kho āyasmā ānando bhikkhū āmantesi:
There Ānanda addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato ānandassa paccassosuṁ.
"Reverend," they replied.

Āyasmā ānando etadavoca:
Ānanda said this:

"Acchariyaṁ, āvuso, abbhutaṁ, āvuso.
"It's incredible, reverends, it's amazing!

Yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.
How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space. It's in order to purify sentient beings, to get past sorrow and crying,

to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Tadeva nāma cakkhuṁ bhavissati te rūpā tañcāyatanaṁ no paṭisaṁvedissati.
The eye itself is actually present, and so are those sights. Yet one will not experience that sense-field.

Tadeva nāma sotaṁ bhavissati te saddā tañcāyatanaṁ no paṭisaṁvedissati.
The ear itself is actually present, and so are those sounds. Yet one will not experience that sense-field.

Tadeva nāma ghānaṁ bhavissati te gandhā tañcāyatanaṁ no paṭisaṁvedissati.
The nose itself is actually present, and so are those smells. Yet one will not experience that sense-field.

Sāva nāma jivhā bhavissati te rasā tañcāyatanaṁ no paṭisaṁvedissati.
The tongue itself is actually present, and so are those tastes. Yet one will not experience that sense-field.

Sova nāma kāyo bhavissati te phoṭṭhabbā tañcāyatanaṁ no paṭisaṁvedissatī”ti.
The body itself is actually present, and so are those touches. Yet one will not experience that sense-field.”

Evaṁ vutte, āyasmā udāyī āyasmantaṁ ānandaṁ etadavoca:
When he said this, Venerable Udāyī said to Venerable Ānanda:

“saññīmeva nu kho, āvuso ānanda, tadāyatanaṁ no paṭisaṁvedeti udāhu asaññī”ti?
“Reverend Ānanda, is one who doesn’t experience that sense-field actually percipient or not?”

“Saññīmeva kho, āvuso, tadāyatanaṁ no paṭisaṁvedeti, no asaññī”ti.
“Reverend, one who doesn’t experience that sense-field is actually percipient, not non-percipient.”

“Kiṁsaññī panāvuso, tadāyatanaṁ no paṭisaṁvedetī”ti?
“But what does one who doesn’t experience that sense-field perceive?”

“Idhāvuso, bhikkhu, sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
“It’s when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Evaṁsaññīpi kho, āvuso, tadāyatanaṁ no paṭisaṁvedeti.
One who doesn’t experience that sense-field perceives in this way.

Puna caparaṁ, āvuso, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Evaṁsaññīpi kho, āvuso, tadāyatanaṁ no paṭisaṁvedeti.
One who doesn’t experience that sense-field perceives in this way.

Puna caparaṁ, āvuso, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Evaṁsaññīpi kho, āvuso, tadāyatanaṁ no paṭisaṁvedetīti.
One who doesn't experience that sense-field perceives in this way.

Ekamidāhaṁ, āvuso, samayaṁ sākete viharāmi añjanavane migadāye.
Reverend, one time I was staying near Sāketa in the deer park in Añjana Wood.

Atha kho, āvuso, jaṭilavāsikā bhikkhunī yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, āvuso, jaṭilavāsikā bhikkhunī maṁ etadavoca:
Then the nun Jaṭilagāhikā came up to me, bowed, stood to one side, and said to me:

'yāyaṁ, bhante ānanda, samādhi na cābhinato na cāpanato na ca sasaṅkhāraniggayhavāritagato,
'Sir, Ānanda, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression.

vimuttattā ṭhito, ṭhitattā santusito, santusitattā no paritassati.
Being free, it's stable. Being stable, it's content. Being content, one is not anxious.

Ayaṁ, bhante ānanda, samādhi kiṁphalo vutto bhagavatā'ti?
What did the Buddha say was the fruit of this immersion?'

Evaṁ vutte, sohaṁ, āvuso, jaṭilavāsikaṁ bhikkhuniṁ etadavocaṁ:
When she said this, I said to her:

'yāyaṁ, bhagini, samādhi na cābhinato na cāpanato na ca sasaṅkhāraniggayhavāritagato,
'Sister, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression.

vimuttattā ṭhito, ṭhitattā santusito, santusitattā no paritassati.

Being free, it's stable. Being stable, it's content. Being content, one is not anxious.

Ayaṁ, bhagini, samādhi aññāphalo vutto bhagavatā'ti.
The Buddha said that the fruit of this immersion is enlightenment.'

Evaṁsaññīpi kho, āvuso, tadāyatanaṁ no paṭisaṁvedetī"ti.
One who doesn't experience that sense-field perceives in this way, too."

Chaṭṭhaṁ.

38. Lokāyatikasutta
38. Brahmin Cosmologists

Atha kho dve lokāyatikā brāhmaṇā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
Then two brahmin cosmologists went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te brāhmaṇā bhagavantaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side and said to the Buddha:

“Pūraṇo, bho gotama, kassapo sabbaññū sabbadassāvī aparisesaṁ ñāṇadassanaṁ paṭijānāti:
“Master Gotama, Pūraṇa Kassapa claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitaṁ ñāṇadassanaṁ paccupaṭṭhitan’ti.
‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So evamāha:
He says:

‘ahaṁ anantena ñāṇena anantaṁ lokaṁ jānaṁ passaṁ viharāmī’ti.
‘With infinite knowledge I know and see that the world is infinite.’

Ayampi, bho gotama, nigaṇṭho nāṭaputto sabbaññū sabbadassāvī aparisesaṁ ñāṇadassanaṁ paṭijānāti:
And the Jain leader Nāṭaputta also claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitaṁ ñāṇadassanaṁ paccupaṭṭhitan’ti.
‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So evamāha:
He says:

‘ahaṁ anantena ñāṇena anantaṁ lokaṁ jānaṁ passaṁ viharāmī’ti.
‘With infinite knowledge I know and see that the world is finite.’

Imesaṁ, bho gotama, ubhinnaṁ ñāṇavādānaṁ ubhinnaṁ aññamaññaṁ vipaccanīkavādānaṁ ko saccaṁ āha ko musā”ti?
These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?”

“Alaṁ, brāhmaṇā.
“Enough, brahmins.

Tiṭṭhatetaṁ:
Leave this aside:

‘imesaṁ ubhinnaṁ ñāṇavādānaṁ ubhinnaṁ aññamaññaṁ vipaccanīkavādānaṁ ko saccaṁ āha ko musā’ti.
‘These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?’

Dhammaṁ vo, brāhmaṇā, desessāmi,
I will teach you the Dhamma.

taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho te brāhmaṇā bhagavato paccassosuṁ.
“Yes sir,” those brahmins replied.

Bhagavā etadavoca:
The Buddha said this:

“Seyyathāpi, brāhmaṇā, cattāro purisā catuddisā ṭhitā paramena javena ca samannāgatā paramena ca padavītihārena.
“Suppose there were four men standing in the four directions. Each of them was extremely fast, with an extremely mighty stride.

Te evarūpena javena samannāgatā assu, seyyathāpi nāma daḷhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṁ tālacchāyaṁ atipāteyya;
They’re as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow.

evarūpena ca padavītihārena, seyyathāpi nāma puratthimā samuddā pacchimo samuddo
Their stride was such that it spanned from the eastern ocean to the western ocean.

atha puratthimāya disāya ṭhito puriso evaṁ vadeyya:
Then the man standing in the east would say:

‘ahaṁ gamanena lokassa antaṁ pāpuṇissāmī’ti.
‘I will reach the end of the world by traveling.’

So aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṁ gantvā appatvāva lokassa antaṁ antarā kālaṁ kareyya.
Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world.

Atha pacchimāya disāya …pe…

Then the man standing in the west …

atha uttarāya disāya …
Then the man standing in the north …

atha dakkhiṇāya disāya ṭhito puriso evaṁ vadeyya:
Then the man standing in the south would say:

‘ahaṁ gamanena lokassa antaṁ pāpuṇissāmī’ti.
‘I will reach the end of the world by traveling.’

So aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṁ gantvā appatvāva lokassa antaṁ antarā kālaṁ kareyya.
Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world.

Taṁ kissa hetu?
Why is that?

Nāhaṁ, brāhmaṇā, evarūpāya sandhāvanikāya lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmi.
I say it’s not possible to know or see or reach the end of the world by running like this.

Na cāhaṁ, brāhmaṇā, appatvāva lokassa antaṁ dukkhassa antakiriyaṁ vadāmi.
But I also say there’s no making an end of suffering without reaching the end of the world.

Pañcime, brāhmaṇā, kāmaguṇā ariyassa vinaye lokoti vuccati.
These five kinds of sensual stimulation are called the world in the training of the noble one.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā;
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā;
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, brāhmaṇā, pañca kāmaguṇā ariyassa vinaye lokoti vuccati.
These five kinds of sensual stimulation are called the world in the training of the noble one.

Idha, brāhmaṇā, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayaṁ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgamma, lokassa ante viharati’.
This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.

Tamaññe evamāhaṁsu:
Others say of them:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Ahampi hi, brāhmaṇā, evaṁ vadāmi:
And I also say this:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Puna caparaṁ, brāhmaṇā, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …
Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Ayaṁ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgamma lokassa ante viharati’.
This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.

Tamaññe evamāhaṁsu:
Others say of them:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Ahampi hi, brāhmaṇā, evaṁ vadāmi:
And I also say this:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Puna caparaṁ, brāhmaṇā, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ

amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayaṁ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgamma lokassa ante viharati’.
This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.

Tamaññe evamāhaṁsu:
Others say of them:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Ahampi hi, brāhmaṇā, evaṁ vadāmi:
And I also say this:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Puna caparaṁ, brāhmaṇā, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati …pe…
Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness. …

sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati …pe…
the dimension of nothingness …

sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
the dimension of neither perception nor non-perception.

Ayaṁ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgamma lokassa ante viharati’.

This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.

Tamañña evamāhaṁsu:
Others say of them:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Ahampi hi, brāhmaṇā, evaṁ vadāmi:
And I also say this:

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.
‘They’re included in the world, and haven’t yet left the world.’

Puna caparaṁ, brāhmaṇā, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṁ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgamma lokassa ante viharati tiṇṇo loke visattikan’”ti.
This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. And they’ve crossed over clinging to the world.”

Sattamaṁ.

39. Devāsurasaṅgāmasutta
39. The War Between the Gods and the Demons

“Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.
“Once upon a time, mendicants, a battle was fought between the gods and the demons.

Tasmiṁ kho pana, bhikkhave, saṅgāme asurā jiniṁsu, devā parājayiṁsu.
In that battle the demons won and the gods lost.

Parājitā ca, bhikkhave, devā apayiṁsuyeva uttarenābhimukhā, abhiyiṁsu asurā.
Defeated, the gods fled north with the demons in pursuit.

Atha kho, bhikkhave, devānaṁ etadahosi:
Then the gods thought,

‘abhiyanteva kho asurā.
‘The demons are still in pursuit.

Yannūna mayaṁ dutiyampi asurehi saṅgāmeyyāmā’ti.
Why don’t we engage them in battle a second time?’

Dutiyampi kho, bhikkhave, devā asurehi saṅgāmesuṁ.
And so a second battle was fought between the gods and the demons.

Dutiyampi kho, bhikkhave, asurāva jiniṁsu, devā parājayiṁsu.
And for a second time the demons won and the gods lost.

Parājitā ca, bhikkhave, devā apayiṁsuyeva uttarenābhimukhā, abhiyiṁsu asurā.

Defeated, the gods fled north with the demons in pursuit.

Atha kho, bhikkhave, devānaṁ etadahosi:
Then the gods thought,

‘abhiyanteva kho asurā.
‘The demons are still in pursuit.

Yannūna mayaṁ tatiyampi asurehi saṅgāmeyyāmā’ti.
Why don’t we engage them in battle a third time?’

Tatiyampi kho, bhikkhave, devā asurehi saṅgāmesuṁ.
And so a third battle was fought between the gods and the demons.

Tatiyampi kho, bhikkhave, asurāva jiniṁsu, devā parājayiṁsu.
And for a third time the demons won and the gods lost.

Parājitā ca, bhikkhave, devā bhītā devapuraṁyeva pavisiṁsu.
Defeated and terrified, the gods fled right into the castle of the gods.

Devapuragatānañca pana, bhikkhave, devānaṁ etadahosi:
When they had entered their castle, they thought,

‘bhīruttānagatena kho dāni mayaṁ etarahi attanā viharāma akaraṇīyā asurehī’ti.
‘Now we’re in a secure location and the demons can’t do anything to us.’

Asurānampi, bhikkhave, etadahosi:
The demons also thought,

‘bhīruttānagatena kho dāni devā etarahi attanā viharanti akaraṇīyā amhehī’ti.
‘Now the gods are in a secure location and we can’t do anything to them.’

Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.

Once upon a time, a battle was fought between the gods and the demons.

Tasmiṁ kho pana, bhikkhave, saṅgāme devā jiniṁsu, asurā parājayiṁsu.
In that battle the gods won and the demons lost.

Parājitā ca, bhikkhave, asurā apayiṁsuyeva dakkhiṇenābhimukhā, abhiyiṁsu devā.
Defeated, the demons fled south with the gods in pursuit.

Atha kho, bhikkhave, asurānaṁ etadahosi:
Then the demons thought,

‘abhiyanteva kho devā.
‘The gods are still in pursuit.

Yannūna mayaṁ dutiyampi devehi saṅgāmeyyāmā’ti.
Why don’t we engage them in battle a second time?’

Dutiyampi kho, bhikkhave, asurā devehi saṅgāmesuṁ.
And so a second battle was fought between the gods and the demons.

Dutiyampi kho, bhikkhave, devā jiniṁsu, asurā parājayiṁsu.
And for a second time the gods won and the demons lost.

Parājitā ca, bhikkhave, asurā apayiṁsuyeva dakkhiṇenābhimukhā, abhiyiṁsu devā.
Defeated, the demons fled south with the gods in pursuit.

Atha kho, bhikkhave, asurānaṁ etadahosi:
Then the demons thought,

‘abhiyanteva kho devā.
‘The gods are still in pursuit.

Yannūna mayaṁ tatiyampi devehi saṅgāmeyyāmā’ti.
Why don’t we engage them in battle a third time?’

Tatiyampi kho, bhikkhave, asurā devehi saṅgāmesuṁ.

And so a third battle was fought between the gods and the demons.

Tatiyampi kho, bhikkhave, devā jiniṁsu, asurā parājayiṁsu.
And for a third time the gods won and the demons lost.

Parājitā ca, bhikkhave, asurā bhītā asurapuraṁyeva pavisiṁsu.
Defeated and terrified, the demons fled right into the citadel of the demons.

Asurapuragatānañca pana, bhikkhave, asurānaṁ etadahosi:
When they had entered their citadel, they thought,

‘bhīruttānagatena kho dāni mayaṁ etarahi attanā viharāma akaraṇīyā devehī’ti.
‘Now we’re in a secure location and the gods can’t do anything to us.’

Devānampi, bhikkhave, etadahosi:
And the gods also thought,

‘bhīruttānagatena kho dāni asurā etarahi attanā viharanti akaraṇīyā amhehī’ti.
‘Now the demons are in a secure location and we can’t do anything to them.’

Evamevaṁ kho, bhikkhave, yasmiṁ samaye bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati,
In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

tasmiṁ, bhikkhave, samaye bhikkhussa evaṁ hoti:
At such a time the mendicant thinks,

‘bhīruttānagatena kho dānāhaṁ etarahi attanā viharāmi akaraṇīyo mārassā’ti.
‘Now I’m in a secure location and Māra can’t do anything to me.’

Mārassāpi, bhikkhave, pāpimato evaṁ hoti:
And Māra the Wicked also thinks,

‘bhīruttānagatena kho dāni bhikkhu etarahi attanā viharati akaraṇīyo mayhan’ti.
‘Now the mendicant is in a secure location and we can’t do anything to them.’

Yasmiṁ, bhikkhave, samaye bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …
When, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati,
fourth absorption.

tasmiṁ, bhikkhave, samaye bhikkhussa evaṁ hoti:
At such a time the mendicant thinks,

‘bhīruttānagatena kho dānāhaṁ etarahi attanā viharāmi akaraṇīyo mārassā’ti.
‘Now I’m in a secure location and Māra can’t do anything to me.’

Mārassāpi, bhikkhave, pāpimato evaṁ hoti:
And Māra the Wicked also thinks,

‘bhīruttānagatena kho dāni bhikkhu etarahi attanā viharati, akaraṇīyo mayhan’ti.
‘Now the mendicant is in a secure location and we can’t do anything to them.’

Yasmiṁ, bhikkhave, samaye bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.

A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu antamakāsi māraṁ, apadaṁ vadhitvā māracakkhuṁ adassanaṁ gato pāpimato tiṇṇo loke visattikan’ti.
At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Yasmiṁ, bhikkhave, samaye bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati …
A mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. …

sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati …
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …

sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati …
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. …

sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu antamakāsi māraṁ, apadaṁ vadhitvā māracakkhuṁ adassanaṁ gato pāpimato tiṇṇo loke visattikan’”ti.
At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

Aṭṭhamaṁ.

40. Nāgasutta
40. The Simile of the Bull Elephant in the Forest

“Yasmiṁ, bhikkhave, samaye āraññikassa nāgassa gocarapasutassa hatthīpi hatthiniyopi hatthikalabhāpi hatthicchāpāpi purato purato gantvā tiṇaggāni chindanti, tena, bhikkhave, āraññiko nāgo aṭṭīyati harāyati jigucchati.
“Mendicants, when a wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—got there first and trampled the grass, the wild bull elephant is horrified, repelled, and disgusted by that.

Yasmiṁ, bhikkhave, samaye āraññikassa nāgassa gocarapasutassa hatthīpi hatthiniyopi hatthikalabhāpi hatthicchāpāpi obhaggobhaggaṁ sākhābhaṅgaṁ khādanti, tena, bhikkhave, āraññiko nāgo aṭṭīyati harāyati jigucchati.
When the wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—eat the broken branches that he has dragged down, the wild bull elephant is horrified, repelled, and disgusted by that.

Yasmiṁ, bhikkhave, samaye āraññikassa nāgassa ogāhaṁ otiṇṇassa hatthīpi hatthiniyopi hatthikalabhāpi hatthicchāpāpi purato purato gantvā soṇḍāya udakaṁ āloḷenti, tena, bhikkhave, āraññiko nāgo aṭṭīyati harāyati jigucchati.
When a wild bull elephant has plunged into the pool, but other elephants—males, females, younglings, or cubs—got there first and stirred up the water with their trunks, the wild bull elephant is horrified, repelled, and disgusted by that.

Yasmiṁ, bhikkhave, samaye āraññikassa nāgassa ogāhā uttiṇṇassa hatthiniyo kāyaṁ upanighaṁsantiyo gacchanti, tena,

bhikkhave, āraññiko nāgo aṭṭīyati harāyati jigucchati.
When a wild bull elephant has come out of the pool and the female elephants bump into him, the wild bull elephant is horrified, repelled, and disgusted by that.

Tasmiṁ, bhikkhave, samaye āraññikassa nāgassa evaṁ hoti:
At that time the wild bull elephant thinks:

‘ahaṁ kho etarahi ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.
‘Now I live crowded by other males, females, younglings, and cubs.

Chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañca me sākhābhaṅgaṁ khādanti, āvilāni ca pānīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṁ upanighaṁsantiyo gacchanti.
I eat the grass they’ve trampled, and they eat the broken branches I’ve dragged down. I drink muddy water, and after my bath the female elephants bump into me.

Yannūnāhaṁ eko gaṇasmā vūpakaṭṭho vihareyyan’ti.
Why don’t I live alone, withdrawn from the herd?’

So aparena samayena eko gaṇasmā vūpakaṭṭho viharati, acchinnaggāni ceva tiṇāni khādati, obhaggobhaggañcassa sākhābhaṅgaṁ na khādanti, anāvilāni ca pānīyāni pivati, ogāhā cassa uttiṇṇassa na hatthiniyo kāyaṁ upanighaṁsantiyo gacchanti.
After some time he lives alone, withdrawn from the herd, and he eats untrampled grass, and other elephants don’t eat the broken branches he has dragged down. He doesn’t drink muddy water, and the female elephants don’t bump into him after his bath.

Tasmiṁ, bhikkhave, samaye āraññikassa nāgassa evaṁ hoti:
At that time the wild bull elephant thinks:

‘ahaṁ kho pubbe ākiṇṇo vihāsiṁ hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi, chinnaggāni ceva tiṇāni khādiṁ, obhaggobhaggañca me sākhābhaṅgaṁ khādiṁsu,

āvilāni ca pānīyāni apāyiṁ, ogāhā ca me uttiṇṇassa hatthiniyo kāyaṁ upanighaṁsantiyo agamaṁsu. Sohaṁ etarahi eko gaṇasmā vūpakaṭṭho viharāmi, acchinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañca me sākhābhaṅgaṁ na khādanti, anāvilāni ca pānīyāni pivāmi, ogāhā ca me uttiṇṇassa na hatthiniyo kāyaṁ upanighaṁsantiyo gacchantī'ti. So soṇḍāya sākhābhaṅgaṁ bhañjitvā sākhābhaṅgena kāyaṁ parimajjitvā attamano soṇḍaṁ saṁharati.
'Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they'd trampled, and they ate the broken branches I'd dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Now I live alone, and I'm free of all these things.' He breaks off a branch and scratches his body, happily relieving his itches.

Evamevaṁ kho, bhikkhave, yasmiṁ samaye bhikkhu ākiṇṇo viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi, tasmiṁ, bhikkhave, samaye bhikkhussa evaṁ hoti:
In the same way, when a mendicant lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and by teachers of other paths and their disciples, they think:

'ahaṁ kho etarahi ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi.
'Now I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.

Yannūnāhaṁ eko gaṇasmā vūpakaṭṭho vihareyyan'ti.
Why don't I live alone, withdrawn from the group?'

So vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.

They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, with their body straight, and establish mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti;
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṁ parisodheti;
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti;
Giving up dullness and drowsiness, they meditate with a mind free of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti;
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So attamano soṇḍaṁ saṁharati.
They happily relieve their itches.

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

So attamano soṇḍaṁ saṁharati.
They happily relieve their itches.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

So attamano soṇḍaṁ saṁharati.
They happily relieve their itches.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati …
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. …

sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati …
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …

sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati …
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. …

sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

So attamano soṇḍaṁ saṁharatī”ti.
They happily relieve their itches.”

Navamaṁ.

41. Tapussasutta
41. With the Householder Tapussa

Ekaṁ samayaṁ bhagavā mallesu viharati uruvelakappaṁ nāma mallānaṁ nigamo.
At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya uruvelakappaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Uruvelakappa for alms.

Uruvelakappe piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda,

“idheva tāva tvaṁ, ānanda, hohi, yāvāhaṁ mahāvanaṁ ajjhogāhāmi divāvihārāyā”ti.
“Ānanda, you stay right here, while I plunge deep into the Great Wood for the day’s meditation.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahāvanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
Then the Buddha plunged deep into the Great Wood and sat at the root of a tree for the day’s meditation.

Atha kho tapusso gahapati yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho tapusso gahapati āyasmantaṁ ānandaṁ etadavoca:
The householder Tapussa went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

“Mayaṁ, bhante ānanda, gihī kāmabhogino kāmārāmā kāmaratā kāmasammuditā.
“Sir, Ānanda, we are laypeople who enjoy sensual pleasures. We like sensual pleasures, we love them and take joy in them.

Tesaṁ no, bhante, amhākaṁ gihīnaṁ kāmabhogīnaṁ kāmārāmānaṁ kāmaratānaṁ kāmasammuditānaṁ papāto viya khāyati, yadidaṁ nekkhammaṁ.
But renunciation seems like an abyss.

Sutaṁ metaṁ, bhante, ‘imasmiṁ dhammavinaye daharānaṁ daharānaṁ bhikkhūnaṁ nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato’.
I have heard that in this teaching and training there are very young mendicants whose minds are eager for renunciation; they’re confident, settled, and decided about it. They see it as peaceful.

Tayidaṁ, bhante, imasmiṁ dhammavinaye bhikkhūnaṁ bahunā janena visabhāgo, yadidaṁ nekkhamman”ti.
Renunciation is the dividing line between the multitude and the mendicants in this teaching and training.”

“Atthi kho etaṁ, gahapati, kathāpābhataṁ bhagavantaṁ dassanāya.
“Householder, we should see the Buddha about this matter.

Āyāma, gahapati, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṁ ārocessāma.
Come, let’s go to the Buddha and inform him about this.

Yathā no bhagavā byākarissati tathā naṁ dhāressāmā”ti.

As he answers, so we'll remember it."

"Evaṁ, bhante"ti kho tapusso gahapati āyasmato ānandassa paccassosi.
"Yes, sir," replied Tapussa.

Atha kho āyasmā ānando tapussena gahapatinā saddhiṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda together with Tapussa went to the Buddha, bowed, and sat down to one side. Ānanda told him what had happened.

"Ayaṁ, bhante, tapusso gahapati evamāha:

'mayaṁ, bhante ānanda, gihī kāmabhogino kāmārāmā kāmaratā kāmasammuditā, tesaṁ no, bhante, amhākaṁ gihīnaṁ kāmabhogīnaṁ kāmārāmānaṁ kāmaratānaṁ kāmasammuditānaṁ papāto viya khāyati, yadidaṁ nekkhammaṁ'.

Sutaṁ metaṁ, bhante, 'imasmiṁ dhammavinaye daharānaṁ daharānaṁ bhikkhūnaṁ nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.

Tayidaṁ, bhante, imasmiṁ dhammavinaye bhikkhūnaṁ bahunā janena visabhāgo yadidaṁ nekkhamman'"ti.

"Evametaṁ, ānanda, evametaṁ, ānanda.
"That's so true, Ānanda! That's so true!

Mayhampi kho, ānanda, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
Before my awakening—when I was still unawakened but intent on awakening—I too thought,

'sādhu nekkhammaṁ, sādhu paviveko'ti.
'Renunciation is good! Seclusion is good!'

Tassa mayhaṁ, ānanda, nekkhamme cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn't eager for renunciation; it wasn't confident, settled, and decided about it. I didn't see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

'ko nu kho hetu ko paccayo, yena me nekkhamme cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato'?
'What is the cause, what is the reason why my mind isn't eager for renunciation, and not confident, settled, and decided about it? Why don't I see it as peaceful?'

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

'kāmesu kho me ādīnavo adiṭṭho, so ca me abahulīkato, nekkhamme ca ānisaṁso anadhigato, so ca me anāsevito.
'I haven't seen the drawbacks of sensual pleasures, and so I haven't cultivated that. I haven't realized the benefits of renunciation, and so I haven't developed that.

Tasmā me nekkhamme cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato'.
That's why my mind isn't eager for renunciation, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.'

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

'sace kho ahaṁ kāmesu ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, nekkhamme ānisaṁsaṁ adhigamma tamāseveyyaṁ,
'Suppose that, seeing the drawbacks of sensual pleasures, I were to cultivate that. And suppose that, realizing the benefits of renunciation, I were to develop that.

ṭhānaṁ kho panetaṁ vijjati yaṁ me nekkhamme cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ

santanti passato’.
It’s possible that my mind would be eager for renunciation; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena kāmesu ādīnavaṁ disvā taṁ bahulamakāsiṁ, nekkhamme ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of sensual pleasures and cultivated that, and I realized the benefits of renunciation and developed that.

Tassa mayhaṁ, ānanda, nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for renunciation; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
And so, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa mayhaṁ, ānanda, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me kāmasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.

In the same way, when perceptions and attentions accompanied by sensual pleasures beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja vihareyyan’ti.
‘Why don’t I, as the placing of the mind and keeping it connected are stilled … enter and remain in the second absorption?’

Tassa mayhaṁ, ānanda, avitakke cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager to stop placing the mind; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu ko paccayo, yena me avitakke cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager to stop placing the mind, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘vitakkesu kho me ādīnavo adiṭṭho, so ca me abahulīkato, avitakke ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of placing the mind, and so I haven’t cultivated that. I haven’t realized the benefits of not placing the mind, and so I haven’t developed that.

Tasmā me avitakke cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager to stop placing the mind, and not confident, settled, and decided about it. And it’s why I don’t see it as

peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ vitakkesu ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, avitakke ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me avitakke cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of placing the mind, I were to cultivate that. And suppose that, realizing the benefits of not placing the mind, I were to develop that. It’s possible that my mind would be eager to stop placing the mind; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena vitakkesu ādīnavaṁ disvā taṁ bahulamakāsiṁ, avitakke ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of placing the mind and cultivated that, and I realized the benefits of not placing the mind and developed that.

Tassa mayhaṁ, ānanda, avitakke cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager to stop placing the mind; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharāmi.
And so, as the placing of the mind and keeping it connected were stilled … I was entering and remaining in the second absorption.

Tassa mayhaṁ, ānanda, iminā vihārena viharato vitakkasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me vitakkasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by placing the mind and keeping it connected beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ pītiyā ca virāgā upekkhako ca vihareyyaṁ sato ca sampajāno sukhañca kāyena paṭisaṁvedeyyaṁ yaṁ taṁ ariyā ācikkhanti—upekkhako satimā sukhavihārīti tatiyaṁ jhānaṁ upasampajja vihareyyan’ti.
‘Why don’t I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”?’

Tassa mayhaṁ, ānanda, nippītike cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager for freedom from rapture; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu ko paccayo, yena me nippītike cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager for freedom from rapture, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:

Then I thought,

‘pītiyā kho me ādīnavo adiṭṭho, so ca me abahulīkato, nippītike ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of rapture, and so I haven’t cultivated that. I haven’t realized the benefits of freedom from rapture, and so I haven’t developed that.

Tasmā me nippītike cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager for freedom from rapture, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ pītiyā ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, nippītike ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me nippītike cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of rapture, I were to cultivate that. And suppose that, realizing the benefits of freedom from rapture, I were to develop that. It’s possible that my mind would be eager to be free from rapture; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena pītiyā ādīnavaṁ disvā taṁ bahulamakāsiṁ, nippītike ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of rapture and cultivated that, and I realized the benefits of freedom from rapture and developed that.

Tassa mayhaṁ, ānanda, nippītike cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for freedom from rapture; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharāmi.
And so, with the fading away of rapture … I was entering and remaining in the third absorption.

Tassa mayhaṁ, ānanda, iminā vihārena viharato pītisahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by rapture beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me pītisahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by rapture beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihareyyan’ti.
‘Why don’t I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness?’

Tassa mayhaṁ, ānanda, adukkhamasukhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager to be without pleasure and pain; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:

Then I thought,

‘ko nu kho hetu ko paccayo, yena me adukkhamasukhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager to be without pleasure and pain, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘upekkhāsukhe kho me ādīnavo adiṭṭho, so ca me abahulīkato, adukkhamasukhe ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of equanimous bliss, and so I haven’t cultivated that. I haven’t realized the benefits of being without pleasure and pain, and so I haven’t developed that.

Tasmā me adukkhamasukhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager to be without pleasure and pain, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ upekkhāsukhe ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, adukkhamasukhe ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me adukkhamasukhe cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of equanimous bliss, I were to cultivate that. And suppose that, realizing the benefits of being without pleasure and pain, I were to develop that. It’s possible that my mind would be eager to be without pleasure and pain; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena upekkhāsukhe ādīnavaṁ disvā taṁ bahulamakāsiṁ adukkhamasukhe ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of equanimous bliss and cultivated that, and I realized the benefits of being without pleasure and pain and developed that.

Tassa mayhaṁ, ānanda, adukkhamasukhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager to be without pleasure and pain; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharāmi.
And so, giving up pleasure and pain … I was entering and remaining in the fourth absorption.

Tassa mayhaṁ, ānanda, iminā vihārena viharato upekkhāsahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by equanimous bliss beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me upekkhāsahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by equanimous bliss beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā

“ananto ākāso”ti ākāsānañcāyatanaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in the dimension of infinite space?’

Tassa mayhaṁ, ānanda, ākāsānañcāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager for the dimension of infinite space; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu ko paccayo, yena me ākāsānañcāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager for the dimension of infinite space, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘rūpesu kho me ādīnavo adiṭṭho, so ca abahulīkato, ākāsānañcāyatane ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of forms, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of infinite space, and so I haven’t developed that.

Tasmā me ākāsānañcāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager for the dimension of infinite space, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ rūpesu ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, ākāsānañcāyatane ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me ākāsānañcāyatane cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of forms, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite space, I were to develop that. It’s possible that my mind would be eager for the dimension of infinite space; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena rūpesu ādīnavaṁ disvā taṁ bahulamakāsiṁ, ākāsānañcāyatane ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of forms and cultivated that, and I realized the benefits of the dimension of infinite space and developed that.

Tassa mayhaṁ, ānanda, ākāsānañcāyatane cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for the dimension of infinite space; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharāmi.
And so, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I was entering and remaining in the dimension of infinite space.

Tassa mayhaṁ, ānanda, iminā vihārena viharato rūpasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.

While I was in that meditation, perceptions and attentions accompanied by forms beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me rūpasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by forms beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ sabbaso ākāsānañcāyatanaṁ samatikkamma “anantaṁ viññāṇan”ti viññāṇañcāyatanaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enter and remain in the dimension of infinite consciousness?’

Tassa mayhaṁ, ānanda, viññāṇañcāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager for the dimension of infinite consciousness; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu ko paccayo, yena me viññāṇañcāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager for the dimension of infinite consciousness, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ākāsānañcāyatane kho me ādīnavo adiṭṭho, so ca abahulīkato, viññāṇañcāyatane ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of the dimension of infinite space, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of infinite consciousness, and so I haven’t developed that.

Tasmā me viññāṇañcāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager for the dimension of infinite consciousness, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ ākāsānañcāyatane ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, viññāṇañcāyatane ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me viññāṇañcāyatane cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of the dimension of infinite space, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite consciousness, I were to develop that. It’s possible that my mind would be eager for the dimension of infinite consciousness; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena ākāsānañcāyatane ādīnavaṁ disvā taṁ bahulamakāsiṁ, viññāṇañcāyatane ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of the dimension of infinite space and cultivated that, and I realized the benefits of the dimension of infinite consciousness and developed that.

Tassa mayhaṁ, ānanda, viññāṇañcāyatane cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for the dimension of infinite consciousness; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharāmi.
And so, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I was entering and remaining in the dimension of infinite consciousness.

Tassa mayhaṁ, ānanda, iminā vihārena viharato ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by the dimension of infinite space beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ sabbaso viññāṇañcāyatanaṁ samatikkamma “natthi kiñcī”ti ākiñcaññāyatanaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain

in the dimension of nothingness?’

Tassa mayhaṁ, ānanda, ākiñcaññāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager for the dimension of nothingness; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu ko paccayo, yena me ākiñcaññāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager for the dimension of nothingness, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘viññāṇañcāyatane kho me ādīnavo adiṭṭho, so ca me abahulīkato, ākiñcaññāyatane ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of the dimension of infinite consciousness, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of nothingness, and so I haven’t developed that.

Tasmā me ākiñcaññāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager for the dimension of nothingness, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ viññāṇañcāyatane ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, ākiñcaññāyatane ānisaṁsaṁ adhigamma

tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me ākiñcaññāyatane cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato'.
'Suppose that, seeing the drawbacks of the dimension of infinite consciousness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of nothingness, I were to develop that. It's possible that my mind would be eager for the dimension of nothingness; it would be confident, settled, and decided about it. And I would see it as peaceful.'

So kho ahaṁ, ānanda, aparena samayena viññāṇañcāyatane ādīnavaṁ disvā taṁ bahulamakāsiṁ, ākiñcaññāyatane ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of the dimension of infinite consciousness and cultivated that, and I realized the benefits of the dimension of nothingness and developed that.

Tassa mayhaṁ, ānanda, ākiñcaññāyatane cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for the dimension of nothingness; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharāmi.
And so, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', I was entering and remaining in the dimension of nothingness.

Tassa mayhaṁ, ānanda, iminā vihārena viharato viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;

Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by the dimension of infinite consciousness beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception?’

Tassa mayhaṁ, ānanda, nevasaññānāsaññāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager for the dimension of neither perception nor non-perception; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu ko paccayo, yena me nevasaññānāsaññāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager for the dimension of neither perception nor non-perception, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ākiñcaññāyatane kho me ādīnavo adiṭṭho, so ca me abahulīkato, nevasaññānāsaññāyatane ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of the dimension of nothingness, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of neither perception nor non-perception, and so I haven’t developed that.

Tasmā me nevasaññānāsaññāyatane cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager for the dimension of neither perception nor non-perception, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ ākiñcaññāyatane ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, nevasaññānāsaññāyatane ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me nevasaññānāsaññāyatane cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of the dimension of nothingness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of neither perception nor non-perception, I were to develop that. It’s possible that my mind would be eager for the dimension of neither perception nor non-perception; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena ākiñcaññāyatane ādīnavaṁ disvā taṁ bahulamakāsiṁ, nevasaññānāsaññāyatane ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of the dimension of nothingness and cultivated that, and I realized the benefits of the dimension of neither perception nor non-perception and developed that.

Tassa mayhaṁ, ānanda, nevasaññānāsaññāyatane cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for the dimension of neither perception nor non-perception; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharāmi.
And so, going totally beyond the dimension of nothingness, I was entering and remaining in the dimension of neither perception nor non-perception.

Tassa mayhaṁ, ānanda, iminā vihārena viharato ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me, and that was an affliction for me.

Seyyathāpi, ānanda, sukhino dukkhaṁ uppajjeyya yāvadeva ābādhāya;
Suppose a happy person were to experience pain; that would be an affliction for them.

evamevassa me ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho.
In the same way, when perceptions and attentions accompanied by the dimension of nothingness beset me, that was an affliction for me.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘yannūnāhaṁ nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja vihareyyan’ti.
‘Why don’t I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of

perception and feeling?’

Tassa mayhaṁ, ānanda, saññāvedayitanirodhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato.
But my mind wasn’t eager for the cessation of perception and feeling; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘ko nu kho hetu, ko paccayo, yena me saññāvedayitanirodhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’?
‘What is the cause, what is the reason why my mind isn’t eager for the cessation of perception and feeling, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘nevasaññānāsaññāyatane kho me ādīnavo adiṭṭho, so ca me abahulīkato, saññāvedayitanirodhe ca ānisaṁso anadhigato, so ca me anāsevito.
‘I haven’t seen the drawbacks of the dimension of neither perception nor non-perception, and so I haven’t cultivated that. I haven’t realized the benefits of the cessation of perception and feeling, and so I haven’t developed that.

Tasmā me saññāvedayitanirodhe cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṁ santanti passato’.
That’s why my mind isn’t eager for the cessation of perception and feeling, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought,

‘sace kho ahaṁ nevasaññānāsaññāyatane ādīnavaṁ disvā taṁ bahulaṁ kareyyaṁ, saññāvedayitanirodhe ānisaṁsaṁ adhigamma tamāseveyyaṁ, ṭhānaṁ kho panetaṁ vijjati yaṁ me saññāvedayitanirodhe cittaṁ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṁ santanti passato’.
‘Suppose that, seeing the drawbacks of the dimension of neither perception nor non-perception, I were to cultivate that. And suppose that, realizing the benefits of the cessation of perception and feeling, I were to develop that. It’s possible that my mind would be eager for cessation of perception and feeling; it would be confident, settled, and decided about it. And I would see it as peaceful.’

So kho ahaṁ, ānanda, aparena samayena nevasaññānāsaññāyatane ādīnavaṁ disvā taṁ bahulamakāsiṁ, saññāvedayitanirodhe ānisaṁsaṁ adhigamma tamāseviṁ.
And so, after some time, I saw the drawbacks of the dimension of neither perception nor non-perception and cultivated that, and I realized the benefits of the cessation of perception and feeling and developed that.

Tassa mayhaṁ, ānanda, saññāvedayitanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati etaṁ santanti passato.
Then my mind was eager for the cessation of perception and feeling; it was confident, settled, and decided about it. I saw it as peaceful.

So kho ahaṁ, ānanda, sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharāmi, paññāya ca me disvā āsavā parikkhayaṁ agamaṁsu.
And so, going totally beyond the dimension of neither perception nor non-perception, I was entering and remaining in the cessation of perception and feeling. And, having seen with wisdom, my defilements were ended.

Yāvakīvañcāhaṁ, ānanda, imā nava anupubbavihārasamāpattiyo na evaṁ anulomapaṭilomaṁ samāpajjimpi vuṭṭhahimpi, neva tāvāhaṁ, ānanda, sadevake

loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as I hadn’t entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca kho ahaṁ, ānanda, imā nava anupubbavihārasamāpattiyo evaṁ anulomapaṭilomaṁ samāpajjimpi vuṭṭhahimpi, athāhaṁ, ānanda, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me cetovimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Dasamaṁ.

Mahāvaggo catuttho.

Tassuddānaṁ

Dve vihārā ca nibbānaṁ,
gāvī jhānena pañcamaṁ;
Ānando brāhmaṇā devo,
nāgena tapussena cāti.

42. Sambādhasutta
42. Cramped

Ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

Atha kho āyasmā udāyī yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then Venerable Udāyī went up to Venerable Ānanda and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā udāyī āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,

"vuttamidaṁ, āvuso, pañcālacaṇḍena devaputtena:
"Reverend, this was said by the god Pañcālacaṇḍa:

'Sambādhe gataṁ okāsaṁ,
'The opening amid confinement

Avidvā bhūrimedhaso;
was discovered by the Buddha of vast intelligence,

Yo jhānamabujjhi buddho,
who woke up to absorption,

Paṭilīnanisabho munī'ti.
the sage, the solitary bull.'

Katamo, āvuso, sambādho, katamo sambādhe okāsādhigamo vutto bhagavatā”ti?
But what is confinement, and what is the opening amid confinement that the Buddha spoke of?”

“Pañcime, āvuso, kāmaguṇā sambādho vutto bhagavatā.
“Reverend, these five kinds of sensual stimulation are called ‘confinement’ by the Buddha.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, āvuso, pañca kāmaguṇā sambādho vutto bhagavatā.
These are the five kinds of sensual stimulation that are called ‘confinement’ by the Buddha.

Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
Now, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha vitakkavicārā aniruddhā honti, ayamettha sambādho.
Whatever placing of the mind and keeping it connected has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu vitakkavicārānaṁ vūpasamā … pe… dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha pīti aniruddhā hoti, ayamettha sambādho.
Whatever rapture has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.

Furthermore, take a mendicant who, with the fading away of rapture … enters and remains in the third absorption.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha upekkhāsukhaṁ aniruddhaṁ hoti, ayamettha sambādho.
Whatever equanimous bliss has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, take a mendicant who, giving up pleasure and pain … enters and remains in the fourth absorption.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha rūpasaññā aniruddhā hoti, ayamettha sambādho.
Whatever perception of form has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha ākāsānañcāyatanasaññā aniruddhā hoti, ayamettha sambādho.
Whatever perception of the dimension of infinite space has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha viññāṇañcāyatanasaññā aniruddhā hoti, ayamettha sambādho.
Whatever perception of the dimension of infinite consciousness has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha ākiñcaññāyatanasaññā aniruddhā hoti, ayamettha sambādho.
Whatever perception of the dimension of nothingness has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.
To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.

Tatrāpatthi sambādho.
But it is still confined.

Kiñca tattha sambādho?
Confined by what?

Yadeva tattha nevasaññānāsaññāyatanasaññā aniruddhā hoti, ayamettha sambādho.
Whatever perception of neither perception nor non-perception has not ceased is the confinement there.

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā nippariyāyenā”ti.
To this extent the Buddha spoke of creating an opening amid confinement in a definitive sense.”

Paṭhamaṁ.

43. Kāyasakkhīsutta
43. A Personal Witness

“‘Kāyasakkhī, kāyasakkhī’ti, āvuso, vuccati.
“Reverend, they speak of a person called ‘personal witness’.

Kittāvatā nu kho, āvuso, kāyasakkhī vutto bhagavatā”ti?
What is the personal witness that the Buddha spoke of?”

Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Yathā yathā ca tadāyatanaṁ tathā tathā naṁ kāyena phusitvā viharati.
They meditate directly experiencing that dimension in every way.

Ettāvatāpi kho, āvuso, kāyasakkhī vutto bhagavatā pariyāyena. (1)
To this extent the Buddha spoke of the personal witness in a qualified sense.

Puna caparaṁ, āvuso, bhikkhu vitakkavicārānaṁ vūpasamā … pe… dutiyaṁ jhānaṁ …
Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yathā yathā ca tadāyatanaṁ tathā tathā naṁ kāyena phusitvā viharati.
They meditate directly experiencing that dimension in every way.

Ettāvatāpi kho, āvuso, kāyasakkhī vutto bhagavatā pariyāyena. (2–4.)
To this extent the Buddha spoke of the personal witness in a qualified sense.

Puna caparaṁ, āvuso, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Yathā yathā ca tadāyatanaṁ tathā tathā naṁ kāyena phusitvā viharati.
They meditate directly experiencing that dimension in every way.

Ettāvatāpi kho, āvuso, kāyasakkhī vutto bhagavatā pariyāyena …pe…. (5–8.)
To this extent the Buddha spoke of the personal witness in a qualified sense. Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Yathā yathā ca tadāyatanaṁ tathā tathā naṁ kāyena phusitvā viharati.
They meditate directly experiencing that dimension in every way.

Ettāvatāpi kho, āvuso, kāyasakkhī vutto bhagavatā nippariyāyenā”ti. (9)
To this extent the Buddha spoke of the personal witness in a definitive sense.”

Dutiyaṁ.

44. Paññāvimuttasutta
44. Freed by Wisdom

"'Paññāvimutto, paññāvimutto'ti, āvuso, vuccati.
"Reverend, they speak of a person called 'freed by wisdom'.

Kittāvatā nu kho, āvuso, paññāvimutto vutto bhagavatā"ti?
What is the one freed by wisdom that the Buddha spoke of?"

"Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati,
"First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

paññāya ca naṁ pajānāti.
And they understand that with wisdom.

Ettāvatāpi kho, āvuso, paññāvimutto vutto bhagavatā pariyāyena …pe….
To this extent the Buddha spoke of the one freed by wisdom in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti,
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

paññāya ca naṁ pajānāti.

And they understand that with wisdom.

Ettāvatāpi kho, āvuso, paññāvimutto vutto bhagavatā nippariyāyenā”ti.
To this extent the Buddha spoke of the one freed by wisdom in a definitive sense.”

Tatiyaṁ.

45. Ubhatobhāgavimuttasutta
45. Freed Both Ways

“‘Ubhatobhāgavimutto, ubhatobhāgavimutto’ti, āvuso, vuccati.
“Reverend, they speak of a person called ‘freed both ways’.

Kittāvatā nu kho, āvuso, ubhatobhāgavimutto vutto bhagavatā”ti?
What is the one freed both ways that the Buddha spoke of?”

“Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Yathā yathā ca tadāyatanaṁ tathā tathā naṁ kāyena phusitvā viharati, paññāya ca naṁ pajānāti.
They meditate directly experiencing that dimension in every way. And they understand that with wisdom.

Ettāvatāpi kho, āvuso, ubhatobhāgavimutto vutto bhagavatā pariyāyena …pe….
To this extent the Buddha spoke of the one freed both ways in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and

remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Yathā yathā ca tadāyatanaṁ tathā tathā naṁ kāyena phusitvā viharati, paññāya ca naṁ pajānāti.
They meditate directly experiencing that dimension in every way. And they understand that with wisdom.

Ettāvatāpi kho, āvuso, ubhatobhāgavimutto vutto bhagavatā nippariyāyenā”ti.
To this extent the Buddha spoke of the one freed both ways in a definitive sense.”

Catutthaṁ.

46. Sandiṭṭhikadhammasutta
46. In This Very Life

“‘Sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, āvuso, vuccati.
“Reverend, they speak of ‘a teaching visible in this very life’.

Kittāvatā nu kho, āvuso, sandiṭṭhiko dhammo vutto bhagavatā”ti?
In what way did the Buddha speak of a teaching visible in this very life?”

“Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Ettāvatāpi kho, āvuso, sandiṭṭhiko dhammo vutto bhagavatā pariyāyena …pe….
To this extent the Buddha spoke of the teaching visible in this very life in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ettāvatāpi kho, āvuso, sandiṭṭhiko dhammo vutto bhagavatā nippariyāyenā”ti.
To this extent the Buddha spoke of the teaching visible in this very life in a definitive sense.”

Pañcamaṁ.

47. Sandiṭṭhikanibbānasutta
47. Extinguishment Is Visible in This Very Life

“‘Sandiṭṭhikaṁ nibbānaṁ, sandiṭṭhikaṁ nibbānan’ti, āvuso, vuccati.
“Reverend, they say that ‘extinguishment is visible in this very life’.

Kittāvatā nu kho, āvuso, sandiṭṭhikaṁ nibbānaṁ vuttaṁ bhagavatā”ti?
In what way did the Buddha say extinguishment is visible in this very life?”

“Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Ettāvatāpi kho, āvuso, sandiṭṭhikaṁ nibbānaṁ vuttaṁ bhagavatā pariyāyena …pe….
To this extent the Buddha said that extinguishment is visible in this very life in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ettāvatāpi kho, āvuso, sandiṭṭhikaṁ nibbānaṁ vuttaṁ bhagavatā nippariyāyenā”ti.
To this extent the Buddha said that extinguishment is visible in this very life in a definitive sense.”

Chaṭṭhaṁ.

48. Nibbānasutta
48. Extinguishment

“‘Nibbānaṁ, nibbānan’ti, āvuso, vuccati …pe….
“Reverend, they speak of ‘extinguishment’. …”

Sattamaṁ.

49. Parinibbānasutta
49. Final Extinguishment

“‘Parinibbānaṁ, parinibbānan’ti …pe….
“Reverend, they speak of ‘final extinguishment’. …”

Aṭṭhamaṁ.

50. Tadaṅganibbānasutta
50. Extinguishment in a Certain Respect

“‘Tadaṅganibbānaṁ, tadaṅganibbānan’ti, āvuso, vuccati …pe….
“Reverend, they speak of ‘extinguishment in a certain respect’. …”

Navamaṁ.

51. Diṭṭhadhammanibbānasutta
51. Extinguishment in the Present Life

“‘Diṭṭhadhammanibbānaṁ diṭṭhadhammanibbānan’ti, āvuso, vuccati.
“Reverend, they speak of ‘extinguishment in the present life’.

Kittāvatā nu kho, āvuso, diṭṭhadhammanibbānaṁ vuttaṁ bhagavatā”ti?
In what way did the Buddha speak of extinguishment in the present life?”

“Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Ettāvatāpi kho, āvuso, diṭṭhadhammanibbānaṁ vuttaṁ bhagavatā pariyāyena …pe….
To this extent the Buddha spoke of extinguishment in the present life in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ettāvatāpi kho, āvuso, diṭṭhadhammanibbānaṁ vuttaṁ bhagavatā nippariyāyenā”ti.
To this extent the Buddha spoke of extinguishment in the present life in a definitive sense.”

Dasamaṁ.

Sāmaññavaggo pañcamo.

Tassuddānaṁ

Sambādho kāyasakkhī paññā,
Ubhatobhāgo sandiṭṭhikā dve;
Nibbānaṁ parinibbānaṁ,
Tadaṅgadiṭṭhadhammikena cāti.

Paṭhamo paṇṇāsako samatto.

52. Khemasutta
52. A Safe Place

“‘Khemaṁ, kheman’ti, āvuso, vuccati.
“Reverend, they speak of ‘a safe place’.

Kittāvatā nu kho, āvuso, khemaṁ vuttaṁ bhagavatā”ti?
In what way did the Buddha speak of a safe place?”

“Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Ettāvatāpi kho, āvuso, khemaṁ vuttaṁ bhagavatā pariyāyena … pe….
To this extent the Buddha spoke of a safe place in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ettāvatāpi kho, āvuso, khemaṁ vuttaṁ bhagavatā nippariyāyenā”ti.

To this extent the Buddha spoke of a safe place in a definitive sense.”

Paṭhamaṁ.

53. Khemappattasutta
53. Reaching a Safe Place

“‘Khemappatto, khemappatto’ti, āvuso, vuccati ….
“Reverend, they speak of ‘reaching a safe place’. …”

Dutiyaṁ.

54. Amatasutta
54. The Deathless

“‘Amataṁ, amatan’ti, āvuso, vuccati ….
“Reverend, they speak of ‘the deathless’. …”

Tatiyaṁ.

55. Amatappattasutta
55. Reaching the Deathless

“‘Amatappatto, amatappatto’ti, āvuso, vuccati ….
“Reverend, they speak of ‘reaching the deathless’. …”

Catutthaṁ.

56. Abhayasutta
56. A Place Without Fear

“‘Abhayaṁ, abhayan’ti, āvuso, vuccati ….
“Reverend, they speak of ‘a place without fear’. …”

Pañcamaṁ.

57. Abhayappattasutta
57. Reaching a Place Without Fear

“‘Abhayappatto, abhayappatto’ti, āvuso, vuccati ….
“Reverend, they speak of ‘reaching a place without fear’. …”

Chaṭṭhaṁ.

58. Passaddhisutta
58. Tranquility

“‘Passaddhi, passaddhī’ti, āvuso, vuccati ….
“Reverend, they speak of ‘tranquility’. …”

Sattamaṁ.

59. Anupubbapassaddhisutta
59. Progressive Tranquility

“‘Anupubbapassaddhi, anupubbapassaddhī’ti, āvuso, vuccati ….
“Reverend, they speak of ‘progressive tranquility’. …”

Aṭṭhamaṁ.

60. Nirodhasutta
60. Cessation

“‘Nirodho, nirodho’ti, āvuso, vuccati ….
“Reverend, they speak of ‘cessation’. …”

Navamaṁ.

61. Anupubbanirodhasutta
61. Progressive Cessation

“‘Anupubbanirodho, anupubbanirodho’ti, āvuso, vuccati.
“Reverend, they speak of ‘progressive cessation’.

Kittāvatā nu kho, āvuso, anupubbanirodho vutto bhagavatā”ti?
What is the progressive cessation that the Buddha spoke of?”

“Idhāvuso, bhikkhu vivicceva kāmehi …pe… paṭhamaṁ jhānaṁ upasampajja viharati.
“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption.

Ettāvatāpi kho, āvuso, anupubbanirodho vutto bhagavatā pariyāyena …pe….
To this extent the Buddha spoke of progressive cessation in a qualified sense. …

Puna caparaṁ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ettāvatāpi kho, āvuso, anupubbanirodho vutto bhagavatā nippariyāyenā”ti.

To this extent the Buddha spoke of progressive cessation in a definitive sense.”

Dasamaṁ.

62. Abhabbasutta
62. Requirements for Perfection

“Nava, bhikkhave, dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
“Mendicants, without giving up nine things you can’t realize perfection.

Katame nava?
What nine?

Rāgaṁ, dosaṁ, mohaṁ, kodhaṁ, upanāhaṁ, makkhaṁ, paḷāsaṁ, issaṁ, macchariyaṁ—
Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, and stinginess.

ime kho, bhikkhave, nava dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
Without giving up these nine things you can’t realize perfection.

Nava, bhikkhave, dhamme pahāya bhabbo arahattaṁ sacchikātuṁ.
After giving up nine things you can realize perfection.

Katame nava?
What nine?

Rāgaṁ, dosaṁ, mohaṁ, kodhaṁ, upanāhaṁ, makkhaṁ, paḷāsaṁ, issaṁ, macchariyaṁ—
Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, and stinginess.

ime kho, bhikkhave, nava dhamme pahāya bhabbo arahattaṁ sacchikātun”ti.
After giving up these nine things you can realize the fruit of perfection.”

Ekādasamaṁ.

Khemavaggo paṭhamo.

Tassuddānaṁ

Khemo ca amatañceva,
Abhayaṁ passaddhiyena ca;
Nirodho anupubbo ca,
Dhammaṁ pahāya bhabbena cāti.

63. Sikkhādubbalyasutta

63. Weaknesses in Training and Mindfulness Meditation

“Pañcimāni, bhikkhave, sikkhādubbalyāni.
“Mendicants, there are these five weaknesses when you’re training.

Katamāni pañca?
What five?

Pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, surāmerayamajjapamādaṭṭhānaṁ—
Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, bhikkhave, pañca sikkhādubbalyāni.
These are the five weaknesses when you’re training.

Imesaṁ kho, bhikkhave, pañcannaṁ sikkhādubbalyānaṁ pahānāya cattāro satipaṭṭhānā bhāvetabbā.
To give up these five weaknesses in your training you should develop the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …

They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, bhikkhave, pañcannaṁ sikkhādubbalyānaṁ pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up those five weaknesses in your training you should develop these four kinds of mindfulness meditation.”

Paṭhamaṁ.

64. Nīvaraṇasutta
64. Hindrances

“Pañcimāni, bhikkhave, nīvaraṇāni.
“Mendicants, there are these five hindrances.

Katamāni pañca?
What five?

Kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ—
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

imāni kho, bhikkhave, pañca nīvaraṇāni.
These are the five hindrances.

Imesaṁ kho, bhikkhave, pañcannaṁ nīvaraṇānaṁ pahānāya cattāro satipaṭṭhānā bhāvetabbā.
To give up these five hindrances you should develop the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …
They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, bhikkhave, pañcannaṁ nīvaraṇānaṁ pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up those five hindrances you should develop these four kinds of mindfulness meditation.”

Dutiyaṁ.

65. Kāmaguṇasutta
65. Kinds of Sensual Stimulation

“Pañcime, bhikkhave, kāmaguṇā.
“Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Imesaṁ kho, bhikkhave, pañcannaṁ kāmaguṇānaṁ pahānāya …pe… ime cattāro satipaṭṭhānā bhāvetabbā”ti.

To give up these five kinds of sensual stimulation you should develop the four kinds of mindfulness meditation. …”

Tatiyaṁ.

66. Upādānakkhandhasutta
66. Grasping Aggregates

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho—
The grasping aggregates of form, feeling, perception, choices, and consciousness.

ime kho, bhikkhave, pañcupādānakkhandhā.
These are the five grasping aggregates.

Imesaṁ kho, bhikkhave, pañcannaṁ upādānakkhandhānaṁ pahānāya …pe… ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up these five grasping aggregates you should develop the four kinds of mindfulness meditation. …”

Catutthaṁ.

67. Orambhāgiyasutta
67. Lower Fetters

“Pañcimāni, bhikkhave, orambhāgiyāni saṁyojanāni.
“Mendicants, there are five lower fetters.

Katamāni pañca?
What five?

Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo—
Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

imāni kho, bhikkhave, pañcorambhāgiyāni saṁyojanāni.
These are the five lower fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ pahānāya …pe… ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up these five lower fetters you should develop the four kinds of mindfulness meditation. …”

Pañcamaṁ.

68. Gatisutta
68. Places of Rebirth

“Pañcimā, bhikkhave, gatiyo.
“Mendicants, there are five destinations.

Katamā pañca?
What five?

Nirayo, tiracchānayoni, pettivisayo, manussā, devā—
Hell, the animal realm, the ghost realm, humanity, and the gods.

imā kho, bhikkhave, pañca gatiyo.
These are the five destinations.

Imāsaṁ kho, bhikkhave, pañcannaṁ gatīnaṁ pahānāya …pe… ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up these five destinations you should develop the four kinds of mindfulness meditation. …”

Chaṭṭhaṁ.

69. Macchariyasutta
69. Stinginess

“Pañcimāni, bhikkhave, macchariyāni.
“Mendicants, there are these five kinds of stinginess.

Katamāni pañca?
What five?

Āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ—
Stinginess with dwellings, families, material possessions, praise, and the teaching.

imāni kho, bhikkhave, pañca macchariyāni.
These are the five kinds of stinginess.

Imesaṁ kho, bhikkhave, pañcannaṁ macchariyānaṁ pahānāya …pe… ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up these five kinds of stinginess you should develop the four kinds of mindfulness meditation. …”

Sattamaṁ.

70. Uddhambhāgiyasutta
70. Higher Fetters

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ pahānāya …pe… ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up these five higher fetters you should develop the four kinds of mindfulness meditation. …”

Aṭṭhamaṁ.

71. Cetokhilasutta
71. Emotional Barrenness

“Pañcime, bhikkhave, cetokhilā.
“Mendicants, there are five kinds of emotional barrenness.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence.

Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ paṭhamo cetokhilo.
This is the first kind of emotional barrenness.

Puna caparaṁ, bhikkhave, bhikkhu dhamme kaṅkhati …pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati …
the Saṅgha …

sikkhāya kaṅkhati …
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ pañcamo cetokhilo.
This is the fifth kind of emotional barrenness.

Imesaṁ kho, bhikkhave, pañcannaṁ cetokhilānaṁ pahānāya … pe… ime cattāro satipaṭṭhānā bhāvetabbā"ti.
To give up these five kinds of emotional barrenness you should develop the four kinds of mindfulness meditation. …"

Navamaṁ.

72. Cetasovinibandhasutta
72. Emotional Shackles

“Pañcime, bhikkhave, cetasovinibandhā.
“Mendicants, there are these five emotional shackles.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho.
Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ paṭhamo cetasovinibandho.
This is the first emotional shackle.

Puna caparaṁ, bhikkhave, bhikkhu kāye avītarāgo hoti …pe…
Furthermore, a mendicant isn’t free of greed for the body …

rūpe avītarāgo hoti …
They’re not free of greed for form …

yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati …
They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing …

aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: ‘imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.
They live the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Yo so, bhikkhave, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: ‘imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ pañcamo cetasovinibandho.
This is the fifth emotional shackle.

Ime kho, bhikkhave, pañca cetasovinibandhā.
These are the five emotional shackles.

Imesaṁ kho, bhikkhave, pañcannaṁ cetasovinibandhānaṁ pahānāya cattāro satipaṭṭhānā bhāvetabbā.
To give up these five emotional shackles you should develop the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …
They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, bhikkhave, pañcannaṁ cetasovinibandhānaṁ pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.
To give up these five emotional shackles you should develop these four kinds of mindfulness meditation.”

Dasamaṁ.

Satipaṭṭhānavaggo dutiyo.

Tassuddānaṁ

Sikkhā nīvaraṇākāmā,
Khandhā ca orambhāgiyā gati;
Maccheraṁ uddhambhāgiyā aṭṭhamaṁ,
Cetokhilā vinibandhāti.

73. Sikkhasutta
73. Weaknesses in Training and Effort

“Pañcimāni, bhikkhave, sikkhādubbalyāni.
“Mendicants, there are these five weaknesses when you’re training.

Katamāni pañca?
What five?

Pāṇātipāto …pe… surāmerayamajjapamādaṭṭhānaṁ—
Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, bhikkhave, pañca sikkhādubbalyāni.
These are the five weaknesses when you’re training.

Imesaṁ kho, bhikkhave, pañcannaṁ sikkhādubbalyānaṁ pahānāya cattāro sammappadhānā bhāvetabbā.
To give up these five weaknesses in your training you should develop the four right efforts.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti

padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Imesaṁ kho, bhikkhave, pañcannaṁ sikkhādubbalyānaṁ pahānāya ime cattāro sammappadhānā bhāvetabbā”ti.
To give up these five weaknesses in your training you should develop these four right efforts.”

Paṭhamaṁ.

74–81. Nīvaraṇasuttādi

74–81. Hindrances, Etc.

(Yathā satipaṭṭhānavagge tathā sammappadhānavasena vitthāretabbā.)
(This should be expanded in detail as in the chapter on mindfulness meditation.)

82. Cetasovinibandhasutta
82. Emotional Shackles

“Pañcime, bhikkhave, cetasovinibandhā.
“Mendicants, there are these five emotional shackles.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti …pe…
Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. …

ime kho, bhikkhave, pañca cetasovinibandhā.
These are the five emotional shackles.

Imesaṁ kho, bhikkhave, pañcannaṁ cetasovinibandhānaṁ pahānāya cattāro sammappadhānā bhāvetabbā.
To give up these five emotional shackles you should develop the four right efforts.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. …

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya …

so that unskillful qualities are given up …

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya …
so that skillful qualities arise …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Imesaṁ kho, bhikkhave, pañcannaṁ cetasovinibandhānaṁ pahānāya ime cattāro sammappadhānā bhāvetabbā”ti.
To give up these five emotional shackles you should develop these four right efforts.”

Dasamaṁ.

Sammappadhānavaggo tatiyo.

83. Sikkhasutta

83. Weaknesses in Training and the Bases of Psychic Power

“Pañcimāni, bhikkhave, sikkhādubbalyāni.
“Mendicants, there are these five weaknesses when you’re training.

Katamāni pañca?
What five?

Pāṇātipāto …pe… surāmerayamajjapamādaṭṭhānaṁ—
Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, bhikkhave, pañca sikkhādubbalyāni.
These are the five weaknesses when you’re training.

Imesaṁ kho, bhikkhave, pañcannaṁ sikkhādubbalyānaṁ pahānāya cattāro iddhipādā bhāvetabbā.
To give up these five weaknesses in your training you should develop the four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhi …
They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhi …
They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Imesaṁ kho, bhikkhave, pañcannaṁ sikkhādubbalyānaṁ pahānāya ime cattāro iddhipādā bhāvetabbā”ti.
To give up these five weaknesses in your training you should develop these four bases of psychic power.”

Paṭhamaṁ.

84–91. Nīvaraṇasuttādi

84–91. Hindrances, Etc.

(Yathā satipaṭṭhānavagge tathā iddhipādavasena vitthāretabbā.)
(This should be expanded in detail as in the chapter on mindfulness meditation.)

92. Cetasovinibandhasutta
92. Emotional Shackles

“Pañcime, bhikkhave, cetasovinibandhā.
“Mendicants, there are these five emotional shackles.

Katame pañca?
What five?

Idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti …pe…
Firstly, a mendicant isn’t free of greed for sensual pleasures. …

ime kho, bhikkhave, pañca cetasovinibandhā.
These are the five emotional shackles.

Imesaṁ kho, bhikkhave, pañcannaṁ cetasovinibandhānaṁ pahānāya ime cattāro iddhipādā bhāvetabbā.
To give up these five emotional shackles you should develop the four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhi …
They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhi …

They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Imesaṁ kho, bhikkhave, pañcannaṁ cetasovinibandhānaṁ pahānāya ime cattāro iddhipādā bhāvetabbā”ti.
To give up these five emotional shackles you should develop these four bases of psychic power.”

Dasamaṁ.

Iddhipādavaggo catuttho.

Yatheva satipaṭṭhānā,
padhānā caturopi ca;
Cattāro iddhipādā ca,
tatheva sampayojayeti.

93

“Rāgassa, bhikkhave, abhiññāya nava dhammā bhāvetabbā.
“For insight into greed, nine things should be developed.

Katame nava?
What nine?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

rāgassa, bhikkhave, abhiññāya ime nava dhammā bhāvetabbā”ti.
For insight into greed, these nine things should be developed.”

94

“Rāgassa, bhikkhave, abhiññāya nava dhammā bhāvetabbā.
“For insight into greed, nine things should be developed.

Katame nava?
What nine?

Paṭhamaṁ jhānaṁ, dutiyaṁ jhānaṁ, tatiyaṁ jhānaṁ, catutthaṁ jhānaṁ, ākāsānañcāyatanaṁ, viññāṇañcāyatanaṁ, ākiñcaññāyatanaṁ, nevasaññānāsaññāyatanaṁ, saññāvedayitanirodho—
The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling.

rāgassa, bhikkhave, abhiññāya ime nava dhammā bhāvetabbā”ti.
For insight into greed, these nine things should be developed.”

95–112

“Rāgassa, bhikkhave, pariññāya …pe…
“For the complete understanding of greed …

parikkhayāya …pe…
complete ending …

pahānāya …pe…
giving up …

khayāya …pe…
ending …

vayāya …pe…
vanishing …

virāgāya …pe…
fading away …

nirodhāya …pe…
cessation …

cāgāya …pe…
giving away …

paṭinissaggāya …pe…
letting go of greed …

ime nava dhammā bhāvetabbā”.
these nine things should be developed.”

113–432

“Dosassa …pe…
“For insight into hate …

mohassa …
delusion …

kodhassa …
anger …

upanāhassa …
hostility …

makkhassa …
disdain …

paḷāsassa …
contempt …

issāya …
jealousy …

macchariyassa …
stinginess …

māyāya …
deceitfulness …

sāṭheyyassa …
deviousness …

thambhassa …
obstinacy …

sārambhassa …

aggression …

mānassa …
conceit …

atimānassa …
arrogance …

madassa …
vanity …

pamādassa abhiññāya …pe…
for insight into negligence …

pariññāya …
complete understanding …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
ceasing …

cāgāya …
giving away …

paṭinissaggāya …pe…
letting go of negligence …

ime nava dhammā bhāvetabbā”ti.
these nine things should be developed.”

Rāgapeyyālaṁ niṭṭhitaṁ.

Navakanipātapāḷi niṭṭhitā.
The Book of the Nines is finished.

Numbered Discourses 10

Aṅguttara Nikāya 10
Numbered Discourses 10

1. Ānisaṁsavagga
1. Benefits

1. Kimatthiyasutta
1. What's the Purpose?

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Kimatthiyāni, bhante, kusalāni sīlāni kimānisaṁsānī"ti?
"Sir, what is the purpose and benefit of skillful ethics?"

"Avippaṭisāratthāni kho, ānanda, kusalāni sīlāni avippaṭisārānisaṁsānī"ti.
"Ānanda, having no regrets is the purpose and benefit of skillful ethics."

"Avippaṭisāro pana, bhante, kimatthiyo kimānisaṁso"ti?
"But what's the purpose and benefit of having no regrets?"

"Avippaṭisāro kho, ānanda, pāmojjattho pāmojjānisaṁso"ti.

“Joy is the purpose and benefit of having no regrets.”

“Pāmojjaṁ pana, bhante, kimatthiyaṁ kimānisaṁsan”ti?
“But what’s the purpose and benefit of joy?”

“Pāmojjaṁ kho, ānanda, pītatthaṁ pītānisaṁsan”ti.
“Rapture …”

“Pīti pana, bhante, kimatthiyā kimānisaṁsā”ti?
“But what’s the purpose and benefit of rapture?”

“Pīti kho, ānanda, passaddhatthā passaddhānisaṁsā”ti.
“Tranquility …”

“Passaddhi pana, bhante, kimatthiyā kimānisaṁsā”ti?
“But what’s the purpose and benefit of tranquility?”

“Passaddhi kho, ānanda, sukhatthā sukhānisaṁsā”ti.
“Bliss …”

“Sukhaṁ pana, bhante, kimatthiyaṁ kimānisaṁsan”ti?
“But what’s the purpose and benefit of bliss?”

“Sukhaṁ kho, ānanda, samādhatthaṁ samādhānisaṁsan”ti.
“Immersion …”

“Samādhi pana, bhante, kimatthiyo kimānisaṁso”ti?
“But what’s the purpose and benefit of immersion?”

“Samādhi kho, ānanda, yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṁso”ti.
“Truly knowing and seeing …”

“Yathābhūtañāṇadassanaṁ pana, bhante, kimatthiyaṁ kimānisaṁsan”ti?
“But what’s the purpose and benefit of truly knowing and seeing?”

“Yathābhūtañāṇadassanaṁ kho, ānanda, nibbidāvirāgatthaṁ nibbidāvirāgānisaṁsan”ti.
“Disillusionment and dispassion …”

“Nibbidāvirāgo pana, bhante, kimatthiyo kimānisaṁso”ti?
“But what’s the purpose and benefit of disillusionment and dispassion?”

“Nibbidāvirāgo kho, ānanda, vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṁso.
“Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.

Iti kho, ānanda, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṁsāni;
So, Ānanda, the purpose and benefit of skillful ethics is not having regrets.

avippaṭisāro pāmojjattho pāmojjānisaṁso;
Joy is the purpose and benefit of not having regrets.

pāmojjaṁ pītatthaṁ pītānisaṁsaṁ;
Rapture is the purpose and benefit of joy.

pīti passaddhatthā passaddhānisaṁsā;
Tranquility is the purpose and benefit of rapture.

passaddhi sukhatthā sukhānisaṁsā;
Bliss is the purpose and benefit of tranquility.

sukhaṁ samādhatthaṁ samādhānisaṁsaṁ;
Immersion is the purpose and benefit of bliss.

samādhi yathābhūtañāṇadassanattho
yathābhūtañāṇadassanānisaṁso;
Truly knowing and seeing is the purpose and benefit of immersion.

yathābhūtañāṇadassanaṁ nibbidāvirāgatthaṁ
nibbidāvirāgānisaṁsaṁ;
Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing.

nibbidāvirāgo vimuttiñāṇadassanattho
vimuttiñāṇadassanānisaṁso.
Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.

Iti kho, ānanda, kusalāni sīlāni anupubbena aggāya parentī”ti.
So, Ānanda, skillful ethics progressively lead up to the highest.”

Paṭhamaṁ.

2. Cetanākaraṇīyasutta
2. Making a Wish

“Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṁ:
“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish:

‘avippaṭisāro me uppajjatū’ti.
‘May I have no regrets!’

Dhammatā esā, bhikkhave, yaṁ sīlavato sīlasampannassa avippaṭisāro uppajjati.
It’s only natural that an ethical person has no regrets.

Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṁ:
When you have no regrets you need not make a wish:

‘pāmojjaṁ me uppajjatū’ti.
‘May I feel joy!’

Dhammatā esā, bhikkhave, yaṁ avippaṭisārissa pāmojjaṁ jāyati.
It’s only natural that joy springs up when you have no regrets.

Pamuditassa, bhikkhave, na cetanāya karaṇīyaṁ:
When you feel joy you need not make a wish:

‘pīti me uppajjatū’ti.
‘May I experience rapture!’

Dhammatā esā, bhikkhave, yaṁ pamuditassa pīti uppajjati.
It’s only natural that rapture arises when you’re joyful.

Pītimanassa, bhikkhave, na cetanāya karaṇīyaṁ:
When your mind is full of rapture you need not make a wish:

‘kāyo me passambhatū’ti.
‘May my body become tranquil!’

Dhammatā esā, bhikkhave, yaṁ pītimanassa kāyo passambhati.
It’s only natural that your body becomes tranquil when your mind is full of rapture.

Passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṁ:
When your body is tranquil you need not make a wish:

‘sukhaṁ vediyāmī’ti.
‘May I feel bliss!’

Dhammatā esā, bhikkhave, yaṁ passaddhakāyo sukhaṁ vediyati.
It’s only natural to feel bliss when your body is tranquil.

Sukhino, bhikkhave, na cetanāya karaṇīyaṁ:
When you feel bliss you need not make a wish:

‘cittaṁ me samādhiyatū’ti.
‘May my mind be immersed in samādhi!’

Dhammatā esā, bhikkhave, yaṁ sukhino cittaṁ samādhiyati.
It’s only natural for the mind to be immersed in samādhi when you feel bliss.

Samāhitassa, bhikkhave, na cetanāya karaṇīyaṁ:
When your mind is immersed in samādhi you need not make a wish:

‘yathābhūtaṁ jānāmi passāmī’ti.
‘May I truly know and see!’

Dhammatā esā, bhikkhave, yaṁ samāhito yathābhūtaṁ jānāti passati.
It’s only natural to truly know and see when your mind is immersed in samādhi.

Yathābhūtaṁ, bhikkhave, jānato passato na cetanāya karaṇīyaṁ:
When you truly know and see you need not make a wish:

‘nibbindāmi virajjāmī’ti.

‘May I become disillusioned and dispassionate!’

Dhammatā esā, bhikkhave, yaṁ yathābhūtaṁ jānaṁ passaṁ nibbindati virajjati.
It’s only natural to become disillusioned and dispassionate when you truly know and see.

Nibbinnassa, bhikkhave, virattassa na cetanāya karaṇīyaṁ:
When you’re disillusioned and dispassionate you need not make a wish:

‘vimuttiñāṇadassanaṁ sacchikaromī’ti.
‘May I realize the knowledge and vision of freedom!’

Dhammatā esā, bhikkhave, yaṁ nibbinno viratto vimuttiñāṇadassanaṁ sacchikaroti.
It’s only natural to realize the knowledge and vision of freedom when you’re disillusioned and dispassionate.

Iti kho, bhikkhave, nibbidāvirāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṁso;
And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.

yathābhūtañāṇadassanaṁ nibbidāvirāgatthaṁ nibbidāvirāgānisaṁsaṁ;
Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing.

samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṁso;
Truly knowing and seeing is the purpose and benefit of immersion.

sukhaṁ samādhatthaṁ samādhānisaṁsaṁ;
Immersion is the purpose and benefit of bliss.

passaddhi sukhatthā sukhānisaṁsā;
Bliss is the purpose and benefit of tranquility.

pīti passaddhatthā passaddhānisaṁsā;
Tranquility is the purpose and benefit of rapture.

pāmojjaṁ pītatthaṁ pītānisaṁsaṁ;
Rapture is the purpose and benefit of joy.

avippaṭisāro pāmojjattho pāmojjānisaṁso;
Joy is the purpose and benefit of not having regrets.

kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṁsāni.
Not having regrets is the purpose and benefit of skillful ethics.

Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṁ gamanāyā”ti.
And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

Dutiyaṁ.

3. Paṭhamaupanisasutta
3. Vital Conditions (1st)

“Dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti avippaṭisāro;
“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ;
When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti;
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi;
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṁ hoti sukhaṁ;
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi;
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;

When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro;
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti … pe…
When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti avippaṭisāro;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ;
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti;
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi;
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṁ hoti sukhaṁ;
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi;
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, bhikkhave, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro;
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti …pe…
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanan”ti.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Tatiyaṁ.

4. Dutiyaupanisasutta
4. Vital Conditions (2nd)

Tatra kho āyasmā sāriputto bhikkhū āmantesi …pe…
There Venerable Sāriputta addressed the mendicants …

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro;
“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti … pe…
When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro;
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti … pe…

When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti …pe…
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanaṁ.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro;
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti …pe…
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanan”ti.

One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Catutthaṁ.

5. Tatiyaupanisasutta
5. Vital Conditions (3rd)

Tatra kho āyasmā ānando bhikkhū āmantesi …pe…
There Venerable Ānanda addressed the mendicants …

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro;
“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ;
When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti;
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi;
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṁ hoti sukhaṁ;
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi;
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ;
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro;
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti … pe…
When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ;
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti;
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi;
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṁ hoti sukhaṁ;
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi;
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ;
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro;
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti …pe…
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanan”ti.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Pañcamaṁ.

6. Samādhisutta
6. Immersion

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti?
“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

“Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti.
“It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

“Yathā kathaṁ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti?
“But how could this be, sir?”

“Idhānanda, bhikkhu evaṁsaññī hoti:
“Ānanda, it’s when a mendicant perceives:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho

nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

Chaṭṭhaṁ.

7. Sāriputtasutta
7. Sāriputta

Atha kho āyasmā ānando yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Siyā nu kho, āvuso sāriputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti?
“Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-

perception in the dimension of neither perception nor non-perception. And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

"Siyā, āvuso ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… na paraloke paralokasaññī assa; saññī ca pana assā"ti.
"It could be, Reverend Ānanda."

"Yathā kathaṁ pana, āvuso sāriputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… saññī ca pana assā"ti?
"But how could this be?"

"Ekamidāhaṁ, āvuso ānanda, samayaṁ idheva sāvatthiyaṁ viharāmi andhavanasmiṁ.
"Reverend Ānanda, one time I was staying right here at Sāvatthī in the Dark Forest.

Tatthāhaṁ tathārūpaṁ samādhiṁ samāpajjiṁ yathā neva pathaviyaṁ pathavisaññī ahosiṁ, na āpasmiṁ āposaññī ahosiṁ, na tejasmiṁ tejosaññī ahosiṁ, na vāyasmiṁ vāyosaññī ahosiṁ, na ākāsānañcāyatane ākāsānañcāyatanasaññī ahosiṁ, na viññāṇañcāyatane viññāṇañcāyatanasaññī ahosiṁ, na ākiñcaññāyatane ākiñcaññāyatanasaññī ahosiṁ, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī ahosiṁ, na idhaloke idhalokasaññī ahosiṁ, na paraloke paralokasaññī ahosiṁ; saññī ca pana ahosin"ti.
There I gained a state of immersion like this. I didn't perceive earth in earth, water in water, fire in fire, or air in air. And I didn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-

perception. And I didn't perceive this world in this world, or the other world in the other world. And yet I still perceived."

"Kiṁsaññī panāyasmā sāriputto tasmiṁ samaye ahosī"ti?
"But at that time what did Reverend Sāriputta perceive?"

"'Bhavanirodho nibbānaṁ bhavanirodho nibbānan'ti kho me, āvuso, aññāva saññā uppajjati aññāva saññā nirujjhati.
"One perception arose in me and another perception ceased: 'The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.'

Seyyathāpi, āvuso, sakalikaggissa jhāyamānassa aññāva acci uppajjati aññāva acci nirujjhati;
Suppose there was a burning pile of twigs. One flame would arise and another would cease.

evamevaṁ kho, āvuso, 'bhavanirodho nibbānaṁ bhavanirodho nibbānan'ti aññāva saññā uppajjati aññāva saññā nirujjhati.
In the same way, one perception arose in me and another perception ceased: 'The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.'

'Bhavanirodho nibbānan'ti saññī ca panāhaṁ, āvuso, tasmiṁ samaye ahosin"ti.
At that time I perceived that the cessation of continued existence is extinguishment."

Sattamaṁ.

8. Jhānasutta
8. Inspiring All Around: the Absorptions

“Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā;
“Mendicants, a mendicant is faithful but not ethical.

evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

‘kintāhaṁ saddho ca assaṁ, sīlavā cā’ti.
‘How can I become faithful and ethical?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti sīlavā ca, evaṁ so tenaṅgena paripūro hoti.
When the mendicant is faithful and ethical, they’re complete in that respect.

Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto …pe…
A mendicant is faithful and ethical, but not educated. …

bahussuto ca, no ca dhammakathiko …
they’re not a Dhamma speaker …

dhammakathiko ca, no ca parisāvacaro …
they don’t frequent assemblies …

parisāvacaro ca, no ca visārado parisāya dhammaṁ deseti …
they don’t teach Dhamma to the assembly with assurance …

visārado ca parisāya dhammaṁ deseti, no ca vinayadharo …

they're not an expert in the training …

vinayadharo ca, no ca āraññiko pantasenāsano …
they don't stay in the wilderness, in remote lodgings …

āraññiko ca pantasenāsano, no ca catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī …
they don't get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty …

catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī, no ca āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

'kintāhaṁ saddho ca assaṁ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseyyaṁ, vinayadharo ca, āraññiko ca pantasenāsano, catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī assaṁ akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan'ti.
'How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four

absorptions when they want, and one who lives having realized the ending of defilements?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseti, vinayadharo ca, āraññiko ca pantasenāsano, catunnañca jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
When they’re faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements,

evaṁ so tenaṅgena paripūro hoti.
they’re complete in that respect.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā”ti.
A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”

Aṭṭhamaṁ.

9. Santavimokkhasutta

9. Inspiring All Around: the Peaceful Liberations

“Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā …pe…
“A mendicant is faithful, but not ethical. …

sīlavā ca, no ca bahussuto …
they’re not learned. …

bahussuto ca, no ca dhammakathiko …
they’re not a Dhamma speaker …

dhammakathiko ca, no ca parisāvacaro …
they don’t frequent assemblies …

parisāvacaro ca, no ca visārado parisāya dhammaṁ deseti …
they don’t teach Dhamma to the assembly with assurance …

visārado ca parisāya dhammaṁ deseti, no ca vinayadharo …
they’re not an expert in the training …

vinayadharo ca, no ca āraññiko pantasenāsano …
they don’t stay in the wilderness, in remote lodgings …

āraññiko ca pantasenāsano, no ca ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati …
they don’t have direct meditative experience of the peaceful liberations that are formless, transcending form …

ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, no ca āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own

insight due to the ending of defilements.

Evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

'kintāhaṁ saddho ca assaṁ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseyyaṁ, vinayadharo ca, āraññiko ca pantasenāsano, ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā vihareyyaṁ, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan'ti.
'How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements?'

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseti, vinayadharo ca, āraññiko ca pantasenāsano, ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati;
When they're faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements,

evaṁ so tenaṅgena paripūro hoti.
they're complete in that respect.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā”ti.
A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”

Navamaṁ.

10. Vijjāsutta
10. Inspiring All Around: the Three Knowledges

“Saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā.
“A mendicant is faithful, but not ethical.

Evaṁ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

‘kintāhaṁ saddho ca assaṁ sīlavā cā’ti.
‘How can I become faithful and ethical?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, evaṁ so tenaṅgena paripūro hoti.
When the mendicant is faithful and ethical, they’re complete in that respect.

Saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto bahussuto ca,
A mendicant is faithful and ethical, but not learned …

no ca dhammakathiko …pe…
they’re not a Dhamma speaker …

dhammakathiko ca, no ca parisāvacaro parisāvacaro ca,
they don’t frequent assemblies …

no ca visārado parisāya dhammaṁ deseti visārado ca parisāya dhammaṁ deseti,
they don’t teach Dhamma to the assembly with assurance …

no ca vinayadharo vinayadharo ca,
they're not an expert in the training …

no ca anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati. Anekavihitañca …pe… pubbenivāsaṁ anussarati,
they don't recollect their many kinds of past lives …

no ca dibbena cakkhunā visuddhena atikkantamānusakena … pe… yathākammūpage satte pajānāti dibbena ca cakkhunā visuddhena atikkantamānusakena …pe…
they don't, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn …

yathākammūpage satte pajānāti, no ca āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Evaṁ so tenaṅgena aparipūro hoti.
So they're incomplete in that respect,

Tena taṁ aṅgaṁ paripūretabbaṁ:
and should fulfill it, thinking:

'kintāhaṁ saddho ca assaṁ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseyyaṁ, vinayadharo ca, anekavihitañca pubbenivāsaṁ anussareyyaṁ, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussareyyaṁ, dibbena ca cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajāneyyaṁ, āsavānañca khayā …pe… sacchikatvā upasampajja vihareyyan'ti.
'How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who

recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements?’

Yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṁ deseti, vinayadharo ca, anekavihitañca pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati, dibbena ca cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
When they are faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements,

Evaṁ so tenaṅgena paripūro hoti.
they’re complete in that respect.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā”ti.
A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”

Dasamaṁ.

Ānisaṁsavaggo paṭhamo.

Tassuddānaṁ

Kimatthiyaṁ cetanā ca,
tayo upanisāpi ca;
Samādhi sāriputto ca,
jhānaṁ santena vijjayāti.

11. Senāsanasutta
11. Lodgings

“Pañcaṅgasamannāgato, bhikkhave, bhikkhu pañcaṅgasamannāgataṁ senāsanaṁ sevamāno bhajamāno nacirasseva āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyya.
“Mendicants, a mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Kathañca, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti?
And how does a mendicant have five factors?

Idha, bhikkhave, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā …pe… bhagavā’ti;
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya;
They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭho hoti amāyāvī, yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu;
They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati, akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya; thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Evaṁ kho, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti.
That's how a mendicant has five factors.

Kathañca, bhikkhave, senāsanaṁ pañcaṅgasamannāgataṁ hoti?
And how does a lodging have five factors?

Idha, bhikkhave, senāsanaṁ nātidūraṁ hoti nāccāsannaṁ gamanāgamanasampannaṁ
It's when a lodging is neither too far nor too near, but convenient for coming and going.

divā appākiṇṇaṁ rattiṁ appasaddaṁ appanigghosaṁ
It's not bothered by people by day, and at night it's quiet and still.

appaḍaṁsamakasavātātapasarīsapasamphassaṁ;
There's little disturbance from flies, mosquitoes, wind, sun, and reptiles.

tasmiṁ kho pana senāsane viharantassa appakasirena uppajjanti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā;
While staying in that lodging the necessities of life—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.

tasmiṁ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā;
And in that lodging there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines.

te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
From time to time they go up to those mendicants and ask them questions:

‘idaṁ, bhante, kathaṁ, imassa ko attho’ti;
‘Why, sir, does it say this? What does that mean?’

tassa te āyasmanto avivaṭañceva vivaranti anuttānīkatañca uttāniṁ karonti anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evaṁ kho, bhikkhave, senāsanaṁ pañcaṅgasamannāgataṁ hoti.
That’s how a lodging has five factors.

Pañcaṅgasamannāgato kho, bhikkhave, bhikkhu pañcaṅgasamannāgataṁ senāsanaṁ sevamāno bhajamāno nacirasseva āsavānaṁ khayā …pe… sacchikatvā upasampajja vihareyyā”ti.
A mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

Paṭhamaṁ.

12. Pañcaṅgasutta
12. Five Factors

“Pañcaṅgavippahīno, bhikkhave, bhikkhu pañcaṅgasamannāgato imasmiṁ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati.
“Mendicants, in this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

Kathañca, bhikkhave, bhikkhu pañcaṅgavippahīno hoti?
And how has a mendicant given up five factors?

Idha, bhikkhave, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.
It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Evaṁ kho, bhikkhave, bhikkhu pañcaṅgavippahīno hoti.
That’s how a mendicant has given up five factors.

Kathañca, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti?
And how does a mendicant have five factors?

Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.

It's when a mendicant has the entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

Evaṁ kho, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti.
That's how a mendicant has five factors.

Pañcaṅgavippahīno kho, bhikkhave, bhikkhu pañcaṅgasamannāgato imasmiṁ dhammavinaye 'kevalī vusitavā uttamapuriso'ti vuccati.
In this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

Kāmacchando ca byāpādo,
Sensual desire, ill will,

thinamiddhañca bhikkhuno;
dullness and drowsiness,

Uddhaccaṁ vicikicchā ca,
restlessness, and doubt

sabbasova na vijjati.
are not found in a mendicant at all.

Asekhena ca sīlena,
One like this is accomplished

asekhena samādhinā;
in an adept's ethics,

Vimuttiyā ca sampanno,
an adept's immersion,

ñāṇena ca tathāvidho.
and freedom and knowledge.

Sa ve pañcaṅgasampanno,
Possessing these five factors,

pañca aṅge vivajjayaṁ;
and rid of five factors,

Imasmiṁ dhammavinaye,
in this teaching and training

kevalī iti vuccatī”ti.
they’re called ‘consummate’.”

Dutiyaṁ.

13. Saṁyojanasutta
13. Fetters

“Dasayimāni, bhikkhave, saṁyojanāni.
“Mendicants, there are ten fetters.

Katamāni dasa?
What ten?

Pañcorambhāgiyāni saṁyojanāni, pañcuddhambhāgiyāni saṁyojanāni.
The five lower fetters and the five higher fetters.

Katamāni pañcorambhāgiyāni saṁyojanāni?
What are the five lower fetters?

Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo—
Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

imāni pañcorambhāgiyāni saṁyojanāni.
These are the five lower fetters.

Katamāni pañcuddhambhāgiyāni saṁyojanāni?
What are the five higher fetters?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imāni kho, bhikkhave, dasa saṁyojanānī”ti.
These are the ten fetters.”

Tatiyaṁ.

14. Cetokhilasutta
14. Emotional Barrenness

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā pañca cetokhilā appahīnā pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
“Mendicants, a monk or nun who has not given up five kinds of emotional barrenness and has not cut off five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

Katamassa pañca cetokhilā appahīnā honti?
What are the five kinds of emotional barrenness they haven’t given up?

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence.

Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ paṭhamo cetokhilo appahīno hoti.
This is the first kind of emotional barrenness they haven’t given up.

Puna caparaṁ, bhikkhave, bhikkhu dhamme kaṅkhati …pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati …
the Saṅgha …

sikkhāya kaṅkhati …
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.
A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ pañcamo cetokhilo appahīno hoti.
This is the fifth kind of emotional barrenness they haven't given up.

Imassa pañca cetokhilā appahīnā honti.
These are the five kinds of emotional barrenness they haven't given up.

Katamassa pañca cetasovinibandhā asamucchinnā honti?
What are the five emotional shackles they haven't cut off?

Idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.
Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ paṭhamo cetasovinibandho asamucchinno hoti.
This is the first emotional shackle they haven't cut off.

Puna caparaṁ, bhikkhave, bhikkhu kāye avītarāgo hoti …pe…
Furthermore, a mendicant isn't free of greed for the body …

rūpe avītarāgo hoti …pe…
They're not free of greed for form …

yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati …
They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing …

aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.
They live the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'

Yo so, bhikkhave, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ pañcamo cetasovinibandho asamucchinno hoti.
This is the fifth emotional shackle they haven't cut off.

Imassa pañca cetasovinibandhā asamucchinnā honti.

These are the five emotional shackles they haven’t cut off.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahīnā ime pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
A monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, bhikkhave, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;
It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

evamevaṁ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahīnā ime pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
In the same way, monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahīnā pañca cetasovinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
A monk or nun who has given up five kinds of emotional barrenness and has cut off five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.

Katamassa pañca cetokhilā pahīnā honti?
What are the five kinds of emotional barrenness they've given up?

Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati, adhimuccati sampasīdati.
Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence.

Yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ paṭhamo cetokhilo pahīno hoti.
This is the first kind of emotional barrenness they've given up.

Puna caparaṁ, bhikkhave, bhikkhu dhamme na kaṅkhati …pe…
Furthermore, a mendicant has no doubts about the teaching …

saṅghe na kaṅkhati …
the Saṅgha …

sikkhāya na kaṅkhati …
the training …

sabrahmacārīsu na kupito hoti attamano na āhatacitto na khilajāto.
A mendicant is not angry and upset with their spiritual companions, not resentful or closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti attamano na āhatacitto na khilajāto, tassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ pañcamo cetokhilo pahīno hoti.

This is the fifth kind of emotional barrenness they've given up.

Imassa pañca cetokhilā pahīnā honti.
These are the five kinds of emotional barrenness they've given up.

Katamassa pañca cetasovinibandhā susamucchinnā honti?
What are the five emotional shackles they've cut off?

Idha, bhikkhave, bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho.
Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho, tassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ paṭhamo cetasovinibandho susamucchinno hoti.
This is the first emotional shackle they've cut off.

Puna caparaṁ, bhikkhave, bhikkhu kāye vītarāgo hoti …pe…
Furthermore, a mendicant is rid of greed for the body …

rūpe vītarāgo hoti …pe…
They're rid of greed for form …

na yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati,
They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing …

na aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.
They don't live the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or mortification or

spiritual life, may I become one of the gods!'

Yo so, bhikkhave, bhikkhu na aññataraṁ devanikāyaṁ paṇidhāya …pe… devaññataro vāti, tassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṁ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṁ pañcamo cetasovinibandho susamucchinno hoti.
This is the fifth emotional shackle they've cut off.

Imassa pañca cetasovinibandhā susamucchinnā honti.
These are the five emotional shackles they've cut off.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime pañca cetasovinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
A monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, bhikkhave, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;
It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

evamevaṁ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime pañca cetasovinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihānī"ti.
In the same way, a monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles

can expect growth, not decline, in skillful qualities, whether by day or by night.”

Catutthaṁ.

15. Appamādasutta
15. Diligence

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho;
“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evamevaṁ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṁ aggamakkhāyati. (1)
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṁ pāṇānaṁ padajātāni, sabbāni tāni hatthipade samodhānaṁ gacchanti, hatthipadaṁ tesaṁ aggamakkhāyati, yadidaṁ mahantattena;
The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all.

evamevaṁ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṁ aggamakkhāyati. (2)
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭo tāsaṁ aggamakkhāyati;
The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evamevaṁ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṁ aggamakkhāyati. (3)
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Seyyathāpi, bhikkhave, ye keci mūlagandhā, kāḷānusāriyaṁ tesaṁ aggamakkhāyati;
Of all kinds of fragrant root, spikenard is said to be the best.

evamevaṁ kho, bhikkhave …pe…. (4)
In the same way …

Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṁ tesaṁ aggamakkhāyati;
Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evamevaṁ kho, bhikkhave …pe…. (5)
In the same way …

Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṁ tesaṁ aggamakkhāyati;
Of all kinds of fragrant flower, jasmine is said to be the best.

evamevaṁ kho, bhikkhave …pe…. (6)
In the same way …

Seyyathāpi, bhikkhave, ye keci khuddarājāno, sabbe te rañño cakkavattissa anuyantā bhavanti, rājā tesaṁ cakkavattī

aggamakkhāyati;
All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.

evamevaṁ kho, bhikkhave …pe…. (7)
In the same way …

Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṁ pabhā, sabbā tā candappabhāya kalaṁ nāgghanti soḷasiṁ, candappabhā tāsaṁ aggamakkhāyati;
The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all.

evamevaṁ kho, bhikkhave …pe…. (8)
In the same way …

Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṁ abbhussakkamāno sabbaṁ ākāsagataṁ tamagataṁ abhivihacca bhāsate ca tapate ca virocati ca;
After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

evamevaṁ kho, bhikkhave …pe…. (9)
In the same way …

Seyyathāpi, bhikkhave, yā kāci mahānadiyo, seyyathidaṁ—gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaṅgamā samuddaninnā samuddapoṇā samuddapabbhārā, mahāsamuddo tāsaṁ aggamakkhāyati;
All the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—flow, slant, slope, and incline towards the ocean, and the ocean is said to be the greatest of them.

evamevaṁ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. Appamādo tesaṁ

aggamakkhāyatī”ti. (10)
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.”

Pañcamaṁ.

16. Āhuneyyasutta
16. Worthy of Offerings to the Gods

“Dasayime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, these ten people are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Katame dasa?
What ten?

Tathāgato arahaṁ sammāsambuddho, paccekabuddho, ubhatobhāgavimutto, paññāvimutto, kāyasakkhī, diṭṭhippatto, saddhāvimutto, saddhānusārī, dhammānusārī, gotrabhū—
A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; one freed both ways; one freed by wisdom; a personal witness; one attained to view; one freed by faith; a follower by faith; a follower of the teachings; a member of the spiritual family.

ime kho, bhikkhave, dasa puggalā āhuneyyā …pe… anuttaraṁ puññakkhettaṁ lokassā”ti.
These are the ten people who are worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

Chaṭṭhaṁ.

17. Paṭhamanāthasutta
17. A Protector (1st)

“Sanāthā, bhikkhave, viharatha, mā anāthā.
“Mendicants, you should live with a protector, not without one.

Dukkhaṁ, bhikkhave, anātho viharati.
Living without a protector is suffering.

Dasayime, bhikkhave, nāthakaraṇā dhammā.
There are ten qualities that serve as protector.

Katame dasa?
What ten?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Yampi, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu,

ayampi dhammo nāthakaraṇo. (1)
This is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ

parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Yampi, bhikkhave, bhikkhu bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā,

ayampi dhammo nāthakaraṇo. (2)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

Yampi, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko,

ayampi dhammo nāthakaraṇo. (3)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

Yampi, bhikkhave, bhikkhu suvaco hoti …pe… anusāsaniṁ,

ayampi dhammo nāthakaraṇo. (4)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

Yampi, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṁ …pe… alaṁ kātuṁ alaṁ saṁvidhātuṁ,

ayampi dhammo nāthakaraṇo. (5)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

Yampi, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo,

ayampi dhammo nāthakaraṇo. (6)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Yampi, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ

upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu,

ayampi dhammo nāthakaraṇo. (7)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.
Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

Yampi, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena,

ayampi dhammo nāthakaraṇo. (8)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Yampi, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā,

ayampi dhammo nāthakaraṇo. (9)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Yampi, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā,

ayampi dhammo nāthakaraṇo. (10)
This too is a quality that serves as protector.

Sanāthā, bhikkhave, viharatha, mā anāthā.
You should live with a protector, not without one.

Dukkhaṁ, bhikkhave, anātho viharati.
Living without a protector is suffering.

Ime kho, bhikkhave, dasa nāthakaraṇā dhammā”ti.
These are the ten qualities that serve as protector.”

Sattamaṁ.

18. Dutiyanāthasutta
18. A Protector (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Sanāthā, bhikkhave, viharatha, mā anāthā.
"Mendicants, you should live with a protector, not without one.

Dukkhaṁ, bhikkhave, anātho viharati.
Living without a protector is suffering.

Dasayime, bhikkhave, nāthakaraṇā dhammā.
There are ten qualities that serve as protector.

Katame dasa?
What ten?

Idha, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu.
Firstly, a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

'Sīlavā vatāyaṁ bhikkhu pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesū'ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (1)
This is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

'Bahussuto vatāyaṁ bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā

vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (2)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

‘Kalyāṇamitto vatāyaṁ bhikkhu kalyāṇasahāyo kalyāṇasampavaṅko’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (3)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

'Suvaco vatāyaṁ bhikkhu sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsanin'ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (4)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni, tattha dakkho hoti analaso, tatrūpāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

'Yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni, tattha dakkho vatāyaṁ bhikkhu analaso, tatrūpāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātun'ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (5)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

‘Dhammakāmo vatāyaṁ bhikkhu piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (6)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu ‘āraddhavīriyo vatāyaṁ bhikkhu viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro

kusalesu dhammesū’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū …
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (7)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.
Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

‘Santuṭṭho vatāyaṁ bhikkhu itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (8)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

‘Satimā vatāyaṁ bhikkhu paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (9)
This too is a quality that serves as protector.

Puna caparaṁ, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

‘Paññavā vatāyaṁ bhikkhu udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā’ti therāpi naṁ bhikkhū vattabbaṁ anusāsitabbaṁ maññanti, majjhimāpi bhikkhū … navāpi bhikkhū vattabbaṁ anusāsitabbaṁ maññanti.
Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

Tassa therānukampitassa …pe… no parihāni.
Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.

Ayampi dhammo nāthakaraṇo. (10)
This too is a quality that serves as protector.

Sanāthā, bhikkhave, viharatha, mā anāthā.
You should live with a protector, not without one.

Dukkhaṁ, bhikkhave, anātho viharati.
Living without a protector is suffering.

Ime kho, bhikkhave, dasa nāthakaraṇā dhammā”ti.
These are the ten qualities that serve as protector.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Aṭṭhamaṁ.

19. Paṭhamaariyāvāsasutta
19. Abodes of the Noble Ones (1st)

“Dasayime, bhikkhave, ariyāvāsā, ye ariyā āvasiṁsu vā āvasanti vā āvasissanti vā.
“There are these ten noble abodes in which the noble ones of the past, present, and future abide.

Katame dasa?
What ten?

Idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.
A mendicant has given up five factors, is endowed with six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has pure intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

Ime kho, bhikkhave, dasa ariyāvāsā, ye ariyā āvasiṁsu vā āvasanti vā āvasissanti vā”ti.
These are the ten noble abodes in which the noble ones of the past, present, and future abide.”

Navamaṁ.

20. Dutiyaariyāvāsasutta
20. Abodes of the Noble Ones (2nd)

Ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi …pe….
There the Buddha addressed the mendicants:

“Dasayime, bhikkhave, ariyāvāsā, ye ariyā āvasiṁsu vā āvasanti vā āvasissanti vā.
“There are these ten noble abodes in which the noble ones of the past, present, and future abide.

Katame dasa?
What ten?

Idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapaññho.
A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

Kathañca, bhikkhave, bhikkhu pañcaṅgavippahīno hoti?
And how has a mendicant given up five factors?

Idha, bhikkhave, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.
It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Evaṁ kho, bhikkhave, bhikkhu pañcaṅgavippahīno hoti. (1)
That's how a mendicant has given up five factors.

Kathañca, bhikkhave, bhikkhu chaḷaṅgasamannāgato hoti?
And how does a mendicant possess six factors?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
It's when a mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …
Hearing a sound with their ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with their nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Evaṁ kho, bhikkhave, bhikkhu chaḷaṅgasamannāgato hoti. (2)
That's how a mendicant possesses six factors.

Kathañca, bhikkhave, bhikkhu ekārakkho hoti?
And how does a mendicant have a single guard?

Idha, bhikkhave, bhikkhu satārakkhena cetasā samannāgato hoti.
It's when a mendicant's heart is guarded by mindfulness.

Evaṁ kho, bhikkhave, bhikkhu ekārakkho hoti. (3)
That's how a mendicant has a single guard.

Kathañca, bhikkhave, bhikkhu caturāpasseno hoti?
And how does a mendicant have four supports?

Idha, bhikkhave, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Evaṁ kho, bhikkhave, bhikkhu caturāpasseno hoti. (4)
That's how a mendicant has four supports.

Kathañca, bhikkhave, bhikkhu paṇunnapaccekasacco hoti?
And how has a mendicant eliminated idiosyncratic interpretations of the truth?

Idha, bhikkhave, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṁ puthupaccekasaccāni, seyyathidaṁ:
Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example:

'sassato loko'ti vā, 'asassato loko'ti vā, 'antavā loko'ti vā, 'anantavā loko'ti vā, 'taṁ jīvaṁ taṁ sarīran'ti vā, 'aññaṁ jīvaṁ aññaṁ sarīran'ti vā, 'hoti tathāgato paraṁ maraṇā'ti vā, 'na hoti tathāgato paraṁ maraṇā'ti vā, 'hoti ca na ca hoti tathāgato paraṁ maraṇā'ti vā, 'neva hoti na na hoti tathāgato paraṁ maraṇā'ti vā,
the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death,

a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.
A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

Evaṁ kho, bhikkhave, bhikkhu paṇunnapaccekasacco hoti. (5)
That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

Kathañca, bhikkhave, bhikkhu samavayasaṭṭhesano hoti?
And how has a mendicant totally given up searching?

Idha, bhikkhave, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.
It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual life.

Evaṁ kho, bhikkhave, bhikkhu samavayasaṭṭhesano hoti. (6)
That's how a mendicant has totally given up searching.

Kathañca, bhikkhave, bhikkhu anāvilasaṅkappo hoti?
And how does a mendicant have unsullied intentions?

Idha, bhikkhave, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasaṅkappo pahīno hoti, vihiṁsāsaṅkappo pahīno hoti.
It's when a mendicant has given up intentions of sensuality, malice, and cruelty.

Evaṁ kho, bhikkhave, bhikkhu anāvilasaṅkappo hoti. (7)
That's how a mendicant has unsullied intentions.

Kathañca, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti?
And how has a mendicant stilled the physical process?

Idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā

adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evaṁ kho, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti. (8)
That's how a mendicant has stilled the physical process.

Kathañca, bhikkhave, bhikkhu suvimuttacitto hoti?
And how is a mendicant well freed in mind?

Idha, bhikkhave, bhikkhuno rāgā cittaṁ vimuttaṁ hoti, dosā cittaṁ vimuttaṁ hoti, mohā cittaṁ vimuttaṁ hoti.
It's when a mendicant's mind is freed from greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu suvimuttacitto hoti. (9)
That's how a mendicant is well freed in mind.

Kathañca, bhikkhave, bhikkhu suvimuttapañño hoti?
And how is a mendicant well freed by wisdom?

Idha, bhikkhave, bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo'ti pajānāti, doso me pahīno …pe… 'moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo'ti pajānāti.
It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'

Evaṁ kho, bhikkhave, bhikkhu suvimuttapañño hoti. (10)
That's how a mendicant's mind is well freed by wisdom.

Ye hi keci, bhikkhave, atītamaddhānaṁ ariyā ariyāvāse āvasiṁsu, sabbe te imeva dasa ariyāvāse āvasiṁsu;

Mendicants, whether in the past, future, or present, all the noble ones of noble abodes abide in these same ten noble abodes.

ye hi keci, bhikkhave, anāgatamaddhānaṁ ariyā ariyāvāse āvasissanti, sabbe te imeva dasa ariyāvāse āvasissanti;

ye hi keci, bhikkhave, etarahi ariyā ariyāvāse āvasanti, sabbe te imeva dasa ariyāvāse āvasanti.

Ime kho, bhikkhave, dasa ariyāvāsā, ye ariyā āvasiṁsu vā āvasanti vā āvasissanti vā”ti.
These are the ten noble abodes in which the noble ones of the past, present, and future abide.”

Dasamaṁ.

Nāthavaggo dutiyo.

Tassuddānaṁ

Senāsanañca pañcaṅgaṁ,
Saṁyojanākhilena ca;
Appamādo āhuneyyo,
Dve nāthā dve ariyāvāsāti.

21. Sīhanādasutta
21. The Lion's Roar

"Sīho, bhikkhave, migarājā sāyanhasamayaṁ āsayā nikkhamati.
"Mendicants, towards evening the lion, king of beasts, emerges from his den,

Āsayā nikkhamitvā vijambhati.
yawns,

Vijambhitvā samantā catuddisaṁ anuviloketi.
looks all around the four directions,

Samantā catuddisaṁ anuviloketvā tikkhattuṁ sīhanādaṁ nadati.
and roars his lion's roar three times.

Tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkamati.
Then he sets out on the hunt.

Taṁ kissa hetu?
Why is that?

'Māhaṁ khuddake pāṇe visamagate saṅghātaṁ āpādesin'ti.
Thinking: 'May I not accidentally injure any little creatures that happen to be in the wrong place.'

'Sīho'ti kho, bhikkhave, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
'Lion' is a term for the Realized One, the perfected one, the fully awakened Buddha.

Yaṁ kho, bhikkhave, tathāgato parisāya dhammaṁ deseti, idamassa hoti sīhanādasmiṁ.

When the Realized One teaches Dhamma to an assembly, this is his lion's roar.

Dasayimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.
The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Katamāni dasa?
What ten?

Idha, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāti.
Firstly, the Realized One truly understands the possible as possible and the impossible as impossible.

Yampi, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (1)
Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Puna caparaṁ, bhikkhave, tathāgato atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

Yampi, bhikkhave, tathāgato atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti,

yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (2)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato sabbatthagāminiṁ paṭipadaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands where all paths of practice lead.

Yampi, bhikkhave, tathāgato sabbatthagāminiṁ paṭipadaṁ yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (3)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato anekadhātuṁ nānādhātuṁ lokaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the world with its many and diverse elements.

Yampi, bhikkhave, tathāgato anekadhātuṁ nānādhātuṁ lokaṁ yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti …pe… brahmacakkaṁ pavatteti. (4)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato sattānaṁ nānādhimuttikataṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the diverse attitudes of sentient beings.

Yampi, bhikkhave, tathāgato sattānaṁ nānādhimuttikataṁ yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti …pe… brahmacakkaṁ pavatteti. (5)

Since he truly understands this, this is a power of the Realized One. …

Puna caparaṁ, bhikkhave, tathāgato parasattānaṁ parapuggalānaṁ indriyaparopariyattaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind.

Yampi, bhikkhave, tathāgato parasattānaṁ parapuggalānaṁ indriyaparopariyattaṁ yathābhūtaṁ pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti …pe… brahmacakkaṁ pavatteti. (6)
Since he truly understands this, this is a power of the Realized One. …

Puna caparaṁ, bhikkhave, tathāgato jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.

Yampi …pe… pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti …pe… brahmacakkaṁ pavatteti. (7)
Since he truly understands this, this is a power of the Realized One. …

Puna caparaṁ, bhikkhave, tathāgato anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī

evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno'ti, iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' Thus he recollects his many past lives, with features and details.

Yampi, bhikkhave, tathāgato anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (8)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā;

ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.
Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds.

Yampi, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (9)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, bhikkhave, tathāgato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme

sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.

Yampi, bhikkhave, tathāgato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, idampi, bhikkhave, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (10)
Since he truly understands this, this is a power of the Realized One.
…

Imāni kho, bhikkhave, dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavattetī”ti.
These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.”

Paṭhamaṁ.

22. Adhivuttipadasutta
22. Hypotheses

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Ye te, ānanda, dhammā tesaṁ tesaṁ adhivuttipadānaṁ abhiññā sacchikiriyāya saṁvattanti, visārado ahaṁ, ānanda, tattha paṭijānāmi.
“Ānanda, I claim to be assured regarding the teachings that lead to realizing by insight the various different hypotheses.

‘Tesaṁ tesaṁ tathā tathā dhammaṁ desetuṁ yathā yathā paṭipanno santaṁ vā atthīti ñassati, asantaṁ vā natthīti ñassati, hīnaṁ vā hīnanti ñassati, paṇītaṁ vā paṇītanti ñassati, sauttaraṁ vā sauttaranti ñassati, anuttaraṁ vā anuttaranti ñassati;
So I am able to teach the Dhamma in appropriate ways to different people. Practicing accordingly, when something exists they’ll know it exists. When it doesn’t exist they’ll know it doesn’t exist. When something is inferior they’ll know it’s inferior. When it’s superior they’ll know it’s superior. When something is not supreme they’ll know it’s not supreme. When it is supreme they’ll know it’s supreme.

yathā yathā vā pana taṁ ñāteyyaṁ vā daṭṭheyyaṁ vā sacchikareyyaṁ vā tathā tathā ñassati vā dakkhati vā sacchikarissati vā’ti ṭhānametaṁ vijjati.

And they will know or see or realize it in whatever way it should be known or seen or realized. This is possible.

Etadānuttariyaṁ, ānanda, ñāṇānaṁ yadidaṁ tattha tattha yathābhūtañāṇaṁ.
But this is the unsurpassable knowledge, that is: truly knowing each and every case.

Etasmā cāhaṁ, ānanda, ñāṇā aññaṁ ñāṇaṁ uttaritaraṁ vā paṇītataraṁ vā natthīti vadāmi.
And Ānanda, I say that there is no other knowledge better or finer than this.

Dasayimāni, ānanda, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.
The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Katamāni dasa?
What ten?

Idhānanda, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāti.
Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible.

Yampānanda, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāti, idampānanda, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (1)
Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Puna caparaṁ, ānanda, tathāgato atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

Yampānanda …pe… idampānanda …pe…. (2)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato sabbatthagāminiṁ paṭipadaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands where all paths of practice lead.

Yampānanda …pe… idampānanda …pe…. (3)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato anekadhātuṁ nānādhātuṁ lokaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the world with its many and diverse elements.

Yampānanda …pe… idampānanda …pe…. (4)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato sattānaṁ nānādhimuttikataṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the diverse attitudes of sentient beings.

Yampānanda …pe… idampānanda …pe…. (5)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato parasattānaṁ parapuggalānaṁ indriyaparopariyattaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind.

Yampānanda …pe… idampānanda …pe…. (6)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ pajānāti.
Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.

Yampānanda …pe… idampānanda …pe…. (7)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, the Realized One recollects many kinds of past lives, with features and details.

Yampānanda …pe… idampānanda …pe…. (8)
Since he truly understands this, this is a power of the Realized One.
…

Puna caparaṁ, ānanda, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti.
Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn —inferior and superior, beautiful and ugly, in a good place or a bad

place. He understands how sentient beings are reborn according to their deeds.

Yampānanda …pe… idampānanda …pe…. (9)
Since he truly understands this, this is a power of the Realized One. …

Puna caparaṁ, ānanda, tathāgato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.

Yampānanda, tathāgato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ …pe… sacchikatvā upasampajja viharati. Idampānanda, tathāgatassa tathāgatabalaṁ hoti, yaṁ balaṁ āgamma tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. (10)
Since he truly understands this, this is a power of the Realized One. …

Imāni kho, ānanda, dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavattetī”ti.
These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.”

Dutiyaṁ.

23. Kāyasutta
23. Body

“Atthi, bhikkhave, dhammā kāyena pahātabbā, no vācāya.
“Mendicants, there are things that should be given up by the body, not by speech.

Atthi, bhikkhave, dhammā vācāya pahātabbā, no kāyena.
There are things that should be given up by speech, not by the body.

Atthi, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.
There are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Katame ca, bhikkhave, dhammā kāyena pahātabbā, no vācāya?
And what are the things that should be given up by the body, not by speech?

Idha, bhikkhave, bhikkhu akusalaṁ āpanno hoti kiñci desaṁ kāyena.
It’s when a mendicant has committed a certain unskillful offense by way of body.

Tamenaṁ anuvicca viññū sabrahmacārī evamāhaṁsu:
After examination, sensible spiritual companions say this to them:

‘āyasmā kho akusalaṁ āpanno kiñci desaṁ kāyena.
‘Venerable, you’ve committed a certain unskillful offense by way of body.

Sādhu vatāyasmā kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāvetū’ti.

Please give up that bad bodily conduct and develop good bodily conduct.'

So anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti.
When spoken to by their sensible spiritual companions they give up that bad bodily conduct and develop good bodily conduct.

Ime vuccanti, bhikkhave, dhammā kāyena pahātabbā, no vācāya.
These are the things that should be given up by the body, not by speech.

Katame ca, bhikkhave, dhammā vācāya pahātabbā, no kāyena?
And what are the things that should be given up by speech, not by the body?

Idha, bhikkhave, bhikkhu akusalaṁ āpanno hoti kiñci desaṁ vācāya.
It's when a mendicant has committed a certain unskillful offense by way of speech.

Tamenaṁ anuvicca viññū sabrahmacārī evamāhaṁsu:
After examination, sensible spiritual companions say this to them:

'āyasmā kho akusalaṁ āpanno kiñci desaṁ vācāya.
'Venerable, you've committed a certain unskillful offense by way of speech.

Sādhu vatāyasmā vacīduccaritaṁ pahāya vacīsucaritaṁ bhāvetū'ti.
Please give up that bad verbal conduct and develop good verbal conduct.'

So anuvicca viññūhi sabrahmacārīhi vuccamāno vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti.
When spoken to by their sensible spiritual companions they give up that bad verbal conduct and develop good verbal conduct.

Ime vuccanti, bhikkhave, dhammā vācāya pahātabbā, no kāyena.
These are the things that should be given up by speech, not by the body.

Katame ca, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā?
And what are the things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom?

Lobho, bhikkhave, neva kāyena pahātabbo no vācāya, paññāya disvā pahātabbo.
Greed …

Doso, bhikkhave …pe…
hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ, bhikkhave, neva kāyena pahātabbaṁ no vācāya, paññāya disvā pahātabbaṁ.
and stinginess are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Pāpikā, bhikkhave, issā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.

Nasty jealousy should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Katamā ca, bhikkhave, pāpikā issā?
And what is nasty jealousy?

Idha, bhikkhave, ijjhati gahapatissa vā gahapatiputtassa vā dhanena vā dhañña vā rajatena vā jātarūpena vā.
It's when a householder or their child is prospering in money, grain, silver, or gold.

Tatrāññatarassa dāsassa vā upavāsassa vā evaṁ hoti:
And a bondservant or dependent thinks:

'aho vatimassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhañña vā rajatena vā jātarūpena vā'ti.
'Oh, may that householder or their child not prosper in money, grain, silver, or gold!'

Samaṇo vā pana brāhmaṇo vā lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ.
Or an ascetic or brahmin receives robes, alms-food, lodgings, and medicines and supplies for the sick.

Tatrāññatarassa samaṇassa vā brāhmaṇassa vā evaṁ hoti:
And some other ascetic or brahmin thinks:

'aho vata ayamāyasmā na lābhī assa cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānan'ti.
'Oh, may that ascetic or brahmin not receive robes, alms-food, lodgings, and medicines and supplies for the sick.'

Ayaṁ vuccati, bhikkhave, pāpikā issā.
This is called nasty jealousy.

Pāpikā, bhikkhave, icchā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.
Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Katamā ca, bhikkhave, pāpikā icchā?
And what are corrupt wishes?

Idha, bhikkhave, ekacco assaddho samāno ‘saddhoti maṁ jāneyyun’ti icchati;
It’s when a faithless person wishes to be known as faithful.

dussīlo samāno ‘sīlavāti maṁ jāneyyun’ti icchati;
An unethical person wishes to be known as ethical.

appassuto samāno ‘bahussutoti maṁ jāneyyun’ti icchati;
An uneducated person wishes to be known as learned.

saṅgaṇikārāmo samāno ‘pavivittoti maṁ jāneyyun’ti icchati;
A lover of company wishes to be known as secluded.

kusīto samāno ‘āraddhavīriyoti maṁ jāneyyun’ti icchati;
A lazy person wishes to be known as energetic.

muṭṭhassati samāno ‘upaṭṭhitassatīti maṁ jāneyyun’ti icchati;
An unmindful person wishes to be known as mindful.

asamāhito samāno ‘samāhitoti maṁ jāneyyun’ti icchati;
A person without immersion wishes to be known as having immersion.

duppañño samāno ‘paññavāti maṁ jāneyyun’ti icchati;
A witless person wishes to be known as wise.

akhīṇāsavo samāno ‘khīṇāsavoti maṁ jāneyyun’ti icchati.
A person who has not ended the defilements wishes to be known as having ended the defilements.

Ayaṁ vuccati, bhikkhave, pāpikā icchā.
These are called corrupt wishes.

Ime vuccanti, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.
Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Tañce, bhikkhave, bhikkhuṁ lobho abhibhuyya iriyati,

Suppose that greed masters that mendicant and keeps going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā abhibhuyya iriyati.
or corrupt wishes master them and keep going.

So evamassa veditabbo:
You should know of them:

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho abhibhuyya iriyati;
‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti …
They don’t have the understanding that would eliminate hate …

moho …
delusion …

kodho …

anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā abhibhuyya iriyatī’ti.
or corrupt wishes, so corrupt wishes master them and keep going.’

Tañce, bhikkhave, bhikkhuṁ lobho nābhibhuyya iriyati,
Suppose that greed does not master that mendicant and keep going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …

stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā nābhibhuyya iriyati,
or corrupt wishes don't master that mendicant and keep going.

so evamassa veditabbo:
You should know of them:

'tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho nābhibhuyya iriyati;
'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti …
They have the understanding that eliminates hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā nābhibhuyya iriyatī'"ti.

and corrupt wishes, so corrupt wishes don’t master them and keep going.’”

Tatiyaṁ.

24. Mahācundasutta
24. By Mahācunda

Ekaṁ samayaṁ āyasmā mahācundo cetīsu viharati sahajātiyaṁ.
At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti.

Tatra kho āyasmā mahācundo bhikkhū āmantesi:
There he addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahācundassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā mahācundo etadavoca:
Venerable Mahācunda said this:

“Ñāṇavādaṁ, āvuso, bhikkhu vadamāno:
“Reverends, a mendicant who makes a declaration of knowledge says:

‘jānāmimaṁ dhammaṁ, passāmimaṁ dhamman’ti.
‘I know this teaching, I see this teaching.’

Tañce, āvuso, bhikkhuṁ lobho abhibhuyya tiṭṭhati,
Suppose that greed masters that mendicant and keeps going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes master that mendicant and keep going. You should know of them:

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho abhibhuyya tiṭṭhati;
‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti …
They don’t have the understanding that would eliminate hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …

disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā abhibhuyya tiṭṭhatī’ti.
or corrupt wishes, so corrupt wishes master them and keep going.’

Bhāvanāvādaṁ, āvuso, bhikkhu vadamāno:
A mendicant who makes a declaration of development says:

‘bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti.
‘I am developed in physical endurance, ethics, mind, and wisdom.’

Tañce, āvuso, bhikkhuṁ lobho abhibhuyya tiṭṭhati,
Suppose that greed masters that mendicant and keeps going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …

stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes master that mendicant and keep going. You should know of them:

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho abhibhuyya tiṭṭhati;
‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti …
They don’t have the understanding that would eliminate hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā abhibhuyya tiṭṭhatī’ti.
or corrupt wishes, so corrupt wishes master them and keep going.’

Ñāṇavādañca, āvuso, bhikkhu vadamāno bhāvanāvādañca:
A mendicant who makes a declaration of both knowledge and development says:

‘jānāmimaṁ dhammaṁ, passāmimaṁ dhammaṁ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti.
‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’

Tañce, āvuso, bhikkhuṁ lobho abhibhuyya tiṭṭhati,
Suppose that greed masters that mendicant and keeps going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes master that mendicant and keep going. You should know of them:

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho abhibhuyya tiṭṭhati;

‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti …
They don’t have the understanding that would eliminate hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā abhibhuyya tiṭṭhatī’ti.
or corrupt wishes, so corrupt wishes master them and keep going.’

Seyyathāpi, āvuso, puriso daliddova samāno aḍḍhavādaṁ vadeyya, adhanova samāno dhanavāvādaṁ vadeyya, abhogova samāno bhogavāvādaṁ vadeyya.
Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy.

So kismiñcideva dhanakaraṇīye samuppanne na sakkuṇeyya upanīhātuṁ dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā.
But when it came time to make a payment they weren’t able to come up with any money, grain, silver, or gold.

Tamenaṁ evaṁ jāneyyuṁ:
Then they would know of them:

‘daliddova ayamāyasmā samāno aḍḍhavādaṁ vadeti, adhanova ayamāyasmā samāno dhanavāvādaṁ vadeti, abhogavāva ayamāyasmā samāno bhogavāvādaṁ vadeti.
‘This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and needy.’

Taṁ kissa hetu?
Why is that?

Tathā hi ayamāyasmā kismiñcideva dhanakaraṇīye samuppanne na sakkoti upanīhātuṁ dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā’ti.
Because when it came time to make a payment they weren’t able to come up with any money, grain, silver, or gold.

Evamevaṁ kho, āvuso, ñāṇavādañca bhikkhu vadamāno bhāvanāvādañca:
In the same way, a mendicant who makes a declaration of knowledge and development says:

‘jānāmimaṁ dhammaṁ, passāmimaṁ dhammaṁ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti.
‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’

Tañce, āvuso, bhikkhuṁ lobho abhibhuyya tiṭṭhati,
Suppose that greed masters that mendicant and keeps going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …

hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes master that mendicant and keep going. You should know of them:

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho abhibhuyya tiṭṭhati;
‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti …
They don’t have the understanding that would eliminate hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā abhibhuyya tiṭṭhatī’ti.
or corrupt wishes, so corrupt wishes master them and keep going.’

Ñāṇavādaṁ, āvuso, bhikkhu vadamāno:
A mendicant who makes a declaration of knowledge says:

‘jānāmimaṁ dhammaṁ, passāmimaṁ dhamman’ti.
‘I know this teaching, I see this teaching.’

Tañce, āvuso, bhikkhuṁ lobho nābhibhuyya tiṭṭhati,
Suppose that greed does not master that mendicant and keep going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:

or corrupt wishes don't master that mendicant and keep going. You should know of them:

'ayamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho nābhibhuyya tiṭṭhati;
'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti …
They have the understanding that eliminates hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā nābhibhuyya tiṭṭhatī'ti.
and corrupt wishes, so corrupt wishes don't master them and keep going.'

Bhāvanāvādaṁ, āvuso, bhikkhu vadamāno:
A mendicant who makes a declaration of development says:

'bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño'ti.
'I am developed in physical endurance, ethics, mind, and wisdom.'

Tañce, āvuso, bhikkhuṁ lobho nābhibhuyya tiṭṭhati,
Suppose that greed does not master that mendicant and keep going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes don't master that mendicant and keep going. You should know of them:

'tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho nābhibhuyya tiṭṭhati;
'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti …
They have the understanding that eliminates hate …

moho …
delusion …

kodho …

anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā nābhibhuyya tiṭṭhatī’ti.
and corrupt wishes, so corrupt wishes don’t master them and keep going.’

Ñāṇavādañca, āvuso, bhikkhu vadamāno bhāvanāvādañca:
A mendicant who makes a declaration of both knowledge and development says:

‘jānāmimaṁ dhammaṁ, passāmimaṁ dhammaṁ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti.
‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’

Tañce, āvuso, bhikkhuṁ lobho nābhibhuyya tiṭṭhati,
Suppose that greed does not master that mendicant and keep going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes don't master that mendicant and keep going. You should know of them:

'tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho nābhibhuyya tiṭṭhati;
'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti …
They have the understanding that eliminates hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …

stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā nābhibhuyya tiṭṭhatī’ti.
and corrupt wishes, so corrupt wishes don’t master them and keep going.’

Seyyathāpi, āvuso, puriso aḍḍhova samāno aḍḍhavādaṁ vadeyya, dhanavāva samāno dhanavāvādaṁ vadeyya, bhogavāva samāno bhogavāvādaṁ vadeyya.
Suppose a rich, affluent, and wealthy person was to declare themselves to be rich, affluent, and wealthy.

So kismiñcideva dhanakaraṇīye samuppanne sakkuṇeyya upanīhātuṁ dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā.
And whenever it came time to make a payment they were able to come up with the money, grain, silver, or gold.

Tamenaṁ evaṁ jāneyyuṁ:
Then they would know of them:

‘aḍḍhova ayamāyasmā samāno aḍḍhavādaṁ vadeti, dhanavāva ayamāyasmā samāno dhanavāvādaṁ vadeti, bhogavāva ayamāyasmā samāno bhogavāvādaṁ vadeti.
‘This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich, affluent, and wealthy.’

Taṁ kissa hetu?
Why is that?

Tathā hi ayamāyasmā kismiñcideva dhanakaraṇīye samuppanne sakkoti upanīhātuṁ dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā’ti.
Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.

Evamevaṁ kho, āvuso, ñāṇavādañca bhikkhu vadamāno bhāvanāvādañca:
In the same way, a mendicant who makes a declaration of knowledge and development says:

‘jānāmimaṁ dhammaṁ, passāmimaṁ dhammaṁ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti.
‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’

Tañce, āvuso, bhikkhuṁ lobho nābhibhuyya tiṭṭhati,
Suppose that greed does not master that mendicant and keep going.

doso …
Or that hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:
or corrupt wishes don’t master that mendicant and keep going. You should know of them:

‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṁ āyasmantaṁ lobho nābhibhuyya tiṭṭhati;

‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going.

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti …
They have the understanding that eliminates hate …

moho …
delusion …

kodho …
anger …

upanāho …
hostility …

makkho …
disdain …

paḷāso …
contempt …

macchariyaṁ …
stinginess …

pāpikā issā …
nasty jealousy …

pāpikā icchā na hoti, tathāhimaṁ āyasmantaṁ pāpikā icchā nābhibhuyya tiṭṭhatī’”ti.
and corrupt wishes, so corrupt wishes don’t master them and keep going.’”

Catutthaṁ.

25. Kasiṇasutta
25. Meditation on Universals

“Dasayimāni, bhikkhave, kasiṇāyatanāni.
“Mendicants, there are these ten universal dimensions of meditation.

Katamāni dasa?
What ten?

Pathavīkasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ;
Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

āpokasiṇameko sañjānāti …pe…
They perceive the meditation on universal water …

tejokasiṇameko sañjānāti …
the meditation on universal fire …

vāyokasiṇameko sañjānāti …
the meditation on universal air …

nīlakasiṇameko sañjānāti …
the meditation on universal blue …

pītakasiṇameko sañjānāti …
the meditation on universal yellow …

lohitakasiṇameko sañjānāti …
the meditation on universal red …

odātakasiṇameko sañjānāti …
the meditation on universal white …

ākāsakasiṇameko sañjānāti …

the meditation on universal space …

viññāṇakasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

Imāni kho, bhikkhave, dasa kasiṇāyatanānī”ti.
These are the ten universal dimensions of meditation.”

Pañcamaṁ.

26. Kāḷīsutta
26. With Kāḷī

Ekaṁ samayaṁ āyasmā mahākaccāno avantīsu viharati kuraraghare pavatte pabbate.
At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Atha kho kāḷī upāsikā kuraragharikā yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahākaccānaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho kāḷī upāsikā kuraragharikā āyasmantaṁ mahākaccānaṁ etadavoca:
Then the laywoman Kāḷī of Kurughara went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him,

“vuttamidaṁ, bhante, bhagavatā kumāripañhesu:
“Sir, this was said by the Buddha in ‘The Maidens’ Questions’:

‘Atthassa pattiṁ hadayassa santiṁ,
‘I’ve reached the goal, peace of heart.

Jetvāna senaṁ piyasātarūpaṁ;
Having conquered the army of the likable and pleasant,

Ekohaṁ jhāyaṁ sukhamanubodhiṁ,
alone, practicing absorption, I awakened to bliss.

Tasmā janena na karomi sakkhiṁ;
That’s why I don’t get too close to people,

Sakkhī na sampajjati kenaci me’ti.
and no-one gets too close to me.’

Imassa kho, bhante, bhagavatā saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?
How should we see the detailed meaning of the Buddha’s brief statement?”

“Pathavīkasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā ‘attho’ti abhinibbattesuṁ.
“Sister, some ascetics and brahmins regard the attainment of the meditation on universal earth to be the ultimate. Thinking ‘this is the goal’, they are reborn.

Yāvatā kho, bhagini, pathavīkasiṇasamāpattiparamatā, tadabhiññāsi bhagavā.
The Buddha directly knew the extent to which the attainment of the meditation on universal earth was the ultimate.

Tadabhiññāya bhagavā assādamaddasa ādīnavamaddasa nissaraṇamaddasa maggāmaggañāṇadassanamaddasa.
Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths.

Tassa assādadassanahetu ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti.
Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.

Āpokasiṇasamāpattiparamā kho, bhagini …pe…
Some ascetics and brahmins regard the attainment of the meditation on universal water to be the ultimate. Thinking ‘this is the goal’, they are reborn. …

tejokasiṇasamāpattiparamā kho, bhagini …
Some ascetics and brahmins regard the attainment of the meditation on universal fire …

vāyokasiṇasamāpattiparamā kho, bhagini …
universal air …

nīlakasiṇasamāpattiparamā kho, bhagini …
universal blue …

pītakasiṇasamāpattiparamā kho, bhagini …
universal yellow …

lohitakasiṇasamāpattiparamā kho, bhagini …
universal red …

odātakasiṇasamāpattiparamā kho, bhagini …
universal white …

ākāsakasiṇasamāpattiparamā kho, bhagini …
universal space …

viññāṇakasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā 'attho'ti abhinibbattesuṁ.
universal consciousness to be the ultimate. Thinking 'this is the goal', they are reborn.

Yāvatā kho, bhagini, viññāṇakasiṇasamāpattiparamatā, tadabhiññāsi bhagavā.
The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate.

Tadabhiññāya bhagavā assādamaddasa … ādīnavamaddasa … nissaraṇamaddasa … maggāmaggañāṇadassanamaddasa …
Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths.

tassa assādadassanahetu ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti.
Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.

Iti kho, bhagini, yaṁ taṁ vuttaṁ bhagavatā kumāripañhesu:
So, sister, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Maiden's Questions':

'Atthassa pattiṁ hadayassa santiṁ,
'I've reached the goal, peace of heart.

Jetvāna senaṁ piyasātarūpaṁ;
Having conquered the army of the likable and pleasant,

Ekohaṁ jhāyaṁ sukhamanubodhiṁ,
alone, practicing absorption, I awakened to bliss.

Tasmā janena na karomi sakkhiṁ;
That's why I don't get too close to people,

Sakkhī na sampajjati kenaci me'ti.
and no-one gets too close to me.'"

Imassa kho, bhagini, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti.

Chaṭṭhaṁ.

27. Paṭhamamahāpañhāsutta
27. The Great Questions (1st)

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then it occurred to him,

"atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ;
"It's too early to wander for alms in Sāvatthī.

yannūna mayaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyāmā"ti.
Why don't we go to the monastery of the wanderers who follow other paths?"

Atha kho te bhikkhū yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamiṁsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodiṁsu.
Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū te aññatitthiyā

paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Samaṇo, āvuso, gotamo sāvakānaṁ evaṁ dhammaṁ deseti:
“Reverends, the ascetic Gotama teaches his disciples like this:

‘etha tumhe, bhikkhave, sabbaṁ dhammaṁ abhijānātha, sabbaṁ dhammaṁ abhiññāya viharathā’ti;
‘Please, mendicants, directly know all things. Meditate having directly known all things.’

mayampi kho, āvuso, sāvakānaṁ evaṁ dhammaṁ desema:
We too teach our disciples:

‘etha tumhe, āvuso, sabbaṁ dhammaṁ abhijānātha, sabbaṁ dhammaṁ abhiññāya viharathā’ti.
‘Please, reverends, directly know all things. Live having directly known all things.’

Idha no, āvuso, ko viseso ko adhippayāso kiṁ nānākaraṇaṁ samaṇassa vā gotamassa amhākaṁ vā, yadidaṁ dhammadesanāya vā dhammadesanaṁ anusāsaniyā vā anusāsanin”ti?
What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Atha kho te bhikkhū tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandiṁsu nappaṭikkosiṁsu.
Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṁsu:
They got up from their seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṁ ājānissāmā”ti.
“We will learn the meaning of this statement from the Buddha himself.”

Atha kho te bhikkhū sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idha mayaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisimhā.

Tesaṁ no, bhante, amhākaṁ etadahosi:

‘atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ;

yannūna mayaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyāmā’ti.

Atha kho mayaṁ, bhante, yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamimhā; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodimhā.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdimhā. Ekamantaṁ nisinne kho, bhante, aññatitthiyā paribbājakā amhe etadavocuṁ:

‘Samaṇo, āvuso, gotamo sāvakānaṁ evaṁ dhammaṁ deseti—

etha tumhe, bhikkhave, sabbaṁ dhammaṁ abhijānātha, sabbaṁ dhammaṁ abhiññāya viharathāti;

mayampi kho, āvuso, sāvakānaṁ evaṁ dhammaṁ desema—

etha tumhe, āvuso, sabbaṁ dhammaṁ abhijānātha, sabbaṁ dhammaṁ abhiññāya viharathāti.

Idha no, āvuso, ko viseso ko adhippayāso kiṁ nānākaraṇaṁ samaṇassa vā gotamassa amhākaṁ vā, yadidaṁ

dhammadesanāya vā dhammadesanaṁ anusāsaniyā vā anusāsanin’ti?

Atha kho mayaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandimhā nappaṭikkosimhā.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimhā:

‘bhagavato santike etassa bhāsitassa atthaṁ ājānissāmā’”ti.

“Evaṁvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:
“Mendicants, when wanderers who follow other paths say this, you should say to them:

‘eko, āvuso, pañho eko uddeso ekaṁ veyyākaraṇaṁ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīṇi veyyākaraṇāni, cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañcuddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā sattuddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇāni, nava pañhā navuddesā nava veyyākaraṇāni, dasa pañhā dasuddesā dasa veyyākaraṇānī’ti.
‘One thing: question, passage for recitation, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, passage for recitation, and answer.’

Evaṁ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttari ca vighātaṁ āpajjissanti.
Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.

Taṁ kissa hetu?
Why is that?

Yathā taṁ, bhikkhave, avisayasmiṁ.
Because they’re out of their element.

Nāhaṁ taṁ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṁ pañhānaṁ veyyākaraṇena cittaṁ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.
I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

'Eko pañho eko uddeso ekaṁ veyyākaraṇan'ti,
'One thing: question, passage for recitation, and answer.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.

Katamasmiṁ ekadhamme?
What one thing?

'Sabbe sattā āhāraṭṭhitikā'—
'All sentient beings are sustained by food.'

imasmiṁ kho, bhikkhave, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.

'Eko pañho eko uddeso ekaṁ veyyākaraṇan'ti,

‘One thing: question, passage for recitation, and answer.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (1)
That’s what I said, and this is why I said it.

‘Dve pañhā dve uddesā dve veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Dvīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu dvīsu?
What two?

Nāme ca rūpe ca—
Name and form. …

imesu kho, bhikkhave, dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Dve pañhā dve uddesā dve veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (2)

‘Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Tīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu tīsu?
What three?

Tīsu vedanāsu—
Three feelings. …

imesu kho, bhikkhave, tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (3)

‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Catūsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu catūsu?
What four?

Catūsu āhāresu—
The four foods. …

imesu kho, bhikkhave, catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (4)

‘Pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Pañcasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu pañcasu?
What five?

Pañcasu upādānakkhandhesu—
The five grasping aggregates. …

imesu kho, bhikkhave, pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (5)

‘Cha pañhā cha uddesā cha veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Chasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu chasu?
What six?

Chasu ajjhattikesu āyatanesu—
The six interior sense fields. …

imesu kho, bhikkhave, chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Cha pañhā cha uddesā cha veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (6)

‘Satta pañhā sattuddesā satta veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Sattasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu sattasu?
What seven?

Sattasu viññāṇaṭṭhitīsu—
The seven planes of consciousness. …

imesu kho, bhikkhave, sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Satta pañhā sattuddesā satta veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (7)

‘Aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Aṭṭhasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu aṭṭhasu?
What eight?

Aṭṭhasu lokadhammesu—

The eight worldly conditions. …

imesu kho, bhikkhave, aṭṭhasu dhammesu bhikkhu sammā nibbindamāno …pe… dukkhassantakaro hoti.

‘Aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (8)

‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ.

Kiñcetaṁ paṭicca vuttaṁ?

Navasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu navasu?
What nine?

Navasu sattāvāsesu—
The nine abodes of sentient beings. …

imesu kho, bhikkhave, navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ. (9)

‘Dasa pañhā dasuddesā dasa veyyākaraṇānī’ti,
‘Ten things: question, passage for recitation, and answer.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Dasasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā

pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

Katamesu dasasu?
What ten?

Dasasu akusalesu kammapathesu—
The ten ways of performing unskillful deeds.

imesu kho, bhikkhave, dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding these ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

‘Dasa paññā dasuddesā dasa veyyākaraṇānī’ti,
‘Ten things: question, passage for recitation, and answer.’

iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttan”ti. (10)
That’s what I said, and this is why I said it.”

Sattamaṁ.

28. Dutiyamahāpañhāsutta
28. The Great Questions (2nd)

Ekaṁ samayaṁ bhagavā kajaṅgalāyaṁ viharati veḷuvane.
At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

Atha kho sambahulā kajaṅgalakā upāsakā yena kajaṅgalikā bhikkhunī tenupasaṅkamiṁsu; upasaṅkamitvā kajaṅgalikaṁ bhikkhuniṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho kajaṅgalakā upāsakā kajaṅgalikaṁ bhikkhuniṁ etadavocuṁ:
Then several lay followers of Kajaṅgalā went to the nun Kajaṅgalikā, bowed, sat down to one side, and said to her:

“Vuttamidaṁ, ayye, bhagavatā mahāpañhesu:
“Ma’am, this was said by the Buddha in ‘The Great Questions’:

‘eko pañho eko uddeso ekaṁ veyyākaraṇaṁ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīṇi veyyākaraṇāni, cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañcuddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā sattuddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇāni, nava pañhā navuddesā nava veyyākaraṇāni, dasa pañhā dasuddesā dasa veyyākaraṇānī’ti.
‘One thing: question, passage for recitation, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, passage for recitation, and answer.’

Imassa nu kho, ayye, bhagavatā saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?
How should we see the detailed meaning of the Buddha’s brief statement?”

“Na kho panetaṁ, āvuso, bhagavato sammukhā sutaṁ sammukhā paṭiggahitaṁ, napi manobhāvanīyānaṁ bhikkhūnaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ;
“Good people, I haven’t heard and learned this in the presence of the Buddha or from esteemed mendicants.

api ca yathā mettha khāyati
But as to how it seems to me,

taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
listen and pay close attention, I will speak.”

“Evaṁ, ayye”ti, kho kajaṅgalakā upāsakā kajaṅgalikāya bhikkhuniyā paccassosuṁ.
“Yes, ma’am,” replied the lay followers.

Kajaṅgalikā bhikkhunī etadavoca:
The nun Kajaṅgalikā said this:

“‘Eko pañho eko uddeso ekaṁ veyyākaraṇan’ti, iti kho panetaṁ vuttaṁ bhagavatā.
‘One thing: question, passage for recitation, and answer.’ That’s what the Buddha said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did he say it?

Ekadhamme, āvuso, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its

meaning, a mendicant makes an end of suffering in this very life.

Katamasmiṁ ekadhamme?
What one thing?

Sabbe sattā āhāraṭṭhitikā—
‘All sentient beings are sustained by food.’

imasmiṁ kho, āvuso, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.

‘Eko pañho eko uddeso ekaṁ veyyākaraṇan’ti, iti yaṁ taṁ vuttaṁ bhagavatā idametaṁ paṭicca vuttaṁ.
‘One thing: question, passage for recitation, and answer.’ That’s what the Buddha said, and this is why he said it.

‘Dve pañhā dve uddesā dve veyyākaraṇānī’ti iti, kho panetaṁ vuttaṁ bhagavatā.

Kiñcetaṁ paṭicca vuttaṁ?

Dvīsu, āvuso, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu dvīsu?
What two?

Nāme ca rūpe ca …pe…
Name and form. …

katamesu tīsu?
What three?

Tīsu vedanāsu—

Three feelings. …

imesu kho, āvuso, tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ bhagavatā idametaṁ paṭicca vuttaṁ.

‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ bhagavatā.

Kiñcetaṁ paṭicca vuttaṁ?

Catūsu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
With a mind well developed in four things—seeing their limits and fully comprehending their meaning—a mendicant makes an end of suffering in this very life.

Katamesu catūsu?
What four?

Catūsu satipaṭṭhānesu—
The four kinds of mindfulness meditation. …

imesu kho, āvuso, catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
With a mind well developed in these four things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. …

‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ bhagavatā idametaṁ paṭicca vuttaṁ.

‘Pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ bhagavatā.

Kiñcetaṁ paṭicca vuttaṁ?

Pañcasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Katamesu pañcasu?
What five?

Pañcasu indriyesu …pe…
The five faculties. …

katamesu chasu?
What six?

Chasu nissaraṇīyāsu dhātūsu …pe…
The six elements of escape. …

katamesu sattasu?
What seven?

Sattasu bojjhaṅgesu …pe…
The seven awakening factors. …

katamesu aṭṭhasu?
What eight?

Aṭṭhasu ariyaaṭṭhaṅgikamaggesu—
The noble eightfold path. …

imesu kho, āvuso, aṭṭhasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘Aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ bhagavatā idametaṁ paṭicca vuttaṁ.

‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ bhagavatā.

Kiñcetaṁ paṭicca vuttaṁ?

Navasu, āvuso, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

Katamesu navasu?
What nine?

Navasu sattāvāsesu—
The nine abodes of sentient beings.

imesu kho, āvuso, navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
Becoming completely disillusioned, dispassionate, and freed regarding these nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

‘Nava pañhā navuddesā nava veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ bhagavatā idametaṁ paṭicca vuttaṁ.

‘Dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, iti kho panetaṁ vuttaṁ bhagavatā.
‘Ten things: question, passage for recitation, and answer.’ That’s what the Buddha said,

Kiñcetaṁ paṭicca vuttaṁ?
but why did he say it?

Dasasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

Becoming well developed in ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life.

Katamesu dasasu?
What ten?

Dasasu kusalesu kammapathesu—
The ten ways of performing skillful deeds.

imesu kho, āvuso, dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṁ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.
With a mind well developed in these ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life.

‘Dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, iti yaṁ taṁ vuttaṁ bhagavatā idametaṁ paṭicca vuttaṁ.
‘Ten things: question, passage for recitation, and answer.’ That’s what the Buddha said, and this is why he said it.

Iti kho, āvuso, yaṁ taṁ vuttaṁ bhagavatā saṅkhittena bhāsitāsu mahāpañhāsu:
That’s how I understand the detailed meaning of what the Buddha said in brief in ‘The Great Questions’.

‘eko pañho eko uddeso ekaṁ veyyākaraṇaṁ …pe…

dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, imassa kho ahaṁ, āvuso, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi.

Ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaññeva upasaṅkamitvā etamatthaṁ paṭipuccheyyātha.
If you wish, you may go to the Buddha and ask him about this.

Yathā vo bhagavā byākaroti tathā naṁ dhāreyyāthā”ti.
You should remember it in line with the Buddha’s answer.”

“Evaṁ, ayye”ti kho kajaṅgalakā upāsakā kajaṅgalikāya kho bhikkhuniyā bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā kajaṅgalikaṁ bhikkhuniṁ abhivādetvā padakkhiṇaṁ katvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
“Yes, ma’am,” replied those lay followers, approving and agreeing with what the nun Kajaṅgalikā said. Then they got up from their seat, bowed, and respectfully circled her, keeping her on their right. Then they went to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinnā kho kajaṅgalakā upāsakā yāvatako ahosi kajaṅgalikāya bhikkhuniyā saddhiṁ kathāsallāpo, taṁ sabbaṁ bhagavato ārocesuṁ.
and informed the Buddha of all they had discussed.

“Sādhu sādhu, gahapatayo.
“Good, good, householders.

Paṇḍitā, gahapatayo, kajaṅgalikā bhikkhunī. Mahāpaññā, gahapatayo, kajaṅgalikā bhikkhunī.
The nun Kajaṅgalikā is astute, she has great wisdom.

Mañcepi tumhe, gahapatayo, upasaṅkamitvā etamatthaṁ paṭipuccheyyātha, ahampi cetaṁ evamevaṁ byākareyyaṁ yathā taṁ kajaṅgalikāya bhikkhuniyā byākataṁ.
If you came to me and asked this question, I would answer it in exactly the same way as the nun Kajaṅgalikā.

Eso ceva tassa attho. Evañca naṁ dhāreyyāthā”ti.
That is what it means, and that’s how you should remember it.”

Aṭṭhamaṁ.

29. Paṭhamakosalasutta
29. Kosala (1st)

“Yāvatā, bhikkhave, kāsikosalā, yāvatā rañño pasenadissa kosalassa vijitaṁ, rājā tattha pasenadi kosalo aggamakkhāyati.
“As far as Kāsi and Kosala extend, and as far as the dominion of King Pasenadi of Kosala extends, King Pasenadi is said to be the foremost.

Rañño pi kho, bhikkhave, pasenadissa kosalassa attheva aññathattaṁ atthi vipariṇāmo.
But even King Pasenadi decays and perishes.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (1)
Their desire fades away even for the foremost, let alone the inferior.

Yāvatā, bhikkhave, candimasūriyā pariharanti disā bhanti virocamānā, tāva sahassadhā loko.
A galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters.

Tasmiṁ sahassadhā loke sahassaṁ candānaṁ sahassaṁ sūriyānaṁ sahassaṁ sinerupabbatarājānaṁ sahassaṁ jambudīpānaṁ sahassaṁ aparagoyānānaṁ sahassaṁ uttarakurūnaṁ sahassaṁ pubbavidehānaṁ cattāri mahāsamuddasahassāni cattāri mahārājasahassāni sahassaṁ cātumahārājikānaṁ sahassaṁ tāvatiṁsānaṁ sahassaṁ

yāmānaṁ sahassaṁ tusitānaṁ sahassaṁ nimmānaratīnaṁ sahassaṁ paranimmitavasavattīnaṁ sahassaṁ brahmalokānaṁ.
In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Create, of the Gods who Control the Creations of Others, and a thousand Brahmā realms.

Yāvatā, bhikkhave, sahassī lokadhātu, mahābrahmā tattha aggamakkhāyati.
As far as the galaxy extends, the Great Brahmā is said to be the foremost.

Mahābrahmunopi kho, bhikkhave, attheva aññathattaṁ atthi vipariṇāmo.
But even the Great Brahmā decays and perishes.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (2)
Their desire fades away even for the foremost, let alone the inferior.

Hoti so, bhikkhave, samayo yaṁ ayaṁ loko saṁvaṭṭati.
There comes a time when this world contracts.

Saṁvaṭṭamāne, bhikkhave, loke yebhuyyena sattā ābhassarasaṁvattanikā bhavanti.
As it contracts, most sentient beings migrate to the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhecarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Saṁvaṭṭamāne, bhikkhave, loke ābhassarā devā aggamakkhāyanti.
When the world is contracting, the gods of streaming radiance are said to be the foremost.

Ābhassarānampi kho, bhikkhave, devānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the gods of streaming radiance decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (3)
Their desire fades away even for the foremost, let alone the inferior.

Dasayimāni, bhikkhave, kasiṇāyatanāni.
There are these ten universal dimensions of meditation.

Katamāni dasa?
What ten?

Pathavīkasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ;
Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

āpokasiṇameko sañjānāti …pe…
They perceive the meditation on universal water …

tejokasiṇameko sañjānāti …
the meditation on universal fire …

vāyokasiṇameko sañjānāti …

the meditation on universal air …

nīlakasiṇameko sañjānāti …
the meditation on universal blue …

pītakasiṇameko sañjānāti …
the meditation on universal yellow …

lohitakasiṇameko sañjānāti …
the meditation on universal red …

odātakasiṇameko sañjānāti …
the meditation on universal white …

ākāsakasiṇameko sañjānāti …
the meditation on universal space …

viññāṇakasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

Imāni kho, bhikkhave, dasa kasiṇāyatanāni.
These are the ten universal dimensions of meditation.

Etadaggaṁ, bhikkhave, imesaṁ dasannaṁ kasiṇāyatanānaṁ yadidaṁ viññāṇakasiṇaṁ eko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
The best of these ten universal dimensions of meditation is when someone perceives the meditation on universal consciousness above, below, across, non-dual and limitless.

Evaṁsaññinopi kho, bhikkhave, santi sattā.
Some sentient beings perceive like this.

Evaṁsaññīnampi kho, bhikkhave, sattānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the sentient beings who perceive like this decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (4)
Their desire fades away even for the foremost, let alone the inferior.

Aṭṭhimāni, bhikkhave, abhibhāyatanāni.
There are these eight dimensions of mastery.

Katamāni aṭṭha?
What eight?

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni;
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ paṭhamaṁ abhibhāyatanaṁ.
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni;
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ dutiyaṁ abhibhāyatanaṁ.
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni;
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ tatiyaṁ abhibhāyatanaṁ.
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni;
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ catutthaṁ abhibhāyatanaṁ.
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ;
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evamevaṁ ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni;
In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ.

This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ;
They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evamevaṁ ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni;
In the same way, not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint.

'tāni abhibhuyya jānāmi passāmī'ti, evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ.
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ;

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

evamevaṁ ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni;
In the same way, not perceiving form internally, someone sees visions externally, red, with red color, red hue, and red tint.

'tāni abhibhuyya jānāmi passāmī'ti, evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ sattamaṁ abhibhāyatanaṁ.
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ;
They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

evamevaṁ ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni;
In the same way, not perceiving form internally, someone sees visions externally, white, with white color, white hue, and white tint.

'tāni abhibhuyya jānāmi passāmī'ti, evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Imāni kho, bhikkhave, aṭṭha abhibhāyatanāni.
These are the eight dimensions of mastery.

Etadaggaṁ, bhikkhave, imesaṁ aṭṭhannaṁ abhibhāyatanānaṁ yadidaṁ ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni;
The best of these dimensions of mastery is when someone, not perceiving form internally, sees visions externally, white, with white color, white hue, and white tint.

‘tāni abhibhuyya jānāmi passāmī’ti, evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Evaṁsaññinopi kho, bhikkhave, santi sattā.
Some sentient beings perceive like this.

Evaṁsaññīnampi kho, bhikkhave, sattānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the sentient beings who perceive like this decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (5)
Their desire fades away even for the foremost, let alone the inferior.

Catasso imā, bhikkhave, paṭipadā.
There are four ways of practice.

Katamā catasso?
What four?

1. **Dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**

painful practice with swift insight,

3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññā—**
   pleasant practice with swift insight.

imā kho, bhikkhave, catasso paṭipadā.
These are the four ways of practice.

Etadaggaṁ, bhikkhave, imāsaṁ catunnaṁ paṭipadānaṁ yadidaṁ sukhā paṭipadā khippābhiññā.
The best of these four ways of practice is the pleasant practice with swift insight.

Evaṁpaṭipannāpi kho, bhikkhave, santi sattā.
Some sentient beings practice like this.

Evaṁpaṭipannānampi kho, bhikkhave, sattānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the sentient beings who practice like this decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (6)
Their desire fades away even for the foremost, let alone the inferior.

Catasso imā, bhikkhave, saññā.
There are these four perceptions.

Katamā catasso?
What four?

1. **Parittameko sañjānāti,**
   One person perceives the limited.

2. **mahaggatameko sañjānāti,**
   One person perceives the expansive.
3. **appamāṇameko sañjānāti,**
   One person perceives the limitless.
4. **‘natthi kiñcī’ti ākiñcaññāyatanameko sañjānāti—**
   One person, aware that ‘there is nothing at all’, perceives the dimension of nothingness.

imā kho, bhikkhave, catasso saññā.
These are the four perceptions.

Etadaggaṁ, bhikkhave, imāsaṁ catunnaṁ saññānaṁ yadidaṁ ‘natthi kiñcī’ti ākiñcaññāyatanameko sañjānāti.
The best of these four perceptions is when a person, aware that ‘there is nothing at all’, perceives the dimension of nothingness.

Evaṁsaññinopi kho, bhikkhave, santi sattā.
Some sentient beings perceive like this.

Evaṁsaññīnampi kho, bhikkhave, sattānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the sentient beings who perceive like this decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (7)
Their desire fades away even for the foremost, let alone the inferior.

Etadaggaṁ, bhikkhave, bāhirakānaṁ diṭṭhigatānaṁ yadidaṁ ‘no cassaṁ, no ca me siyā, na bhavissāmi, na me bhavissatī’ti.
This is the best of the convictions of outsiders, that is: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Evaṁdiṭṭhino, bhikkhave, etaṁ pāṭikaṅkhaṁ:
When someone has such a view, you can expect

‘yā cāyaṁ bhave appaṭikulyatā, sā cassa na bhavissati;
that they will be repulsed by continued existence,

yā cāyaṁ bhavanirodhe pāṭikulyatā, sā cassa na bhavissatī’ti.
and they will not be repulsed by the cessation of continued existence.

Evaṁdiṭṭhinopi kho, bhikkhave, santi sattā.
Some sentient beings have such a view.

Evaṁdiṭṭhīnampi kho, bhikkhave, sattānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the sentient beings who have views like this decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (8)
Their desire fades away even for the foremost, let alone the inferior.

Santi, bhikkhave, eke samaṇabrāhmaṇā paramatthavisuddhiṁ paññāpenti.
There are some ascetics and brahmins who advocate ultimate purity.

Etadaggaṁ, bhikkhave, paramatthavisuddhiṁ paññapentānaṁ yadidaṁ sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
This is the best of the advocates of ultimate purity, that is, when someone, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Te tadabhiññāya tassa sacchikiriyāya dhammaṁ desenti.
They teach Dhamma in order to directly know and realize this.

Evaṁvādinopi kho, bhikkhave, santi sattā.
Some sentient beings have such a doctrine.

Evaṁvādīnampi kho, bhikkhave, sattānaṁ attheva aññathattaṁ atthi vipariṇāmo.
But even the sentient beings who have such a doctrine decay and perish.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with it.

Tasmiṁ nibbindanto agge virajjati, pageva hīnasmiṁ. (9)
Their desire fades away even for the foremost, let alone the inferior.

Santi, bhikkhave, eke samaṇabrāhmaṇā paramadiṭṭhadhammanibbānaṁ paññāpenti.
There are some ascetics and brahmins who advocate ultimate extinguishment in this very life.

Etadaggaṁ, bhikkhave, paramadiṭṭhadhammanibbānaṁ paññapentānaṁ yadidaṁ channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādā vimokkho.
This is the best of those who advocate extinguishment in this very life, that is, liberation by not grasping after truly understanding the origin, ending, gratification, drawback, and escape of the six fields of contact.

Evaṁvādiṁ kho maṁ, bhikkhave, evamakkhāyiṁ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:
Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘samaṇo gotamo na kāmānaṁ pariññaṁ paññāpeti, na rūpānaṁ pariññaṁ paññāpeti, na vedanānaṁ pariññaṁ paññāpetī’ti.
‘The ascetic Gotama doesn’t advocate the complete understanding of sensual pleasures, sights, or feelings.’

Kāmānañcāhaṁ, bhikkhave, pariññaṁ paññāpemi, rūpānañca pariññaṁ paññāpemi, vedanānañca pariññaṁ paññāpemi, diṭṭheva dhamme nicchāto nibbuto sītibhūto anupādā parinibbānaṁ paññāpemī”ti. (10)
But I do advocate the complete understanding of sensual pleasures, sights, and feelings. And I advocate complete extinguishment by not grasping in this very life, wishless, extinguished, and cooled.”

Navamaṁ.

30. Dutiyakosalasutta
30. Kosala (2nd)

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena rājā pasenadi kosalo uyyodhikā nivatto hoti vijitasaṅgāmo laddhādhippāyo.
Now at that time King Pasenadi of Kosala returned from combat after winning a battle and succeeding in his objective.

Atha kho rājā pasenadi kosalo yena ārāmo tena pāyāsi.
Then King Pasenadi of Kosala went to the monastery.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṁ pāvisi.
He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.
At that time several mendicants were walking mindfully in the open air.

Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
Then King Pasenadi of Kosala went up to them and said,

"kahaṁ nu kho, bhante, bhagavā etarahi viharati arahaṁ sammāsambuddho.

“Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha?

Dassanakāmā hi mayaṁ, bhante, taṁ bhagavantaṁ arahantaṁ sammāsambuddhan”ti.
For I want to see the Buddha.”

“Eso, mahārāja, vihāro saṁvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭehi; vivarissati te bhagavā dvāran”ti.
“Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

Atha kho rājā pasenadi kosalo yena so vihāro saṁvutadvāro, tena appasaddo upasaṅkamitvā ataramāno ālindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭesi. Vivari bhagavā dvāraṁ.
So the king approached the Buddha’s dwelling and knocked, and the Buddha opened the door.

Atha kho rājā pasenadi kosalo vihāraṁ pavisitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati pāṇīhi ca parisambāhati nāmañca sāveti:
Then King Pasenadi entered the Buddha’s dwelling. He bowed with his head to the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name:

“rājāhaṁ, bhante, pasenadi kosalo;
“Sir, I am Pasenadi, king of Kosala!

rājāhaṁ, bhante, pasenadi kosalo”ti.
I am Pasenadi, king of Kosala!”

“Kaṁ pana tvaṁ, mahārāja, atthavasaṁ sampassamāno imasmiṁ sarīre evarūpaṁ paramanipaccakāraṁ karosi, mettūpahāraṁ upadaṁsesī”ti?

“But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?”

“Kataññutaṁ kho ahaṁ, bhante, kataveditaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi.
“Sir, it’s because of my gratitude and thanks for the Buddha that I demonstrate such utmost devotion, conveying my manifest love.

Bhagavā hi, bhante, bahujanahitāya paṭipanno bahujanasukhāya bahuno janassa ariye ñāye patiṭṭhāpitā yadidaṁ kalyāṇadhammatāya kusaladhammatāya.
The Buddha is practicing for the welfare and happiness of the people. He has established many people in the noble method, that is, the principles of goodness and skillfulness.

Yampi, bhante, bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahuno janassa ariye ñāye patiṭṭhāpitā yadidaṁ kalyāṇadhammatāya kusaladhammatāya, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (1)
This is a reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā sīlavā vuddhasīlo ariyasīlo kusalasīlo kusalasīlena samannāgato.
Furthermore, the Buddha is ethical, possessing ethical conduct that is mature, noble, and skillful.

Yampi, bhante, bhagavā sīlavā vuddhasīlo ariyasīlo kusalasīlo kusalasīlena samannāgato, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (2)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā dīgharattaṁ āraññiko, araññavanapatthāni pantāni senāsanāni paṭisevati.
Furthermore, the Buddha lives in the wilderness, frequenting remote lodgings in the wilderness and the forest.

Yampi, bhante, bhagavā dīgharattaṁ āraññiko, araññavanapatthāni pantāni senāsanāni paṭisevati, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (3)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā santuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.
Furthermore, the Buddha is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

Yampi, bhante, bhagavā santuṭṭho itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (4)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
Furthermore, the Buddha is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Yampi, bhante, bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (5)

This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā yāyaṁ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ—appicchakathā santuṭṭhikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpāya kathāya nikāmalābhī akicchalābhī akasiralābhī.
Furthermore, the Buddha gets to take part in talk about self-effacement that helps open the heart, when he wants, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Yampi, bhante, bhagavā yāyaṁ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṁ—appicchakathā …pe… vimuttiñāṇadassanakathā, evarūpāya kathāya nikāmalābhī akicchalābhī akasiralābhī, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (6)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī.
Furthermore, the Buddha gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.

Yampi, bhante, bhagavā catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī, idampi kho ahaṁ, bhante, atthavasaṁ

sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (7)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, the Buddha recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so he recollects his many kinds of past lives, with features and details.

Yampi, bhante, bhagavā anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno

bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (8)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati …pe… yathākammūpage satte pajānāti.
Furthermore, with clairvoyance that is purified and superhuman, the Buddha sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' He understands how sentient beings are reborn according to their deeds.

Yampi, bhante, bhagavā dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (9)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Puna caparaṁ, bhante, bhagavā āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, the Buddha has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.

Yampi, bhante, bhagavā āsavānaṁ khayā anāsavaṁ cetovimuttiṁ …pe… sacchikatvā upasampajja viharati, idampi kho ahaṁ, bhante, atthavasaṁ sampassamāno bhagavati evarūpaṁ paramanipaccakāraṁ karomi, mettūpahāraṁ upadaṁsemi. (10)
This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Handa ca dāni mayaṁ, bhante, gacchāma.
Well, now, sir, I must go.

Bahukiccā mayaṁ bahukaraṇīyā”ti.
I have many duties, and much to do.”

“Yassadāni tvaṁ, mahārāja, kālaṁ maññasī”ti.
“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmīti.
Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Dasamaṁ.

Mahāvaggo tatiyo.

Tassuddānaṁ

Sīhādhivutti kāyena,
cundena kasiṇena ca;
Kāḷī ca dve mahāpañhā,
kosalehi pare duveti.

31. Upālisutta
31. With Upāli

Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā upāli bhagavantaṁ etadavoca:
Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

“kati nu kho, bhante, atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattaṁ, pātimokkhaṁ uddiṭṭhan”ti?
“Sir, for how many reasons did the Realized One lay down training rules for his disciples and recite the monastic code?”

“Dasa kho, upāli, atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattaṁ, pātimokkhaṁ uddiṭṭhaṁ.
“Upāli, the Realized One laid down training rules for his disciples and recited the monastic code for ten reasons.

Katame dasa?
What ten?

Saṅghasuṭṭhutāya, saṅghaphāsutāya, dummaṅkūnaṁ puggalānaṁ niggahāya, pesalānaṁ bhikkhūnaṁ phāsuvihārāya, diṭṭhadhammikānaṁ āsavānaṁ saṁvarāya, samparāyikānaṁ āsavānaṁ paṭighātāya, appasannānaṁ pasādāya, pasannānaṁ bhiyyobhāvāya, saddhammaṭṭhitiyā, vinayānuggahāya—
For the well-being of the Saṅgha and for the comfort of the Saṅgha. For keeping difficult persons in check and for the comfort of good-hearted mendicants. For restraining defilements that affect the

present life and protecting against defilements that affect lives to come. For inspiring confidence in those without it, and increasing confidence in those who have it. For the continuation of the true teaching and the support of the training.

ime kho, upāli, dasa atthavase paṭicca tathāgatena sāvakānaṁ sikkhāpadaṁ paññattaṁ, pātimokkhaṁ uddiṭṭhan”ti.
The Realized One laid down training rules for his disciples and recited the monastic code for these ten reasons.”

Paṭhamaṁ.

32. Pātimokkhaṭṭhapanāsutta
32. Suspending the Recitation of the Monastic Code

“Kati nu kho, bhante, pātimokkhaṭṭhapanā”ti?
“Sir, how many grounds are there to suspend the recitation of the monastic code?”

“Dasa kho, upāli, pātimokkhaṭṭhapanā.
“Upāli, there are ten grounds to suspend the recitation of the monastic code.

Katame dasa?
What ten?

Pārājiko tassaṁ parisāyaṁ nisinno hoti, pārājikakathā vippakatā hoti, anupasampanno tassaṁ parisāyaṁ nisinno hoti, anupasampannakathā vippakatā hoti, sikkhaṁ paccakkhātako tassaṁ parisāyaṁ nisinno hoti, sikkhaṁ paccakkhātakakathā vippakatā hoti, paṇḍako tassaṁ parisāyaṁ nisinno hoti, paṇḍakakathā vippakatā hoti, bhikkhunidūsako tassaṁ parisāyaṁ nisinno hoti, bhikkhunidūsakakathā vippakatā hoti—
A mendicant who has committed an expulsion offense is sitting in the assembly. A discussion about whether someone has committed an expulsion offense is unfinished. A person who is not fully ordained is sitting in the assembly. A discussion about whether someone is fully ordained or not is unfinished. Someone who has rejected the training is sitting in the assembly. A discussion about whether someone has rejected the training or not is unfinished. A eunuch is sitting in the assembly. A discussion about whether someone is a eunuch is unfinished. A raper of nuns is sitting in the assembly. A discussion about whether or not someone is a raper of nuns is unfinished.

ime kho, upāli, dasa pātimokkhaṭṭhapanā”ti.
These are the ten grounds to suspend the recitation of the monastic code.”

Dutiyaṁ.

33. Ubbāhikāsutta
33. A Judge

“Katihi nu kho, bhante, dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo”ti?
“Sir, how many qualities should a mendicant have to be agreed on as a judge?”

“Dasahi kho, upāli, dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo.
“Upāli, a mendicant should have ten qualities to be agreed on as a judge.

Katamehi dasahi?
What ten?

Idhupāli, bhikkhu sīlavā hoti; pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the

middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso;
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

vinaye kho pana ṭhito hoti asaṁhīro;
They're firm and unfaltering in the training.

paṭibalo hoti ubho atthapaccatthike saññāpetuṁ paññāpetuṁ nijjhāpetuṁ pekkhetuṁ pasādetuṁ;
When there are opposing parties, they're able to persuade, advocate, and convince them, make them see the other side and trust each other.

adhikaraṇasamuppādavūpasamakusalo hoti—
They're skilled in raising and settling disciplinary issues.

adhikaraṇaṁ jānāti;
They know what a disciplinary issue is.

adhikaraṇasamudayaṁ jānāti;
They know how a disciplinary issue originates.

adhikaraṇanirodhaṁ jānāti;
They know how a disciplinary issue ceases.

adhikaraṇanirodhagāminiṁ paṭipadaṁ jānāti.
They know the practical way leading to the cessation of a disciplinary issue.

Imehi kho, upāli, dasahi dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo"ti.

A mendicant should have these ten qualities to be agreed on as a judge.”

Tatiyaṁ.

34. Upasampadāsutta
34. Ordination

“Katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā upasampādetabban”ti?
“Sir, how many qualities should a mendicant have to give ordination?”

“Dasahi kho, upāli, dhammehi samannāgatena bhikkhunā upasampādetabbaṁ.
“Upāli, a mendicant should have ten qualities to give ordination.

Katamehi dasahi?
What ten?

Idhupāli, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased,

describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

pātimokkhaṁ kho panassa vitthārena svāgataṁ hoti suvibhattaṁ suppavattaṁ suvinicchitaṁ suttaso anubyañjanaso;
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

paṭibalo hoti gilānaṁ upaṭṭhātuṁ vā upaṭṭhāpetuṁ vā;
They're able to care for the sick or get someone else to do so.

paṭibalo hoti anabhiratiṁ vūpakāsetuṁ vā vūpakāsāpetuṁ vā;
They're able to settle dissatisfaction or get someone else to do so.

paṭibalo hoti uppannaṁ kukkuccaṁ dhammato vinodetuṁ;
They're able to dispel remorse when it has come up.

paṭibalo hoti uppannaṁ diṭṭhigataṁ dhammato vivecetuṁ;
They're able to rationally dissuade someone from misconceptions that come up.

paṭibalo hoti adhisīle samādapetuṁ;
They're able to encourage someone in the higher ethics,

paṭibalo hoti adhicitte samādapetuṁ;
the higher mind,

paṭibalo hoti adhipaññāya samādapetuṁ.
and the higher wisdom.

Imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā upasampādetabban"ti.
A mendicant should have these ten qualities to give ordination."

Catutthaṁ.

Aṅguttara Nikāya 10
Numbered Discourses 10

4. Upālivagga
4. With Upāli

35. Nissayasutta
35. Dependence

“Katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā nissayo dātabbo”ti?
“Sir, how many qualities should a mendicant have to give dependence?”

“Dasahi kho, upāli, dhammehi samannāgatena bhikkhunā nissayo dātabbo.
“Upāli, a mendicant should have ten qualities to give dependence.

Katamehi dasahi?
What ten?

Idhupāli, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical …

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re learned …

pātimokkhaṁ kho panassa vitthārena svāgataṁ hoti suvibhattaṁ suppavattaṁ suvinicchitaṁ suttaso anubyañjanaso;
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

paṭibalo hoti gilānaṁ upaṭṭhātuṁ vā upaṭṭhāpetuṁ vā;
They’re able to care for the sick or get someone else to do so.

paṭibalo hoti anabhiratiṁ vūpakāsetuṁ vā vūpakāsāpetuṁ vā;

They’re able to settle dissatisfaction or get someone else to do so.

paṭibalo hoti uppannaṁ kukkuccaṁ dhammato vinodetuṁ;
They’re able to dispel remorse when it has come up.

paṭibalo hoti uppannaṁ diṭṭhigataṁ dhammato vivecetuṁ;
They’re able to rationally dissuade someone from misconceptions that come up.

paṭibalo hoti adhisīle …pe…
They’re able to encourage someone in the higher ethics,

adhicitte …
the higher mind,

adhipaññāya samādapetuṁ.
and the higher wisdom.

Imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā nissayo dātabbo”ti.
A mendicant should have these ten qualities to give dependence.”

Pañcamaṁ.

36. Sāmaṇerasutta
36. A Novice

“Katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo”ti?
“Sir, how many qualities should a mendicant have to be attended on by a novice?”

“Dasahi kho, upāli, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo.
“Upāli, a mendicant should have ten qualities to be attended on by a novice.

Katamehi dasahi?
What ten?

Idhupāli, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical …

bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā;
They’re learned …

pātimokkhaṁ kho panassa vitthārena svāgataṁ hoti suvibhattaṁ suppavattaṁ suvinicchitaṁ suttaso anubyañjanaso;
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

paṭibalo hoti gilānaṁ upaṭṭhātuṁ vā upaṭṭhāpetuṁ vā;
They’re able to care for the sick or get someone else to do so.

paṭibalo hoti anabhiratiṁ vūpakāsetuṁ vā vūpakāsāpetuṁ vā;
They're able to settle dissatisfaction or get someone else to do so.

paṭibalo hoti uppannaṁ kukkuccaṁ dhammato vinodetuṁ;
They're able to dispel remorse when it has come up.

paṭibalo hoti uppannaṁ diṭṭhigataṁ dhammato vivecetuṁ;
They're able to rationally dissuade someone from misconceptions that come up.

paṭibalo hoti adhisīle samādapetuṁ;
They're able to encourage someone in the higher ethics,

paṭibalo hoti adhicitte samādapetuṁ;
the higher mind,

paṭibalo hoti adhipaññāya samādapetuṁ.
and the higher wisdom.

Imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo''ti.
A mendicant should have these ten qualities to be attended on by a novice."

Chaṭṭhaṁ.

37. Saṅghabhedasutta
37. Schism in the Saṅgha

“‘Saṅghabhedo, saṅghabhedo’ti, bhante, vuccati.
“Sir, they speak of ‘schism in the Saṅgha’.

Kittāvatā nu kho, bhante, saṅgho bhinno hotī”ti?
How is schism in the Saṅgha defined?”

“Idhupāli, bhikkhū adhammaṁ dhammoti dīpenti, dhammaṁ adhammoti dīpenti, avinayaṁ vinayoti dīpenti, vinayaṁ avinayoti dīpenti, abhāsitaṁ alapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti, bhāsitaṁ lapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti, anāciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti, āciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti, apaññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti, paññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti.
“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One.

Te imehi dasahi vatthūhi avakassanti apakassanti āveni kammāni karonti āveni pātimokkhaṁ uddisanti.
On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously.

Ettāvatā kho, upāli, saṅgho bhinno hotī”ti.
That is how schism in the Saṅgha is defined.”

Sattamaṁ.

38. Saṅghasāmaggīsutta
38. Harmony in the Saṅgha

“‘Saṅghasāmaggī, saṅghasāmaggī’ti, bhante, vuccati.
“Sir, they speak of ‘harmony in the Saṅgha’.

Kittāvatā nu kho, bhante, saṅgho samaggo hotī”ti?
How is harmony in the Saṅgha defined?”

“Idhupāli, bhikkhū adhammaṁ adhammoti dīpenti, dhammaṁ dhammoti dīpenti, avinayaṁ avinayoti dīpenti, vinayaṁ vinayoti dīpenti, abhāsitaṁ alapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti, bhāsitaṁ lapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti, anāciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti, āciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti, apaññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti, paññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti.
“Upāli, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One.

Te imehi dasahi vatthūhi na avakassanti na apakassanti na āveni kammāni karonti na āveni pātimokkhaṁ uddisanti.
On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously.

Ettāvatā kho, upāli, saṅgho samaggo hotī”ti.
That is how harmony in the Saṅgha is defined.”

Aṭṭhamaṁ.

39. Paṭhamaānandasutta
39. With Ānanda (1st)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“‘saṅghabhedo saṅghabhedo’ti, bhante, vuccati.
“Sir, they speak of ‘schism in the Saṅgha’.

Kittāvatā nu kho, bhante, saṅgho bhinno hotī”ti?
How is schism in the Saṅgha defined?”

“Idhānanda, bhikkhū adhammaṁ dhammoti dīpenti, dhammaṁ adhammoti dīpenti, avinayaṁ vinayoti dīpenti …pe…
“Ānanda, it’s when a mendicant explains what is not the teaching as the teaching …

paññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti.
and what was prescribed by the Realized One as not prescribed by the Realized One.

Te imehi dasahi vatthūhi avakassanti apakassanti āveni kammāni karonti āveni pātimokkhaṁ uddisanti.
On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously.

Ettāvatā kho, ānanda, saṅgho bhinno hotī”ti.

That is how schism in the Saṅgha is defined.”

“Samaggaṁ pana, bhante, saṅghaṁ bhinditvā kiṁ so pasavatī”ti?
“But sir, what does someone who has caused a schism in a harmonious Saṅgha bring upon themselves?”

“Kappaṭṭhikaṁ, ānanda, kibbisaṁ pasavatī”ti.
“They bring upon themselves evil that lasts for an eon.”

“Kiṁ pana, bhante, kappaṭṭhikaṁ kibbisan”ti?
“But sir, what is the evil that lasts for an eon?”

“Kappaṁ, ānanda, nirayamhi paccatīti—
“They burn in hell for an eon, Ānanda.

Āpāyiko nerayiko,
A schismatic remains for the eon

Kappaṭṭho saṅghabhedako;
in a place of loss, in hell.

Vaggarato adhammaṭṭho,
Taking a stand against the teaching,

Yogakkhemā padhaṁsati;
favoring factions, they destroy their sanctuary.

Saṅghaṁ samaggaṁ bhinditvā,
After causing schism in a harmonious Saṅgha,

Kappaṁ nirayamhi paccatī”ti.
they burn in hell for an eon.”

Navamaṁ.

40. Dutiyaānandasutta
40. With Ānanda (2nd)

“‘Saṅghasāmaggī, saṅghasāmaggī’ti, bhante, vuccati.
“Sir, they speak of ‘harmony in the Saṅgha’.

Kittāvatā nu kho, bhante, saṅgho samaggo hotī”ti?
How is harmony in the Saṅgha defined?”

“Idhānanda, bhikkhū adhammaṁ adhammoti dīpenti, dhammaṁ dhammoti dīpenti, avinayaṁ avinayoti dīpenti, vinayaṁ vinayoti dīpenti, abhāsitaṁ alapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti, bhāsitaṁ lapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti, anāciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti, āciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti, apaññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti, paññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti.
“Ānanda, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One.

Te imehi dasahi vatthūhi na avakassanti na apakassanti na āveni kammāni karonti na āveni pātimokkhaṁ uddisanti.
On these ten grounds they don't split off and go their own way. They don't perform legal acts autonomously or recite the monastic code autonomously.

Ettāvatā kho, ānanda, saṅgho samaggo hotī"ti.
That is how harmony in the Saṅgha is defined."

"Bhinnaṁ pana, bhante, saṅghaṁ samaggaṁ katvā kiṁ so pasavatī"ti?
"But sir, what does someone who has created harmony in a schismatic Saṅgha bring upon themselves?"

"Brahmaṁ, ānanda, puññaṁ pasavatī"ti.
"They bring divine merit upon themselves."

"Kiṁ pana, bhante, brahmaṁ puññan"ti?
"But what is divine merit?"

"Kappaṁ, ānanda, saggamhi modatīti—
"They rejoice in heaven for an eon, Ānanda.

Sukhā saṅghassa sāmaggī,
A Saṅgha in harmony is happy,

samaggānañca anuggaho;
as is support for those in harmony.

Samaggarato dhammaṭṭho,
Taking a stand on the teaching,

yogakkhemā na dhaṁsati;
favoring harmony, they destroy no sanctuary.

Saṅghaṁ samaggaṁ katvāna,
After creating harmony in the Saṅgha,

kappaṁ saggamhi modatī”ti.
they rejoice in heaven for an eon.”

Dasamaṁ.

Upālivaggo catuttho.

Tassuddānaṁ

Upāli ṭhapanā ubbāho,
upasampadanissayā;
Sāmaṇero ca dve bhedā,
ānandehi pare duveti.

41. Vivādasutta
41. Arguments

Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā upāli bhagavantaṁ etadavoca:
Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca na phāsu viharantī”ti?
“What is the cause, sir, what is the reason, why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don’t live happily?”

“Idhupāli, bhikkhū adhammaṁ dhammoti dīpenti, dhammaṁ adhammoti dīpenti, avinayaṁ vinayoti dīpenti, vinayaṁ avinayoti dīpenti, abhāsitaṁ alapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti, bhāsitaṁ lapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti, anāciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti, āciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti, apaññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti, paññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti.
“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the

Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One.

Ayaṁ kho, upāli, hetu ayaṁ paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca na phāsu viharantī”ti.
This is the cause, this is the reason why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don’t live happily.”

Paṭhamaṁ.

42. Paṭhamavivādamūlasutta
42. Roots of Arguments (1st)

“Kati nu kho, bhante, vivādamūlānī”ti?
“Sir, how many roots of arguments are there?”

“Dasa kho, upāli, vivādamūlāni.
“Upāli, there are ten roots of arguments.

Katamāni dasa?
What ten?

Idhupāli, bhikkhū adhammaṁ dhammoti dīpenti, dhammaṁ adhammoti dīpenti, avinayaṁ vinayoti dīpenti, vinayaṁ avinayoti dīpenti, abhāsitaṁ alapitaṁ tathāgatena bhāsitaṁ lapitaṁ tathāgatenāti dīpenti, bhāsitaṁ lapitaṁ tathāgatena abhāsitaṁ alapitaṁ tathāgatenāti dīpenti, anāciṇṇaṁ tathāgatena āciṇṇaṁ tathāgatenāti dīpenti, āciṇṇaṁ tathāgatena anāciṇṇaṁ tathāgatenāti dīpenti, apaññattaṁ tathāgatena paññattaṁ tathāgatenāti dīpenti, paññattaṁ tathāgatena apaññattaṁ tathāgatenāti dīpenti.
It’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as

prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One.

Imāni kho, upāli, dasa vivādamūlānī”ti.
These are the ten roots of arguments.”

Dutiyaṁ.

43. Dutiyavivādamūlasutta
43. Roots of Arguments (2nd)

“Kati nu kho, bhante, vivādamūlānī”ti?
“Sir, how many roots of arguments are there?”

“Dasa kho, upāli, vivādamūlāni.
“Upāli, there are ten roots of arguments.

Katamāni dasa?
What ten?

Idhupāli, bhikkhū anāpattiṁ āpattīti dīpenti, āpattiṁ anāpattīti dīpenti, lahukaṁ āpattiṁ garukāpattīti dīpenti, garukaṁ āpattiṁ lahukāpattīti dīpenti, duṭṭhullaṁ āpattiṁ aduṭṭhullāpattīti dīpenti, aduṭṭhullaṁ āpattiṁ duṭṭhullāpattīti dīpenti, sāvasesaṁ āpattiṁ anavasesāpattīti dīpenti, anavasesaṁ āpattiṁ sāvasesāpattīti dīpenti, sappaṭikammaṁ āpattiṁ appaṭikammāpattīti dīpenti, appaṭikammaṁ āpattiṁ sappaṭikammāpattīti dīpenti.
It’s when a mendicant explains what is not an offense as an offense, and what is an offense as not an offense. They explain a light offense as a serious offense, and a serious offense as a light offense. They explain an offense committed with corrupt intention as an offense not committed with corrupt intention, and an offense not committed with corrupt intention as an offense committed with corrupt intention. They explain an offense requiring rehabilitation as an offense not requiring rehabilitation, and an offense not requiring rehabilitation as an offense requiring rehabilitation. They explain an offense with redress as an offense without redress, and an offense without redress as an offense with redress.

Imāni kho, upāli, dasa vivādamūlānī”ti.
These are the ten roots of arguments.”

Tatiyaṁ.

44. Kusinārasutta
44. At Kusināra

Ekaṁ samayaṁ bhagavā kusinārāyaṁ viharati baliharaṇe vanasaṇḍe.
At one time the Buddha was staying near Kusināra, in the Forest of Offerings.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Codakena, bhikkhave, bhikkhunā paraṁ codetukāmena pañca dhamme ajjhattaṁ paccavekkhitvā pañca dhamme ajjhattaṁ upaṭṭhāpetvā paro codetabbo.
“Mendicants, a mendicant who wants to accuse another should first check five things in themselves and establish five things in themselves.

Katame pañca dhammā ajjhattaṁ paccavekkhitabbā?
What five things should they check in themselves?

Codakena, bhikkhave, bhikkhunā paraṁ codetukāmena evaṁ paccavekkhitabbaṁ:

A mendicant who wants to accuse another should check this:

‘parisuddhakāyasamācāro nu khomhi, parisuddhenamhi kāyasamācārena samannāgato acchiddena appaṭimaṁsena.
‘Is my bodily behavior pure? Do I have pure bodily behavior that is impeccable and irreproachable?

Saṁvijjati nu kho me eso dhammo udāhu no’ti?
Is this thing found in me or not?’

No ce, bhikkhave, bhikkhu parisuddhakāyasamācāro hoti parisuddhena kāyasamācārena samannāgato acchiddena appaṭimaṁsena, tassa bhavanti vattāro:
If it’s not, there will be people who say:

‘iṅgha tāva āyasmā kāyikaṁ sikkhassū’ti, itissa bhavanti vattāro.
‘Come on, venerable, train your own bodily behavior first.’

Puna caparaṁ, bhikkhave, codakena bhikkhunā paraṁ codetukāmena evaṁ paccavekkhitabbaṁ:
Furthermore, a mendicant who wants to accuse another should check this:

‘parisuddhavacīsamācāro nu khomhi, parisuddhenamhi vacīsamācārena samannāgato acchiddena appaṭimaṁsena.
‘Is my verbal behavior pure? Do I have pure verbal behavior that is impeccable and irreproachable?

Saṁvijjati nu kho me eso dhammo udāhu no’ti?
Is this thing found in me or not?’

No ce, bhikkhave, bhikkhu parisuddhavacīsamācāro hoti parisuddhena vacīsamācārena samannāgato acchiddena appaṭimaṁsena, tassa bhavanti vattāro:
If it’s not, there will be people who say:

‘iṅgha tāva āyasmā vācasikaṁ sikkhassū’ti, itissa bhavanti vattāro.
‘Come on, venerable, train your own verbal behavior first.’

Puna caparaṁ, bhikkhave, codakena bhikkhunā paraṁ codetukāmena evaṁ paccavekkhitabbaṁ:
Furthermore, a mendicant who wants to accuse another should check this:

‘mettaṁ nu kho me cittaṁ paccupaṭṭhitaṁ sabrahmacārīsu anāghātaṁ.
‘Is my heart established in love for my spiritual companions, without resentment?

Saṁvijjati nu kho me eso dhammo udāhu no’ti?
Is this thing found in me or not?’

No ce, bhikkhave, bhikkhuno mettaṁ cittaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu anāghātaṁ, tassa bhavanti vattāro:
If it’s not, there will be people who say:

‘iṅgha tāva āyasmā sabrahmacārīsu mettaṁ cittaṁ upaṭṭhāpehī’ti, itissa bhavanti vattāro.
‘Come on, venerable, establish your heart in love for your spiritual companions first.’

Puna caparaṁ, bhikkhave, codakena bhikkhunā paraṁ codetukāmena evaṁ paccavekkhitabbaṁ:
Furthermore, a mendicant who wants to accuse another should check this:

‘bahussuto nu khomhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpā me dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
‘Am I very learned, remembering and keeping what I’ve learned? These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. Am I very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically?

Saṁvijjati nu kho me eso dhammo udāhu no’ti?
Is this thing found in me or not?’

No ce, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, tassa bhavanti vattāro:
If it’s not, there will be people who say:

‘iṅgha tāva āyasmā āgamaṁ pariyāpuṇassū’ti, itissa bhavanti vattāro.
‘Come on, venerable, memorize the scriptures first.’

Puna caparaṁ, bhikkhave, codakena bhikkhunā paraṁ codetukāmena evaṁ paccavekkhitabbaṁ:
Furthermore, a mendicant who wants to accuse another should check this:

‘ubhayāni kho pana me pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso.
‘Have both monastic codes been passed down to me in detail, well analyzed, well mastered, and well judged in both the rules and accompanying material?

Saṁvijjati nu kho me eso dhammo udāhu no’ti?
Is this thing found in me or not?’

No ce, bhikkhave, bhikkhuno ubhayāni pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso, ‘idaṁ panāyasmā, kattha vuttaṁ bhagavatā’ti, iti puṭṭho na sampāyissati.
If it’s not, there will be people who say:

Tassa bhavanti vattāro:

‘iṅgha tāva āyasmā vinayaṁ sikkhassū’ti, itissa bhavanti vattāro.
‘Come on, venerable, train in the code of conduct first.’

Ime pañca dhammā ajjhattaṁ paccavekkhitabbā.
These are the five things they should check in themselves.

Katame pañca dhammā ajjhattaṁ upaṭṭhāpetabbā?
What five things should they establish in themselves?

‘Kālena vakkhāmi, no akālena;
‘I will speak at the right time, not at the wrong time.

bhūtena vakkhāmi, no abhūtena;
I will speak truthfully, not falsely.

saṇhena vakkhāmi, no pharusena;
I will speak gently, not harshly.

atthasaṁhitena vakkhāmi, no anatthasaṁhitena;
I will speak beneficially, not harmfully.

mettacitto vakkhāmi, no dosantaro’ti—
I will speak lovingly, not from secret hate.’

ime pañca dhammā ajjhattaṁ upaṭṭhāpetabbā.
These are the five things they should establish in themselves.

Codakena, bhikkhave, bhikkhunā paraṁ codetukāmena ime pañca dhamme ajjhattaṁ paccavekkhitvā ime pañca dhamme ajjhattaṁ upaṭṭhāpetvā paro codetabbo”ti.
A mendicant who wants to accuse another should first check these five things in themselves and establish these five things in themselves.”

Catutthaṁ.

45. Rājantepurappavesanasutta
45. Entering a Royal Harem

“Dasayime, bhikkhave, ādīnavā rājantepurappavesane.
“Mendicants, there are ten drawbacks to entering a royal harem.

Katame dasa?
What ten?

Idha, bhikkhave, rājā mahesiyā saddhiṁ nisinno hoti.
Firstly, a king is sitting with his chief queen

Tatra bhikkhu pavisati.
when a monk enters.

Mahesī vā bhikkhuṁ disvā sitaṁ pātukaroti, bhikkhu vā mahesiṁ disvā sitaṁ pātukaroti.
When the queen sees the monk she smiles, or when the monk sees the queen he smiles.

Tattha rañño evaṁ hoti:
So the king thinks:

‘addhā imesaṁ kataṁ vā karissanti vā’ti.
‘They’ve done it for sure, or they will do it.’

Ayaṁ, bhikkhave, paṭhamo ādīnavo rājantepurappavesane. (1)
This is the first drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rājā bahukicco bahukaraṇīyo aññataraṁ itthiṁ gantvā na sarati:
Furthermore, a king has many duties, and much to do. He has sex with one of the women but doesn’t remember.

‘sā tena gabbhaṁ gaṇhāti’.
She gets pregnant from that.

Tattha rañño evaṁ hoti:
So the king thinks:

‘na kho idha añño koci pavisati, aññatra pabbajitena.
‘No-one else has entered here, except for that monk.

Siyā nu kho pabbajitassa kamman’ti.
Could this be the monk’s doing?’

Ayaṁ, bhikkhave, dutiyo ādīnavo rājantepurappavesane. (2)
This is the second drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rañño antepure aññataraṁ ratanaṁ nassati.
Furthermore, a gem is lost somewhere in the royal harem.

Tattha rañño evaṁ hoti:
So the king thinks:

‘na kho idha añño koci pavisati, aññatra pabbajitena.
‘No-one else has entered here, except for that monk.

Siyā nu kho pabbajitassa kamman’ti.
Could this be the monk’s doing?’

Ayaṁ, bhikkhave, tatiyo ādīnavo rājantepurappavesane. (3)
This is the third drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rañño antepure abbhantarā guyhamantā bahiddhā sambhedaṁ gacchanti.
Furthermore, secret deliberations in the royal harem are leaked outside.

Tattha rañño evaṁ hoti:
So the king thinks:

‘na kho idha añño koci pavisati, aññatra pabbajitena.
‘No-one else has entered here, except for that monk.

Siyā nu kho pabbajitassa kamman'ti.
Could this be the monk's doing?'

Ayaṁ, bhikkhave, catuttho ādīnavo rājantepurappavesane. (4)
This is the fourth drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rañño antepure pitā vā puttaṁ pattheti putto vā pitaraṁ pattheti.
Furthermore, in a royal harem, a father longs for their son, or a son longs for his father.

Tesaṁ evaṁ hoti:
They think:

'na kho idha añño koci pavisati, aññatra pabbajitena.
'No-one else has entered here, except for that monk.

Siyā nu kho pabbajitassa kamman'ti.
Could this be the monk's doing?'

Ayaṁ, bhikkhave, pañcamo ādīnavo rājantepurappavesane. (5)
This is the fifth drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rājā nīcaṭṭhāniyaṁ ucce ṭhāne ṭhapeti.
Furthermore, the king promotes someone to a higher position.

Yesaṁ taṁ amanāpaṁ tesaṁ evaṁ hoti:
Those who are upset by this think:

'rājā kho pabbajitena saṁsaṭṭho.
'The king is close to that monk.

Siyā nu kho pabbajitassa kamman'ti.
Could this be the monk's doing?'

Ayaṁ, bhikkhave, chaṭṭho ādīnavo rājantepurappavesane. (6)
This is the sixth drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rājā uccaṭṭhāniyaṁ nīce ṭhāne ṭhapeti.
Furthermore, the king demotes someone to a lower position.

Yesaṁ taṁ amanāpaṁ tesaṁ evaṁ hoti:
Those who are upset by this think:

‘rājā kho pabbajitena saṁsaṭṭho.
‘The king is close to that monk.

Siyā nu kho pabbajitassa kamman’ti.
Could this be the monk’s doing?’

Ayaṁ, bhikkhave, sattamo ādīnavo rājantepurappavesane. (7)
This is the seventh drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rājā akāle senaṁ uyyojeti.
Furthermore, the king dispatches the army at the wrong time.

Yesaṁ taṁ amanāpaṁ tesaṁ evaṁ hoti:
Those who are upset by this think:

‘rājā kho pabbajitena saṁsaṭṭho.
‘The king is close to that monk.

Siyā nu kho pabbajitassa kamman’ti.
Could this be the monk’s doing?’

Ayaṁ, bhikkhave, aṭṭhamo ādīnavo rājantepurappavesane. (8)
This is the eighth drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rājā kāle senaṁ uyyojetvā antarāmaggato nivattāpeti.
Furthermore, the king dispatches the army at the right time, but orders it to turn back while still on the road.

Yesaṁ taṁ amanāpaṁ tesaṁ evaṁ hoti:
Those who are upset by this think:

‘rājā kho pabbajitena saṁsaṭṭho.
‘The king is close to that monk.

Siyā nu kho pabbajitassa kamman’ti.
Could this be the monk’s doing?’

Ayaṁ, bhikkhave, navamo ādīnavo rājantepurappavesane. (9)
This is the ninth drawback of entering a royal harem.

Puna caparaṁ, bhikkhave, rañño antepuraṁ hatthisammaddaṁ assasammaddaṁ rathasammaddaṁ rajanīyāni rūpasaddagandharasaphoṭṭhabbāni, yāni na pabbajitassa sāruppāni.
Furthermore, in the royal harem there is a trampling of elephants, horses, and chariots, as well as arousing sights, sounds, smells, tastes, and touches that do not befit a monk.

Ayaṁ, bhikkhave, dasamo ādīnavo rājantepurappavesane.
This is the tenth drawback of entering a royal harem.

Ime kho, bhikkhave, dasa ādīnavā rājantepurappavesane”ti. (10)
These are the ten drawbacks of entering a royal harem.”

Pañcamaṁ.

46. Sakkasutta
46. With the Sakyans

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho sambahulā sakkā upāsakā tadahuposathe yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho sakke upāsake bhagavā etadavoca:
Then on the sabbath several Sakyan lay followers went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“api nu tumhe, sakkā, aṭṭhaṅgasamannāgataṁ uposathaṁ upavasathā”ti?
“Sakyans, do you observe the sabbath with its eight factors?”

“Appekadā mayaṁ, bhante, aṭṭhaṅgasamannāgataṁ uposathaṁ upavasāma, appekadā na upavasāmā”ti.
“Sir, sometimes we do, sometimes we don’t.”

“Tesaṁ vo, sakkā, alābhā tesaṁ dulladdhaṁ, ye tumhe evaṁ sokasabhaye jīvite maraṇasabhaye jīvite appekadā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasatha, appekadā na upavasatha.
“That’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you

sometimes don't.

Taṁ kiṁ maññatha, sakkā,
What do you think, Sakyans?

idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṁ divasaṁ aḍḍhakahāpaṇaṁ nibbiseyya.
Take a man who earns half a dollar for an honest day's work.

Dakkho puriso uṭṭhānasampannoti alaṁvacanāyā"ti?
Is this enough to call him a deft and industrious man?"

"Evaṁ, bhante".
"Yes, sir."

"Taṁ kiṁ maññatha, sakkā,
"What do you think, Sakyans?

idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṁ divasaṁ kahāpaṇaṁ nibbiseyya.
Take a man who earns a dollar for an honest day's work.

Dakkho puriso uṭṭhānasampannoti alaṁvacanāyā"ti?
Is this enough to call him a deft and industrious man?"

"Evaṁ, bhante".
"Yes, sir."

"Taṁ kiṁ maññatha, sakkā,
"What do you think, Sakyans?

idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṁ divasaṁ dve kahāpaṇe nibbiseyya …
Take a man who, for an honest day's work, earns two dollars …

tayo kahāpaṇe nibbiseyya …
three dollars …

cattāro kahāpaṇe nibbiseyya …
four dollars …

pañca kahāpaṇe nibbiseyya …
five dollars …

cha kahāpaṇe nibbiseyya …
six dollars …

satta kahāpaṇe nibbiseyya …
seven dollars …

aṭṭha kahāpaṇe nibbiseyya …
eight dollars …

nava kahāpaṇe nibbiseyya …
nine dollars …

dasa kahāpaṇe nibbiseyya …
ten dollars …

vīsa kahāpaṇe nibbiseyya …
twenty dollars …

tiṁsa kahāpaṇe nibbiseyya …
thirty dollars …

cattārīsaṁ kahāpaṇe nibbiseyya …
forty dollars …

paññāsaṁ kahāpaṇe nibbiseyya …
fifty dollars …

kahāpaṇasataṁ nibbiseyya.
a hundred dollars.

Dakkho puriso uṭṭhānasampannoti alaṁvacanāyā”ti?
Is this enough to call him a deft and industrious man?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, sakkā,
“What do you think, Sakyans?

api nu so puriso divase divase kahāpaṇasataṁ kahāpaṇasahassaṁ nibbisamāno laddhaṁ laddhaṁ nikkhipanto vassasatāyuko vassasatajīvī mahantaṁ bhogakkhandhaṁ adhigaccheyyā”ti?
Suppose that man earned a hundred or a thousand dollars every day and saved it all up. If he lived for a hundred years, would he not accumulate a large mass of wealth?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññatha, sakkā,
“What do you think, Sakyans?

api nu so puriso bhogahetu bhoganidānaṁ bhogādhikaraṇaṁ ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhappaṭisaṁvedī vihareyyā”ti?
Would that man, on account of that wealth, experience perfect happiness for a single day or night, or even half a day or night?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kissa hetu”?
“Why is that?”

“Kāmā hi, bhante, aniccā tucchā musā mosadhammā”ti.
“Because sensual pleasures, sir, are impermanent, hollow, false, and deceptive.”

“Idha pana vo, sakkā, mama sāvako dasa vassāni appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṁ tathā

paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṁvedī vihareyya.
“But take one of my disciples who lives diligent, keen, and resolute for ten years, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years.

So ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṁ vā sotāpanno.
And they could become a once-returner or a non-returner, or guaranteed a stream-enterer.

Tiṭṭhantu, sakkā, dasa vassāni.
Let alone ten years,

Idha mama sāvako nava vassāni …
take one of my disciples who lives diligent, keen, and resolute for nine years …

aṭṭha vassāni …
eight years …

satta vassāni …
seven years …

cha vassāni …
six years …

pañca vassāni …
five years …

cattāri vassāni …
four years …

tīṇi vassāni …
three years …

dve vassāni …
two years …

ekaṁ vassaṁ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṁ tathā paṭipajjamāno satampi vassāni satampi

vassasatāni satampi vassasahassāni ekantasukhappaṭisaṁvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṁ vā sotāpanno.
one year …

Tiṭṭhatu, sakkā, ekaṁ vassaṁ.

Idha mama sāvako dasa māse appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṁ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṁvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṁ vā sotāpanno.
ten months …

Tiṭṭhantu, sakkā, dasa māsā.

Idha mama sāvako nava māse …
nine months …

aṭṭha māse …
eight months …

satta māse …
seven months …

cha māse …
six months …

pañca māse …
five months …

cattāro māse …
four months …

tayo māse …
three months …

dve māse …
two months …

ekaṁ māsaṁ …
one month …

aḍḍhamāsaṁ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṁ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṁvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṁ vā sotāpanno.
a fortnight …

Tiṭṭhatu, sakkā, aḍḍhamāso.

Idha mama sāvako dasa rattindive appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṁ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṁvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṁ vā sotāpanno.
ten days …

Tiṭṭhantu, sakkā, dasa rattindivā.

Idha mama sāvako nava rattindive …
nine days …

aṭṭha rattindive …
eight days …

satta rattindive …
seven days …

cha rattindive …
six days …

pañca rattindive …
five days …

cattāro rattindive …
four days …

tayo rattindive …
three days …

dve rattindive …
two days …

ekaṁ rattindivaṁ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṁ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṁvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṁ vā sotāpanno.
Let alone two days, take one of my disciples who lives diligent, keen, and resolute for one day, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or guaranteed a stream-enterer.

Tesaṁ vo, sakkā, alābhā tesaṁ dulladdhaṁ, ye tumhe evaṁ sokasabhaye jīvite maraṇasabhaye jīvite appekadā aṭṭhaṅgasamannāgataṁ uposathaṁ upavasatha, appekadā na upavasathā”ti.
It’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.”

“Ete mayaṁ, bhante, ajjatagge aṭṭhaṅgasamannāgataṁ uposathaṁ upavasissāmā”ti.
“Well, sir, from this day forth we will observe the sabbath with its eight factors.”

Chaṭṭhaṁ.

47. Mahālisutta
47. With Mahāli

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho mahāli licchavi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahāli licchavi bhagavantaṁ etadavoca:
Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?
“What is the cause, sir, what is the reason for doing bad deeds, for performing bad deeds?”

“Lobho kho, mahāli, hetu, lobho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.
“Greed is a cause, Mahāli, greed is a reason for doing bad deeds, for performing bad deeds.

Doso kho, mahāli, hetu, doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.
Hate is a cause of bad deeds …

Moho kho, mahāli, hetu, moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.

Delusion is a cause of bad deeds …

Ayoniso manasikāro kho, mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.
Improper attention is a cause of bad deeds …

Micchāpaṇihitaṁ kho, mahāli, cittaṁ hetu, micchāpaṇihitaṁ cittaṁ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti.
A wrongly directed mind is a cause of bad deeds …

Ayaṁ kho, mahāli, hetu, ayaṁ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā"ti.
This is the cause, Mahāli, this is the reason for doing bad deeds, for performing bad deeds."

"Ko pana, bhante, hetu ko paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā"ti?
"What is the cause, sir, what is the reason for doing good deeds, for performing good deeds?"

"Alobho kho, mahāli, hetu, alobho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.
"Contentment is a cause, Mahāli, contentment is a reason for doing good deeds, for performing good deeds.

Adoso kho, mahāli, hetu, adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.
Love is a cause of good deeds …

Amoho kho, mahāli, hetu, amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.
Understanding is a cause of good deeds …

Yoniso manasikāro kho, mahāli, hetu, yoniso manasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.
Proper attention is a cause of good deeds …

Sammāpaṇihitaṁ kho, mahāli, cittaṁ hetu, sammāpaṇihitaṁ cittaṁ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.
A rightly directed mind is a cause of good deeds …

Ayaṁ kho, mahāli, hetu, ayaṁ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.
This is the cause, Mahāli, this is the reason for doing good deeds, for performing good deeds.

Ime ca, mahāli, dasa dhammā loke na saṁvijjeyyuṁ, nayidha paññāyetha adhammacariyāvisamacariyāti vā dhammacariyāsamacariyāti vā.
If these ten things were not found in the world, we wouldn't see either unprincipled and immoral conduct, or principled and moral conduct.

Yasmā ca kho, mahāli, ime dasa dhammā loke saṁvijjanti, tasmā paññāyati adhammacariyāvisamacariyāti vā dhammacariyāsamacariyāti vā"ti.
But since these ten things are found in the world, we see both unprincipled and immoral conduct, and principled and moral conduct."

Sattamaṁ.

48. Pabbajitaabhiṇhasutta
48. Ten Regular Reflections for a Renunciate

“Dasayime, bhikkhave, dhammā pabbajitena abhiṇhaṁ paccavekkhitabbā.
“Mendicants, one who has gone forth should often review these ten things.

Katame dasa?
What ten?

‘Vevaṇṇiyamhi ajjhupagato’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (1)
One who has gone forth should often review this: ‘I have secured freedom from class.’

‘Parapaṭibaddhā me jīvikā’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (2)
‘My livelihood is tied up with others.’

‘Añño me ākappo karaṇīyo’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (3)
‘My behavior should be different.’

‘Kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (4)
‘I hope there’s no reason to blame myself when it comes to ethical conduct?’

‘Kacci nu kho maṁ anuvicca viññū sabrahmacārī sīlato na upavadantī’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (5)
‘I hope that, after examination, sensible spiritual companions don’t reproach any aspect of my ethics?’

‘Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (6)
‘I must be parted and separated from all I hold dear and beloved.’

‘Kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo,
‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

yaṁ kammaṁ karissāmi kalyāṇaṁ vā pāpakaṁ vā tassa dāyādo bhavissāmī’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (7)
I shall be the heir of whatever deeds I do, whether good or bad.’

‘Kathaṁbhūtassa me rattindivā vītivattantī’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (8)
‘As the days and nights flit by, what sort of person am I becoming?’

‘Kacci nu kho ahaṁ suññāgāre abhiramāmī’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (9)
‘Do I love to stay in empty huts?’

‘Atthi nu kho me uttari manussadhammo alamariyañāṇadassanaviseso adhigato, yenāhaṁ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī’ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ. (10)
‘Do I have any superhuman distinctions in knowledge and vision worthy of the noble ones, so that when my spiritual companions question me on my deathbed I will not be embarrassed?’

Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇhaṁ paccavekkhitabbā”ti.
One who has gone forth should often review these ten things.”

Aṭṭhamaṁ.

49. Sarīraṭṭhadhammasutta
49. Existing Because of the Body

“Dasayime, bhikkhave, dhammā sarīraṭṭhā.
“Mendicants, these ten things exist because of the body.

Katame dasa?
What ten?

Sītaṁ, uṇhaṁ, jighacchā, pipāsā, uccāro, passāvo, kāyasaṁvaro, vacīsaṁvaro, ājīvasaṁvaro, ponobhaviko bhavasaṅkhāro—
Cold, heat, hunger, thirst, feces, urine, restraint of body, speech, and livelihood, and the will to live that leads to future lives.

ime kho, bhikkhave, dasa dhammā sarīraṭṭhā”ti.
These ten things exist because of the body.”

Navamaṁ.

50. Bhaṇḍanasutta
50. Arguments

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā bhikkhū pacchābhattaṁ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṁ sannisinnā sannipatitā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti.
Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They were arguing, quarreling, and disputing, wounding each other with barbed words.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

"kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā"ti?
"Mendicants, what were you sitting talking about just now? What conversation was unfinished?"

“Idha mayaṁ, bhante, pacchābhattaṁ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṁ sannisinnā sannipatitā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharāmā”ti.
“Sir, after the meal, on return from alms-round, we sat together in the meeting hall, arguing, quarreling, and disputing, wounding each other with barbed words.”

“Na kho panetaṁ, bhikkhave, tumhākaṁ patirūpaṁ kulaputtānaṁ saddhāya agārasmā anagāriyaṁ pabbajitānaṁ, yaṁ tumhe bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā vihareyyātha.
“Mendicants, this is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness.

Dasayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattanti.
There are ten warm-hearted qualities that make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame dasa?
What ten?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Yampi, bhikkhave, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu,
When a mendicant is ethical,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (1)
this warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṁ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. …

Yampi, bhikkhave, bhikkhu bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (2)

Puna caparaṁ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates. …

Yampi, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (3)

Puna caparaṁ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. …

Yampi, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṁ,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (4)

Puna caparaṁ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni—tattha dakkho hoti analaso, tatrūpāyāya vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. …

Yampi, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni—tattha dakkho hoti analaso tatrūpāyāya vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (5)

Puna caparaṁ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. …

Yampi, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (6)

Puna caparaṁ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. …

Yampi, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu,

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (7)

Puna caparaṁ, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.
Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. …

Yampi, bhikkhave, bhikkhu santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena,

ayampi dhammo sāraṇīyo …pe… saṁvattati. (8)

Puna caparaṁ, bhikkhave, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. …

Yampi, bhikkhave, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā,

ayampi dhammo sāraṇīyo …pe… saṁvattati. (9)

Puna caparaṁ, bhikkhave, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Yampi, bhikkhave, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā,
When a mendicant is wise,

ayampi dhammo sāraṇīyo …pe… saṁvattati. (10)
this warm-hearted quality makes for fondness and respect, helping the Saṅgha to live in harmony and unity, without quarreling.

Ime kho, bhikkhave, dasa dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattantī”ti.
These ten warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

Dasamaṁ.

Akkosavaggo pañcamo.

Tassuddānaṁ

Vivādā dve ca mūlāni,

kusinārapavesane;
Sakko mahāli abhiṇhaṁ,
sarīraṭṭhā ca bhaṇḍanāti.

Paṭhamo paṇṇāsako samatto.

51. Sacittasutta
51. Your Own Mind

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo bhavissāmī'ti—
"Mendicants, if a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

evañhi vo, bhikkhave, sikkhitabbaṁ.

Kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti?
And how is a mendicant skilled in the ways of their own mind?

Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṁ mukhanimittaṁ paccavekkhamāno sace tattha passati rajaṁ vā aṅgaṇaṁ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

No ce tattha passati rajaṁ vā aṅgaṇaṁ vā, tenevattamano hoti paripuṇṇasaṅkappo:
But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for:

'lābhā vata me, parisuddhaṁ vata me'ti.
'How fortunate that I'm clean!'

Evamevaṁ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:
In the same way, checking is very helpful for a mendicant's skillful qualities.

'abhijjhālu nu kho bahulaṁ viharāmi, anabhijjhālu nu kho bahulaṁ viharāmi, byāpannacitto nu kho bahulaṁ viharāmi, abyāpannacitto nu kho bahulaṁ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṁ viharāmi, vigatathinamiddho nu kho bahulaṁ viharāmi, uddhato nu kho bahulaṁ viharāmi, anuddhato nu kho bahulaṁ viharāmi, vicikiccho nu kho bahulaṁ viharāmi, tiṇṇavicikiccho nu kho bahulaṁ viharāmi, kodhano nu kho bahulaṁ viharāmi, akkodhano nu kho bahulaṁ viharāmi, saṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, sāraddhakāyo nu kho bahulaṁ viharāmi, asāraddhakāyo nu kho bahulaṁ viharāmi, kusīto nu kho bahulaṁ viharāmi, āraddhavīriyo nu kho bahulaṁ viharāmi, asamāhito nu kho bahulaṁ viharāmi, samāhito nu kho bahulaṁ viharāmī'ti.

‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows this:

‘abhijjhālu bahulaṁ viharāmi, byāpannacitto bahulaṁ viharāmi, thinamiddhapariyuṭṭhito bahulaṁ viharāmi, uddhato bahulaṁ viharāmi, vicikiccho bahulaṁ viharāmi, kodhano bahulaṁ viharāmi, saṅkiliṭṭhacitto bahulaṁ viharāmi, sāraddhakāyo bahulaṁ viharāmi, kusīto bahulaṁ viharāmi, asamāhito bahulaṁ viharāmī’ti, tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya.
Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Evamevaṁ kho tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto

chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows this:

‘anabhijjhālu bahulaṁ viharāmi, abyāpannacitto bahulaṁ viharāmi, vigatathinamiddho bahulaṁ viharāmi, anuddhato bahulaṁ viharāmi, tiṇṇavicikiccho bahulaṁ viharāmi, akkodhano bahulaṁ viharāmi, asaṅkiliṭṭhacitto bahulaṁ viharāmi, asāraddhakāyo bahulaṁ viharāmi, āraddhavīriyo bahulaṁ viharāmi, samāhito bahulaṁ viharāmī’ti, tena, bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo”ti.
‘I am often content, kind-hearted, free of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”

Paṭhamaṁ.

52. Sāriputtasutta
52. With Sāriputta

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“No ce, āvuso, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti—
“Mendicants, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

evañhi vo, āvuso, sikkhitabbaṁ.

Kathañcāvuso, bhikkhu sacittapariyāyakusalo hoti?
And how is a mendicant skilled in the ways of their own mind?

Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṁ mukhanimittaṁ paccavekkhamāno sace tattha passati rajaṁ vā aṅgaṇaṁ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

No ce tattha passati rajaṁ vā aṅgaṇaṁ vā, tenevattamano hoti paripuṇṇasaṅkappo:
But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for:

'lābhā vata me, parisuddhaṁ vata me'ti.
'How fortunate that I'm clean!'

Evamevaṁ kho, āvuso, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:
In the same way, checking is very helpful for a mendicant's skillful qualities.

'abhijjhālu nu kho bahulaṁ viharāmi, anabhijjhālu nu kho bahulaṁ viharāmi, byāpannacitto nu kho bahulaṁ viharāmi, abyāpannacitto nu kho bahulaṁ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṁ viharāmi, vigatathinamiddho nu kho bahulaṁ viharāmi, uddhato nu kho bahulaṁ viharāmi, anuddhato nu kho bahulaṁ viharāmi, vicikiccho nu kho bahulaṁ viharāmi, tiṇṇavicikiccho nu kho bahulaṁ viharāmi, kodhano nu kho bahulaṁ viharāmi, akkodhano nu kho bahulaṁ viharāmi, saṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, sāraddhakāyo nu kho bahulaṁ viharāmi, asāraddhakāyo nu kho bahulaṁ viharāmi, kusīto nu kho bahulaṁ viharāmi, āraddhavīriyo nu kho bahulaṁ viharāmi, samāhito nu kho bahulaṁ viharāmi, asamāhito nu kho bahulaṁ viharāmī'ti.
'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Sace, āvuso, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows this:

‘abhijjhālu bahulaṁ viharāmi …pe… asamāhito bahulaṁ viharāmī’ti, tenāvuso, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, angry, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, āvuso, ādittacelo vā ādittasīso vā. Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya.
Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Evamevaṁ kho, āvuso, tena bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace panāvuso, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows this:

‘anabhijjhālu bahulaṁ viharāmi …pe… samāhito bahulaṁ viharāmī’ti, tenāvuso, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo”ti.
‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic,

and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”

Dutiyaṁ.

53. Ṭhitisutta
53. Stagnation

“Ṭhitimpāhaṁ, bhikkhave, na vaṇṇayāmi kusalesu dhammesu, pageva parihāniṁ.
“Mendicants, I don’t praise stagnation in skillful qualities, let alone decline.

Vuḍḍhiñca kho ahaṁ, bhikkhave, vaṇṇayāmi kusalesu dhammesu, no ṭhitiṁ no hāniṁ.
I praise growth in skillful qualities, not stagnation or decline.

Kathañca, bhikkhave, hāni hoti kusalesu dhammesu, no ṭhiti no vuḍḍhi?
And how is there decline in skillful qualities, not stagnation or growth?

Idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva tiṭṭhanti no vaḍḍhanti.
It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor grow in them.

Hānimetaṁ, bhikkhave, vadāmi kusalesu dhammesu, no ṭhitiṁ no vuḍḍhiṁ.
I call this decline in skillful qualities, not stagnation or growth.

Evaṁ kho, bhikkhave, hāni hoti kusalesu dhammesu, no ṭhiti no vuḍḍhi.
This is how there’s decline in skillful qualities, not stagnation or growth.

Kathañca, bhikkhave ṭhiti hoti kusalesu dhammesu, no hāni no vuḍḍhi?
And how is there stagnation in skillful qualities, not decline or growth?

Idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva hāyanti no vaḍḍhanti.
It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither decline nor grow in them.

Ṭhitimetaṁ, bhikkhave, vadāmi kusalesu dhammesu, no hāniṁ no vuḍḍhiṁ.
I call this stagnation in skillful qualities, not decline or growth.

Evaṁ kho, bhikkhave, ṭhiti hoti kusalesu dhammesu, no vuḍḍhi no hāni.
This is how there's stagnation in skillful qualities, not decline or growth.

Kathañca, bhikkhave, vuḍḍhi hoti kusalesu dhammesu, no ṭhiti no hāni?
And how is there growth in skillful qualities, not stagnation or decline?

Idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva tiṭṭhanti no hāyanti.
It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor decline in them.

Vuḍḍhimetaṁ, bhikkhave, vadāmi kusalesu dhammesu, no ṭhitiṁ no hāniṁ.
I call this growth in skillful qualities, not stagnation or decline.

Evaṁ kho, bhikkhave, vuḍḍhi hoti kusalesu dhammesu, no ṭhiti no hāni.

This is how there's growth in skillful qualities, not stagnation or decline.

No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo bhavissāmī'ti—
If a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

evañhi vo, bhikkhave, sikkhitabbaṁ.

Kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti?
And how is a mendicant skilled in the ways of their own mind?

Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṁ mukhanimittaṁ paccavekkhamāno sace tattha passati rajaṁ vā aṅgaṇaṁ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

No ce tattha passati rajaṁ vā aṅgaṇaṁ vā, tenevattamano hoti paripuṇṇasaṅkappo:
But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for:

'lābhā vata me, parisuddhaṁ vata me'ti.
'How fortunate that I'm clean!'

Evamevaṁ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:
In the same way, checking is very helpful for a mendicant's skillful qualities.

'abhijjhālu nu kho bahulaṁ viharāmi, anabhijjhālu nu kho bahulaṁ viharāmi, byāpannacitto nu kho bahulaṁ viharāmi,

abyāpannacitto nu kho bahulaṁ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṁ viharāmi, vigatathinamiddho nu kho bahulaṁ viharāmi, uddhato nu kho bahulaṁ viharāmi, anuddhato nu kho bahulaṁ viharāmi, vicikiccho nu kho bahulaṁ viharāmi, tiṇṇavicikiccho nu kho bahulaṁ viharāmi, kodhano nu kho bahulaṁ viharāmi, akkodhano nu kho bahulaṁ viharāmi, saṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, sāraddhakāyo nu kho bahulaṁ viharāmi, asāraddhakāyo nu kho bahulaṁ viharāmi, kusīto nu kho bahulaṁ viharāmi, āraddhavīriyo nu kho bahulaṁ viharāmi, samāhito nu kho bahulaṁ viharāmi, asamāhito nu kho bahulaṁ viharāmī'ti.
'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows this:

'abhijjhālu bahulaṁ viharāmi, byāpannacitto bahulaṁ viharāmi, thinamiddhapariyuṭṭhito bahulaṁ viharāmi, uddhato bahulaṁ viharāmi, vicikiccho bahulaṁ viharāmi, kodhano bahulaṁ viharāmi, saṅkiliṭṭhacitto bahulaṁ viharāmi, sāraddhakāyo bahulaṁ viharāmi, kusīto bahulaṁ viharāmi, asamāhito bahulaṁ viharāmī'ti, tena, bhikkhave, bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
'I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.' In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā.
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya;

evamevaṁ kho, bhikkhave, tena bhikkhunā tesaṁyeva pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm …

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows this:

'anabhijjhālu bahulaṁ viharāmi, abyāpannacitto bahulaṁ viharāmi, vigatathinamiddho bahulaṁ viharāmi, anuddhato bahulaṁ viharāmi, tiṇṇavicikiccho bahulaṁ viharāmi, akkodhano bahulaṁ viharāmi, asaṅkiliṭṭhacitto bahulaṁ viharāmi, asāraddhakāyo bahulaṁ viharāmi, āraddhavīriyo bahulaṁ viharāmi, samāhito bahulaṁ viharāmī'ti, tena, bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo"ti.
'I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

Tatiyaṁ.

54. Samathasutta
54. Serenity

“No ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti—
“Mendicants, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

evañhi vo, bhikkhave, sikkhitabbaṁ.

Kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti?
And how is a mendicant skilled in the ways of their own mind?

Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṁ mukhanimittaṁ paccavekkhamāno sace tattha passati rajaṁ vā aṅgaṇaṁ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it.

No ce tattha passati rajaṁ vā aṅgaṇaṁ vā, tenevattamano hoti paripuṇṇasaṅkappo:
But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for:

‘lābhā vata me, parisuddhaṁ vata me’ti.
‘How fortunate that I’m clean!’

Evamevaṁ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:
In the same way, checking is very helpful for a mendicant's skillful qualities.

'lābhī nu khomhi ajjhattaṁ cetosamathassa, na nu khomhi lābhī ajjhattaṁ cetosamathassa, lābhī nu khomhi adhipaññādhammavipassanāya, na nu khomhi lābhī adhipaññādhammavipassanāyā'ti.
'Do I have internal serenity of heart or not? Do I have the higher wisdom of discernment of principles or not?'

Sace, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
Suppose that, upon checking, a mendicant knows this:

'lābhīmhi ajjhattaṁ cetosamathassa, na lābhī adhipaññādhammavipassanāyā'ti, tena, bhikkhave, bhikkhunā ajjhattaṁ cetosamathe patiṭṭhāya adhipaññādhammavipassanāya yogo karaṇīyo.
'I have serenity but not discernment.' Grounded on serenity, they should practice meditation to get discernment.

So aparena samayena lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
After some time they have both serenity and discernment.

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows this:

'lābhīmhi adhipaññādhammavipassanāya, na lābhī ajjhattaṁ cetosamathassā'ti, tena, bhikkhave, bhikkhunā adhipaññādhammavipassanāya patiṭṭhāya ajjhattaṁ cetosamathe yogo karaṇīyo.
'I have discernment but not serenity.' Grounded on discernment, they should practice meditation to get serenity.

So aparena samayena lābhī ceva hoti adhipaññādhammavipassanāya lābhī ca ajjhattaṁ

cetosamathassa.
After some time they have both serenity and discernment.

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows this:

‘na lābhī ajjhattaṁ cetosamathassa, na lābhī adhipaññādhammavipassanāyā’ti, tena, bhikkhave, bhikkhunā tesaṁyeva kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
‘I have neither serenity nor discernment.’ In order to get those skillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā.
Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya.

Evamevaṁ kho, bhikkhave, tena bhikkhunā tesaṁyeva kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, in order to get those skillful qualities, that person should apply outstanding enthusiasm …

So aparena samayena lābhī ceva hoti ajjhattaṁ cetosamathassa lābhī ca adhipaññādhammavipassanāya.
After some time they have both serenity and discernment.

Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṁ jānāti:
But suppose that, upon checking, a mendicant knows this:

‘lābhīmhi ajjhattaṁ cetosamathassa, lābhī adhipaññādhammavipassanāyā’ti, tena, bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo.
‘I have both serenity and discernment.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.

Cīvarampāhaṁ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of robes:

sevitabbampi asevitabbampi.
those you should wear, and those you shouldn’t wear.

Piṇḍapātampāhaṁ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of almsfood:

sevitabbampi asevitabbampi.
that which you should eat, and that which you shouldn’t eat.

Senāsanampāhaṁ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of lodging:

sevitabbampi asevitabbampi.
those you should frequent, and those you shouldn’t frequent.

Gāmanigamampāhaṁ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of market town:

sevitabbampi asevitabbampi.
those you should frequent, and those you shouldn’t frequent.

Janapadapadesampāhaṁ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of country:

sevitabbampi asevitabbampi.
those you should frequent, and those you shouldn’t frequent.

Puggalampāhaṁ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of people:

sevitabbampi asevitabbampi.

those you should frequent, and those you shouldn't frequent.

'Cīvarampāhaṁ, bhikkhave, duvidhena vadāmi—
'I say that there are two kinds of robes:

sevitabbampi asevitabbampī'ti,
those you should wear, and those you shouldn't wear.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Tattha yaṁ jaññā cīvaraṁ:
Take a robe of which you know this:

'idaṁ kho me cīvaraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti, evarūpaṁ cīvaraṁ na sevitabbaṁ.
'When I wear this robe, unskillful qualities grow, and skillful qualities decline.' You should not wear that kind of robe.

Tattha yaṁ jaññā cīvaraṁ:
Take a robe of which you know this:

'idaṁ kho me cīvaraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti, evarūpaṁ cīvaraṁ sevitabbaṁ.
'When I wear this robe, unskillful qualities decline, and skillful qualities grow.' You should wear that kind of robe.

'Cīvarampāhaṁ, bhikkhave, duvidhena vadāmi—
'I say that there are two kinds of robes:

sevitabbampi asevitabbampī'ti,
those you should wear, and those you shouldn't wear.'

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That's what I said, and this is why I said it.

'Piṇḍapātampāhaṁ, bhikkhave, duvidhena vadāmi—
'I say that there are two kinds of almsfood:

sevitabbampi asevitabbampī'ti,
that which you should eat, and that which you shouldn't eat.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Tattha yaṁ jaññā piṇḍapātaṁ:
Take almsfood of which you know this:

'imaṁ kho me piṇḍapātaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī'ti, evarūpo piṇḍapāto na sevitabbo.
'When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.' You should not eat that kind of almsfood.

Tattha yaṁ jaññā piṇḍapātaṁ:
Take almsfood of which you know this:

'imaṁ kho me piṇḍapātaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī'ti, evarūpo piṇḍapāto sevitabbo.
'When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.' You should eat that kind of almsfood.

'Piṇḍapātampāhaṁ, bhikkhave, duvidhena vadāmi—
'I say that there are two kinds of almsfood:

sevitabbampi asevitabbampī'ti,
that which you should eat, and that which you shouldn't eat.'

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That's what I said, and this is why I said it.

'Senāsanampāhaṁ, bhikkhave, duvidhena vadāmi—
'I say that there are two kinds of lodging:

sevitabbampi asevitabbampī'ti,
those you should frequent, and those you shouldn't frequent.'

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That's what I said, but why did I say it?

Tattha yaṁ jaññā senāsanaṁ:

Take a lodging of which you know this:

‘idaṁ kho me senāsanaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṁ senāsanaṁ na sevitabbaṁ.
‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging.

Tattha yaṁ jaññā senāsanaṁ:
Take a lodging of which you know this:

‘idaṁ kho me senāsanaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṁ senāsanaṁ sevitabbaṁ.
‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging.

‘Senāsanampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of lodging:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Gāmanigamampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of market town:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tattha yaṁ jaññā gāmanigamaṁ:
Take a market town of which you know this:

‘imaṁ kho me gāmanigamaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo gāmanigamo na sevitabbo.

‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of market town.

Tattha yaṁ jaññā gāmanigamaṁ:
Take a market town of which you know this:

‘imaṁ kho me gāmanigamaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo gāmanigamo sevitabbo.
‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of market town.

‘Gāmanigamampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of market town:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Janapadapadesampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of country:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tattha yaṁ jaññā janapadapadesaṁ:
Take a country of which you know this:

‘imaṁ kho me janapadapadesaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo janapadapadeso na sevitabbo.
‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country.

Tattha yaṁ jaññā janapadapadesaṁ:

Take a country of which you know this:

‘imaṁ kho me janapadapadesaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo janapadapadeso sevitabbo.
‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country.

‘Janapadapadesampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of country:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.
That’s what I said, and this is why I said it.

‘Puggalampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of people:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti kho panetaṁ vuttaṁ. Kiñcetaṁ paṭicca vuttaṁ?
That’s what I said, but why did I say it?

Tattha yaṁ jaññā puggalaṁ:
Take a person of whom you know this:

‘imaṁ kho me puggalaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo puggalo na sevitabbo.
‘When I frequent this person, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of person.

Tattha yaṁ jaññā puggalaṁ:
Take a person of whom you know this:

‘imaṁ kho me puggalaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo puggalo sevitabbo.

‘When I frequent this person, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of person.

‘Puggalampāhaṁ, bhikkhave, duvidhena vadāmi—
‘I say that there are two kinds of people:

sevitabbampi asevitabbampī’ti,
those you should frequent, and those you shouldn’t frequent.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Catutthaṁ.

55. Parihānasutta
55. Decline

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“‘Parihānadhammo puggalo, parihānadhammo puggalo’ti, āvuso, vuccati.
“Reverends, they speak of a person liable to decline,

‘Aparihānadhammo puggalo, aparihānadhammo puggalo’ti, āvuso, vuccati.
and one not liable to decline.

Kittāvatā nu kho, āvuso, parihānadhammo puggalo vutto bhagavatā, kittāvatā ca pana aparihānadhammo puggalo vutto bhagavatā”ti?
But how did the Buddha define a person liable to decline, and one not liable to decline?”

“Dūratopi kho mayaṁ, āvuso, āgacchāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṁ.

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

Sādhu vatāyasmantaṁyeva sāriputtaṁ paṭibhātu etassa bhāsitassa attho.
May Venerable Sāriputta himself please clarify the meaning of this.

Āyasmato sāriputtassa sutvā bhikkhū dhāressantī”ti.
The mendicants will listen and remember it.”

“Tenahāvuso, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Yes, reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Kittāvatā nu kho, āvuso, parihānadhammo puggalo vutto bhagavatā?
“How did the Buddha define a person liable to decline?

Idhāvuso, bhikkhu assutañceva dhammaṁ na suṇāti, sutā cassa dhammā sammosaṁ gacchanti, ye cassa dhammā pubbe cetaso asamphuṭṭhapubbā te cassa na samudācaranti, aviññātañceva na vijānāti.
It’s when a mendicant doesn’t get to hear a teaching they haven’t heard before. They forget those teachings they have heard. They don’t keep rehearsing the teachings they’ve already got to know. And they don’t come to understand what they haven’t understood before.

Ettāvatā kho, āvuso, parihānadhammo puggalo vutto bhagavatā.
That’s how the Buddha defined a person liable to decline.

Kittāvatā ca panāvuso, aparihānadhammo puggalo vutto bhagavatā?
And how did the Buddha define a person not liable to decline?

Idhāvuso, bhikkhu assutañceva dhammaṁ suṇāti, sutā cassa dhammā na sammosaṁ gacchanti, ye cassa dhammā pubbe cetaso asamphuṭṭhapubbā te cassa samudācaranti, aviññātañceva vijānāti.
It's when a mendicant gets to hear a teaching they haven't heard before. They remember those teachings they have heard. They keep rehearsing the teachings they've already got to know. And they come to understand what they haven't understood before.

Ettāvatā kho, āvuso, aparihānadhammo puggalo vutto bhagavatā.
That's how the Buddha defined a person not liable to decline.

No ce, āvuso, bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo bhavissāmī'ti—
If a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

evañhi vo, āvuso, sikkhitabbaṁ.

Kathañcāvuso, bhikkhu sacittapariyāyakusalo hoti?
And how is a mendicant skilled in the ways of their own mind?

Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṁ mukhanimittaṁ paccavekkhamāno sace tattha passati rajaṁ vā aṅgaṇaṁ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

No ce tattha passati rajaṁ vā aṅgaṇaṁ vā, tenevattamano hoti paripuṇṇasaṅkappo:
But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for:

'lābhā vata me, parisuddhaṁ vata me'ti.
'How fortunate that I'm clean!'

Evameva kho, āvuso, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:
In the same way, checking is very helpful for a mendicant's skillful qualities.

'anabhijjhālu nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, abyāpannacitto nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, vigatathinamiddho nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, anuddhato nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, tiṇṇavicikiccho nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, akkodhano nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, asaṅkiliṭṭhacitto nu kho bahulaṁ viharāmi, saṁvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi ajjhattaṁ dhammapāmojjassa, saṁvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi ajjhattaṁ cetosamathassa, saṁvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi adhipaññādhammavipassanāya, saṁvijjati nu kho me eso dhammo udāhu no'ti.
'Is contentment often found in me or not? Is kind-heartedness often found in me or not? Is freedom from dullness and drowsiness often found in me or not? Is calm often found in me or not? Is confidence often found in me or not? Is love often found in me or not? Is purity of mind often found in me or not? Is internal joy with the teaching found in me or not? Is internal serenity of heart found in me or not? Is the higher wisdom of discernment of principles found in me or not?'

Sace pana, āvuso, bhikkhu paccavekkhamāno sabbepime kusale dhamme attani na samanupassati, tenāvuso, bhikkhunā sabbesaṁyeva imesaṁ kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
Suppose a mendicant, while checking, doesn't see any of these skillful qualities in themselves. In order to get them they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Seyyathāpi, āvuso, ādittacelo vā ādittasīso vā.
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya.

Evamevaṁ kho, āvuso, tena bhikkhunā sabbesaṁyeva kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, they should apply outstanding enthusiasm to get those skillful qualities …

Sace panāvuso, bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme attani na samanupassati, tenāvuso, bhikkhunā ye kusale dhamme attani samanupassati tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati tesaṁ kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
Suppose a mendicant, while checking, sees some of these skillful qualities in themselves, but doesn't see others. Grounded on the skillful qualities they see, they should apply outstanding enthusiasm,

effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to get the skillful qualities they don't see.

Seyyathāpi, āvuso, ādittacelo vā ādittasīso vā.
Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṁ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satiñca sampajaññañca kareyya.

Evamevaṁ kho, āvuso, tena bhikkhunā ye kusale dhamme attani samanupassati tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati tesaṁ kusalānaṁ dhammānaṁ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
In the same way, grounded on the skillful qualities they see, they should apply outstanding enthusiasm to get those skillful qualities they don't see.

Sace panāvuso, bhikkhu paccavekkhamāno sabbepime kusale dhamme attani samanupassati, tenāvuso, bhikkhunā sabbesveva imesu kusalesu dhammesu patiṭṭhāya uttari āsavānaṁ khayāya yogo karaṇīyo"ti.
But suppose a mendicant, while checking, sees all of these skillful qualities in themselves. Grounded on all these skillful qualities they should practice meditation further to end the defilements."

Pañcamaṁ.

56. Paṭhamasaññāsutta
56. Perceptions (1st)

“Dasayimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā dasa?
What ten?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā—
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation.

imā kho, bhikkhave, dasa saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā”ti.
These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

Chaṭṭhaṁ.

57. Dutiyasaññāsutta
57. Perceptions (2nd)

“Dasayimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā.
“Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

Katamā dasa?
What ten?

Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā, vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā—
The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse.

imā kho, bhikkhave, dasa saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā amatogadhā amatapariyosānā”ti.
These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

Sattamaṁ.

58. Mūlakasutta
58. Rooted

“Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘kiṁmūlakā, āvuso, sabbe dhammā, kiṁsambhavā sabbe dhammā, kiṁsamudayā sabbe dhammā, kiṁsamosaraṇā sabbe dhammā, kiṁpamukhā sabbe dhammā, kiṁadhipateyyā sabbe dhammā, kiṁuttarā sabbe dhammā, kiṁsārā sabbe dhammā, kiṁogadhā sabbe dhammā, kiṁpariyosānā sabbe dhammā’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ kinti byākareyyāthā”ti?
‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?’ How would you answer them?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Sace, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow other paths were to ask:

‘kiṁmūlakā, āvuso, sabbe dhammā, kiṁsambhavā sabbe dhammā, kiṁsamudayā sabbe dhammā, kiṁsamosaraṇā sabbe dhammā, kiṁpamukhā sabbe dhammā, kiṁ adhipateyyā sabbe dhammā, kiṁuttarā sabbe dhammā, kiṁsārā sabbe dhammā, kiṁogadhā sabbe dhammā, kiṁpariyosānā sabbe dhammā’ti,
‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?’

evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
You should answer them:

‘chandamūlakā, āvuso, sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaraṇā sabbe dhammā, samādhippamukhā sabbe dhammā, satādhipateyyā sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā sabbe dhammā, amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā’ti.
‘Reverends, all things are rooted in desire. Attention produces them. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core. They culminate in the deathless. And extinguishment is their final end.’

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā”ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

Aṭṭhamaṁ.

59. Pabbajjāsutta
59. Going Forth

“Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
“So you should train like this:

‘yathāpabbajjāparicitañca no cittaṁ bhavissati, na cuppannā pāpakā akusalā dhammā cittaṁ pariyādāya ṭhassanti;
‘Our minds will be consolidated as they were when we went forth, and arisen bad unskillful qualities will not occupy our minds.

aniccasaññāparicitañca no cittaṁ bhavissati, anattasaññāparicitañca no cittaṁ bhavissati, asubhasaññāparicitañca no cittaṁ bhavissati, ādīnavasaññāparicitañca no cittaṁ bhavissati, lokassa samañca visamañca ñatvā taṁsaññāparicitañca no cittaṁ bhavissati, lokassa bhavañca vibhavañca ñatvā taṁsaññāparicitañca no cittaṁ bhavissati, lokassa samudayañca atthaṅgamañca ñatvā taṁsaññāparicitañca no cittaṁ bhavissati, pahānasaññāparicitañca no cittaṁ bhavissati, virāgasaññāparicitañca no cittaṁ bhavissati, nirodhasaññāparicitañca no cittaṁ bhavissatī’ti—
Our minds will be consolidated in the perceptions of impermanence, not-self, ugliness, and drawbacks. Knowing what is just and unjust in the world, our minds will be consolidated in that perception. Knowing about continued existence and ending of existence in the world, our minds will be consolidated in that perception. Knowing the origination and ending of the world, our minds will be consolidated in that perception. Our minds will be consolidated in the perceptions of giving up, fading away, and cessation.’

evañhi vo, bhikkhave, sikkhitabbaṁ.

That’s how you should train.

Yato kho, bhikkhave, bhikkhuno yathāpabbajjāparicitañca cittaṁ hoti na cuppannā pāpakā akusalā dhammā cittaṁ pariyādāya tiṭṭhanti, aniccasaññāparicitañca cittaṁ hoti, anattasaññāparicitañca cittaṁ hoti, asubhasaññāparicitañca cittaṁ hoti, ādīnavasaññāparicitañca cittaṁ hoti, lokassa samañca visamañca ñatvā taṁsaññāparicitañca cittaṁ hoti, lokassa bhavañca vibhavañca ñatvā taṁsaññāparicitañca cittaṁ hoti, lokassa samudayañca atthaṅgamañca ñatvā taṁsaññāparicitañca cittaṁ hoti, pahānasaññāparicitañca cittaṁ hoti, virāgasaññāparicitañca cittaṁ hoti, nirodhasaññāparicitañca cittaṁ hoti, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
When your minds are consolidated in these ten perceptions, you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Navamaṁ.

60. Girimānandasutta
60. With Girimānanda

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time Venerable Girimānanda was sick, suffering, gravely ill.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Āyasmā, bhante, girimānando ābādhiko hoti dukkhito bāḷhagilāno.
"Sir, Venerable Girimānanda is sick, suffering, gravely ill.

Sādhu, bhante, bhagavā yenāyasmā girimānando tenupasaṅkamatu anukampaṁ upādāyā"ti.
Sir, please go to Venerable Girimānanda out of compassion."

"Sace kho tvaṁ, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, ṭhānaṁ kho panetaṁ vijjati yaṁ

girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya.
“Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.

Katamā dasa?
What ten?

Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.
The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, impermanence of all conditions, and mindfulness of breathing.

Katamā cānanda, aniccasaññā?
And what is the perception of impermanence?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘rūpaṁ aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccan’ti.
‘Form, feeling, perception, choices, and consciousness are impermanent.’

Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati.
And so they meditate observing impermanence in the five grasping aggregates.

Ayaṁ vuccatānanda, aniccasaññā. (1)
This is called the perception of impermanence.

Katamā cānanda, anattasaññā?

And what is the perception of not-self?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'cakkhu anattā, rūpā anattā, sotaṁ anattā, saddā anattā, ghānaṁ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti.
'The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and thoughts are not-self.'

Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati.
And so they meditate observing not-self in the six interior and exterior sense fields.

Ayaṁ vuccatānanda, anattasaññā. (2)
This is called the perception of not-self.

Katamā cānanda, asubhasaññā?
And what is the perception of ugliness?

Idhānanda, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānāppakārassa asucino paccavekkhati:
It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

'atthi imasmiṁ kāye kesā lomā nakhā dantā taco, maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ, hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ, antaṁ antaguṇaṁ udariyaṁ karīsaṁ, pittaṁ semhaṁ pubbo lohitaṁ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.
'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile,

phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Iti imasmiṁ kāye asubhānupassī viharati.
And so they meditate observing ugliness in this body.

Ayaṁ vuccatānanda, asubhasaññā. (3)
This is called the perception of ugliness.

Katamā cānanda, ādīnavasaññā?
And what is the perception of drawbacks?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘bahudukkho kho ayaṁ kāyo bahuādīnavo. Iti imasmiṁ kāye vividhā ābādhā uppajjanti, seyyathidaṁ—
‘This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following.

cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo kāso sāso pināso ḍāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kuṭṭhaṁ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu nakhasā vitacchikā lohitaṁ pittaṁ madhumeho aṁsā piḷakā bhagandalā pittasamuṭṭhānā ābādhā semhasamuṭṭhānā ābādhā vātasamuṭṭhānā ābādhā sannipātikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṁ uṇhaṁ jighacchā pipāsā uccāro passāvo’ti.
Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction.

Afflictions caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.’

Iti imasmiṁ kāye ādīnavānupassī viharati.
And so they meditate observing drawbacks in this body.

Ayaṁ vuccatānanda, ādīnavasaññā. (4)
This is called the perception of drawbacks.

Katamā cānanda, pahānasaññā?
And what is the perception of giving up?

Idhānanda, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Uppannaṁ byāpādavitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Uppannaṁ vihiṁsāvitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti.
It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that has arisen, and they don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Ayaṁ vuccatānanda, pahānasaññā. (5)
This is called the perception of giving up.

Katamā cānanda, virāgasaññā?
And what is the perception of fading away?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.’

Ayaṁ vuccatānanda, virāgasaññā. (6)
This is called the perception of fading away.

Katamā cānanda, nirodhasaññā?
And what is the perception of cessation?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.’

Ayaṁ vuccatānanda, nirodhasaññā. (7)
This is called the perception of cessation.

Katamā cānanda, sabbaloke anabhiratasaññā?
And what is the perception of dissatisfaction with the whole world?

Idhānanda, bhikkhu ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto.
It’s when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies.

Ayaṁ vuccatānanda, sabbaloke anabhiratasaññā. (8)
This is called the perception of dissatisfaction with the whole world.

Katamā cānanda, sabbasaṅkhāresu anicchāsaññā?
And what is the perception of the impermanence of all conditions?

Idhānanda, bhikkhu sabbasaṅkhāresu aṭṭīyati harāyati jigucchati.
It's when a mendicant is horrified, repelled, and disgusted with all conditions.

Ayaṁ vuccatānanda, sabbasaṅkhāresu anicchāsaññā. (9)
This is called the perception of the impermanence of all conditions.

Katamā cānanda, ānāpānassati?
And what is mindfulness of breathing?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, with their body straight, and establishes mindfulness right there.

So satova assasati satova passasati.
Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti. Dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti.
When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.'

Rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti. Rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti.
When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

'Sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati.
'Sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati.
They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

'Passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati.
'Passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

'Pītipaṭisaṁvedī assasissāmī'ti sikkhati. 'Pītipaṭisaṁvedī passasissāmī'ti sikkhati.
They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

'Sukhapaṭisaṁvedī assasissāmī'ti sikkhati. 'Sukhapaṭisaṁvedī passasissāmī'ti sikkhati.
They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

'Cittasaṅkhārapaṭisaṁvedī assasissāmī'ti sikkhati. 'Cittasaṅkhārapaṭisaṁvedī passasissāmī'ti sikkhati.
They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

'Passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti sikkhati. 'Passambhayaṁ cittasaṅkhāraṁ passasissāmī'ti sikkhati.
They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

'Cittapaṭisaṁvedī assasissāmī'ti sikkhati. 'Cittapaṭisaṁvedī passasissāmī'ti sikkhati.
They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

Abhippamodayaṁ cittaṁ …pe…
They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

samādahaṁ cittaṁ …pe…
They practice breathing in immersing the mind. They practice breathing out immersing the mind.

vimocayaṁ cittaṁ …pe…
They practice breathing in freeing the mind. They practice breathing out freeing the mind.

aniccānupassī …pe…

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

virāgānupassī …pe…
They practice breathing in observing fading away. They practice breathing out observing fading away.

nirodhānupassī …pe…
They practice breathing in observing cessation. They practice breathing out observing cessation.

‘paṭinissaggānupassī assasissāmī’ti sikkhati.
‘Paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice breathing in observing letting go. They practice breathing out observing letting go.

Ayaṁ vuccatānanda, ānāpānassati. (10)
This is called mindfulness of breathing.

Sace kho tvaṁ, ānanda, girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṁ kho panetaṁ vijjati yaṁ girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā”ti.
If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”

Atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā girimānando tenupasaṅkami; upasaṅkamitvā āyasmato girimānandassa imā dasa saññā abhāsi.
Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them.

Atha kho āyasmato girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi.
Then after Girimānanda heard these ten perceptions his illness died down on the spot.

Vuṭṭhahi cāyasmā girimānando tamhā ābādhā. Tathā pahīno ca panāyasmato girimānandassa so ābādho ahosīti.
And that's how he recovered from that illness.

Dasamaṁ.

Sacittavaggo paṭhamo.

Tassuddānaṁ

Sacittañca sāriputta,
ṭhiti ca samathena ca;
Parihāno ca dve saññā,
mūlā pabbajitaṁ girīti.

61. Avijjāsutta
61. Ignorance

“Purimā, bhikkhave, koṭi na paññāyati avijjāya: ‘ito pubbe avijjā nāhosi, atha pacchā samabhavī’ti.
“Mendicants, it is said that no first point of ignorance is evident, before which there was no ignorance, and afterwards it came to be.

Evañcetaṁ, bhikkhave, vuccati, atha ca pana paññāyati: ‘idappaccayā avijjā’ti.
And yet it is evident that there is a specific condition for ignorance.

Avijjampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that ignorance is fueled by something, it’s not unfueled.

Ko cāhāro avijjāya?
And what is the fuel for ignorance?

‘Pañca nīvaraṇā’tissa vacanīyaṁ.
You should say: ‘The five hindrances.’

Pañcapāhaṁ, bhikkhave, nīvaraṇe sāhāre vadāmi, no anāhāre.
I say that the five hindrances are fueled by something, they’re not unfueled.

Ko cāhāro pañcannaṁ nīvaraṇānaṁ?
And what is the fuel for the five hindrances?

‘Tīṇi duccaritānī’tissa vacanīyaṁ.
You should say: ‘The three kinds of misconduct.’

Tīṇipāhaṁ, bhikkhave, duccaritāni sāhārāni vadāmi, no anāhārāni.

I say that the three kinds of misconduct are fueled by something, they're not unfueled.

Ko cāhāro tiṇṇaṁ duccaritānaṁ?
And what is the fuel for the three kinds of misconduct?

'Indriyaasaṁvaro'tissa vacanīyaṁ.
You should say: 'Lack of sense restraint.'

Indriyaasaṁvarampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that lack of sense restraint is fueled by something, it's not unfueled.

Ko cāhāro indriyaasaṁvarassa?
And what is the fuel for lack of sense restraint?

'Asatāsampajañña'ntissa vacanīyaṁ.
You should say: 'Lack of mindfulness and situational awareness.'

Asatāsampajaññampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that lack of mindfulness and situational awareness is fueled by something, it's not unfueled.

Ko cāhāro asatāsampajaññassa?
And what is the fuel for lack of mindfulness and situational awareness?

'Ayonisomanasikāro'tissa vacanīyaṁ.
You should say: 'Improper attention.'

Ayonisomanasikārampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that improper attention is fueled by something, it's not unfueled.

Ko cāhāro ayonisomanasikārassa?
And what is the fuel for improper attention?

'Assaddhiyan'tissa vacanīyaṁ.
You should say: 'Lack of faith.'

Assaddhiyampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that lack of faith is fueled by something, it's not unfueled.

Ko cāhāro assaddhiyassa?
And what is the fuel for lack of faith?

'Asaddhammassavanan'tissa vacanīyaṁ.
You should say: 'Listening to an untrue teaching.'

Asaddhammassavanampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that listening to an untrue teaching is fueled by something, it's not unfueled.

Ko cāhāro asaddhammassavanassa?
And what is the fuel for listening to an untrue teaching?

'Asappurisasaṁsevo'tissa vacanīyaṁ.
You should say: 'Associating with bad people.'

Iti kho, bhikkhave, asappurisasaṁsevo paripūro asaddhammassavanaṁ paripūreti, asaddhammassavanaṁ paripūraṁ assaddhiyaṁ paripūreti, assaddhiyaṁ paripūraṁ ayonisomanasikāraṁ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṁ paripūreti, asatāsampajaññaṁ paripūraṁ indriyaasaṁvaraṁ paripūreti, indriyaasaṁvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṁ paripūrenti;
In this way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … improper attention … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance.

evametissā avijjāya āhāro hoti, evañca pāripūri.

That’s the fuel for ignorance, and that’s how it’s fulfilled.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante (…) taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti. Kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṁ sāgaraṁ paripūrenti;
It’s like when the rain pours down on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.
That’s the fuel for the ocean, and that’s how it’s filled up.

Evamevaṁ kho, bhikkhave, asappurisasaṁsevo paripūro asaddhammassavanaṁ paripūreti, asaddhammassavanaṁ paripūraṁ assaddhiyaṁ paripūreti, assaddhiyaṁ paripūraṁ ayonisomanasikāraṁ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṁ paripūreti, asatāsampajaññaṁ paripūraṁ indriyaasaṁvaraṁ paripūreti, indriyaasaṁvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṁ paripūrenti;
In the same way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … improper attention … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance.

evametissā avijjāya āhāro hoti, evañca pāripūri.
That's the fuel for ignorance, and that's how it's fulfilled.

Vijjāvimuttimpāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that knowledge and freedom are fueled by something, they're not unfueled.

Ko cāhāro vijjāvimuttiyā?
And what is the fuel for knowledge and freedom?

'Satta bojjhaṅgā'tissa vacanīyaṁ.
You should say: 'The seven awakening factors.'

Sattapāhaṁ, bhikkhave, bojjhaṅge sāhāre vadāmi, no anāhāre.
I say that the seven awakening factors are fueled by something, they're not unfueled.

Ko cāhāro sattannaṁ bojjhaṅgānaṁ?
And what is the fuel for the seven awakening factors?

'Cattāro satipaṭṭhānā'tissa vacanīyaṁ.
You should say: 'The four kinds of mindfulness meditation.'

Cattāropāhaṁ, bhikkhave, satipaṭṭhāne sāhāre vadāmi, no anāhāre.
I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled.

Ko cāhāro catunnaṁ satipaṭṭhānānaṁ?
And what is the fuel for the four kinds of mindfulness meditation?

'Tīṇi sucaritānī'tissa vacanīyaṁ.
You should say: 'The three kinds of good conduct.'

Tīṇipāhaṁ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni.
I say that the three kinds of good conduct are fueled by something, they're not unfueled.

Ko cāhāro tiṇṇaṁ sucaritānaṁ?
And what is the fuel for the three kinds of good conduct?

‘Indriyasaṁvaro’tissa vacanīyaṁ.
You should say: ‘Sense restraint.’

Indriyasaṁvarampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that sense restraint is fueled by something, it’s not unfueled.

Ko cāhāro indriyasaṁvarassa?
And what is the fuel for sense restraint?

‘Satisampajaññan’tissa vacanīyaṁ.
You should say: ‘Mindfulness and situational awareness.’

Satisampajaññampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that mindfulness and situational awareness is fueled by something, it’s not unfueled.

Ko cāhāro satisampajaññassa?
And what is the fuel for mindfulness and situational awareness?

‘Yonisomanasikāro’tissa vacanīyaṁ.
You should say: ‘Proper attention.’

Yonisomanasikārampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that proper attention is fueled by something, it’s not unfueled.

Ko cāhāro yonisomanasikārassa?
And what is the fuel for proper attention?

‘Saddhā’tissa vacanīyaṁ.
You should say: ‘Faith.’

Saddhampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that faith is fueled by something, it’s not unfueled.

Ko cāhāro saddhāya?
And what is the fuel for faith?

‘Saddhammassavanan’tissa vacanīyaṁ.
You should say: ‘Listening to the true teaching.’

Saddhammassavanampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that listening to the true teaching is fueled by something, it's not unfueled.

Ko cāhāro saddhammassavanassa?
And what is the fuel for listening to the true teaching?

'Sappurisasaṁsevo'tissa vacanīyaṁ.
You should say: 'Associating with good people.'

Iti kho, bhikkhave, sappurisasaṁsevo paripūro saddhammassavanaṁ paripūreti, saddhammassavanaṁ paripūraṁ saddhaṁ paripūreti, saddhā paripūrā yonisomanasikāraṁ paripūreti, yonisomanasikāro paripūro satisampajaññaṁ paripūreti, satisampajaññaṁ paripūraṁ indriyasaṁvaraṁ paripūreti, indriyasaṁvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṁ paripūrenti;
In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … proper attention … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.

evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūri.
That's the fuel for knowledge and freedom, and that's how it's fulfilled.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti,

pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṁ sāgaraṁ paripūrenti;
It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.
That's the fuel for the ocean, and that's how it's filled up.

Evamevaṁ kho, bhikkhave, sappurisasaṁsevo paripūro saddhammassavanaṁ paripūreti, saddhammassavanaṁ paripūraṁ saddhaṁ paripūreti, saddhā paripūrā yonisomanasikāraṁ paripūreti, yonisomanasikāro paripūro satisampajaññaṁ paripūreti, satisampajaññaṁ paripūraṁ indriyasaṁvaraṁ paripūreti, indriyasaṁvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṁ paripūrenti;
In the same way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … proper attention … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.

evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūrī"ti.

That’s the fuel for knowledge and freedom, and that’s how it’s fulfilled.”

Paṭhamaṁ.

62. Taṇhāsutta
62. Craving

“Purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya: ‘ito pubbe bhavataṇhā nāhosi, atha pacchā samabhavī’ti.
“Mendicants, it is said that no first point of craving for continued existence is evident, before which there was no craving for continued existence, and afterwards it came to be.

Evañcetaṁ, bhikkhave, vuccati, atha ca pana paññāyati: ‘idappaccayā bhavataṇhā’ti.
And yet it is evident that there is a specific condition for craving for continued existence.

Bhavataṇhampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that craving for continued existence is fueled by something, it’s not unfueled.

Ko cāhāro bhavataṇhāya?
And what is the fuel for craving for continued existence?

‘Avijjā’tissa vacanīyaṁ.
You should say: ‘Ignorance.’

Avijjampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that ignorance is fueled by something, it’s not unfueled.

Ko cāhāro avijjāya?
And what is the fuel for ignorance?

‘Pañca nīvaraṇā’tissa vacanīyaṁ.

You should say: ‘The five hindrances.’

Pañca nīvaraṇepāhaṁ, bhikkhave, sāhāre vadāmi, no anāhāre.
I say that the five hindrances are fueled by something, they’re not unfueled.

Ko cāhāro pañcannaṁ nīvaraṇānaṁ?
And what is the fuel for the five hindrances?

‘Tīṇi duccaritānī’tissa vacanīyaṁ.
You should say: ‘The three kinds of misconduct.’

Tīṇipāhaṁ, bhikkhave, duccaritāni sāhārāni vadāmi, no anāhārāni.
I say that the three kinds of misconduct are fueled by something, they’re not unfueled.

Ko cāhāro tiṇṇannaṁ duccaritānaṁ?
And what is the fuel for the three kinds of misconduct?

‘Indriyaasaṁvaro’tissa vacanīyaṁ.
You should say: ‘Lack of sense restraint.’

Indriyaasaṁvarampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that lack of sense restraint is fueled by something, it’s not unfueled.

Ko cāhāro indriyaasaṁvarassa?
And what is the fuel for lack of sense restraint?

‘Asatāsampajañña’ntissa vacanīyaṁ.
You should say: ‘Lack of mindfulness and situational awareness.’

Asatāsampajaññampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled.

Ko cāhāro asatā sampajaññassa?
And what is the fuel for lack of mindfulness and situational awareness?

‘Ayonisomanasikāro’tissa vacanīyaṁ.
You should say: ‘Improper attention.’

Ayonisomanasikārampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that improper attention is fueled by something, it’s not unfueled.

Ko cāhāro ayonisomanasikārassa?
And what is the fuel for improper attention?

‘Assaddhiyan’tissa vacanīyaṁ.
You should say: ‘Lack of faith.’

Assaddhiyampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that lack of faith is fueled by something, it’s not unfueled.

Ko cāhāro assaddhiyassa?
And what is the fuel for lack of faith?

‘Assaddhammassavanan’tissa vacanīyaṁ.
You should say: ‘Listening to an untrue teaching.’

Assaddhammassavanampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that listening to an untrue teaching is fueled by something, it’s not unfueled.

Ko cāhāro assaddhammassavanassa?
And what is the fuel for listening to an untrue teaching?

‘Asappurisasaṁsevo’tissa vacanīyaṁ.
You should say: ‘Associating with bad people.’

Iti kho, bhikkhave, asappurisasaṁsevo paripūro assaddhammassavanaṁ paripūreti, assaddhammassavanaṁ paripūraṁ assaddhiyaṁ paripūreti, assaddhiyaṁ paripūraṁ ayonisomanasikāraṁ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṁ paripūreti, asatāsampajaññaṁ paripūraṁ indriyaasaṁvaraṁ paripūreti, indriyaasaṁvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṁ paripūrenti, avijjā paripūrā bhavataṇhaṁ paripūreti;
In this way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … improper attention … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances … ignorance. When ignorance is fulfilled, it fulfills craving for continued existence.

evametissā bhavataṇhāya āhāro hoti, evañca pāripūri.
That's the fuel for craving for continued existence, and that's how it's fulfilled.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṁ sāgaraṁ paripūrenti;
It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.
That's the fuel for the ocean, and that's how it's filled up.

Evamevaṁ kho, bhikkhave, asappurisasaṁsevo paripūro assaddhammassavanaṁ paripūreti, assaddhammassavanaṁ paripūraṁ assaddhiyaṁ paripūreti, assaddhiyaṁ paripūraṁ ayonisomanasikāraṁ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṁ paripūreti, asatāsampajaññaṁ paripūraṁ indriyaasaṁvaraṁ paripūreti, indriyaasaṁvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṁ paripūrenti, avijjā paripūrā bhavataṇhaṁ paripūreti;
In the same way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … improper attention … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances … ignorance. When ignorance is fulfilled, it fulfills craving for continued existence.

evametissā bhavataṇhāya āhāro hoti, evañca pāripūri.
That's the fuel for craving for continued existence, and that's how it's fulfilled.

Vijjāvimuttimpāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that knowledge and freedom are fueled by something, they're not unfueled.

Ko cāhāro vijjāvimuttiyā?
And what is the fuel for knowledge and freedom?

'Satta bojjhaṅgā'tissa vacanīyaṁ.
You should say: 'The seven awakening factors.'

Sattapāhaṁ, bhikkhave, bojjhaṅge sāhāre vadāmi, no anāhāre.

I say that the seven awakening factors are fueled by something, they're not unfueled.

Ko cāhāro sattannaṁ bojjhaṅgānaṁ?
And what is the fuel for the seven awakening factors?

'Cattāro satipaṭṭhānā'tissa vacanīyaṁ.
You should say: 'The four kinds of mindfulness meditation.'

Cattāropāhaṁ, bhikkhave, satipaṭṭhāne sāhāre vadāmi, no anāhāre.
I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled.

Ko cāhāro catunnaṁ satipaṭṭhānānaṁ?
And what is the fuel for the four kinds of mindfulness meditation?

'Tīṇi sucaritānī'tissa vacanīyaṁ.
You should say: 'The three kinds of good conduct.'

Tīṇipāhaṁ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni.
I say that the three kinds of good conduct are fueled by something, they're not unfueled.

Ko cāhāro tiṇṇannaṁ sucaritānaṁ?
And what is the fuel for the three kinds of good conduct?

'Indriyasaṁvaro'tissa vacanīyaṁ.
You should say: 'Sense restraint.'

Indriyasaṁvarampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that sense restraint is fueled by something, it's not unfueled.

Ko cāhāro indriyasaṁvarassa?
And what is the fuel for sense restraint?

'Satisampajaññan'tissa vacanīyaṁ.

You should say: ‘Mindfulness and situational awareness.’

Satisampajaññampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that mindfulness and situational awareness is fueled by something, it’s not unfueled.

Ko cāhāro satisampajaññassa?
And what is the fuel for mindfulness and situational awareness?

‘Yonisomanasikāro’tissa vacanīyaṁ.
You should say: ‘Proper attention.’

Yonisomanasikārampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that proper attention is fueled by something, it’s not unfueled.

Ko cāhāro yonisomanasikārassa?
And what is the fuel for proper attention?

‘Saddhā’tissa vacanīyaṁ.
You should say: ‘Faith.’

Saddhampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that faith is fueled by something, it’s not unfueled.

Ko cāhāro saddhāya?
And what is the fuel for faith?

‘Saddhammassavanan’tissa vacanīyaṁ.
You should say: ‘Listening to the true teaching.’

Saddhammassavanampāhaṁ, bhikkhave, sāhāraṁ vadāmi, no anāhāraṁ.
I say that listening to the true teaching is fueled by something, it’s not unfueled.

Ko cāhāro saddhammassavanassa?
And what is the fuel for listening to the true teaching?

‘Sappurisasaṁsevo’tissa vacanīyaṁ.
You should say: ‘Associating with good people.’

Iti kho, bhikkhave, sappurisasaṁsevo paripūro saddhammassavanaṁ paripūreti, saddhammassavanaṁ paripūraṁ saddhaṁ paripūreti, saddhā paripūrā yonisomanasikāraṁ paripūreti, yonisomanasikāro paripūro satisampajaññaṁ paripūreti, satisampajaññaṁ paripūraṁ indriyasaṁvaraṁ paripūreti, indriyasaṁvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṁ paripūrenti;
In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … proper attention … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.

evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūri.
That’s the fuel for knowledge and freedom, and that’s how it’s fulfilled.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ …pe…
It’s like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evametassa mahāsamuddassa sāgarassa āhāro hoti, evañca pāripūri.

That’s the fuel for the ocean, and that’s how it’s filled up.

Evamevaṁ kho, bhikkhave, sappurisasaṁsevo paripūro saddhammassavanaṁ paripūreti …pe…
In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … proper attention … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.

evametissā vijjāvimuttiyā āhāro hoti, evañca pāripūrī”ti.
That’s the fuel for knowledge and freedom, and that’s how it’s fulfilled.”

Dutiyaṁ.

63. Niṭṭhaṅgatasutta
63. Come to a Conclusion

“Ye keci, bhikkhave, mayi niṭṭhaṁ gatā sabbe te diṭṭhisampannā.
“Mendicants, all those who have come to a conclusion about me are accomplished in view.

Tesaṁ diṭṭhisampannānaṁ pañcannaṁ idha niṭṭhā, pañcannaṁ idha vihāya niṭṭhā.
Of those who are accomplished in view, five conclude their path in this realm, and five conclude their path after leaving this realm behind.

Katamesaṁ pañcannaṁ idha niṭṭhā?
Which five conclude their path in this realm?

Sattakkhattuparamassa, kolaṅkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭheva dhamme arahā—
The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life.

imesaṁ pañcannaṁ idha niṭṭhā.
These five conclude their path in this realm.

Katamesaṁ pañcannaṁ idha vihāya niṭṭhā?
Which five conclude their path after leaving this realm behind?

Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa, uddhaṁsotassa akaniṭṭhagāmino—

The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm.

imesaṁ pañcannaṁ idha vihāya niṭṭhā.
These five conclude their path after leaving this realm behind.

Ye keci, bhikkhave, mayi niṭṭhaṁ gatā, sabbe te diṭṭhisampannā.
All those who have come to a conclusion about me are accomplished in view.

Tesaṁ diṭṭhisampannānaṁ imesaṁ pañcannaṁ idha niṭṭhā, imesaṁ pañcannaṁ idha vihāya niṭṭhā”ti.
Of those who are accomplished in view, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”

Tatiyaṁ.

64. Aveccappasannasutta
64. Experiential Confidence

“Ye keci, bhikkhave, mayi aveccappasannā, sabbe te sotāpannā.
“Mendicants, all those who have experiential confidence in me have entered the stream.

Tesaṁ sotāpannānaṁ pañcannaṁ idha niṭṭhā, pañcannaṁ idha vihāya niṭṭhā.
Of those who have entered the stream, five conclude their path in this realm, and five conclude their path after leaving this realm behind.

Katamesaṁ pañcannaṁ idha niṭṭhā?
Which five conclude their path in this realm?

Sattakkhattuparamassa, kolaṅkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭheva dhamme arahā—
The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life.

imesaṁ pañcannaṁ idha niṭṭhā.
These five conclude their path in this realm.

Katamesaṁ pañcannaṁ idha vihāya niṭṭhā?
Which five conclude their path after leaving this realm behind?

Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa, uddhaṁsotassa akaniṭṭhagāmino—

The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm.

imesaṁ pañcannaṁ idha vihāya niṭṭhā.
These five conclude their path after leaving this realm behind.

Ye keci, bhikkhave, mayi aveccappasannā sabbe te sotāpannā.
All those who have experiential confidence in me have entered the stream.

Tesaṁ sotāpannānaṁ imesaṁ pañcannaṁ idha niṭṭhā, imesaṁ pañcannaṁ idha vihāya niṭṭhā”ti.
Of those who have entered the stream, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”

Catutthaṁ.

65. Paṭhamasukhasutta
65. Happiness (1st)

Ekaṁ samayaṁ āyasmā sāriputto magadhesu viharati nālakagāmake.
At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka.

Atha kho sāmaṇḍakāni paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sāmaṇḍakāni paribbājako āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side, and said to Sāriputta:

“Kiṁ nu kho, āvuso sāriputta, sukhaṁ, kiṁ dukkhan”ti?
“Reverend Sāriputta, what is happiness and what is suffering?”

“Abhinibbatti kho, āvuso, dukkhā, anabhinibbatti sukhā.
“Rebirth is suffering, reverend, no rebirth is happiness.

Abhinibbattiyā, āvuso, sati idaṁ dukkhaṁ pāṭikaṅkhaṁ—
When there is rebirth, you can expect this kind of suffering.

sītaṁ uṇhaṁ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso satthasamphasso ñātīpi mittāpi saṅgamma samāgamma rosenti.

Cold, heat, hunger, thirst, defecation, and urination. Contact with fire, clubs, and knives. And relatives and friends get together and annoy you.

Abhinibbattiyā, āvuso, sati idaṁ dukkhaṁ pāṭikaṅkhaṁ.
When there is rebirth, this is the kind of suffering you can expect.

Anabhinibbattiyā, āvuso, sati idaṁ sukhaṁ pāṭikaṅkhaṁ—
When there is no rebirth, you can expect this kind of happiness.

na sītaṁ na uṇhaṁ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso na daṇḍasamphasso na satthasamphasso ñātīpi mittāpi saṅgamma samāgamma na rosenti.
No cold, heat, hunger, thirst, defecation, or urination. No contact with fire, clubs, or knives. And relatives and friends don’t get together and annoy you.

Anabhinibbattiyā, āvuso, sati idaṁ sukhaṁ pāṭikaṅkhan”ti.
When there is no rebirth, this is the kind of happiness you can expect.”

Pañcamaṁ.

66. Dutiyasukhasutta
66. Happiness (2nd)

Ekaṁ samayaṁ āyasmā sāriputto magadhesu viharati nālakagāmake.
At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka.

Atha kho sāmaṇḍakāni paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sāmaṇḍakāni paribbājako āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side and said to Sāriputta:

“Kiṁ nu kho, āvuso, sāriputta, imasmiṁ dhammavinaye sukhaṁ, kiṁ dukkhan”ti?
“Reverend Sāriputta, in this teaching and training, what is happiness and what is suffering?”

“Anabhirati kho, āvuso, imasmiṁ dhammavinaye dukkhā, abhirati sukhā.
“Reverend, in this teaching and training dissatisfaction is suffering and satisfaction is happiness.

Anabhiratiyā, āvuso, sati idaṁ dukkhaṁ pāṭikaṅkhaṁ—

When you're dissatisfied, you can expect this kind of suffering.

gacchantopi sukhaṁ sātaṁ nādhigacchati,
You find no happiness or pleasure while walking …

ṭhitopi …
standing …

nisinnopi …
sitting …

sayānopi …
or lying down …

gāmagatopi …
or when in a village …

arañña gatopi …
a wilderness …

rukkhamūlagatopi …
at the root of a tree …

suññāgāragatopi …
an empty hut …

abbhokāsagatopi …
the open air …

bhikkhumajjhagatopi sukhaṁ sātaṁ nādhigacchati.
or when among the mendicants.

Anabhiratiyā, āvuso, sati idaṁ dukkhaṁ pāṭikaṅkhaṁ.
When you're dissatisfied, this is the kind of suffering you can expect.

Abhiratiyā, āvuso, sati idaṁ sukhaṁ pāṭikaṅkhaṁ—
When you're satisfied, you can expect this kind of happiness.

gacchantopi sukhaṁ sātaṁ adhigacchati,
You find happiness or pleasure while walking …

ṭhitopi …
standing …

nisinnopi …
sitting …

sayānopi …
or lying down …

gāmagatopi …
or when in a village …

araññagatopi …
a wilderness …

rukkhamūlagatopi …
at the root of a tree …

suññāgāragatopi …
an empty hut …

abbhokāsagatopi …
the open air …

bhikkhumajjhagatopi sukhaṁ sātaṁ adhigacchati.
or when among the mendicants.

Abhiratiyā, āvuso, sati idaṁ sukhaṁ pāṭikaṅkhan”ti.
When you’re satisfied, this is the kind of happiness you can expect.”

Chaṭṭhaṁ.

67. Paṭhamanaḷakapānasutta
67. At Naḷakapāna (1st)

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena naḷakapānaṁ nāma kosalānaṁ nigamo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Naḷakapāna.

Tatra sudaṁ bhagavā naḷakapāne viharati palāsavane.
There the Buddha stayed near Naḷakapāna in the parrot tree grove.

Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti.
Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

Atha kho bhagavā bahudeva rattiṁ bhikkhūnaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā āyasmantaṁ sāriputtaṁ āmantesi:
The Buddha spent most of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta:

“Vigatathinamiddho kho, sāriputta, bhikkhusaṅgho.
“Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness.

Paṭibhātu taṁ, sāriputta, bhikkhūnaṁ dhammī kathā.

Give them some Dhamma talk as you feel inspired.

Piṭṭhi me āgilāyati;
My back is sore,

tamahaṁ āyamissāmī”ti.
I’ll stretch it.”

“Evaṁ, bhante”ti kho āyasmā sāriputto bhagavato paccassosi.
“Yes, sir,” Sāriputta replied.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññāpetvā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Yassa kassaci, āvuso, saddhā natthi kusalesu dhammesu, hirī natthi …
“Reverends, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ natthi …

vīriyaṁ natthi …

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, āvuso, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;
It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

evamevaṁ kho, āvuso, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi …
In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ natthi …

vīriyaṁ natthi …

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
can expect decline, not growth, in skillful qualities, whether by day or by night.

'Assaddho purisapuggalo'ti, āvuso, parihānametaṁ;
A faithless individual is in decline.

'ahiriko purisapuggalo'ti, āvuso, parihānametaṁ;
An individual with no conscience is in decline.

'anottappī purisapuggalo'ti, āvuso, parihānametaṁ;
An imprudent individual is in decline.

'kusīto purisapuggalo'ti, āvuso, parihānametaṁ;
A lazy individual is in decline.

'duppañño purisapuggalo'ti, āvuso, parihānametaṁ;
A witless individual is in decline.

‘kodhano purisapuggalo’ti, āvuso, parihānametaṁ;
An irritable individual is in decline.

‘upanāhī purisapuggalo’ti, āvuso, parihānametaṁ;
A hostile individual is in decline.

‘pāpiccho purisapuggalo’ti, āvuso, parihānametaṁ;
An individual with bad desires is in decline.

‘pāpamitto purisapuggalo’ti, āvuso, parihānametaṁ;
An individual with bad friends is in decline.

‘micchādiṭṭhiko purisapuggalo’ti, āvuso, parihānametaṁ.
An individual with wrong view is in decline.

Yassa kassaci, āvuso, saddhā atthi kusalesu dhammesu, hirī atthi …
Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ atthi …

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, āvuso, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;
It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

evamevaṁ kho, āvuso, yassa kassaci saddhā atthi kusalesu dhammesu, hirī atthi …
In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ atthi …

vīriyaṁ atthi …

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
can expect growth, not decline, in skillful qualities, whether by day or by night.

‘Saddho purisapuggalo’ti, āvuso, aparihānametaṁ;
A faithful individual doesn’t decline.

‘hirīmā purisapuggalo’ti, āvuso, aparihānametaṁ;
An individual with a conscience doesn’t decline.

‘ottappī purisapuggalo’ti, āvuso, aparihānametaṁ;
A prudent individual doesn’t decline.

‘āraddhavīriyo purisapuggalo’ti, āvuso, aparihānametaṁ;
An energetic individual doesn’t decline.

‘paññavā purisapuggalo’ti, āvuso, aparihānametaṁ;
A wise individual doesn’t decline.

‘akkodhano purisapuggalo’ti, āvuso, aparihānametaṁ;
A loving individual doesn’t decline.

‘anupanāhī purisapuggalo’ti, āvuso, aparihānametaṁ;
A kind individual doesn’t decline.

‘appiccho purisapuggalo’ti, āvuso, aparihānametaṁ;
An individual with few desires doesn’t decline.

‘kalyāṇamitto purisapuggalo’ti, āvuso, aparihānametaṁ;
An individual with good friends doesn’t decline.

‘sammādiṭṭhiko purisapuggalo’ti, āvuso, aparihānametan”ti.
An individual with right view doesn’t decline.”

Atha kho bhagavā paccuṭṭhāya āyasmantaṁ sāriputtaṁ āmantesi:

Then the Buddha got up and said to Venerable Sāriputta:

“sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Yassa kassaci, sāriputta, saddhā natthi kusalesu dhammesu, hirī natthi …
Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ natthi …

vīriyaṁ natthi …

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, sāriputta, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;
It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

evamevaṁ kho, sāriputta, yassa kassaci saddhā natthi kusalesu dhammesu …pe…
In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā … pe… no vuddhi.
can expect decline, not growth, in skillful qualities, whether by day or by night.

‘Assaddho purisapuggalo’ti, sāriputta, parihānametaṁ;
A faithless individual is in decline.

ahiriko …

An individual with no conscience …

anottappī …
imprudent …

kusīto …
lazy …

duppañño …
witless …

kodhano …
irritable …

upanāhī …
hostile …

pāpiccho …
with bad desires …

pāpamitto …
bad friends …

‘micchādiṭṭhiko purisapuggalo’ti, sāriputta, parihānametaṁ.
An individual with wrong view is in decline.

Yassa kassaci, sāriputta, saddhā atthi kusalesu dhammesu, hirī atthi …
Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ atthi …

vīriyaṁ atthi …

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, sāriputta, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;
It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

evamevaṁ kho, sāriputta, yassa kassaci saddhā atthi kusalesu dhammesu, hirī atthi …
In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ottappaṁ atthi …

vīriyaṁ atthi …

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
can expect growth, not decline, in skillful qualities, whether by day or by night.

'Saddho purisapuggalo'ti, sāriputta, aparihānametaṁ;
A faithful individual doesn't decline.

hirīmā …
A conscientious individual …

ottappī …
prudent …

āraddhavīriyo …
energetic …

paññavā …
wise …

akkodhano …
loving …

anupanāhī …

kind …

appiccho …
with few desires …

kalyāṇamitto …
good friends …

‘sammādiṭṭhiko purisapuggalo’ti, sāriputta, aparihānametan”ti.
An individual with right view doesn’t decline.”

Sattamaṁ.

68. Dutiyanaḷakapānasutta
68. At Naḷakapāna (2nd)

Ekaṁ samayaṁ bhagavā naḷakapāne viharati palāsavane.
At one time the Buddha stayed near Naḷakapāna in the parrot tree grove.

Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti.
Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

Atha kho bhagavā bahudeva rattiṁ bhikkhūnaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā āyasmantaṁ sāriputtaṁ āmantesi:
The Buddha spent most of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta,

“Vigatathinamiddho kho, sāriputta, bhikkhusaṅgho.
“Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness.

Paṭibhātu taṁ, sāriputta, bhikkhūnaṁ dhammī kathā.
Give them some Dhamma talk as you feel inspired.

Piṭṭhi me āgilāyati;
My back is sore,

tamahaṁ āyamissāmī”ti.
I’ll stretch it.”

“Evaṁ, bhante”ti kho āyasmā sāriputto bhagavato paccassosi.
“Yes, sir,” Sāriputta replied.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññāpetvā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Yassa kassaci, āvuso, saddhā natthi kusalesu dhammesu, hirī natthi …
“Reverends, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn’t want to listen, doesn’t memorize the teachings, examine their meaning, or practice accordingly, and is not diligent when it comes to skillful qualities

ottappaṁ natthi …

vīriyaṁ natthi …

paññā natthi …

sotāvadhānaṁ natthi …

dhammadhāraṇā natthi …

atthūpaparikkhā natthi …

dhammānudhammappaṭipatti natthi …

appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, āvuso, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;
It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

evamevaṁ kho, āvuso, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi …
In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities

ottappaṁ natthi …

vīriyaṁ natthi …

paññā natthi …

sotāvadhānaṁ natthi …

dhammadhāraṇā natthi …

atthūpaparikkhā natthi …

dhammānudhammappaṭipatti natthi …

appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

can expect decline, not growth, in skillful qualities, whether by day or by night.

Yassa kassaci, āvuso, saddhā atthi kusalesu dhammesu, hirī atthi …
Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities

ottappaṁ atthi …

vīriyaṁ atthi …

paññā atthi …

sotāvadhānaṁ atthi …

dhammadhāraṇā atthi …

atthūpaparikkhā atthi …

dhammānudhammappaṭipatti atthi …

appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, āvuso, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;
It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

evamevaṁ kho, āvuso, yassa kassaci saddhā atthi kusalesu dhammesu …pe…
In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings,

examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities

appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihānī”ti.
can expect growth, not decline, in skillful qualities, whether by day or by night.”

Atha kho bhagavā paccuṭṭhāya āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha got up and said to Venerable Sāriputta:

“sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Yassa kassaci, sāriputta, saddhā natthi kusalesu dhammesu hirī natthi …
Whoever has no faith, conscience, prudence, energy, and wisdom; who doesn’t want to listen, doesn’t memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities

ottappaṁ natthi …

paññā natthi …

vīriyaṁ natthi …

sotāvadhānaṁ natthi …

dhammadhāraṇā natthi …

atthūpaparikkhā natthi …

dhammānudhammappaṭipatti natthi …

appamādo natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, sāriputta, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;
It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

evamevaṁ kho, sāriputta, yassa kassaci saddhā natthi kusalesu dhammesu …pe…
In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities

appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.
can expect decline, not growth, in skillful qualities, whether by day or by night.

Yassa kassaci, sāriputta, saddhā atthi kusalesu dhammesu hirī atthi …
Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities

ottappaṁ atthi …

vīriyaṁ atthi …

paññā atthi …

sotāvadhānaṁ atthi …

dhammadhāraṇā atthi …

atthūpaparikkhā atthi …

dhammānudhammappaṭipatti atthi …

appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.
can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, sāriputta, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;
It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

evamevaṁ kho, sāriputta, yassa kassaci saddhā atthi kusalesu dhammesu …pe…
In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities

appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihānī"ti.
can expect growth, not decline, in skillful qualities, whether by day or by night."

Aṭṭhamaṁ.

69. Paṭhamakathāvatthusutta
69. Topics of Discussion (1st)

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā bhikkhū pacchābhattaṁ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṁ sannisinnā sannipatitā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti, seyyathidaṁ—
Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They engaged in all kinds of unworthy talk, such as

rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vāti.
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

“Idha mayaṁ, bhante, pacchābhattaṁ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṁ sannisinnā sannipatitā anekavihitaṁ tiracchānakathaṁ anuyuttā viharāma, seyyathidaṁ—
And they told him what had happened.

rājakathaṁ corakathaṁ …pe… itibhavābhavakathaṁ iti vā”ti.

“Na kho panetaṁ, bhikkhave, tumhākaṁ patirūpaṁ kulaputtānaṁ saddhāya agārasmā anagāriyaṁ pabbajitānaṁ, yaṁ tumhe anekavihitaṁ tiracchānakathaṁ anuyuttā vihareyyātha, seyyathidaṁ—
“Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to engage in these kinds of unworthy talk.

rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vāti.

Dasayimāni, bhikkhave, kathāvatthūni.
There are, mendicants, these ten topics of discussion.

Katamāni dasa?
What ten?

Appicchakathā, santuṭṭhikathā, pavivekakathā, asaṁsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathāti—
Talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

imāni kho, bhikkhave, dasa kathāvatthūni.
These are the ten topics of discussion.

Imesañce tumhe, bhikkhave, dasannaṁ kathāvatthūnaṁ upādāyupādāya kathaṁ katheyyātha, imesampi candimasūriyānaṁ evaṁmahiddhikānaṁ evaṁmahānubhāvānaṁ tejasā tejaṁ pariyādiyeyyātha, ko pana vādo aññatitthiyānaṁ paribbājakānan”ti.
Mendicants, if you bring up these topics of conversation again and again then your glory could surpass even the sun and moon, so mighty and powerful, let alone the wanderers who follow other paths.”

Navamaṁ.

70. Dutiyakathāvatthusutta
70. Topics of Discussion (2nd)

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena sambahulā bhikkhū pacchābhattaṁ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṁ sannisinnā sannipatitā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti, seyyathidaṁ—
Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall.

rājakathaṁ corakathaṁ mahāmattakathaṁ …pe… itibhavābhavakathaṁ iti vāti.
They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and nations; talk about women and heroes; street talk and well talk; talk about the departed; miscellaneous talk; tales of land and sea; and talk about being reborn in this or that state of existence.

"Dasayimāni, bhikkhave, pāsaṁsāni ṭhānāni.
"Mendicants, there are ten grounds for praise.

Katamāni dasa?
What ten?

Idha, bhikkhave, bhikkhu attanā ca appiccho hoti, appicchakathañca bhikkhūnaṁ kattā hoti.
It's when a mendicant personally has few wishes, and speaks to the mendicants on having few wishes.

'Appiccho bhikkhu appicchakathañca bhikkhūnaṁ kattā'ti pāsaṁsametaṁ ṭhānaṁ. (1)
This is a ground for praise.

Attanā ca santuṭṭho hoti, santuṭṭhikathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is content, and speaks to the mendicants on contentment.

'Santuṭṭho bhikkhu santuṭṭhikathañca bhikkhūnaṁ kattā'ti pāsaṁsametaṁ ṭhānaṁ. (2)
This is a ground for praise.

Attanā ca pavivitto hoti, pavivekakathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is secluded, and speaks to the mendicants on seclusion.

'Pavivitto bhikkhu pavivekakathañca bhikkhūnaṁ kattā'ti pāsaṁsametaṁ ṭhānaṁ. (3)
This is a ground for praise.

Attanā ca asaṁsaṭṭho hoti, asaṁsaṭṭhakathañca bhikkhūnaṁ kattā hoti.
A mendicant personally doesn't mix closely with others, and speaks to the mendicants on not mixing closely with others.

'Asaṁsaṭṭho bhikkhu asaṁsaṭṭhakathañca bhikkhūnaṁ kattā'ti pāsaṁsametaṁ ṭhānaṁ. (4)
This is a ground for praise.

Attanā ca āraddhavīriyo hoti, vīriyārambhakathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is energetic, and speaks to the mendicants on being energetic.

‘Āraddhavīriyo bhikkhu vīriyārambhakathañca bhikkhūnaṁ kattā’ti pāsaṁsametaṁ ṭhānaṁ. (5)
This is a ground for praise.

Attanā ca sīlasampanno hoti, sīlasampadākathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is accomplished in ethics, and speaks to the mendicants on being accomplished in ethics.

‘Sīlasampanno bhikkhu sīlasampadākathañca bhikkhūnaṁ kattā’ti pāsaṁsametaṁ ṭhānaṁ. (6)
This is a ground for praise.

Attanā ca samādhisampanno hoti, samādhisampadākathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is accomplished in immersion, and speaks to the mendicants on being accomplished in immersion.

‘Samādhisampanno bhikkhu samādhisampadākathañca bhikkhūnaṁ kattā’ti pāsaṁsametaṁ ṭhānaṁ. (7)
This is a ground for praise.

Attanā ca paññāsampanno hoti, paññāsampadākathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is accomplished in wisdom, and speaks to the mendicants on being accomplished in wisdom.

‘Paññāsampanno bhikkhu paññāsampadākathañca bhikkhūnaṁ kattā’ti pāsaṁsametaṁ ṭhānaṁ. (8)
This is a ground for praise.

Attanā ca vimuttisampanno hoti, vimuttisampadākathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is accomplished in freedom, and speaks to the mendicants on being accomplished in freedom.

‘Vimuttisampanno bhikkhu vimuttisampadākathañca bhikkhūnaṁ kattā’ti pāsaṁsametaṁ ṭhānaṁ. (9)
This is a ground for praise.

Attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadākathañca bhikkhūnaṁ kattā hoti.
A mendicant personally is accomplished in the knowledge and vision of freedom, and speaks to the mendicants on being accomplished in the knowledge and vision of freedom.

‘Vimuttiñāṇadassanasampanno bhikkhu vimuttiñāṇadassanasampadākathañca bhikkhūnaṁ kattā’ti pāsaṁsametaṁ ṭhānaṁ. (10)
This is a ground for praise.

Imāni kho, bhikkhave, dasa pāsaṁsāni ṭhānānī”ti.
These are the ten grounds for praise.”

Dasamaṁ.

Yamakavaggo dutiyo.

Tassuddānaṁ

Avijjā taṇhā niṭṭhā ca,
avecca dve sukhāni ca;
Naḷakapāne dve vuttā,
kathāvatthūpare duveti.

Aṅguttara Nikāya 10
Numbered Discourses 10

8. Ākaṅkhavagga
8. If You Want

71. Ākaṅkhasutta
71. One Might Wish

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā, pātimokkhasaṁvarasaṁvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino, samādāya sikkhatha sikkhāpadesu.
"Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

Ākaṅkheyya ce, bhikkhave, bhikkhu 'sabrahmacārīnaṁ piyo cassaṁ manāpo ca garu ca bhāvanīyo cā'ti, sīlesvevassa

paripūrakārī ajjhattaṁ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṁ. (1)
A mendicant might wish: ‘May I be liked and approved by my spiritual companions, respected and admired.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘lābhī assaṁ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānan’ti, sīlesvevassa paripūrakārī ajjhattaṁ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṁ. (2)
A mendicant might wish: ‘May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘yesāhaṁ paribhuñjāmi cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṁ tesaṁ te kārā mahapphalā assu mahānisaṁsā’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (3)
A mendicant might wish: ‘May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘ye me petā ñātī sālohitā kālaṅkatā pasannacittā anussaranti tesaṁ taṁ mahapphalaṁ assa mahānisaṁsan’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (4)
A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘santuṭṭho assaṁ itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (5)
A mendicant might wish: ‘May I be content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘khamo assaṁ sītassa uṇhassa jighacchāya pipāsāya ḍaṁsamakasavātātapasarīsapasamphassānaṁ, duruttānaṁ durāgatānaṁ vacanapathānaṁ uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko assan’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (6)
A mendicant might wish: ‘May I endure cold, heat, hunger, and thirst. May I endure the touch of flies, mosquitoes, wind, sun, and reptiles. May I endure rude and unwelcome criticism. And may I put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘aratiratisaho assaṁ, na ca maṁ aratirati saheyya, uppannaṁ aratiratiṁ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (7)
A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they have arisen.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘bhayabheravasaho assaṁ, na ca maṁ bhayabheravo saheyya, uppannaṁ bhayabheravaṁ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (8)
A mendicant might wish: ‘May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear

and dread whenever they arise.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī assaṁ akicchalābhī akasiralābhī’ti, sīlesvevassa …pe… brūhetā suññāgārānaṁ. (9)
A mendicant might wish: ‘May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts …

Ākaṅkheyya ce, bhikkhave, bhikkhu ‘āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihareyyan’ti, sīlesvevassa paripūrakārī ajjhattaṁ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṁ. (10)
A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

‘Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā, pātimokkhasaṁvarasaṁvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino, samādāya sikkhatha sikkhāpadesū’ti,
‘Live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Paṭhamaṁ.

72. Kaṇṭakasutta
72. Thorns

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ—
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof, together with several well-known senior disciples.

āyasmatā ca cālena, āyasmatā ca upacālena, āyasmatā ca kukkuṭena, āyasmatā ca kaḷimbhena, āyasmatā ca nikaṭena, āyasmatā ca kaṭissahena;
They included Venerables Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, Kaṭissaṅga,

aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ.
and other well-known senior disciples.

Tena kho pana samayena sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā mahāvanaṁ ajjhogāhanti bhagavantaṁ dassanāya.
Now at that time several well-known Licchavis plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they made a dreadful racket.

Atha kho tesaṁ āyasmantānaṁ etadahosi:
Then those venerables thought:

“ime kho sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā

mahāvanaṁ ajjhogāhanti bhagavantaṁ dassanāya.
“These several well-known Licchavis have plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they’re making a dreadful racket.

Saddakaṇṭakā kho pana jhānā vuttā bhagavatā.
But the Buddha has said that sound is a thorn to absorption.

Yannūna mayaṁ yena gosiṅgasālavanadāyo tenupasaṅkameyyāma.
Let’s go to the Gosiṅga Sal Wood.

Tattha mayaṁ appasaddā appākiṇṇā phāsuṁ vihareyyāmā”ti.
There we can meditate comfortably, free of noise and crowds.”

Atha kho te āyasmanto yena gosiṅgasālavanadāyo tenupasaṅkamiṁsu;
Then those venerables went to the Gosiṅga Sal Wood,

tattha te āyasmanto appasaddā appākiṇṇā phāsuṁ viharanti.
where they meditated comfortably, free of noise and crowds.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“kahaṁ nu kho, bhikkhave, cālo, kahaṁ upacālo, kahaṁ kukkuṭo, kahaṁ kaḷimbho, kahaṁ nikaṭo, kahaṁ kaṭissaho;
“Mendicants, where are Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, and Kaṭissaṅga?

kahaṁ nu kho te, bhikkhave, therā sāvakā gatā”ti?
Where have these senior disciples gone?”

“Idha, bhante, tesaṁ āyasmantānaṁ etadahosi:
And the mendicants told him what had happened.

‘ime kho sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā mahāvanaṁ ajjhogāhanti bhagavantaṁ dassanāya

saddakaṇṭakā kho pana jhānā vuttā bhagavatā yannūna mayaṁ yena gosiṅgasālavanadāyo tenupasaṅkameyyāma tattha mayaṁ appasaddā appākiṇṇā phāsuṁ vihareyyāmā'ti.

Atha kho te, bhante, āyasmanto yena gosiṅgasālavanadāyo tenupasaṅkamiṁsu.

Tattha te āyasmanto appasaddā appākiṇṇā phāsuṁ viharantī"ti.

"Sādhu sādhu, bhikkhave, yathā te mahāsāvakā sammā byākaramānā byākareyyuṁ, saddakaṇṭakā hi, bhikkhave, jhānā vuttā mayā.
"Good, good, mendicants! It's just as those great disciples have so rightly explained. I have said that sound is a thorn to absorption.

Dasayime, bhikkhave, kaṇṭakā.
Mendicants, there are these ten thorns.

Katame dasa?
What ten?

Pavivekārāmassa saṅgaṇikārāmatā kaṇṭako, asubhanimittānuyogaṁ anuyuttassa subhanimittānuyogo kaṇṭako, indriyesu guttadvārassa visūkadassanaṁ kaṇṭako, brahmacariyassa mātugāmūpacāro kaṇṭako, paṭhamassa jhānassa saddo kaṇṭako, dutiyassa jhānassa vitakkavicārā kaṇṭakā, tatiyassa jhānassa pīti kaṇṭako, catutthassa jhānassa assāsapassāso kaṇṭako, saññāvedayitanirodhasamāpattiyā saññā ca vedanā ca kaṇṭako rāgo kaṇṭako doso kaṇṭako moho kaṇṭako.
Relishing company is a thorn for someone who loves seclusion. Focusing on the beautiful feature of things is a thorn for someone pursuing the meditation on ugliness. Seeing shows is a thorn to someone restraining the senses. Lingering in the neighborhood of females is a thorn to celibacy. Sound is a thorn to the first absorption. Placing the mind and keeping it connected are a thorn to the second absorption. Rapture is a thorn to the third absorption.

Breathing is a thorn to the fourth absorption. Perception and feeling are a thorn to the attainment of the cessation of perception and feeling. Greed, hate, and delusion are thorns.

Akaṇṭakā, bhikkhave, viharatha.
Mendicants, live free of thorns!

Nikkaṇṭakā, bhikkhave, viharatha.
Live rid of thorns!

Akaṇṭakanikkaṇṭakā, bhikkhave, viharatha.
Mendicants, live free of thorns and rid of thorns!

Akaṇṭakā, bhikkhave, arahanto;
The perfected ones live free of thorns,

nikkaṇṭakā, bhikkhave, arahanto;
rid of thorns,

akaṇṭakanikkaṇṭakā, bhikkhave, arahanto”ti.
free and rid of thorns.”

Dutiyaṁ.

73. Iṭṭhadhammasutta
73. Likable

“Dasayime, bhikkhave, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
“Mendicants, these ten likable, desirable, and agreeable things are rare in the world.

Katame dasa?
What ten?

Bhogā iṭṭhā kantā manāpā dullabhā lokasmiṁ;
Wealth,

vaṇṇo iṭṭho kanto manāpo dullabho lokasmiṁ;
beauty,

ārogyaṁ iṭṭhaṁ kantaṁ manāpaṁ dullabhaṁ lokasmiṁ;
health,

sīlaṁ iṭṭhaṁ kantaṁ manāpaṁ dullabhaṁ lokasmiṁ;
ethical conduct,

brahmacariyaṁ iṭṭhaṁ kantaṁ manāpaṁ dullabhaṁ lokasmiṁ;
the spiritual life,

mittā iṭṭhā kantā manāpā dullabhā lokasmiṁ;
friends,

bāhusaccaṁ iṭṭhaṁ kantaṁ manāpaṁ dullabhaṁ lokasmiṁ;
learning,

paññā iṭṭhā kantā manāpā dullabhā lokasmiṁ;
wisdom,

dhammā iṭṭhā kantā manāpā dullabhā lokasmiṁ;

good qualities,

saggā iṭṭhā kantā manāpā dullabhā lokasmiṁ.
and heaven are likable, desirable, and agreeable things that are rare in the world.

Imesaṁ kho, bhikkhave, dasannaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ dasa dhammā paripanthā—
Ten things hinder the ten likable, desirable, and agreeable things that are rare in the world.

ālasyaṁ anuṭṭhānaṁ bhogānaṁ paripantho, amaṇḍanā avibhūsanā vaṇṇassa paripantho, asappāyakiriyā ārogyassa paripantho, pāpamittatā sīlānaṁ paripantho, indriyaasaṁvaro brahmacariyassa paripantho, visaṁvādanā mittānaṁ paripantho, asajjhāyakiriyā bāhusaccassa paripantho, asussūsā aparipucchā paññāya paripantho, ananuyogo apaccavekkhaṇā dhammānaṁ paripantho, micchāpaṭipatti saggānaṁ paripantho.
Sloth and lack of initiative hinder wealth. Lack of adornment and decoration hinder beauty. Unsuitable activity hinders health. Bad friendship hinders ethical conduct. Lack of sense restraint hinders the spiritual life. Dishonesty hinders friends. Not reciting hinders learning. Not wanting to listen and ask questions hinders wisdom. Lack of commitment and reviewing hinder good qualities. Wrong practice hinders heaven.

Imesaṁ kho, bhikkhave, dasannaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ ime dasa dhammā paripanthā.
These ten things hinder the ten likable, desirable, and agreeable things that are rare in the world.

Imesaṁ kho, bhikkhave, dasannaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ dasa dhammā āhārā—

Ten things nourish the ten likable, desirable, and agreeable things that are rare in the world.

uṭṭhānaṁ anālasyaṁ bhogānaṁ āhāro, maṇḍanā vibhūsanā vaṇṇassa āhāro, sappāyakiriyā ārogyassa āhāro, kalyāṇamittatā sīlānaṁ āhāro, indriyasaṁvaro brahmacariyassa āhāro, avisaṁvādanā mittānaṁ āhāro, sajjhāyakiriyā bāhusaccassa āhāro, sussūsā paripucchā paññāya āhāro, anuyogo paccavekkhaṇā dhammānaṁ āhāro, sammāpaṭipatti saggānaṁ āhāro.
Application and initiative nourish wealth. Adornment and decoration nourish beauty. Suitable activity nourishes health. Good friendship nourishes ethical conduct. Sense restraint nourishes the spiritual life. Honesty nourishes friends. Reciting nourishes learning. Wanting to listen and ask questions nourishes wisdom. Commitment and reviewing nourish good qualities. Right practice nourishes heaven.

Imesaṁ kho, bhikkhave, dasannaṁ dhammānaṁ iṭṭhānaṁ kantānaṁ manāpānaṁ dullabhānaṁ lokasmiṁ ime dasa dhammā āhārā”ti.
These ten things nourish the ten likable, desirable, and agreeable things that are rare in the world.”

Tatiyaṁ.

74. Vaḍḍhisutta
74. Growth

“Dasahi, bhikkhave, vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa.
“Mendicants, a noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.

Katamehi dasahi?
What ten?

Khettavatthūhi vaḍḍhati, dhanadhaññena vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaraporisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—
He grows in fields and lands, money and grain, wives and children, in bondservants, workers, and staff, and in livestock. And he grows in faith, ethics, learning, generosity, and wisdom.

imehi kho, bhikkhave, dasahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassāti.
A noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.

Dhanena dhaññena ca yodha vaḍḍhati,
Someone who grows in money and grain,

Puttehi dārehi catuppadehi ca;
in wives, children, and livestock,

Sa bhogavā hoti yasassi pūjito,
is wealthy, famous, and respected

Ñātīhi mittehi athopi rājubhi.
by relatives and friends, and even by royals.

Saddhāya sīlena ca yodha vaḍḍhati,
When someone grows in faith and ethics,

Paññāya cāgena sutena cūbhayaṁ;
wisdom, and both generosity and learning—

So tādiso sappuriso vicakkhaṇo,
a good man such as he sees clearly,

Diṭṭheva dhamme ubhayena vaḍḍhatī”ti.
and in the present life he grows in both ways.”

Catutthaṁ.

Aṅguttara Nikāya 10
Numbered Discourses 10

8. Ākaṅkhavagga
8. If You Want

75. Migasālāsutta
75. With Migasālā

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out.

Atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho migasālā upāsikā āyasmantaṁ ānandaṁ etadavoca:
Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him:

"Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṁ.
"Sir, Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?

Pitā me, bhante, purāṇo brahmacārī hoti ārācārī virato methunā gāmadhammā.

My father Purāṇa was celibate, set apart, avoiding the common practice of sex.

So kālaṅkato bhagavatā byākato: ‘sakadāgāmī satto tusitaṁ kāyaṁ upapanno’ti.
When he passed away the Buddha declared that he was a once-returner, who was reborn in the company of the Joyful Gods.

Pitāmaho me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.
But my uncle Isidatta was not celibate; he lived content with his wife.

Sopi kālaṅkato bhagavatā byākato: ‘sakadāgāmī satto tusitaṁ kāyaṁ upapanno’ti.
When he passed away the Buddha declared that he was also a once-returner, who was reborn in the company of the Joyful Gods.

Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan”ti?
How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”

“Evaṁ kho panetaṁ, bhagini, bhagavatā byākatan”ti.
“You’re right, sister, but that’s how the Buddha declared it.”

Atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṁ gahetvā uṭṭhāyāsanā pakkāmi.
Then Ānanda, after receiving almsfood at Migasālā’s house, rose from his seat and left.

Atha kho āyasmā ānando pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:

Then after the meal, on his return from alms-round, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdiṁ.

Atha kho, bhante, migasālā upāsikā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnā kho, bhante, migasālā upāsikā maṁ etadavoca:

‘Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṁ.

Pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā.

So kālaṅkato bhagavatā byākato sakadāgāmī satto tusitaṁ kāyaṁ upapannoti.

Pitāmaho me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.

Sopi kālaṅkato bhagavatā byākato—sakadāgāmī satto tusitaṁ kāyaṁ upapannoti.

Kathaṁ kathaṁ nāmāyaṁ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan’ti?

Evaṁ vutte, ahaṁ, bhante, migasālaṁ upāsikaṁ etadavocaṁ:

‘evaṁ kho panetaṁ, bhagini, bhagavatā byākatan’”ti.

“Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariye ñāṇe?

“Ānanda, who is this laywoman Migasālā, a foolish incompetent matron, with a matron’s wit? And who is it that knows how to assess individuals?

Dasayime, ānanda, puggalā santo saṁvijjamānā lokasmiṁ.
These ten people are found in the world.

Katame dasa?
What ten?

Idhānanda, ekacco puggalo dussīlo hoti.
Take a certain person who is unethical.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti, yatthassa taṁ dussilyaṁ aparisesaṁ nirujjhati.
And they don’t truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they’ve not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti, no visesāya;
When their body breaks up, after death, they’re headed for a lower place, not a higher.

hānagāmīyeva hoti, no visesagāmī. (1)
They’re going to a lower place, not a higher.

Idha panānanda, ekacco puggalo dussīlo hoti.
Take a certain person who is unethical.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa taṁ dussilyaṁ aparisesaṁ nirujjhati.
But they truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
And they have listened and learned and comprehended theoretically and found at least temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti, no hānāya;
When their body breaks up, after death, they're headed for a higher place, not a lower.

visesagāmīyeva hoti, no hānagāmī. (2)
They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti:
Judgmental people compare them, saying:

'imassapi teva dhammā, aparassapi teva dhammā. Kasmā nesaṁ eko hīno eko paṇīto'ti?
'This one has just the same qualities as the other, so why is one worse and one better?'

Tañhi tesaṁ, ānanda, hoti dīgharattaṁ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

Tatrānanda, yvāyaṁ puggalo dussīlo hoti.
In this case, the person who is unethical,

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa taṁ dussilyaṁ aparisesaṁ nirujjhati.
but truly understands the freedom of heart …

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
and has listened and learned and comprehended theoretically and found at least temporary freedom

Ayaṁ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.
is better and finer than the other person.

Taṁ kissa hetu?

Why is that?

Imaṁ hānanda, puggalaṁ dhammasoto nibbahati.
Because the stream of the teaching carries them along.

Tadantaraṁ ko jāneyya, aññatra tathāgatena.
But who knows the difference between them except a Realized One?

Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha,
So, Ānanda, don't be judgmental about people.

mā puggalesu pamāṇaṁ gaṇhittha.
Don't pass judgment on people.

Khaññati hānanda, puggalesu pamāṇaṁ gaṇhanto.
Those who pass judgment on people harm themselves.

Ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Idha panānanda, ekacco puggalo sīlavā hoti.
Take a certain person who is ethical.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa taṁ sīlaṁ aparisesaṁ nirujjhati.
But they don't truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti, no visesāya;
When their body breaks up, after death, they're headed for a lower place, not a higher.

hānagāmīyeva hoti, no visesagāmī. (3)
They're going to a lower place, not a higher.

Idha panānanda, ekacco puggalo sīlavā hoti.
Take a certain person who is ethical.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa taṁ sīlaṁ aparisesaṁ nirujjhati.
And they truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
And they've listened and learned and comprehended theoretically and found at least temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti, no hānāya;
When their body breaks up, after death, they're headed for a higher place, not a lower.

visesagāmīyeva hoti, no hānagāmī. (4)
They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti …pe…
Judgmental people compare them …

ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Idha panānanda, ekacco puggalo tibbarāgo hoti.
Take a certain person who is very lustful.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa so rāgo apariseso nirujjhati.
And they don't truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti, no visesāya;
When their body breaks up, after death, they're headed for a lower place, not a higher.

hānagāmīyeva hoti, no visesagāmī. (5)
They're going to a lower place, not a higher.

Idha panānanda, ekacco puggalo tibbarāgo hoti.
Take a certain person who is very lustful.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa so rāgo apariseso nirujjhati.
But they truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
And they've listened and learned and comprehended theoretically and found at least temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti, no hānāya;
When their body breaks up, after death, they're headed for a higher place, not a lower.

visesagāmīyeva hoti, no hānagāmī. (6)
They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti …pe…
Judgmental people compare them …

ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Idha panānanda, ekacco puggalo kodhano hoti.
Take a certain person who is irritable.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa so kodho apariseso nirujjhati.

And they don't truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti, no visesāya;
When their body breaks up, after death, they're headed for a lower place, not a higher.

hānagāmīyeva hoti, no visesagāmī. (7)
They're going to a lower place, not a higher.

Idha panānanda, ekacco puggalo kodhano hoti.
Take a certain person who is irritable.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa so kodho apariseso nirujjhati.
But they truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
And they've listened and learned and comprehended theoretically and found at least temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti, no hānāya;
When their body breaks up, after death, they're headed for a higher place, not a lower.

visesagāmīyeva hoti, no hānagāmī. (8)
They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti …pe…
Judgmental people compare them …

ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ yo vā panassa mādiso.

I, or someone like me, may pass judgment on people.

Idha panānanda, ekacco puggalo uddhato hoti.
Take a certain person who is restless.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa taṁ uddhaccaṁ aparisesaṁ nirujjhati.
And they don't truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over.

Tassa savanenapi akataṁ hoti, bāhusaccenapi akataṁ hoti, diṭṭhiyāpi appaṭividdhaṁ hoti, sāmāyikampi vimuttiṁ na labhati.
And they've not listened or learned or comprehended theoretically or found even temporary freedom.

So kāyassa bhedā paraṁ maraṇā hānāya pareti, no visesāya;
When their body breaks up, after death, they're headed for a lower place, not a higher.

hānagāmīyeva hoti, no visesagāmī. (9)
They're going to a lower place, not a higher.

Idha panānanda, ekacco puggalo uddhato hoti.
Take a certain person who is restless.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa taṁ uddhaccaṁ aparisesaṁ nirujjhati.
But they truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over.

Tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
And they've listened and learned and comprehended theoretically and found at least temporary freedom.

So kāyassa bhedā paraṁ maraṇā visesāya pareti, no hānāya;
When their body breaks up, after death, they're headed for a higher place, not a lower.

visesagāmīyeva hoti, no hānagāmī. (10)

They're going to a higher place, not a lower.

Tatrānanda, pamāṇikā pamiṇanti:
Judgmental people compare them, saying:

'imassapi teva dhammā, aparassapi teva dhammā. Kasmā nesaṁ eko hīno eko paṇīto'ti?
'This one has just the same qualities as the other, so why is one worse and one better?'

Tañhi tesaṁ, ānanda, hoti dīgharattaṁ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

Tatrānanda, yvāyaṁ puggalo uddhato hoti tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa taṁ uddhaccaṁ aparisesaṁ nirujjhati,
In this case the person who is restless, but truly understands the freedom of heart …

tassa savanenapi kataṁ hoti, bāhusaccenapi kataṁ hoti, diṭṭhiyāpi paṭividdhaṁ hoti, sāmāyikampi vimuttiṁ labhati.
and has listened and learned and comprehended theoretically and found at least temporary freedom

Ayaṁ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.
is better and finer than the other person.

Taṁ kissa hetu?
Why is that?

Imaṁ hānanda, puggalaṁ dhammasoto nibbahati.
Because the stream of the teaching carries them along.

Tadantaraṁ ko jāneyya aññatra tathāgatena.
But who knows the difference between them except a Realized One?

Tasmātihānanda, mā puggalesu pamāṇikā ahuvattha;
So, Ānanda, don't be judgmental about people.

mā puggalesu pamāṇaṁ gaṇhittha.
Don’t pass judgment on people.

Khaññati hānanda, puggalesu pamāṇaṁ gaṇhanto.
Those who pass judgment on people harm themselves.

Ahaṁ vā, ānanda, puggalesu pamāṇaṁ gaṇheyyaṁ yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

Kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariye ñāṇe.
Who is this laywoman Migasālā, a foolish incompetent matron, with a matron’s wit? And who is it that knows how to assess individuals?

Ime kho, ānanda, dasa puggalā santo saṁvijjamānā lokasmiṁ.
These ten people are found in the world.

Yathārūpena, ānanda, sīlena purāṇo samannāgato ahosi tathārūpena sīlena isidatto samannāgato abhavissa, nayidha purāṇo isidattassa gatimpi aññassa.
If Isidatta had achieved Purāṇa’s level of ethical conduct, Purāṇa could not have even known Isidatta’s destination.

Yathārūpāya cānanda, paññāya isidatto samannāgato ahosi tathārūpāya paññāya purāṇo samannāgato abhavissa, nayidha isidatto purāṇassa gatimpi aññassa.
And if Purāṇa had achieved Isidatta’s level of wisdom, Isidatta could not have even known Purāṇa’s destination.

Iti kho, ānanda, ime puggalā ubho ekaṅgahīnā”ti.
So both individuals were lacking in one respect.”

Pañcamaṁ.

76. Tayodhammasutta
76. Three Things

“Tayome, bhikkhave, dhammā loke na saṁvijjeyyuṁ, na tathāgato loke uppajjeyya arahaṁ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dibbeyya.
“Mendicants, if three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world.

Katame tayo?
What three?

Jāti ca, jarā ca, maraṇañca—
Rebirth, old age, and death.

ime kho, bhikkhave, tayo dhammā loke na saṁvijjeyyuṁ, na tathāgato loke uppajjeyya arahaṁ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dibbeyya.
If these three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world.

Yasmā ca kho, bhikkhave, ime tayo dhammā loke saṁvijjanti tasmā tathāgato loke uppajjati arahaṁ sammāsambuddho, tasmā tathāgatappavedito dhammavinayo loke dibbati.
But since these three things are found, the Realized One, the perfected one, the fully awakened Buddha arises in the world, and the teaching and training proclaimed by the Realized One shines in the world.

Tayome, bhikkhave, dhamme appahāya abhabbo jātiṁ pahātuṁ jaraṁ pahātuṁ maraṇaṁ pahātuṁ.
Without giving up three things you can't give up rebirth, old age, and death.

Katame tayo?
What three?

Rāgaṁ appahāya, dosaṁ appahāya, mohaṁ appahāya—
Greed, hate, and delusion.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo jātiṁ pahātuṁ jaraṁ pahātuṁ maraṇaṁ pahātuṁ. (1)
Without giving up these three things you can't give up rebirth, old age, and death.

Tayome, bhikkhave, dhamme appahāya abhabbo rāgaṁ pahātuṁ dosaṁ pahātuṁ mohaṁ pahātuṁ.
Without giving up three things you can't give up greed, hate, and delusion.

Katame tayo?
What three?

Sakkāyadiṭṭhiṁ appahāya, vicikicchaṁ appahāya, sīlabbataparāmāsaṁ appahāya—
Identity view, doubt, and misapprehension of precepts and observances.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo rāgaṁ pahātuṁ dosaṁ pahātuṁ mohaṁ pahātuṁ. (2)
Without giving up these three things you can't give up greed, hate, and delusion.

Tayome, bhikkhave, dhamme appahāya abhabbo sakkāyadiṭṭhiṁ pahātuṁ vicikicchaṁ pahātuṁ sīlabbataparāmāsaṁ pahātuṁ.
Without giving up three things you can't give up identity view, doubt, and misapprehension of precepts and observances.

Katame tayo?
What three?

Ayonisomanasikāraṁ appahāya, kummaggasevanaṁ appahāya, cetaso līnattaṁ appahāya—
Improper attention, following a wrong path, and mental sluggishness.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo sakkāyadiṭṭhiṁ pahātuṁ vicikicchaṁ pahātuṁ sīlabbataparāmāsaṁ pahātuṁ. (3)
Without giving up these three things you can't give up identity view, doubt, and misapprehension of precepts and observances.

Tayome, bhikkhave, dhamme appahāya abhabbo ayoniso manasikāraṁ pahātuṁ kummaggasevanaṁ pahātuṁ cetaso līnattaṁ pahātuṁ.
Without giving up three things you can't give up improper attention, following a wrong path, and mental sluggishness.

Katame tayo?
What three?

Muṭṭhassaccaṁ appahāya, asampajaññaṁ appahāya, cetaso vikkhepaṁ appahāya—
Unmindfulness, lack of situational awareness, and distracted mind.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo ayonisomanasikāraṁ pahātuṁ kummaggasevanaṁ pahātuṁ cetaso līnattaṁ pahātuṁ. (4)
Without giving up these three things you can't give up improper attention, following a wrong path, and mental sluggishness.

Tayome, bhikkhave, dhamme appahāya abhabbo muṭṭhassaccaṁ pahātuṁ asampajaññaṁ pahātuṁ cetaso vikkhepaṁ pahātuṁ.
Without giving up three things you can't give up unmindfulness, lack of situational awareness, and distracted mind.

Katame tayo?
What three?

Ariyānaṁ adassanakamyataṁ appahāya, ariyadhammassa asotukamyataṁ appahāya, upārambhacittataṁ appahāya—
Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo muṭṭhassaccaṁ pahātuṁ asampajaññaṁ pahātuṁ cetaso vikkhepaṁ pahātuṁ. (5)
Without giving up these three things you can't give up unmindfulness, lack of situational awareness, and distracted mind.

Tayome, bhikkhave, dhamme appahāya abhabbo ariyānaṁ adassanakamyataṁ pahātuṁ ariyadhammassa asotukamyataṁ pahātuṁ upārambhacittataṁ pahātuṁ.
Without giving up three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Katame tayo?
What three?

Uddhaccaṁ appahāya, asaṁvaraṁ appahāya, dussilyaṁ appahāya—
Restlessness, lack of restraint, and unethical conduct.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo ariyānaṁ adassanakamyataṁ pahātuṁ ariyadhammassa asotukamyataṁ pahātuṁ upārambhacittataṁ pahātuṁ. (6)
Without giving up these three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Tayome, bhikkhave, dhamme appahāya abhabbo uddhaccaṁ pahātuṁ asaṁvaraṁ pahātuṁ dussilyaṁ pahātuṁ.

Without giving up three things you can’t give up restlessness, lack of restraint, and unethical conduct.

Katame tayo?
What three?

Assaddhiyaṁ appahāya, avadaññutaṁ appahāya, kosajjaṁ appahāya—
Faithlessness, uncharitableness, and laziness.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo uddhaccaṁ pahātuṁ asaṁvaraṁ pahātuṁ dussilyaṁ pahātuṁ. (7)
Without giving up these three things you can’t give up restlessness, lack of restraint, and unethical conduct.

Tayome, bhikkhave, dhamme appahāya abhabbo assaddhiyaṁ pahātuṁ avadaññutaṁ pahātuṁ kosajjaṁ pahātuṁ.
Without giving up three things you can’t give up faithlessness, uncharitableness, and laziness.

Katame tayo?
What three?

Anādariyaṁ appahāya, dovacassataṁ appahāya, pāpamittataṁ appahāya—
Disregard, being hard to admonish, and having bad friends.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo assaddhiyaṁ pahātuṁ avadaññutaṁ pahātuṁ kosajjaṁ pahātuṁ. (8)
Without giving up these three things you can’t give up faithlessness, uncharitableness, and laziness.

Tayome, bhikkhave, dhamme appahāya abhabbo anādariyaṁ pahātuṁ dovacassataṁ pahātuṁ pāpamittataṁ pahātuṁ.
Without giving up three things you can’t give up disregard, being hard to admonish, and having bad friends.

Katame tayo?
What three?

Ahirikaṁ appahāya, anottappaṁ appahāya, pamādaṁ appahāya —
Lack of conscience, imprudence, and negligence.

ime kho, bhikkhave, tayo dhamme appahāya abhabbo anādariyaṁ pahātuṁ dovacassataṁ pahātuṁ pāpamittataṁ pahātuṁ. (9)
Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.

Ahirikoyaṁ, bhikkhave, anottāpī pamatto hoti.
Mendicants, someone who lacks conscience and prudence is negligent.

So pamatto samāno abhabbo anādariyaṁ pahātuṁ dovacassataṁ pahātuṁ pāpamittataṁ pahātuṁ.
When you're negligent you can't give up disregard, being hard to admonish, and having bad friends.

So pāpamitto samāno abhabbo assaddhiyaṁ pahātuṁ avadaññutaṁ pahātuṁ kosajjaṁ pahātuṁ.
When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness.

So kusīto samāno abhabbo uddhaccaṁ pahātuṁ asaṁvaraṁ pahātuṁ dussilyaṁ pahātuṁ.
When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct.

So dussīlo samāno abhabbo ariyānaṁ adassanakamyataṁ pahātuṁ ariyadhammassa asotukamyataṁ pahātuṁ upārambhacittataṁ pahātuṁ.
When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

So upārambhacitto samāno abhabbo muṭṭhassaccaṁ pahātuṁ asampajaññaṁ pahātuṁ cetaso vikkhepaṁ pahātuṁ.
When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a distracted mind.

So vikkhittacitto samāno abhabbo ayonisomanasikāraṁ pahātuṁ kummaggasevanaṁ pahātuṁ cetaso līnattaṁ pahātuṁ.
When your mind is scattered you can't give up improper attention, following a wrong path, and mental sluggishness.

So līnacitto samāno abhabbo sakkāyadiṭṭhiṁ pahātuṁ vicikicchaṁ pahātuṁ sīlabbataparāmāsaṁ pahātuṁ.
When your mind is sluggish you can't give up identity view, doubt, and misapprehension of precepts and observances.

So vicikiccho samāno abhabbo rāgaṁ pahātuṁ dosaṁ pahātuṁ mohaṁ pahātuṁ.
When you have doubts you can't give up greed, hate, and delusion.

So rāgaṁ appahāya dosaṁ appahāya mohaṁ appahāya abhabbo jātiṁ pahātuṁ jaraṁ pahātuṁ maraṇaṁ pahātuṁ. (10)
Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.

Tayome, bhikkhave, dhamme pahāya bhabbo jātiṁ pahātuṁ jaraṁ pahātuṁ maraṇaṁ pahātuṁ.
After giving up three things you can give up rebirth, old age, and death.

Katame tayo?
What three?

Rāgaṁ pahāya, dosaṁ pahāya, mohaṁ pahāya—
Greed, hate, and delusion.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo jātiṁ pahātuṁ jaraṁ pahātuṁ maraṇaṁ pahātuṁ. (1)

After giving up these three things you can give up rebirth, old age, and death.

Tayome, bhikkhave, dhamme pahāya bhabbo rāgaṁ pahātuṁ dosaṁ pahātuṁ mohaṁ pahātuṁ.
After giving up three things you can give up greed, hate, and delusion.

Katame tayo?
What three?

Sakkāyadiṭṭhiṁ pahāya, vicikicchaṁ pahāya, sīlabbataparāmāsaṁ pahāya—
Identity view, doubt, and misapprehension of precepts and observances.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo rāgaṁ pahātuṁ dosaṁ pahātuṁ mohaṁ pahātuṁ. (2)
After giving up these three things you can give up greed, hate, and delusion.

Tayome, bhikkhave, dhamme pahāya bhabbo sakkāyadiṭṭhiṁ pahātuṁ vicikicchaṁ pahātuṁ sīlabbataparāmāsaṁ pahātuṁ.
After giving up three things you can give up identity view, doubt, and misapprehension of precepts and observances.

Katame tayo?
What three?

Ayonisomanasikāraṁ pahāya, kummaggasevanaṁ pahāya, cetaso līnattaṁ pahāya—
Improper attention, following a wrong path, and mental sluggishness.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo sakkāyadiṭṭhiṁ pahātuṁ vicikicchaṁ pahātuṁ sīlabbataparāmāsaṁ pahātuṁ. (3)
After giving up these three things you can give up identity view, doubt, and misapprehension of precepts and observances.

Tayome, bhikkhave, dhamme pahāya bhabbo ayonisomanasikāraṁ pahātuṁ kummaggasevanaṁ pahātuṁ cetaso līnattaṁ pahātuṁ.
After giving up three things you can give up improper attention, following a wrong path, and mental sluggishness.

Katame tayo?
What three?

Muṭṭhassaccaṁ pahāya, asampajaññaṁ pahāya, cetaso vikkhepaṁ pahāya—
Unmindfulness, lack of situational awareness, and a distracted mind.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo ayonisomanasikāraṁ pahātuṁ kummaggasevanaṁ pahātuṁ cetaso līnattaṁ pahātuṁ. (4)
After giving up these three things you can give up improper attention, following a wrong path, and mental sluggishness.

Tayome, bhikkhave, dhamme pahāya bhabbo muṭṭhassaccaṁ pahātuṁ asampajaññaṁ pahātuṁ cetaso vikkhepaṁ pahātuṁ.
After giving up three things you can give up unmindfulness, lack of situational awareness, and distracted mind.

Katame tayo?
What three?

Ariyānaṁ adassanakamyataṁ pahāya, ariyadhammassa asotukamyataṁ pahāya, upārambhacittataṁ pahāya—
Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo muṭṭhassaccaṁ pahātuṁ asampajaññaṁ pahātuṁ cetaso vikkhepaṁ pahātuṁ. (5)
After giving up these three things you can give up unmindfulness, lack of situational awareness, and distracted mind.

Tayome, bhikkhave, dhamme pahāya bhabbo ariyānaṁ adassanakamyataṁ pahātuṁ ariyadhammassa asotukamyataṁ pahātuṁ upārambhacittataṁ pahātuṁ.
After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Katame tayo?
What three?

Uddhaccaṁ pahāya, asaṁvaraṁ pahāya, dussilyaṁ pahāya—
Restlessness, lack of restraint, and unethical conduct.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo ariyānaṁ adassanakamyataṁ pahātuṁ ariyadhammassa asotukamyataṁ pahātuṁ upārambhacittataṁ pahātuṁ. (6)
After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Tayome, bhikkhave, dhamme pahāya bhabbo uddhaccaṁ pahātuṁ asaṁvaraṁ pahātuṁ dussilyaṁ pahātuṁ.
After giving up three things you can give up restlessness, lack of restraint, and unethical conduct.

Katame tayo?
What three?

Assaddhiyaṁ pahāya, avadaññutaṁ pahāya, kosajjaṁ pahāya—
Faithlessness, uncharitableness, and laziness.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo uddhaccaṁ pahātuṁ asaṁvaraṁ pahātuṁ dussilyaṁ pahātuṁ. (7)
After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.

Tayome, bhikkhave, dhamme pahāya bhabbo assaddhiyaṁ pahātuṁ avadaññutaṁ pahātuṁ kosajjaṁ pahātuṁ.

After giving up three things you can give up faithlessness, uncharitableness, and laziness.

Katame tayo?
What three?

Anādariyaṁ pahāya, dovacassataṁ pahāya, pāpamittataṁ pahāya—
Disregard, being hard to admonish, and having bad friends.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo assaddhiyaṁ pahātuṁ avadaññutaṁ pahātuṁ kosajjaṁ pahātuṁ. (8)
After giving up these three things you can give up faithlessness, uncharitableness, and laziness.

Tayome, bhikkhave, dhamme pahāya bhabbo anādariyaṁ pahātuṁ dovacassataṁ pahātuṁ pāpamittataṁ pahātuṁ.
After giving up three things you can give up disregard, being hard to admonish, and having bad friends.

Katame tayo?
What three?

Ahirikaṁ pahāya, anottappaṁ pahāya, pamādaṁ pahāya—
Lack of conscience, imprudence, and negligence.

ime kho, bhikkhave, tayo dhamme pahāya bhabbo anādariyaṁ pahātuṁ dovacassataṁ pahātuṁ pāpamittataṁ pahātuṁ. (9)
After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.

Hirīmāyaṁ, bhikkhave, ottāpī appamatto hoti.
Mendicants, someone who has conscience and prudence is diligent.

So appamatto samāno bhabbo anādariyaṁ pahātuṁ dovacassataṁ pahātuṁ pāpamittataṁ pahātuṁ.
When you’re diligent you can give up disregard, being hard to admonish, and having bad friends.

So kalyāṇamitto samāno bhabbo assaddhiyaṁ pahātuṁ avadaññutaṁ pahātuṁ kosajjaṁ pahātuṁ.
When you've got good friends you can give up faithlessness, uncharitableness, and laziness.

So āraddhavīriyo samāno bhabbo uddhaccaṁ pahātuṁ asaṁvaraṁ pahātuṁ dussilyaṁ pahātuṁ.
When you're energetic you can give up restlessness, lack of restraint, and unethical conduct.

So sīlavā samāno bhabbo ariyānaṁ adassanakamyataṁ pahātuṁ ariyadhammassa asotukamyataṁ pahātuṁ upārambhacittataṁ pahātuṁ.
When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

So anupārambhacitto samāno bhabbo muṭṭhassaccaṁ pahātuṁ asampajaññaṁ pahātuṁ cetaso vikkhepaṁ pahātuṁ.
When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a distracted mind.

So avikkhittacitto samāno bhabbo ayonisomanasikāraṁ pahātuṁ kummaggasevanaṁ pahātuṁ cetaso līnattaṁ pahātuṁ.
When your mind isn't scattered you can give up improper attention, following a wrong path, and mental sluggishness.

So alīnacitto samāno bhabbo sakkāyadiṭṭhiṁ pahātuṁ vicikicchaṁ pahātuṁ sīlabbataparāmāsaṁ pahātuṁ.
When your mind isn't sluggish you can give up identity view, doubt, and misapprehension of precepts and observances.

So avicikiccho samāno bhabbo rāgaṁ pahātuṁ dosaṁ pahātuṁ mohaṁ pahātuṁ.
When you have no doubts you can give up greed, hate, and delusion.

So rāgaṁ pahāya dosaṁ pahāya mohaṁ pahāya bhabbo jātiṁ pahātuṁ jaraṁ pahātuṁ maraṇaṁ pahātun"ti. (10)

After giving up greed, hate, and delusion you can give up rebirth, old age, and death.”

Chaṭṭhaṁ.

77. Kākasutta
77. A Crow

“Dasahi, bhikkhave, asaddhammehi samannāgato kāko.
“Mendicants, a crow has ten bad qualities.

Katamehi dasahi?
What ten?

Dhaṁsī ca, pagabbho ca, tintiṇo ca, mahagghaso ca, luddo ca, akāruṇiko ca, dubbalo ca, oravitā ca, muṭṭhassati ca, necayiko ca—
They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive.

imehi kho, bhikkhave, dasahi asaddhammehi samannāgato kāko.
A crow has these ten bad qualities.

Evamevaṁ kho, bhikkhave, dasahi asaddhammehi samannāgato pāpabhikkhu.
In the same way, a bad mendicant has these ten bad qualities.

Katamehi dasahi?
What ten?

Dhaṁsī ca, pagabbho ca, tintiṇo ca, mahagghaso ca, luddo ca, akāruṇiko ca, dubbalo ca, oravitā ca, muṭṭhassati ca, necayiko ca—
They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive.

imehi kho, bhikkhave, dasahi asaddhammehi samannāgato pāpabhikkhū”ti.

A bad mendicant has these ten bad qualities.”

Sattamaṁ.

78. Niganṭhasutta
78. Jains

“Dasahi, bhikkhave, asaddhammehi samannāgatā niganṭhā.
“Mendicants, Jain ascetics have ten bad qualities.

Katamehi dasahi?
What ten?

Assaddhā, bhikkhave, niganṭhā;
They’re faithless and

dussīlā, bhikkhave, niganṭhā;
unethical,

ahirikā, bhikkhave, niganṭhā;
without conscience

anottappino, bhikkhave, niganṭhā;
or prudence,

asappurisasambhattino, bhikkhave, niganṭhā;
and devoted to bad persons.

attukkaṁsakaparavambhakā, bhikkhave, niganṭhā;
They glorify themselves and put others down.

sandiṭṭhiparāmāsā ādhānaggāhī duppaṭinissaggino, bhikkhave, niganṭhā;
They’re attached to their own views, holding them tight, and refusing to let go.

kuhakā, bhikkhave, niganṭhā;
They’re deceptive,

pāpicchā, bhikkhave, niganṭhā;

with bad desires

pāpamittā, bhikkhave, nigaṇṭhā—
and bad friends.

imehi kho, bhikkhave, dasahi asaddhammehi samannāgatā nigaṇṭhā”ti.
Jain ascetics have these ten bad qualities.”

Aṭṭhamaṁ.

79. Āghātavatthusutta
79. Grounds for Resentment

“Dasayimāni, bhikkhave, āghātavatthūni.
“Mendicants, there are ten grounds for resentment.

Katamāni dasa?
What ten?

‘Anatthaṁ me acarī’ti āghātaṁ bandhati;
Thinking: ‘They did wrong to me,’ you harbor resentment.

‘anatthaṁ me caratī’ti āghātaṁ bandhati;
Thinking: ‘They are doing wrong to me’ …

‘anatthaṁ me carissatī’ti āghātaṁ bandhati;
‘They will do wrong to me’ …

‘piyassa me manāpassa anatthaṁ acarī’ti …pe…
‘They did wrong by someone I love’ …

‘anatthaṁ caratī’ti …pe…
‘They are doing wrong by someone I love’ …

‘anatthaṁ carissatī’ti āghātaṁ bandhati,
‘They will do wrong by someone I love’ …

‘appiyassa me amanāpassa atthaṁ acarī’ti …pe…
‘They helped someone I dislike’ …

‘atthaṁ caratī’ti …pe…
‘They are helping someone I dislike’ …

‘atthaṁ carissatī’ti āghātaṁ bandhati;
Thinking: ‘They will help someone I dislike,’ you harbor resentment.

aṭṭhāne ca kuppati—
You get angry for no reason.

imāni kho, bhikkhave, dasa āghātavatthūnī”ti.
These are the ten grounds for resentment.”

Navamaṁ.

80. Āghātapaṭivinayasutta
80. Getting Rid of Resentment

“Dasayime, bhikkhave, āghātapaṭivinayā.
“Mendicants, there are these ten methods to get rid of resentment.

Katame dasa?
What ten?

‘Anatthaṁ me acari, taṁ kutettha labbhā’ti āghātaṁ paṭivineti,
Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment.

‘anatthaṁ me carati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti,
Thinking: ‘They are harming me …’ …

‘anatthaṁ me carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti,
‘They will harm me …’ …

piyassa me manāpassa anatthaṁ acari …pe…
‘They harmed someone I love …’ …

carati …pe…
‘They are harming someone I love …’

carissati, taṁ kutettha labbhāti āghātaṁ paṭivineti, appiyassa me amanāpassa atthaṁ acari …pe…
‘They will harm someone I love …’ … They helped someone I dislike …’ …

atthaṁ carati …pe…
‘They are helping someone I dislike …’ …

atthaṁ carissati, taṁ kutettha labbhāti āghātaṁ paṭivineti,

Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

aṭṭhāne ca na kuppati—
And you don’t get angry for no reason.

ime kho, bhikkhave, dasa āghātapaṭivinayā”ti.
These are the ten ways of getting rid of resentment.”

Dasamaṁ.

Ākaṅkhavaggo tatiyo.

Tassuddānaṁ

Ākaṅkho kaṇṭako iṭṭhā,
vaḍḍhi ca migasālāya;
Tayo dhammā ca kāko ca,
nigaṇṭhā dve ca āghātāti.

81. Vāhanasutta
81. With Bāhuna

Ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Atha kho āyasmā vāhano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā vāhano bhagavantaṁ etadavoca:
Then Venerable Bāhuna went up to the Buddha, bowed, sat down to one side, and said to him:

“katihi nu kho, bhante, dhammehi tathāgato nissaṭo visaṁyutto vippamutto vimariyādīkatena cetasā viharatī”ti?
“Sir, how many things has the Realized One escaped from, so that he lives unattached, liberated, his mind free of limits?”

“Dasahi kho, vāhana, dhammehi tathāgato nissaṭo visaṁyutto vippamutto vimariyādīkatena cetasā viharati.
“Bāhuna, the Realized One has escaped from ten things, so that he lives unattached, liberated, his mind free of limits.

Katamehi dasahi?
What ten?

Rūpena kho, vāhana, tathāgato nissaṭo visaṁyutto vippamutto vimariyādīkatena cetasā viharati,
Form …

vedanāya kho, vāhana …pe…
feeling …

saññāya kho, vāhana …
perception …

saṅkhārehi kho, vāhana …
choices …

viññāṇena kho, vāhana …
consciousness …

jātiyā kho, vāhana …
rebirth …

jarāya kho, vāhana …
old age …

maraṇena kho, vāhana …
death …

dukkhehi kho, vāhana …
suffering …

kilesehi kho, vāhana, tathāgato nissaṭo visaṁyutto vippamutto vimariyādīkatena cetasā viharati.
defilements …

Seyyathāpi, vāhana, uppalaṁ vā padumaṁ vā puṇḍarīkaṁ vā udake jātaṁ udake saṁvaḍḍhaṁ udakā paccuggamma ṭhitaṁ anupalittaṁ udakena;
Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.

evamevaṁ kho, vāhana, imehi dasahi dhammehi tathāgato nissaṭo visaṁyutto vippamutto vimariyādīkatena cetasā viharatī”ti.
In the same way, the Realized One has escaped from ten things, so that he lives unattached, liberated, his mind free of limits.”

Paṭhamaṁ.

82. Ānandasutta
82. With Ānanda

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“So vatānanda, bhikkhu ‘assaddho samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (1)
“Ānanda, it’s not possible for a faithless mendicant to achieve growth, improvement, or maturity in this teaching and training.

So vatānanda, bhikkhu ‘dussīlo samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (2)
It’s not possible for a mendicant who is unethical …

So vatānanda, bhikkhu ‘appassuto samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (3)
uneducated …

So vatānanda, bhikkhu ‘dubbaco samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (4)

hard to admonish …

So vatānanda, bhikkhu ‘pāpamitto samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (5)
with bad friends …

So vatānanda, bhikkhu ‘kusīto samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (6)
lazy …

So vatānanda, bhikkhu ‘muṭṭhassati samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (7)
unmindful …

So vatānanda, bhikkhu ‘asantuṭṭho samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (8)
lacking contentment …

So vatānanda, bhikkhu ‘pāpiccho samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (9)
of bad desires …

So vatānanda, bhikkhu ‘micchādiṭṭhiko samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati. (10)
of wrong view to achieve growth, improvement, or maturity in this teaching and training.

So vatānanda, bhikkhu ‘imehi dasahi dhammehi samannāgato imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati.
It’s not possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.

So vatānanda, bhikkhu ‘saddho samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (1)
It is possible for a faithful mendicant to achieve growth, improvement, or maturity in this teaching and training.

So vatānanda, bhikkhu ‘sīlavā samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (2)
It is possible for a mendicant who is ethical …

So vatānanda, bhikkhu ‘bahussuto sutadharo samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (3)
a learned memorizer …

So vatānanda, bhikkhu ‘suvaco samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (4)
easy to admonish …

So vatānanda, bhikkhu ‘kalyāṇamitto samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (5)
with good friends …

So vatānanda, bhikkhu ‘āraddhavīriyo samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (6)

energetic …

So vatānanda, bhikkhu ‘upaṭṭhitassati samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (7)
mindful …

So vatānanda, bhikkhu ‘santuṭṭho samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (8)
contented …

So vatānanda, bhikkhu ‘appiccho samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (9)
of few desires …

So vatānanda, bhikkhu ‘sammādiṭṭhiko samāno imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjati. (10)
of right view to achieve growth, improvement, or maturity in this teaching and training.

So vatānanda, bhikkhu ‘imehi dasahi dhammehi samannāgato imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjatī”ti.
It is possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.”

Dutiyaṁ.

83. Puṇṇiyasutta
83. With Puṇṇiya

Atha kho āyasmā puṇṇiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā puṇṇiyo bhagavantaṁ etadavoca:
Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena appekadā tathāgataṁ dhammadesanā paṭibhāti appekadā nappaṭibhātī”ti?
“Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?”

“Saddho ca, puṇṇiya, bhikkhu hoti, no ca upasaṅkamitā; neva tāva tathāgataṁ dhammadesanā paṭibhāti.
“Puṇṇiya, when a mendicant has faith but doesn’t approach, the Realized One doesn’t feel inspired to teach.

Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti upasaṅkamitā ca, evaṁ tathāgataṁ dhammadesanā paṭibhāti.
But when a mendicant has faith and approaches, the Realized One feels inspired to teach.

Saddho ca, puṇṇiya, bhikkhu hoti upasaṅkamitā ca, no ca payirupāsitā …pe…
When a mendicant has faith and approaches, but doesn’t pay homage …

payirupāsitā ca, no ca paripucchitā …
they pay homage, but don't ask questions …

paripucchitā ca, no ca ohitasoto dhammaṁ suṇāti …
they ask questions, but don't lend an ear …

ohitasoto ca dhammaṁ suṇāti, no ca sutvā dhammaṁ dhāreti …
they lend an ear, but don't remember the teaching they've heard …

sutvā ca dhammaṁ dhāreti, no ca dhātānaṁ dhammānaṁ atthaṁ upaparikkhati …
they remember the teaching they've heard, but don't reflect on the meaning of the teachings they've remembered …

dhātānañca dhammānaṁ atthaṁ upaparikkhati no ca atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti …
they reflect on the meaning of the teachings they've remembered, but, having understood the meaning and the teaching, they don't practice accordingly …

atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti, no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā …
they practice accordingly, but they're not a good speaker. Their voice is not polished, clear, articulate, and doesn't express the meaning …

kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ, neva tāva tathāgataṁ dhammadesanā paṭibhāti.
They're a good speaker, but they don't educate, encourage, fire up, and inspire their spiritual companions. The Realized One doesn't feel inspired to teach.

Yato ca kho, puṇṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca, payirupāsitā ca, paripucchitā ca, ohitasoto ca dhammaṁ suṇāti, sutvā ca dhammaṁ dhāreti, dhātānañca dhammānaṁ atthaṁ upaparikkhati, atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti, kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagaḷāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṁsako sabrahmacārīnaṁ—
But when a mendicant has faith, approaches, pays homage, asks questions, lends an ear, remembers the teachings, reflects on the meaning, practices accordingly, has a good voice, and encourages their spiritual companions,

evaṁ tathāgataṁ dhammadesanā paṭibhāti.
the Realized One feels inspired to teach.

Imehi kho, puṇṇiya, dasahi dhammehi samannāgatā ekantapaṭibhānā tathāgataṁ dhammadesanā hotī”ti.
When someone has these ten qualities, the Realized One feels totally inspired to teach.”

Tatiyaṁ.

84. Byākaraṇasutta
84. Declaration

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:
There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:
Venerable Mahāmoggallāna said this:

“Idhāvuso, bhikkhu aññaṁ byākaroti:
“Take a mendicant who declares enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.
They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind.

So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṁ āpajjati vicinaṁ āpajjati anayaṁ āpajjati byasanaṁ āpajjati anayabyasanaṁ āpajjati.
Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca manasi karoti:
The Realized One or one of his disciples comprehends their mind and investigates:

‘kiṁ nu kho ayamāyasmā aññaṁ byākaroti—
‘Why does this venerable declare enlightenment, saying:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti?
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’?”’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca pajānāti:
They understand:

‘Kodhano kho ayamāyasmā;
‘This venerable gets irritable,

kodhapariyuṭṭhitena cetasā bahulaṁ viharati.
and often lives with a heart full of anger.

Kodhapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (1)

But being full of anger means decline in the teaching and training proclaimed by the Realized One.

Upanāhī kho pana ayamāyasmā;
This venerable is hostile …

upanāhapariyuṭṭhitena cetasā bahulaṁ viharati.

Upanāhapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (2)

Makkhī kho pana ayamāyasmā;
prone to disdain …

makkhapariyuṭṭhitena cetasā bahulaṁ viharati.

Makkhapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (3)

Paḷāsī kho pana ayamāyasmā;
contemptuous …

paḷāsapariyuṭṭhitena cetasā bahulaṁ viharati.

Paḷāsapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (4)

Issukī kho pana ayamāyasmā;
jealous …

issāpariyuṭṭhitena cetasā bahulaṁ viharati.

Issāpariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (5)

Maccharī kho pana ayamāyasmā;
stingy …

maccherapariyuṭṭhitena cetasā bahulaṁ viharati.

Maccheraparіyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (6)

Saṭho kho pana ayamāyasmā;
devious …

sāṭheyyapariyuṭṭhitena cetasā bahulaṁ viharati.

Sāṭheyyapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (7)

Māyāvī kho pana ayamāyasmā;
deceitful …

māyāpariyuṭṭhitena cetasā bahulaṁ viharati.

Māyāpariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (8)

Pāpiccho kho pana ayamāyasmā;
This venerable has bad desires,

icchāpariyuṭṭhitena cetasā bahulaṁ viharati.
and often lives with a heart full of desire.

Icchāpariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (9)
But being full of desire means decline in the teaching and training proclaimed by the Realized One.

Sati kho pana ayamāyasmā uttari karaṇīye oramattakena visesādhigamena antarā vosānaṁ āpanno.
When there is still more to be done, this venerable stopped half-way after achieving some insignificant distinction.

Antarā vosānagamanaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ'. (10)
But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

So vatāvuso, bhikkhu ‘ime dasa dhamme appahāya imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati.
It’s not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities.

So vatāvuso, bhikkhu ‘ime dasa dhamme pahāya imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjatī”ti.
It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.”

Catutthaṁ.

85. Katthīsutta
85. A Boaster

Ekaṁ samayaṁ āyasmā mahācundo cetīsu viharati sahajātiyaṁ.
At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti.

Tatra kho āyasmā mahācundo bhikkhū āmantesi:
There he addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahācundassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā mahācundo etadavoca:
Venerable Mahācunda said this:

“Idhāvuso, bhikkhu katthī hoti vikatthī adhigamesu:
“Take a mendicant who boasts and brags about their achievements:

‘ahaṁ paṭhamaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ dutiyaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ tatiyaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ catutthaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ ākāsānañcāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ viññāṇañcāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ ākiñcaññāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ nevasaññānāsaññāyatanaṁ

samāpajjāmipi vuṭṭhahāmipi, ahaṁ saññāvedayitanirodhaṁ samāpajjāmipi vuṭṭhahāmipī’ti.
‘I enter and emerge from the first absorption, the second absorption, the third absorption, and the fourth absorption. And I enter and emerge from the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. And I enter and emerge from the cessation of perception and feeling.’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.
They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind.

So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṁ āpajjati vicinaṁ āpajjati anayaṁ āpajjati byasanaṁ āpajjati anayabyasanaṁ āpajjati.
Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca manasi karoti:
The Realized One or one of his disciples comprehends their mind and investigates:

‘kiṁ nu kho ayamāyasmā katthī hoti vikatthī adhigamesu—
‘Why does this venerable boast and brag about their achievements, saying,

ahaṁ paṭhamaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi …pe…
“I enter and emerge from the first absorption …

ahaṁ saññāvedayitanirodhaṁ samāpajjāmipi vuṭṭhahāmipī’ti.
and the cessation of perception and feeling.”’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca pajānāti:
They understand,

‘Dīgharattaṁ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī na santatakārī na santatavutti sīlesu.
‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent.

Dussīlo kho ayamāyasmā.
This venerable is unethical,

Dussilyaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (1)
and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

Assaddho kho pana ayamāyasmā;
This venerable is unfaithful,

assaddhiyaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (2)
and lack of faith means decline …

Appassuto kho pana ayamāyasmā anācāro;
This venerable is uneducated and unpracticed,

appasaccaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (3)
and lack of learning means decline …

Dubbaco kho pana ayamāyasmā;
This venerable is hard to admonish,

dovacassatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (4)
and being hard to admonish means decline …

Pāpamitto kho pana ayamāyasmā;
This venerable has bad friends,

pāpamittatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (5)
and bad friends mean decline …

Kusīto kho pana ayamāyasmā;
This venerable is lazy,

kosajjaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (6)
and laziness means decline …

Muṭṭhassati kho pana ayamāyasmā;
This venerable is unmindful,

muṭṭhassaccaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (7)
and unmindfulness means decline …

Kuhako kho pana ayamāyasmā;
This venerable is deceptive,

kohaññaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (8)
and deceitfulness means decline …

Dubbharo kho pana ayamāyasmā;
This venerable is hard to look after,

dubbharatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (9)

and being hard to look after means decline …

Duppañño kho pana ayamāyasmā;
This venerable is witless,

duppaññatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ'. (10)
and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

Seyyathāpi, āvuso, sahāyako sahāyakaṁ evaṁ vadeyya:
Suppose one friend was to say to another:

'yadā te, samma, dhanena dhanakaraṇīyaṁ assa, yāceyyāsi maṁ dhanaṁ. Dassāmi te dhanan'ti.
'My dear friend, when you need money for some payment, just ask me and I'll give it.'

So kiñcideva dhanakaraṇīye samuppanne sahāyako sahāyakaṁ evaṁ vadeyya: 'attho me, samma, dhanena. Dehi me dhanan'ti.
Then when some payment falls due, that friend says to their friend: 'I need some money, my dear friend. Give me some.'

So evaṁ vadeyya:
They'd say:

'tena hi, samma, idha khanāhī'ti. So tatra khananto nādhigaccheyya.
'Well then, my dear friend, dig here.' So they dig there, but don't find anything.

So evaṁ vadeyya:
They'd say:

'alikaṁ maṁ, samma, avaca; tucchakaṁ maṁ, samma, avaca—idha khanāhī'ti.
'You lied to me, my dear friend, you spoke hollow words when you told me to dig here.'

So evaṁ vadeyya:

They'd say:

'nāhaṁ taṁ, samma, alikaṁ avacaṁ, tucchakaṁ avacaṁ. Tena hi, samma, idha khanāhī'ti.
'My dear friend, I didn't lie or speak hollow words. Well then, dig here.'

So tatrapi khananto nādhigaccheyya.
So they dig there as well, but don't find anything.

So evaṁ vadeyya:
They'd say:

'alikaṁ maṁ, samma, avaca, tucchakaṁ maṁ, samma, avaca—idha khanāhī'ti.
'You lied to me, my dear friend, you spoke hollow words when you said dig here.'

So evaṁ vadeyya:
They'd say:

'nāhaṁ taṁ, samma, alikaṁ avacaṁ, tucchakaṁ avacaṁ. Tena hi, samma, idha khanāhī'ti.
'My dear friend, I didn't lie or speak hollow words. Well then, dig here.'

So tatrapi khananto nādhigaccheyya.
So they dig there as well, but don't find anything.

So evaṁ vadeyya:
They'd say:

'alikaṁ maṁ, samma, avaca, tucchakaṁ maṁ, samma, avaca—idha khanāhī'ti.
'You lied to me, my dear friend, you spoke hollow words when you said dig here.'

So evaṁ vadeyya:
They'd say:

'nāhaṁ taṁ, samma, alikaṁ avacaṁ, tucchakaṁ avacaṁ. Api ca ahameva ummādaṁ pāpuṇiṁ cetaso vipariyāyan'ti.

‘My dear friend, I didn’t lie or speak hollow words. But I had gone mad, I was out of my mind.’

Evamevaṁ kho, āvuso, bhikkhu katthī hoti vikatthī adhigamesu:
In the same way, take a mendicant who boasts and brags about their achievements:

‘ahaṁ paṭhamaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ dutiyaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ tatiyaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ catutthaṁ jhānaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ ākāsānañcāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ viññāṇañcāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ ākiñcaññāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ nevasaññānāsaññāyatanaṁ samāpajjāmipi vuṭṭhahāmipi, ahaṁ saññāvedayitanirodhaṁ samāpajjāmipi vuṭṭhahāmipī’ti.
‘I enter and emerge from the first absorption … and the cessation of perception and feeling.’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.
They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples …

So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṁ āpajjati vicinaṁ āpajjati anayaṁ āpajjati byasanaṁ āpajjati anayabyasanaṁ āpajjati.
Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca manasi karoti:

The Realized One or one of his disciples comprehends their mind and investigates:

‘kiṁ nu kho ayamāyasmā katthī hoti vikatthī adhigamesu—
‘Why does this venerable boast and brag about their achievements, saying,

ahaṁ paṭhamaṁ jhānaṁ samāpajjāmipi …pe…
“I enter and emerge from the first absorption …

ahaṁ saññāvedayitanirodhaṁ samāpajjāmipi vuṭṭhahāmipī’ti.
and the cessation of perception and feeling.”’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittapariyāyakusalo cetasā ceto paricca pajānāti:
They understand,

‘Dīgharattaṁ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī, na santatakārī na santatavutti sīlesu.
‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent.

Dussīlo kho ayamāyasmā;
This venerable is unethical,

dussilyaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (1)
and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

Assaddho kho pana ayamāyasmā;
This venerable is unfaithful …

assaddhiyaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (2)

Appassuto kho pana ayamāyasmā anācāro;
uneducated and unpracticed …

appasaccaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (3)

Dubbaco kho pana ayamāyasmā;
hard to admonish …

dovacassatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (4)

Pāpamitto kho pana ayamāyasmā;
with bad friends …

pāpamittatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (5)

Kusīto kho pana ayamāyasmā;
lazy …

kosajjaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (6)

Muṭṭhassati kho pana ayamāyasmā;
unmindful …

muṭṭhassaccaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (7)

Kuhako kho pana ayamāyasmā;
deceptive …

kohaññaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (8)

Dubbharo kho pana ayamāyasmā;
hard to look after …

dubbharatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (9)

Duppañño kho pana ayamāyasmā;
This venerable is witless,

duppaññatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ'. (10)
and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

So vatāvuso, bhikkhu 'ime dasa dhamme appahāya imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī'ti netaṁ ṭhānaṁ vijjati.
It's not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities.

So vatāvuso, bhikkhu 'ime dasa dhamme pahāya imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī'ti ṭhānametaṁ vijjatī"ti.
It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

Pañcamaṁ.

86. Adhimānasutta
86. Overestimation

Ekaṁ samayaṁ āyasmā mahākassapo rājagahe viharati veḷuvane kalandakanivāpe.
At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho āyasmā mahākassapo bhikkhū āmantesi:
There he addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato mahākassapassa paccassosuṁ.
"Reverend," they replied.

Āyasmā mahākassapo etadavoca:
Venerable Mahākassapa said this:

"Idhāvuso, bhikkhu aññaṁ byākaroti:
"Take a mendicant who declares enlightenment:

'khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī'ti.
'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo

samanuyuñjati samanuggāhati samanubhāsati.
They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another's mind.

So tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno irīṇaṁ āpajjati vicinaṁ āpajjati anayaṁ āpajjati byasanaṁ āpajjati anayabyasanaṁ āpajjati.
Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca manasi karoti:
The Realized One or one of his disciples comprehends their mind and investigates:

'kiṁ nu kho ayamāyasmā aññaṁ byākaroti—
'Why does this venerable declare enlightenment, saying,

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī'ti.
"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'?"'

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca pajānāti:
They understand,

'Adhimāniko kho ayamāyasmā adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī.

‘This venerable overestimates themselves and takes that to be the truth. They perceive that they’ve attained what they haven’t attained, done what they haven’t done, and achieved what they haven’t achieved.

Adhimānena aññaṁ byākaroti—
And they declare enlightenment out of overestimation:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca manasi karoti:
The Realized One or one of his disciples comprehends their mind and investigates:

‘kiṁ nu kho ayamāyasmā nissāya adhimāniko adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī.
‘Why does this venerable overestimate themselves and take that to be the truth? Why do they perceive that they’ve attained what they haven’t attained, done what they haven’t done, and achieved what they haven’t achieved?

Adhimānena aññaṁ byākaroti—
And why do they declare enlightenment out of overestimation:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca pajānāti:
They understand,

‘Bahussuto kho pana ayamāyasmā sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
‘This venerable is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Tasmā ayamāyasmā adhimāniko adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī.
Therefore this venerable overestimates themselves and takes that to be the truth. …’

Adhimānena aññaṁ byākaroti—

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.

Tamenaṁ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṁ cetasā ceto paricca pajānāti:
They understand,

‘Abhijjhālu kho pana ayamāyasmā;
‘This venerable is covetous,

abhijjhāpariyuṭṭhitena cetasā bahulaṁ viharati.
and often lives with a heart full covetousness.

Abhijjhāpariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (1)
Being full of covetousness means decline in the teaching and training proclaimed by the Realized One.

Byāpanno kho pana ayamāyasmā;
This venerable has ill will …

byāpādapariyuṭṭhitena cetasā bahulaṁ viharati.

Byāpādapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (2)

Thinamiddho kho pana ayamāyasmā;
dullness and drowsiness …

thinamiddhapariyuṭṭhitena cetasā bahulaṁ viharati.

Thinamiddhapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (3)

Uddhato kho pana ayamāyasmā;
restlessness …

uddhaccapariyuṭṭhitena cetasā bahulaṁ viharati.

Uddhaccapariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (4)

Vicikiccho kho pana ayamāyasmā;
doubt …

vicikicchāpariyuṭṭhitena cetasā bahulaṁ viharati.

Vicikicchāpariyuṭṭhānaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (5)

Kammārāmo kho pana ayamāyasmā kammarato kammārāmataṁ anuyutto.

This venerable relishes work. They love it and like to relish it …

Kammārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (6)

Bhassārāmo kho pana ayamāyasmā bhassarato bhassārāmataṁ anuyutto.
This venerable relishes talk …

Bhassārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (7)

Niddārāmo kho pana ayamāyasmā niddārato niddārāmataṁ anuyutto.
sleep …

Niddārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (8)

Saṅgaṇikārāmo kho pana ayamāyasmā saṅgaṇikarato saṅgaṇikārāmataṁ anuyutto.
company …

Saṅgaṇikārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṁ. (9)

Sati kho pana ayamāyasmā uttari karaṇīye oramattakena visesādhigamena antarā vosānaṁ āpanno.
When there is still more to be done, this venerable stopped half-way after achieving some insignificant distinction.

Antarā vosānagamanaṁ kho pana tathāgatappavedite dhammavinaye parihānametaṁ'. (10)
Stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

So vatāvuso, bhikkhu ‘ime dasa dhamme appahāya imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti netaṁ ṭhānaṁ vijjati.
It’s not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities.

So vatāvuso, bhikkhu ‘ime dasa dhamme pahāya imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjissatī’ti ṭhānametaṁ vijjatī”ti.
It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.”

Chaṭṭhaṁ.

87. Nappiyasutta
87. Disciplinary Issues

Tatra kho bhagavā kālaṅkataṁ bhikkhuṁ ārabbha bhikkhū āmantesi:
There the Buddha addressed the mendicants concerning the mendicant Kalandaka:

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu adhikaraṇiko hoti, adhikaraṇasamathassa na vaṇṇavādī.
“Firstly, a mendicant raises disciplinary issues and doesn’t praise the settlement of disciplinary issues.

Yampi, bhikkhave, bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (1)
This quality doesn’t conduce to warmth, respect, esteem, harmony, and unity.

Puna caparaṁ, bhikkhave, bhikkhu na sikkhākāmo hoti, sikkhāsamādānassa na vaṇṇavādī.
Furthermore, a mendicant doesn't want to train, and doesn't praise taking up the training. …

Yampi, bhikkhave, bhikkhu na sikkhākāmo hoti sikkhāsamādānassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (2)

Puna caparaṁ, bhikkhave, bhikkhu pāpiccho hoti, icchāvinayassa na vaṇṇavādī.
Furthermore, a mendicant has bad desires, and doesn't praise getting rid of desires. …

Yampi, bhikkhave, bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (3)

Puna caparaṁ, bhikkhave, bhikkhu kodhano hoti, kodhavinayassa na vaṇṇavādī.
Furthermore, a mendicant is irritable, and doesn't praise getting rid of anger. …

Yampi, bhikkhave, bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (4)

Puna caparaṁ, bhikkhave, bhikkhu makkhī hoti, makkhavinayassa na vaṇṇavādī.
Furthermore, a mendicant denigrates others, and doesn't praise getting rid of denigration. …

Yampi, bhikkhave, bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (5)

Puna caparaṁ, bhikkhave, bhikkhu saṭho hoti, sāṭheyyavinayassa na vaṇṇavādī.
Furthermore, a mendicant is devious, and doesn't praise getting rid of deviousness. …

Yampi, bhikkhave, bhikkhu saṭho hoti sāṭheyyavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (6)

Puna caparaṁ, bhikkhave, bhikkhu māyāvī hoti, māyāvinayassa na vaṇṇavādī.
Furthermore, a mendicant is deceitful, and doesn't praise getting rid of deceitfulness. …

Yampi, bhikkhave, bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (7)

Puna caparaṁ, bhikkhave, bhikkhu dhammānaṁ na nisāmakajātiko hoti, dhammanisantiyā na vaṇṇavādī.
Furthermore, a mendicant doesn't pay attention to the teachings, and doesn't praise attending to the teachings. …

Yampi, bhikkhave, bhikkhu dhammānaṁ na nisāmakajātiko hoti dhammanisantiyā na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (8)

Puna caparaṁ, bhikkhave, bhikkhu na paṭisallīno hoti, paṭisallānassa na vaṇṇavādī.
Furthermore, a mendicant is not in retreat, and doesn't praise retreat. …

Yampi, bhikkhave, bhikkhu na paṭisallīno hoti paṭisallānassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (9)

Puna caparaṁ, bhikkhave, bhikkhu sabrahmacārīnaṁ na paṭisanthārako hoti, paṭisanthārakassa na vaṇṇavādī.
Furthermore, a mendicant is inhospitable to their spiritual companions, and doesn't praise hospitality.

Yampi, bhikkhave, bhikkhu sabrahmacārīnaṁ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya saṁvattati. (10)
This quality doesn't conduce to warmth, respect, esteem, harmony, and unity.

Evarūpassa, bhikkhave, bhikkhuno kiñcāpi evaṁ icchā uppajjeyya:
Even though a mendicant such as this might wish:

'aho vata maṁ sabrahmacārī sakkareyyuṁ garuṁ kareyyuṁ māneyyuṁ pūjeyyun'ti, atha kho naṁ sabrahmacārī na ceva sakkaronti na garuṁ karonti na mānenti na pūjenti.
'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them.

Taṁ kissa hetu?
Why is that?

Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.
Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

Seyyathāpi, bhikkhave, assakhaḷuṅkassa kiñcāpi evaṁ icchā uppajjeyya:
Suppose a wild colt was to wish:

'aho vata maṁ manussā ājānīyaṭṭhāne ṭhapeyyuṁ, ājānīyabhojanañca bhojeyyuṁ, ājānīyaparimajjanañca parimajjeyyun'ti, atha kho naṁ manussā na ceva ājānīyaṭṭhāne

ṭhapenti na ca ājānīyabhojanaṁ bhojenti na ca ājānīyaparimajjanaṁ parimajjanti.
‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still the humans wouldn’t put them in a thoroughbred’s place, feed them a thoroughbred’s food, or give them a thoroughbred’s grooming.

Taṁ kissa hetu?
Why is that?

Tathāhissa, bhikkhave, viññū manussā tāni sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni appahīnāni samanupassanti.
Because sensible humans see that they haven’t given up their tricks, bluffs, ruses, and feints.

Evamevaṁ kho, bhikkhave, evarūpassa bhikkhuno kiñcāpi evaṁ icchā uppajjeyya:
In the same way, even though a mendicant such as this might wish:

‘aho vata maṁ sabrahmacārī sakkareyyuṁ garuṁ kareyyuṁ māneyyuṁ pūjeyyun’ti, atha kho naṁ sabrahmacārī na ceva sakkaronti na garuṁ karonti na mānenti na pūjenti.
‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they don’t honor, respect, esteem, and venerate them.

Taṁ kissa hetu?
Why is that?

Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.
Because their sensible spiritual companions see that they haven’t given up those bad unskillful qualities.

Idha pana, bhikkhave, bhikkhu na adhikaraṇiko hoti, adhikaraṇasamathassa vaṇṇavādī.
Next, a mendicant doesn’t raise disciplinary issues and praises the settlement of disciplinary issues.

Yampi, bhikkhave, bhikkhu na adhikaraṇiko hoti adhikaraṇasamathassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (1)
This quality conduces to warmth, respect, esteem, harmony, and unity.

Puna caparaṁ, bhikkhave, bhikkhu sikkhākāmo hoti, sikkhāsamādānassa vaṇṇavādī.
Furthermore, a mendicant wants to train, and praises taking up the training. …

Yampi, bhikkhave, bhikkhu sikkhākāmo hoti sikkhāsamādānassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (2)

Puna caparaṁ, bhikkhave, bhikkhu appiccho hoti, icchāvinayassa vaṇṇavādī.
Furthermore, a mendicant has few desires, and praises getting rid of desires. …

Yampi, bhikkhave, bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (3)

Puna caparaṁ, bhikkhave, bhikkhu akkodhano hoti, kodhavinayassa vaṇṇavādī.
Furthermore, a mendicant is not irritable, and praises getting rid of anger. …

Yampi, bhikkhave, bhikkhu akkodhano hoti kodhavinayassa vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (4)

Puna caparaṁ, bhikkhave, bhikkhu amakkhī hoti, makkhavinayassa vaṇṇavādī.
Furthermore, a mendicant doesn’t denigrate others, and praises getting rid of denigration. …

Yampi, bhikkhave, bhikkhu amakkhī hoti makkhavinayassa vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (5)

Puna caparaṁ, bhikkhave, bhikkhu asaṭho hoti, sāṭheyyavinayassa vaṇṇavādī.
Furthermore, a mendicant isn't devious, and praises getting rid of deviousness. …

Yampi, bhikkhave, bhikkhu asaṭho hoti sāṭheyyavinayassa vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (6)

Puna caparaṁ, bhikkhave, bhikkhu amāyāvī hoti, māyāvinayassa vaṇṇavādī.
Furthermore, a mendicant isn't deceitful, and praises getting rid of deceitfulness. …

Yampi, bhikkhave, bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (7)

Puna caparaṁ, bhikkhave, bhikkhu dhammānaṁ nisāmakajātiko hoti, dhammanisantiyā vaṇṇavādī.
Furthermore, a mendicant pays attention to the teachings, and praises attending to the teachings. …

Yampi, bhikkhave, bhikkhu dhammānaṁ nisāmakajātiko hoti dhammanisantiyā vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (8)

Puna caparaṁ, bhikkhave, bhikkhu paṭisallīno hoti, paṭisallānassa vaṇṇavādī.
Furthermore, a mendicant is in retreat, and praises retreat. …

Yampi, bhikkhave, bhikkhu paṭisallīno hoti paṭisallānassa vaṇṇavādī, ayampi dhammo …pe… ekībhāvāya saṁvattati. (9)

Puna caparaṁ, bhikkhave, bhikkhu sabrahmacārīnaṁ paṭisanthārako hoti, paṭisanthārakassa vaṇṇavādī.

Furthermore, a mendicant is hospitable to their spiritual companions, and praises hospitality.

Yampi, bhikkhave, bhikkhu sabrahmacārīnaṁ paṭisanthārako hoti paṭisanthārakassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṁvattati. (10)
This quality conduces to warmth, respect, esteem, harmony, and unity.

Evarūpassa, bhikkhave, bhikkhuno kiñcāpi na evaṁ icchā uppajjeyya:
Even though a mendicant such as this might never wish:

‘aho vata maṁ sabrahmacārī sakkareyyuṁ garuṁ kareyyuṁ māneyyuṁ pūjeyyun’ti, atha kho naṁ sabrahmacārī sakkaronti garuṁ karonti mānenti pūjenti.
‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they honor, respect, esteem, and venerate them.

Taṁ kissa hetu?
Why is that?

Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti.
Because their sensible spiritual companions see that they’ve given up those bad unskillful qualities.

Seyyathāpi, bhikkhave, bhaddassa assājānīyassa kiñcāpi na evaṁ icchā uppajjeyya:
Suppose a fine thoroughbred never wished:

‘aho vata maṁ manussā ājānīyaṭṭhāne ṭhapeyyuṁ, ājānīyabhojanañca bhojeyyuṁ, ājānīyaparimajjanañca parimajjeyyun’ti, atha kho naṁ manussā ājānīyaṭṭhāne ca ṭhapenti ājānīyabhojanañca bhojenti ājānīyaparimajjanañca parimajjanti.
‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still

the humans would put them in a thoroughbred's place, feed them a thoroughbred's food, and give them a thoroughbred's grooming.

Taṁ kissa hetu?
Why is that?

Tathāhissa, bhikkhave, viññū manussā tāni sāṭheyyāni kūṭeyyāni jimheyyāni vaṅkeyyāni pahīnāni samanupassanti.
Because sensible humans see that they've given up their tricks, bluffs, ruses, and feints.

Evamevaṁ kho, bhikkhave, evarūpassa bhikkhuno kiñcāpi na evaṁ icchā uppajjeyya:
In the same way, even though a mendicant such as this might never wish:

'aho vata maṁ sabrahmacārī sakkareyyuṁ garuṁ kareyyuṁ māneyyuṁ pūjeyyun'ti, atha kho naṁ sabrahmacārī sakkaronti garuṁ karonti mānenti pūjenti.
'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they honor, respect, esteem, and venerate them.

Taṁ kissa hetu?
Why is that?

Tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassantī"ti.
Because their sensible spiritual companions see that they've given up those bad unskillful qualities."

Sattamaṁ.

88. Akkosakasutta
88. An Abuser

“Yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṁ ṭhānametaṁ avakāso yaṁ so dasannaṁ byasanānaṁ aññataraṁ byasanaṁ nigaccheyya.
“Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters.

Katamesaṁ dasannaṁ?
What ten?

Anadhigataṁ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyanti, saddhammesu vā adhimāniko hoti anabhirato vā brahmacariyaṁ carati, aññataraṁ vā saṅkiliṭṭhaṁ āpattiṁ āpajjati, gāḷhaṁ vā rogātaṅkaṁ phusati, ummādaṁ vā pāpuṇāti cittakkhepaṁ, sammūḷho kālaṁ karoti, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities, or live the spiritual life dissatisfied, or commit a corrupt offense, or contract a severe illness, or go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṁ, ṭhānametaṁ avakāso yaṁ so imesaṁ dasannaṁ byasanānaṁ aññataraṁ byasanaṁ nigaccheyyā”ti.

Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters.”

Aṭṭhamaṁ.

89. Kokālikasutta
89. With Kokālika

Atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kokāliko bhikkhu bhagavantaṁ etadavoca:
Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him,

“pāpicchā, bhante, sāriputtamoggallānā, pāpikānaṁ icchānaṁ vasaṁ gatā”ti.
“Sir, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

“Mā hevaṁ, kokālika, mā hevaṁ, kokālika.
“Don’t say that, Kokālika! Don’t say that, Kokālika!

Pasādehi, kokālika, sāriputtamoggallānesu cittaṁ.
Have confidence in Sāriputta and Moggallāna,

Pesalā sāriputtamoggallānā”ti.
they’re good monks.”

Dutiyampi kho kokāliko bhikkhu bhagavantaṁ etadavoca:
For a second time Kokālika said to the Buddha,

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sāriputtamoggallānā, pāpikānaṁ icchānaṁ vasaṁ gatā”ti.
“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked

desires.”

“Mā hevaṁ, kokālika, mā hevaṁ, kokālika.
“Don’t say that, Kokālika! Don’t say that, Kokālika!

Pasādehi, kokālika, sāriputtamoggallānesu cittaṁ.
Have confidence in Sāriputta and Moggallāna,

Pesalā sāriputtamoggallānā”ti.
they’re good monks.”

Tatiyampi kho kokāliko bhikkhu bhagavantaṁ etadavoca:
For a third time Kokālika said to the Buddha,

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sāriputtamoggallānā, pāpikānaṁ icchānaṁ vasaṁ gatā”ti.
“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”

“Mā hevaṁ, kokālika, mā hevaṁ, kokālika.
“Don’t say that, Kokālika! Don’t say that, Kokālika!

Pasādehi, kokālika, sāriputtamoggallānesu cittaṁ.
Have confidence in Sāriputta and Moggallāna,

Pesalā sāriputtamoggallānā”ti.
they’re good monks.”

Atha kho kokāliko bhikkhu uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Acirapakkantassa ca kokālikassa bhikkhuno sāsapamattīhi pīḷakāhi sabbo kāyo phuṭo ahosi.

Not long after he left his body erupted with boils the size of mustard seeds.

Sāsapamattiyo hutvā muggamattiyo ahesuṁ, muggamattiyo hutvā kalāyamattiyo ahesuṁ, kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṁ, kolaṭṭhimattiyo hutvā kolamattiyo ahesuṁ, kolamattiyo hutvā āmalakamattiyo ahesuṁ, āmalakamattiyo hutvā tiṇḍukamattiyo ahesuṁ, tiṇḍukamattiyo hutvā, beḷuvasalāṭukamattiyo ahesuṁ, beḷuvasalāṭukamattiyo hutvā billamattiyo ahesuṁ, billamattiyo hutvā pabhijjiṁsu, pubbañca lohitañca pagghariṁsu.
The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out.

So sudaṁ kadalipattesu seti macchova visagilito.
He just laid down on banana leaves like a poisoned fish.

Atha kho turū paccekabrahmā yena kokāliko bhikkhu tenupasaṅkami; upasaṅkamitvā vehāse ṭhatvā kokālikaṁ bhikkhuṁ etadavoca:
Then Tudu the independent brahmā went to Kokālika, and standing in the sky he said to him,

“pasādehi, kokālika, sāriputtamoggallānesu cittaṁ.
“Kokālika, have confidence in Sāriputta and Moggallāna,

Pesalā sāriputtamoggallānā”ti.
they’re good monks.”

“Kosi tvaṁ, āvuso”ti?
“Who are you, reverend?”

“Ahaṁ turū paccekabrahmā”ti.
“I am Tudu the independent brahmā.”

“Nanu tvaṁ, āvuso, bhagavatā anāgāmī byākato, atha kiñcarahi idhāgato?
“Didn’t the Buddha declare you a non-returner? So what are you doing back here?

Passa yāvañca te idaṁ aparaddhan”ti.
See how far you have strayed!”

Atha kho turū paccekabrahmā kokālikaṁ bhikkhuṁ gāthāhi ajjhabhāsi:
Then Tudu addressed Kokālika in verse:

“Purisassa hi jātassa,
“A person is born

kuṭhārī jāyate mukhe;
with an axe in their mouth.

Yāya chindati attānaṁ,
A fool cuts themselves with it

bālo dubbhāsitaṁ bhaṇaṁ.
when they say bad words.

Yo nindiyaṁ pasaṁsati,
When you praise someone worthy of criticism,

Taṁ vā nindati yo pasaṁsiyo;
or criticize someone worthy of praise,

Vicināti mukhena so kaliṁ,
you choose bad luck with your own mouth:

Kalinā tena sukhaṁ na vindati.
you’ll never find happiness that way.

Appamattako ayaṁ kali,
Bad luck at dice is a trivial thing,

Yo akkhesu dhanaparājayo;
if all you lose is your money

Sabbassāpi sahāpi attanā,
and all you own, even yourself.

Ayameva mahattaro kali;
What's really terrible luck

Yo sugatesu manaṁ padūsaye.
is to hate the holy ones.

Sataṁ sahassānaṁ nirabbudānaṁ,
For more than two quinquadecillion years,

Chattiṁsati pañca ca abbudāni;
and another five quattuordecillion years,

Yamariyagarahī nirayaṁ upeti,
a slanderer of noble ones goes to hell,

Vācaṁ manañca paṇidhāya pāpakan"ti.
having aimed bad words and thoughts at them."

Atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi.
Then the mendicant Kokālika died of that illness.

Kālaṅkato ca kokāliko bhikkhu padumaṁ nirayaṁ upapajjati sāriputtamoggallānesu cittaṁ āghātetvā.
He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho brahmā sahampati bhagavantaṁ etadavoca:
Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one

side, and said to him,

“kokāliko, bhante, bhikkhu kālaṅkato.
“Sir, the mendicant Kokālika has passed away.

Kālaṅkato ca, bhante, kokāliko bhikkhu padumaṁ nirayaṁ upapanno sāriputtamoggallānesu cittaṁ āghātetvā”ti.
He was reborn in the pink lotus hell because of his resentment for Sāriputta and Moggallāna.”

Idamavoca brahmā sahampati.
That’s what Brahmā Sahampati said.

Idaṁ vatvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṁ, bhikkhave, rattiṁ brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, bhikkhave, brahmā sahampati maṁ etadavoca:

‘kokāliko, bhante, bhikkhu kālaṅkato;

kālaṅkato ca, bhante, kokāliko bhikkhu padumaṁ nirayaṁ upapanno sāriputtamoggallānesu cittaṁ āghātetvā’ti.

Idamavoca, bhikkhave, brahmā sahampati.

Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyī”ti.

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“kīva dīghaṁ nu kho, bhante, padume niraye āyuppamāṇan”ti?
“Sir, how long is the life span in the Pink Lotus hell?”

“Dīghaṁ kho, bhikkhu, padume niraye āyuppamāṇaṁ.
“It’s long, mendicant.

Na taṁ sukaraṁ saṅkhātuṁ:
It’s not easy to calculate

‘ettakāni vassānīti vā ettakāni vassasatānīti vā ettakāni vassasahassānīti vā ettakāni vassasatasahassānīti vā’”ti.
how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṁ kātun”ti?
“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca:
“It’s possible,” said the Buddha.

“seyyathāpi, bhikkhu, vīsatikhāriko kosalako tilavāho tato puriso vassasatassa vassasatassa accayena ekamekaṁ tilaṁ uddhareyya.
“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it.

Khippataraṁ kho so, bhikkhu, vīsatikhāriko kosalako tilavāho iminā upakkamena parikkhayaṁ pariyādānaṁ gaccheyya, na tveva eko abbudo nirayo.
By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell.

Seyyathāpi, bhikkhu, vīsati abbudā nirayā; evameko nirabbudo nirayo.

Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell.

Seyyathāpi, bhikkhu, vīsati nirabbudā nirayā; evameko ababo nirayo.
Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell.

Seyyathāpi, bhikkhu, vīsati ababā nirayā; evameko aṭaṭo nirayo.
Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell.

Seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā; evameko ahaho nirayo.
Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell.

Seyyathāpi, bhikkhu, vīsati ahahā nirayā; evameko kumudo nirayo.
Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell.

Seyyathāpi, bhikkhu, vīsati kumudā nirayā; evameko sogandhiko nirayo.
Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell.

Seyyathāpi, bhikkhu, vīsati sogandhikā nirayā; evameko uppalako nirayo.
Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell.

Seyyathāpi, bhikkhu, vīsati uppalakā nirayā; evameko puṇḍarīko nirayo.
Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell.

Seyyathāpi, bhikkhu, vīsati puṇḍarīkā nirayā; evameko padumo nirayo.
Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell.

Padumaṁ kho pana, bhikkhu, nirayaṁ kokāliko bhikkhu upapanno sāriputtamoggallānesu cittaṁ āghātetvā”ti.

The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Purisassa hi jātassa,
“A person is born

kuṭhārī jāyate mukhe;
with an axe in their mouth.

Yāya chindati attānaṁ,
A fool cuts themselves with it

bālo dubbhāsitaṁ bhaṇaṁ.
when they say bad words.

Yo nindiyaṁ pasaṁsati,
When you praise someone worthy of criticism,

Taṁ vā nindati yo pasaṁsiyo;
or criticize someone worthy of praise,

Vicināti mukhena so kaliṁ,
you choose bad luck with your own mouth:

Kalinā tena sukhaṁ na vindati.
you’ll never find happiness that way.

Appamattako ayaṁ kali,
Bad luck at dice is a trivial thing,

Yo akkhesu dhanaparājayo;
if all you lose is your money

Sabbassāpi sahāpi attanā,

and all you own, even yourself.

Ayameva mahattaro kali;
What's really terrible luck

Yo sugatesu manaṁ padūsaye.
is to hate the holy ones.

Sataṁ sahassānaṁ nirabbudānaṁ,
For more than two quinquadecillion years,

Chattiṁsati pañca ca abbudāni;
and another five quattuordecillion years,

Yamariyagarahī nirayaṁ upeti,
a slanderer of noble ones goes to hell,

Vācaṁ manañca paṇidhāya pāpakan"ti.
having aimed bad words and thoughts at them."

Navamaṁ.

90. Khīṇāsavabalasutta
90. The Powers of One Who has Ended Defilements

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“kati nu kho, sāriputta, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
“Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim:

‘khīṇā me āsavā’”ti?
‘My defilements have ended.’”

“Dasa, bhante, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
“Sir, a mendicant who has ended the defilements has ten powers that qualify them to claim:

‘khīṇā me āsavā’ti.
‘My defilements have ended.’

Katamāni dasa?
What ten?

Idha, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.

Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent.

Yampi, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti. (1)
‘My defilements have ended.’

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals.

Yampi, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṁ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti. (2)
‘My defilements have ended.’

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ nekkhammābhirataṁ byantībhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi.
Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and they’ve totally done with defiling influences.

Yampi, bhante, khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ nekkhammābhirataṁ byantībhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

'khīṇā me āsavā'ti. (3)
'My defilements have ended.'

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā.
Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation.

Yampi, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

'khīṇā me āsavā'ti. (4)
'My defilements have ended.'

Puna caparaṁ, bhante, khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā honti subhāvitā …pe…
Furthermore, a mendicant with defilements ended has well developed the four right efforts. …

cattāro iddhipādā bhāvitā honti subhāvitā …pe…
the four bases of psychic power …

pañcindriyāni …
the five faculties …

pañca balāni bhāvitāni honti subhāvitāni …

the five powers …

satta bojjhaṅgā bhāvitā honti subhāvitā …
the seven awakening factors …

ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito.
the noble eightfold path.

Yampi, bhante, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi, bhante, khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti. (5–10.)
‘My defilements have ended.’

Imāni kho, bhante, dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
A mendicant who has ended the defilements has these ten powers that qualify them to claim:

‘khīṇā me āsavā’”ti.
‘My defilements have ended.’”

Dasamaṁ.

Theravaggo catuttho.

Tassuddānaṁ

Vāhanānando puṇṇiyo,
byākaraṁ katthimāniko;
Napiyakkosakokāli,

khīṇāsavabalena cāti.

Aṅguttara Nikāya 10
Numbered Discourses 10

10. Upālivagga
10. With Upāli

91. Kāmabhogīsutta
91. Pleasure Seekers

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

"Dasayime, gahapati, kāmabhogī santo saṁvijjamānā lokasmiṁ.
"These ten pleasure seekers are found in the world.

Katame dasa?
What ten?

Idha, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena;
First, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti. (1)
They don't make themselves happy and pleased, nor share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena;
Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti, na saṁvibhajati na puññāni karoti. (2)
They make themselves happy and pleased, but don't share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena;
Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti. (3)
They make themselves happy and pleased, and they share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi;
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti. (4)
They don't make themselves happy and pleased, nor share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi;
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti, na saṁvibhajati na puññāni karoti. (5)
They make themselves happy and pleased, but don't share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi;
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti. (6)
They make themselves happy and pleased, and they share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena;
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti. (7)
They don’t make themselves happy and pleased, nor share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena;
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti, na saṁvibhajati na puññāni karoti. (8)
They make themselves happy and pleased, but don’t share it and make merit.

Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena;
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
They make themselves happy and pleased, and they share it and make merit.

Te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapañño paribhuñjati. (9)
But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Idha pana, gahapati, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena;
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
They make themselves happy and pleased, and they share it and make merit.

Te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati. (10)
And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Tatra, gahapati, yvāyaṁ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti, ayaṁ, gahapati, kāmabhogī tīhi ṭhānehi gārayho.
Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves

happy and pleased, nor share it and make merit. They may be criticized on three grounds.

‘Adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho.
They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.

‘Na attānaṁ sukheti na pīṇetī’ti, iminā dutiyena ṭhānena gārayho.
They don’t make themselves happy and pleased. This is the second ground for criticism.

‘Na saṁvibhajati na puññāni karotī’ti, iminā tatiyena ṭhānena gārayho.
They don’t share it and make merit. This is the third ground for criticism.

Ayaṁ, gahapati, kāmabhogī imehi tīhi ṭhānehi gārayho. (1)
This pleasure seeker may be criticized on these three grounds.

Tatra, gahapati, yvāyaṁ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti na saṁvibhajati na puññāni karoti, ayaṁ, gahapati, kāmabhogī dvīhi ṭhānehi gārayho ekena ṭhānena pāsaṁso.
Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn’t share it and make merit. They may be criticized on two grounds, and praised on one.

‘Adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho.
They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.

‘Attānaṁ sukheti pīṇetī’ti, iminā ekena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the one ground for praise.

‘Na saṁvibhajati na puññāni karotī’ti iminā dutiyena ṭhānena gārayho.
They don’t share it and make merit. This is the second ground for criticism.

Ayaṁ, gahapati, kāmabhogī imehi dvīhi ṭhānehi gārayho iminā ekena ṭhānena pāsaṁso. (2)
This pleasure seeker may be criticized on these two grounds, and praised on this one.

Tatra, gahapati, yvāyaṁ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, ayaṁ, gahapati, kāmabhogī ekena ṭhānena gārayho dvīhi ṭhānehi pāsaṁso.
Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. They may be criticized on one ground, and praised on two.

‘Adhammena bhoge pariyesati sāhasenā’ti, iminā ekena ṭhānena gārayho.
They seek for wealth using illegitimate, coercive means. This is the one ground for criticism.

‘Attānaṁ sukheti pīṇetī’ti, iminā paṭhamena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the first ground for praise.

‘Saṁvibhajati puññāni karotī’ti, iminā dutiyena ṭhānena pāsaṁso.
They share it and make merit. This is the second ground for praise.

Ayaṁ, gahapati, kāmabhogī iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṁso. (3)
This pleasure seeker may be criticized on this one ground, and praised on these two.

Tatra, gahapati, yvāyaṁ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti, ayaṁ, gahapati, kāmabhogī ekena ṭhānena pāsaṁso tīhi ṭhānehi gārayho.
Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground, and criticized on three.

'Dhammena bhoge pariyesati asāhasenā'ti, iminā ekena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the one ground for praise.

'Adhammena bhoge pariyesati sāhasenā'ti, iminā paṭhamena ṭhānena gārayho.
They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.

'Na attānaṁ sukheti na pīṇetī'ti, iminā dutiyena ṭhānena gārayho.
They don't make themselves happy and pleased. This is the second ground for criticism.

'Na saṁvibhajati na puññāni karotī'ti, iminā tatiyena ṭhānena gārayho.
They don't share it and make merit. This is the third ground for criticism.

Ayaṁ, gahapati, kāmabhogī iminā ekena ṭhānena pāsaṁso imehi tīhi ṭhānehi gārayho. (4)
This pleasure seeker may be praised on this one ground, and criticized on these three.

Tatra, gahapati, yvāyaṁ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge

pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti na saṁvibhajati na puññāni karoti, ayaṁ, gahapati, kāmabhogī dvīhi ṭhānehi pāsaṁso dvīhi ṭhānehi gārayho.
Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two.

'Dhammena bhoge pariyesati asāhasenā'ti, iminā paṭhamena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

'Adhammena bhoge pariyesati sāhasenā'ti, iminā paṭhamena ṭhānena gārayho.
They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.

'Attānaṁ sukheti pīṇetī'ti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

'Na saṁvibhajati na puññāni karotī'ti, iminā dutiyena ṭhānena gārayho.
They don't share it and make merit. This is the second ground for criticism.

Ayaṁ, gahapati, kāmabhogī imehi dvīhi ṭhānehi pāsaṁso imehi dvīhi ṭhānehi gārayho. (5)
This pleasure seeker may be praised on these two grounds, and criticized on these two.

Tatra, gahapati, yvāyaṁ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, ayaṁ, gahapati, kāmabhogī tīhi ṭhānehi pāsaṁso ekena ṭhānena gārayho.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and make merit. They may be praised on three grounds, and criticized on one.

‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

‘Adhammena bhoge pariyesati sāhasenā’ti, iminā ekena ṭhānena gārayho.
They seek for wealth using illegitimate, coercive means. This is the one ground for criticism.

‘Attānaṁ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

‘Saṁvibhajati puññāni karotī’ti, iminā tatiyena ṭhānena pāsaṁso.
They share it and make merit. This is the third ground for praise.

Ayaṁ, gahapati, kāmabhogī imehi tīhi ṭhānehi pāsaṁso iminā ekena ṭhānena gārayho. (6)
This pleasure seeker may be praised on these three grounds, and criticized on this one.

Tatra, gahapati, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti, ayaṁ, gahapati, kāmabhogī ekena ṭhānena pāsaṁso dvīhi ṭhānehi gārayho.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who doesn’t make themselves happy and pleased, nor share it and make merit. They may be praised on one ground and criticized on two.

‘Dhammena bhoge pariyesati asāhasenā’ti, iminā ekena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the one ground for praise.

‘Na attānaṁ sukheti na pīṇetī’ti, iminā paṭhamena ṭhānena gārayho.
They don’t make themselves happy and pleased. This is the first ground for criticism.

‘Na saṁvibhajati na puññāni karotī’ti, iminā dutiyena ṭhānena gārayho.
They don’t share it and make merit. This is the second ground for criticism.

Ayaṁ, gahapati, kāmabhogī iminā ekena ṭhānena pāsaṁso imehi dvīhi ṭhānehi gārayho. (7)
This pleasure seeker may be praised on this one ground, and criticized on these two.

Tatra, gahapati, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti na saṁvibhajati na puññāni karoti, ayaṁ, gahapati, kāmabhogī dvīhi ṭhānehi pāsaṁso ekena ṭhānena gārayho.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn’t share it and make merit. They may be praised on two grounds and criticized on one.

‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

‘Attānaṁ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

‘Na saṁvibhajati na puññāni karotī’ti iminā ekena ṭhānena gārayho.
They don’t share it and make merit. This is the one ground for criticism.

Ayaṁ, gahapati, kāmabhogī imehi dvīhi ṭhānehi pāsaṁso iminā ekena ṭhānena gārayho. (8)
This pleasure seeker may be praised on these two grounds, and criticized on this one.

Tatra, gahapati yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapañño paribhuñjati, ayaṁ, gahapati, kāmabhogī tīhi ṭhānehi pāsaṁso ekena ṭhānena gārayho.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one.

‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

‘Attānaṁ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

‘Saṁvibhajati puññāni karotī’ti, iminā tatiyena ṭhānena pāsaṁso.
They share it and make merit. This is the third ground for praise.

‘Te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapañño paribhuñjatī’ti, iminā ekena ṭhānena gārayho.

They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism.

Ayaṁ, gahapati, kāmabhogī imehi tīhi ṭhānehi pāsaṁso iminā ekena ṭhānena gārayho. (9)
This pleasure seeker may be praised on these three grounds, and criticized on this one.

Tatra, gahapati, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati, ayaṁ, gahapati, kāmabhogī catūhi ṭhānehi pāsaṁso.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. They may be praised on four grounds.

‘Dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṁso.
They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

‘Attānaṁ sukheti pīṇetī’ti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

‘Saṁvibhajati puññāni karotī’ti, iminā tatiyena ṭhānena pāsaṁso.
They share it and make merit. This is the third ground for praise.

‘Te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjatī’ti, iminā catutthena ṭhānena pāsaṁso.

They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise.

Ayaṁ, gahapati, kāmabhogī imehi catūhi ṭhānehi pāsaṁso. (10)
This pleasure seeker may be praised on these four grounds.

Ime kho, gahapati, dasa kāmabhogī santo saṁvijjamānā lokasmiṁ.
These are the ten pleasure seekers found in the world.

Imesaṁ kho, gahapati, dasannaṁ kāmabhogīnaṁ yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati, ayaṁ imesaṁ dasannaṁ kāmabhogīnaṁ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.
The pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten.

Seyyathāpi, gahapati, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo. Sappimaṇḍo tattha aggamakkhāyati.
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

Evamevaṁ kho, gahapati, imesaṁ dasannaṁ kāmabhogīnaṁ yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati,

ayaṁ imesaṁ dasannaṁ kāmabhogīnaṁ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro cā”ti.
In the same way, the pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten.”

Paṭhamaṁ.

92. Bhayasutta
92. Dangers

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Yato, kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto. Sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?
What are the five dangers and threats they have quelled?

Yaṁ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati samparāyikampi bhayaṁ veraṁ pasavati cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, pāṇātipātā paṭivirato neva diṭṭhadhammikampi bhayaṁ veraṁ pasavati na samparāyikampi bhayaṁ veraṁ pasavati na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Pāṇātipātā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṁ, gahapati, adinnādāyī …pe…
Anyone who steals …

kāmesumicchācārī …
Anyone who commits sexual misconduct …

musāvādī …
Anyone who lies …

surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati samparāyikampi bhayaṁ veraṁ pasavati cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṁ veraṁ pasavati na samparāyikampi bhayaṁ veraṁ pasavati na cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedeti.
Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and

threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

Surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti.
These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?
What are the four factors of stream-entry that they have?

Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It's when a noble disciple has experiential confidence in the Buddha:

'itipi so bhagavā …pe… buddho bhagavā'ti;
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, awakened, blessed.'

dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti;
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa

bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti;
'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

ariyakantehi sīlehi samannāgato hoti 'akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi'.
And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.
These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?
And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

'iti imasmiṁ sati idaṁ hoti; imassuppādā idaṁ uppajjati;
'When this exists, that is; due to the arising of this, that arises.

imasmiṁ asati idaṁ na hoti; imassa nirodhā idaṁ nirujjhati, yadidaṁ—
When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

avijjāpaccayā saṅkhārā,
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ,
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṁ,
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṁ,
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,
The six sense fields are conditions for contact.

phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā taṇhā,
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ,
Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ
sokaparidevadukkhadomanassupāyāsā sambhavanti,
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti;
That is how this entire mass of suffering originates.

avijjāya tveva asesavirāganirodhā saṅkhāranirodho …pe…
When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases,

old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.
That is how this entire mass of suffering ceases.'

Ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.
This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'"ti.
'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

Dutiyaṁ.

93. Kiṁdiṭṭhikasutta
93. What Is Your View?

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho anāthapiṇḍiko gahapati divā divassa sāvatthiyā nikkhami bhagavantaṁ dassanāya.
Then the householder Anāthapiṇḍika left Sāvatthī in the middle of the day to see the Buddha.

Atha kho anāthapiṇḍikassa gahapatissa etadahosi:
Then it occurred to him,

"akālo kho tāva bhagavantaṁ dassanāya.
"It's the wrong time to see the Buddha,

Paṭisallīno bhagavā.
as he's in retreat.

Manobhāvanīyānampi bhikkhūnaṁ akālo dassanāya.
And it's the wrong time to see the esteemed mendicants,

Paṭisallīnā manobhāvanīyā bhikkhū.
as they're in retreat.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan"ti.
Why don't I go to the monastery of the wanderers who follow other paths?"

Atha kho anāthapiṇḍiko gahapati yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkami.
Then he went to the monastery of the wanderers who follow other paths.

Tena kho pana samayena aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ kathentā nisinnā honti.
Now at that time, the wanderers who follow other paths had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics.

Addasaṁsu kho te aññatitthiyā paribbājakā anāthapiṇḍikaṁ gahapatiṁ dūratova āgacchantaṁ.
They saw Anāthapiṇḍika coming off in the distance,

Disvāna aññamaññaṁ saṇṭhāpesuṁ:
and stopped each other, saying,

“appasaddā bhonto hontu, mā bhonto saddamakattha.
“Be quiet, good sirs, don’t make a sound.

Ayaṁ anāthapiṇḍiko gahapati ārāmaṁ āgacchati samaṇassa gotamassa sāvako.
The householder Anāthapiṇḍika, a disciple of the ascetic Gotama, is coming into our monastery.

Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā sāvatthiyaṁ paṭivasanti, ayaṁ tesaṁ aññataro anāthapiṇḍiko gahapati.
He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino.
Such venerables like the quiet, are educated to be quiet, and praise the quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te aññatitthiyā paribbājakā tuṇhī ahesuṁ.
Then those wanderers who follow other paths fell silent.

Atha kho anāthapiṇḍiko gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodi.
Then Anāthapiṇḍika went up to them, and exchanged greetings with those wanderers.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ te aññatitthiyā paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him,

“vadehi, gahapati, kiṁdiṭṭhiko samaṇo gotamo”ti?
“Tell us, householder, what is the view of the ascetic Gotama?”

“Na kho ahaṁ, bhante, bhagavato sabbaṁ diṭṭhiṁ jānāmī”ti.
“Sirs, I don’t know all his views.”

“Iti kira tvaṁ, gahapati, na samaṇassa gotamassa sabbaṁ diṭṭhiṁ jānāsi;
“Well then, since it seems you don’t know all the views of the ascetic Gotama,

vadehi, gahapati, kiṁdiṭṭhikā bhikkhū”ti?
tell us, what are the views of the mendicants?”

“Bhikkhūnampi kho ahaṁ, bhante, na sabbaṁ diṭṭhiṁ jānāmī”ti.
“Sirs, I don’t know all the mendicants’ views.”

“Iti kira tvaṁ, gahapati, na samaṇassa gotamassa sabbaṁ diṭṭhiṁ jānāsi napi bhikkhūnaṁ sabbaṁ diṭṭhiṁ jānāsi;
“Well then, since it seems you don’t know all the views of the ascetic Gotama or of the mendicants,

vadehi, gahapati, kiṁdiṭṭhikosi tuvan”ti?
tell us, householder, what is your view?”

“Etaṁ kho, bhante, amhehi na dukkaraṁ byākātuṁ yaṁdiṭṭhikā mayaṁ.
“Sirs, it’s not hard for me to explain what my views are.

Iṅgha tāva āyasmanto yathāsakāni diṭṭhigatāni byākarontu, pacchāpetaṁ amhehi na dukkaraṁ bhavissati byākātuṁ yaṁdiṭṭhikā mayan”ti.
But please, let the venerables explain their own convictions first. Afterwards it won’t be hard for me to explain my views.”

Evaṁ vutte, aññataro paribbājako anāthapiṇḍikaṁ gahapatiṁ etadavoca:
When he said this, one of the wanderers said to him,

“sassato loko, idameva saccaṁ moghamaññanti—
“The world is eternal. This is the only truth, other ideas are silly.

evaṁdiṭṭhiko ahaṁ, gahapatī”ti.
That’s my view, householder.”

Aññataropi kho paribbājako anāthapiṇḍikaṁ gahapatiṁ etadavoca:
Another wanderer said,

“asassato loko, idameva saccaṁ moghamaññanti—
“The world is not eternal. This is the only truth, other ideas are silly.

evaṁdiṭṭhiko ahaṁ, gahapatī”ti.
That’s my view, householder.”

Aññataropi kho paribbājako anāthapiṇḍikaṁ gahapatiṁ etadavoca:
Another wanderer said,

“antavā loko …pe…
“The world is finite …” …

anantavā loko …
“The world is infinite …” …

taṁ jīvaṁ taṁ sarīraṁ …
“The soul and the body are the same thing …” …

aññaṁ jīvaṁ aññaṁ sarīraṁ …
“The soul and the body are different things …” …

hoti tathāgato paraṁ maraṇā …
“A Realized One exists after death …” …

na hoti tathāgato paraṁ maraṇā …
“A Realized One doesn’t exist after death …” …

hoti ca na ca hoti tathāgato paraṁ maraṇā …
“A Realized One both exists and doesn’t exist after death …” …

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññanti—
“A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly.

evaṁdiṭṭhiko ahaṁ, gahapatī”ti.
That’s my view, householder.”

Evaṁ vutte, anāthapiṇḍiko gahapati te paribbājake etadavoca:
When this was said, Anāthapiṇḍika said this,

“yvāyaṁ, bhante, āyasmā evamāha:
“Sirs, regarding the venerable who said this:

‘sassato loko, idameva saccaṁ moghamaññanti—
‘The world is eternal. This is the only truth, other ideas are silly.

evaṁdiṭṭhiko ahaṁ, gahapatī’ti,
That’s my view, householder.’

imassa ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paratoghosapaccayā vā.
This view of his has either arisen from his own improper attention, or is conditioned by what someone else says.

Sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.
But that view is created, conditioned, chosen, dependently originated.

Yaṁ kho pana kiñci bhūtaṁ saṅkhataṁ cetayitaṁ paṭiccasamuppannaṁ tadaniccaṁ.
Anything that is created, conditioned, chosen, and dependently originated is impermanent.

Yadaniccaṁ taṁ dukkhaṁ.
And what’s impermanent is suffering.

Yaṁ dukkhaṁ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato.
What he clings to and holds to is just suffering.

Yopāyaṁ, bhante, āyasmā evamāha:
Regarding the venerable who said this:

‘asassato loko, idameva saccaṁ moghamaññanti—
‘The world is not eternal. This is the only truth, other ideas are silly.

evaṁdiṭṭhiko ahaṁ, gahapatī’ti,
That’s my view, householder.’

imassāpi ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paratoghosapaccayā vā.
This view of his has either arisen from his own improper attention, or is conditioned by what someone else says.

Sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.

But that view is created, conditioned, chosen, dependently originated.

Yaṁ kho pana kiñci bhūtaṁ saṅkhataṁ cetayitaṁ paṭiccasamuppannaṁ tadaniccaṁ.
Anything that is created, conditioned, chosen, and dependently originated is impermanent.

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And what's impermanent is suffering.

Yaṁ dukkhaṁ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato.
What he clings to and holds to is just suffering.

Yopāyaṁ, bhante, āyasmā evamāha:
Regarding the venerable who said this:

'antavā loko …pe…
'The world is finite …' …

anantavā loko …
'The world is infinite …' …

taṁ jīvaṁ taṁ sarīraṁ …
'The soul and the body are the same thing …' …

aññaṁ jīvaṁ aññaṁ sarīraṁ …
'The soul and the body are different things …' …

hoti tathāgato paraṁ maraṇā …
'A Realized One exists after death …' …

na hoti tathāgato paraṁ maraṇā …
'A Realized One doesn't exist after death …' …

hoti ca na ca hoti tathāgato paraṁ maraṇā …
'A Realized One both exists and doesn't exist after death …' …

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññanti—

‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly.

evaṁdiṭṭhiko ahaṁ, gahapatī’ti,
That’s my view, householder.’

imassāpi ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paratoghosapaccayā vā.
This view of his has either arisen from his own improper attention, or is conditioned by what someone else says.

Sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.
But that view is created, conditioned, chosen, dependently originated.

Yaṁ kho pana kiñci bhūtaṁ saṅkhataṁ cetayitaṁ paṭiccasamuppannaṁ tadaniccaṁ.
Anything that is created, conditioned, chosen, and dependently originated is impermanent.

Yadaniccaṁ taṁ dukkhaṁ.
And what’s impermanent is suffering.

Yaṁ dukkhaṁ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato”ti.
What he clings to and holds to is just suffering.”

Evaṁ vutte te paribbājakā anāthapiṇḍikaṁ gahapatiṁ etadavocuṁ:
When he said this the wanderers said to him,

“byākatāni kho, gahapati, amhehi sabbeheva yathāsakāni diṭṭhigatāni.
“Householder, we’ve each explained our own convictions.

Vadehi, gahapati, kiṁdiṭṭhikosi tuvan”ti?
Tell us, householder, what is your view?”

“Yaṁ kho, bhante, kiñci bhūtaṁ saṅkhataṁ cetayitaṁ paṭiccasamuppannaṁ tadaniccaṁ.
“Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent.

Yadaniccaṁ taṁ dukkhaṁ.
And what’s impermanent is suffering.

‘Yaṁ dukkhaṁ taṁ netaṁ mama, nesohamasmi, na meso attā’ti —
And what’s suffering is not mine, I am not this, this is not my self.

evaṁdiṭṭhiko ahaṁ, bhante”ti.
That’s my view, sirs.”

“Yaṁ kho, gahapati, kiñci bhūtaṁ saṅkhataṁ cetayitaṁ paṭiccasamuppannaṁ tadaniccaṁ.
“Householder, anything that is created, conditioned, chosen, and dependently originated is impermanent.

Yadaniccaṁ taṁ dukkhaṁ.
And what’s impermanent is suffering.

Yaṁ dukkhaṁ tadeva tvaṁ, gahapati, allīno, tadeva tvaṁ, gahapati, ajjhupagato”ti.
What you cling to and hold to is just suffering.”

“Yaṁ kho, bhante, kiñci bhūtaṁ saṅkhataṁ cetayitaṁ paṭiccasamuppannaṁ tadaniccaṁ.
“Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent.

Yadaniccaṁ taṁ dukkhaṁ.
And what’s impermanent is suffering.

‘Yaṁ dukkhaṁ taṁ netaṁ mama, nesohamasmi, nameso attā’ti —evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ.
And I’ve truly seen clearly with right wisdom that what’s suffering is not mine, I am not this, it’s not my self.

Tassa ca uttari nissaraṇaṁ yathābhūtaṁ pajānāmī”ti.
And I truly understand the escape beyond that.”

Evaṁ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṁsu.
When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho anāthapiṇḍiko gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho anāthapiṇḍiko gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhiṁ kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.
Seeing this, Anāthapiṇḍika got up from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Sādhu sādhu, gahapati.
“Good, good, householder!

Evaṁ kho te, gahapati, moghapurisā kālena kālaṁ sahadhammena suniggahitaṁ niggahetabbā”ti.
That’s how you should legitimately and completely refute those foolish men from time to time.”

Atha kho bhagavā anāthapiṇḍikaṁ gahapatiṁ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
Then the Buddha educated, encouraged, fired up, and inspired the householder Anāthapiṇḍika with a Dhamma talk,

Atha kho anāthapiṇḍiko gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
after which Anāthapiṇḍika got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Atha kho bhagavā acirapakkante anāthapiṇḍike gahapatimhi bhikkhū āmantesi:
Then, not long after Anāthapiṇḍika had left, the Buddha addressed the mendicants:

“yopi so, bhikkhave, bhikkhu vassasatupasampanno imasmiṁ dhammavinaye, sopi evamevaṁ aññatitthiye paribbājake sahadhammena suniggahitaṁ niggaṇheyya yathā taṁ anāthapiṇḍikena gahapatinā niggahitā”ti.
“Mendicants, even a mendicant who has ordained for a hundred years in this teaching and training would legitimately and completely refute those wanderers who follow other paths just as the householder Anāthapiṇḍika did.”

Tatiyaṁ.

94. Vajjiyamāhitasutta
94. With Vajjiyamāhita

Ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Atha kho vajjiyamāhito gahapati divā divassa campāya nikkhami bhagavantaṁ dassanāya.
Then the householder Vajjiyamāhita left Sāvatthī in the middle of the day to see the Buddha.

Atha kho vajjiyamāhitassa gahapatissa etadahosi:
Then it occurred to him,

“akālo kho tāva bhagavantaṁ dassanāya.
“It’s the wrong time to see the Buddha,

Paṭisallīno bhagavā.
as he’s in retreat.

Manobhāvanīyānampi bhikkhūnaṁ akālo dassanāya.
And it’s the wrong time to see the esteemed mendicants,

Paṭisallīnā manobhāvanīyāpi bhikkhū.
as they’re in retreat.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan”ti.
Why don’t I go to the monastery of the wanderers who follow other paths?”

Atha kho vajjiyamāhito gahapati yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkami.
Then he went to the monastery of the wanderers who follow other paths.

Tena kho pana samayena te aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ kathentā nisinnā honti.
Now at that time, the wanderers who follow other paths had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics.

Addasaṁsu kho te aññatitthiyā paribbājakā vajjiyamāhitaṁ gahapatiṁ dūratova āgacchantaṁ. Disvāna aññamaññaṁ saṇṭhāpesuṁ:
They saw Vajjiyamāhita coming off in the distance, and stopped each other, saying,

“appasaddā bhonto hontu. Mā bhonto saddamakattha.
“Be quiet, good sirs, don’t make a sound.

Ayaṁ vajjiyamāhito gahapati āgacchati samaṇassa gotamassa sāvako.
The householder Vajjiyamāhita, a disciple of the ascetic Gotama, is coming into our monastery.

Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā campāyaṁ paṭivasanti, ayaṁ tesaṁ aññataro vajjiyamāhito gahapati.
He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Campā.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino.
Such venerables like the quiet, are educated to be quiet, and praise the quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he'll see fit to approach."

Atha kho te aññatitthiyā paribbājakā tuṇhī ahesuṁ.
Then those wanderers who follow other paths fell silent.

Atha kho vajjiyamāhito gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodi.
Then Vajjiyamāhita went up to them, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho vajjiyamāhitaṁ gahapatiṁ te aññatitthiyā paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

"saccaṁ kira, gahapati, samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadatī"ti?
"Is it really true, householder? Does the ascetic Gotama criticize all forms of mortification? Does he categorically condemn and denounce those self-mortifiers who live rough?"

"Na kho, bhante, bhagavā sabbaṁ tapaṁ garahati napi sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadati.
"No, sirs, the ascetic Gotama does not criticize all forms of mortification. Nor does he categorically condemn and denounce those self-mortifiers who live rough.

Gārayhaṁ kho, bhante, bhagavā garahati, pasaṁsitabbaṁ pasaṁsati.
The Buddha criticizes where it is due, and praises where it is due.

Gārayhaṁ kho pana, bhante, bhagavā garahanto pasaṁsitabbaṁ pasaṁsanto vibhajjavādo bhagavā.

In doing so he is one who speaks after analyzing the question,

Na so bhagavā ettha ekaṁsavādo”ti.
and is not definitive on this point.”

Evaṁ vutte, aññataro paribbājako vajjiyamāhitaṁ gahapatiṁ etadavoca:
When he said this, one of the wanderers said to him,

“āgamehi tvaṁ, gahapati, yassa tvaṁ samaṇassa gotamassa vaṇṇaṁ bhāsati, samaṇo gotamo venayiko appaññattiko”ti?
“Hold on, householder! That ascetic Gotama who you praise is an exterminator who refrains from making statements.”

“Etthapāhaṁ, bhante, āyasmante vakkhāmi sahadhammena:
“On this point, also, I reasonably respond to the venerables.

‘idaṁ kusalan’ti, bhante, bhagavatā paññattaṁ;
The Buddha has stated ‘This is skillful’ and

‘idaṁ akusalan’ti, bhante, bhagavatā paññattaṁ.
‘This is unskillful’.

Iti kusalākusalaṁ bhagavā paññāpayamāno sapaññattiko bhagavā;
So when it comes to what is skillful and unskillful the Buddha makes a statement.

na so bhagavā venayiko appaññattiko”ti.
He is not an exterminator who refrains from making statements.”

Evaṁ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṁsu.
When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho vajjiyamāhito gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante

appaṭibhāne viditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Seeing this, Vajjiyamāhita got up from his seat. He went to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho vajjiyamāhito gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhiṁ kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.
and informed the Buddha of all they had discussed.

“Sādhu sādhu, gahapati.
“Good, good, householder!

Evaṁ kho te, gahapati, moghapurisā kālena kālaṁ sahadhammena suniggahitaṁ niggahetabbā.
That’s how you should legitimately and completely refute those foolish men from time to time.

Nāhaṁ, gahapati, sabbaṁ tapaṁ tapitabbanti vadāmi;
Householder, I don’t say that all mortifications should be undergone.

na ca panāhaṁ, gahapati, sabbaṁ tapaṁ na tapitabbanti vadāmi;
But I don’t say that no mortifications should be undergone.

nāhaṁ, gahapati, sabbaṁ samādānaṁ samāditabbanti vadāmi;
I don’t say that all observances should be undertaken.

na panāhaṁ, gahapati, sabbaṁ samādānaṁ na samāditabbanti vadāmi;
But I don’t say that no observances should be undertaken.

nāhaṁ, gahapati, sabbaṁ padhānaṁ padahitabbanti vadāmi;
I don’t say that all efforts should be tried.

na panāhaṁ, gahapati, sabbaṁ padhānaṁ na padahitabbanti vadāmi;
But I don’t say that no efforts should be tried.

nāhaṁ, gahapati, sabbo paṭinissaggo paṭinissajjitabboti vadāmi.

I don’t say that everything should be given up.

Na panāhaṁ, gahapati, sabbo paṭinissaggo na paṭinissajjitabboti vadāmi;
But I don’t say that nothing should be given up.

nāhaṁ, gahapati, sabbā vimutti vimuccitabbāti vadāmi;
I don’t say that you should be liberated with all kinds of freedom.

na panāhaṁ, gahapati, sabbā vimutti na vimuccitabbāti vadāmi.
But I don’t say that you should not be liberated with any kind of freedom.

Yañhi, gahapati, tapaṁ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ tapaṁ na tapitabbanti vadāmi.
When undergoing certain mortifications, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undergo those mortifications.

Yañca khvassa, gahapati, tapaṁ tapato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṁ tapaṁ tapitabbanti vadāmi.
When undergoing certain mortifications, unskillful qualities decline while skillful qualities grow. I say that you should undergo those mortifications.

Yañhi, gahapati, samādānaṁ samādiyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ samādānaṁ na samāditabbanti vadāmi.
When undertaking certain observances, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undertake those observances.

Yañca khvassa, gahapati, samādānaṁ samādiyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṁ samādānaṁ samāditabbanti vadāmi.

When undertaking certain observances, unskillful qualities decline while skillful qualities grow. I say that you should undertake those observances.

Yañhi, gahapati, padhānaṁ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ padhānaṁ na padahitabbanti vadāmi.
When trying certain efforts, unskillful qualities grow while skillful qualities decline. I say that you shouldn't try those efforts.

Yañca khvassa, gahapati, padhānaṁ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṁ padhānaṁ padahitabbanti vadāmi.
When trying certain efforts, unskillful qualities decline while skillful qualities grow. I say that you should try those efforts.

Yañhi, gahapati, paṭinissaggaṁ paṭinissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṭinissaggo na paṭinissajjitabboti vadāmi.
When giving up certain things, unskillful qualities grow while skillful qualities decline. I say that you shouldn't give up those things.

Yañca khvassa, gahapati, paṭinissaggaṁ paṭinissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṭinissaggo paṭinissajjitabboti vadāmi.
When giving up certain things, unskillful qualities decline while skillful qualities grow. I say that you should give up those things.

Yañhi, gahapati, vimuttiṁ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbāti vadāmi.
When being liberated with certain kinds of freedom, unskillful qualities grow while skillful qualities decline. I say that you shouldn't be liberated with those kinds of freedom.

Yañca khvassa, gahapati, vimuttiṁ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti

vimuccitabbāti vadāmī”ti.
When being liberated with certain kinds of freedom, unskillful qualities decline while skillful qualities grow. I say that you should be liberated with those kinds of freedom.”

Atha kho vajjiyamāhito gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
After Vajjiyamāhita had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Atha kho bhagavā acirapakkante vajjiyamāhite gahapatimhi bhikkhū āmantesi:
Then, not long after Vajjiyamāhita had left, the Buddha addressed the mendicants:

“yopi so, bhikkhave, bhikkhu dīgharattaṁ apparajakkho imasmiṁ dhammavinaye, sopi evamevaṁ aññatitthiye paribbājake sahadhammena suniggahitaṁ niggaṇheyya yathā taṁ vajjiyamāhitena gahapatinā niggahitā”ti.
“Mendicants, even a mendicant who for a long time has had little dust in their eye in this teaching and training would legitimately and completely refute those wanderers who follow other paths just as the householder Vajjiyamāhita did.”

Catutthaṁ.

95. Uttiyasutta
95. With Uttiya

Atha kho uttiyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Uttiya went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uttiyo paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“kiṁ nu kho, bho gotama, sassato loko, idameva saccaṁ moghamaññan”ti?
“Master Gotama, is this right: ‘The world is eternal. This is the only truth, other ideas are silly’?”

“Abyākataṁ kho etaṁ, uttiya, mayā:
“This has not been declared by me, Uttiya.”

‘sassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ pana, bho gotama, asassato loko, idameva saccaṁ moghamaññan”ti?
“Then is this right: ‘The world is not eternal. This is the only truth, other ideas are silly’?”

“Etampi kho, uttiya, abyākataṁ mayā:

“This has not been declared by me, Uttiya.”

‘asassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ nu kho, bho gotama, antavā loko …pe…
“Then is this right: ‘The world is finite …’ …

anantavā loko …
‘The world is infinite …’ …

taṁ jīvaṁ taṁ sarīraṁ …
‘The soul and the body are the same thing …’ …

aññaṁ jīvaṁ aññaṁ sarīraṁ …
‘The soul and the body are different things …’ …

hoti tathāgato paraṁ maraṇā …
‘A Realized One exists after death …’ …

na hoti tathāgato paraṁ maraṇā …
‘A Realized One doesn’t exist after death …’ …

hoti ca na ca hoti tathāgato paraṁ maraṇā …
‘A Realized One both exists and doesn’t exist after death …’ …

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”ti?
‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

“Etampi kho, uttiya, abyākataṁ mayā:
“This has not been declared by me, Uttiya.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’”ti.

“‘Kiṁ nu kho, bho gotama, sassato loko, idameva saccaṁ moghamaññan’ti, iti puṭṭho samāno ‘abyākataṁ kho etaṁ, uttiya, mayā—

“When asked about all these points, Master Gotama says that they have not been declared by him.

sassato loko, idameva saccaṁ moghamaññan’ti vadesi.

‘Kiṁ pana, bho gotama, asassato loko, idameva saccaṁ moghamaññan’ti, iti puṭṭho samāno:

‘etampi kho, uttiya, abyākataṁ mayā asassato loko, idameva saccaṁ moghamaññan’ti vadesi.

‘Kiṁ nu kho, bho gotama, antavā loko …pe…

anantavā loko …

taṁ jīvaṁ taṁ sarīraṁ …

aññaṁ jīvaṁ aññaṁ sarīraṁ …

hoti tathāgato paraṁ maraṇā …

na hoti tathāgato paraṁ maraṇā …

hoti ca na ca hoti tathāgato paraṁ maraṇā …

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti, iti puṭṭho samāno:

‘etampi kho, uttiya, abyākataṁ mayā—

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti vadesi.

Atha kiñcarahi bhotā gotamena byākatan”ti?
So what exactly has been declared by Master Gotama?”

“Abhiññāya kho ahaṁ, uttiya, sāvakānaṁ dhammaṁ desemi sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā”ti.
“Uttiya, I teach my disciples from my own insight in order to purify sentient beings, to get past sorrow and crying, to make an end of

pain and sadness, to end the cycle of suffering, and to realize extinguishment."

"Yaṁ panetaṁ bhavaṁ gotamo abhiññāya sāvakānaṁ dhammaṁ desesi sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo vā tena loko nīyati upaḍḍho vā tibhāgo vā"ti?
"But when Master Gotama teaches in this way, is the whole world saved, or half, or a third?"

Evaṁ vutte, bhagavā tuṇhī ahosi.
But when he said this, the Buddha kept silent.

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

"mā hevaṁ kho uttiyo paribbājako pāpakaṁ diṭṭhigataṁ paṭilabhi:
"The wanderer Uttiya must not get the harmful misconception:

'sabbasāmukkaṁsikaṁ vata me samaṇo gotamo pañhaṁ puṭṭho saṁsādeti, no vissajjeti, na nūna visahatī'ti.
'When the ascetic Gotama was asked this all-important question he falters without answering. He just can't do it!'

Tadassa uttiyassa paribbājakassa dīgharattaṁ ahitāya dukkhāyā"ti.
That would be for his lasting harm and suffering."

Atha kho āyasmā ānando uttiyaṁ paribbājakaṁ etadavoca:
Then Ānanda said to the wanderer Uttiya,

"tenahāvuso uttiya, upamaṁ te karissāmi.
"Well then, Reverend Uttiya, I shall give you a simile.

Upamāya m'idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso uttiya, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ ekadvāraṁ.
Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

So tassa nagarassa samantā anupariyāyapathaṁ anukkamati. Anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā, antamaso biḷāranikkhamanamattampi.
As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out.

No ca khvassa evaṁ ñāṇaṁ hoti: 'ettakā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā'ti.
He doesn't know how many creatures enter or leave the citadel.

Atha khvassa evamettha hoti: 'ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā'ti.
But he does know that whatever sizable creatures enter or leave the citadel, all of them do so via this gate.

Evamevaṁ kho, āvuso uttiya, na tathāgatassa evaṁ ussukkaṁ hoti: 'sabbo vā tena loko nīyati, upaḍḍho vā, tibhāgo vā'ti.
In the same way, it's not the Realized One's concern whether the whole world is saved by this, or half, or a third.

Atha kho evamettha tathāgatassa hoti: 'ye kho keci lokamhā nīyiṁsu vā nīyanti vā nīyissanti vā, sabbe te pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu

satipaṭṭhānesu suppatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṁ bhāvetvā.
But the Realized One knows that whoever is saved from the world—whether in the past, the future, or the present—all have given up the five hindrances, corruptions of the heart that weaken wisdom. They have firmly established their mind in the four kinds of mindfulness meditation. And they have truly developed the seven awakening factors.

Evamete lokamhā nīyiṁsu vā nīyanti vā nīyissanti vā'ti.
That's how they're saved from the world, in the past, future, or present.

Yadeva kho tvaṁ, āvuso uttiya, bhagavantaṁ pañhaṁ apucchi tadevetaṁ pañhaṁ bhagavantaṁ aññena pariyāyena apucchi.
Uttiya, you were just asking the Buddha the same question as before in a different way.

Tasmā te taṁ bhagavā na byākāsī"ti.
That's why he didn't answer."

Pañcamaṁ.

96. Kokanudasutta
96. With Kokanada

Ekaṁ samayaṁ āyasmā ānando rājagahe viharati tapodārāme.
At one time Venerable Ānanda was staying near Rājagaha in the Hot Springs Monastery.

Atha kho āyasmā ānando rattiyā paccūsasamayaṁ paccuṭṭhāya yena tapodā tenupasaṅkami gattāni parisiñcituṁ.
Then Ānanda rose at the crack of dawn and went to the hot springs to bathe.

Tapodāya gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
When he had bathed and emerged from the water he stood in one robe drying himself.

Kokanudopi kho paribbājako rattiyā paccūsasamayaṁ paccuṭṭhāya yena tapodā tenupasaṅkami gattāni parisiñcituṁ.
The wanderer Kokanada also rose at the crack of dawn and went to the hot springs to bathe.

Addasā kho kokanudo paribbājako āyasmantaṁ ānandaṁ dūratova āgacchantaṁ.
He saw Ānanda coming off in the distance

Disvāna āyasmantaṁ ānandaṁ etadavoca:
and said to him,

“kvettha, āvuso”ti?
“Who’s here, reverend?”

“Ahamāvuso, bhikkhū”ti.
“I’m a mendicant, reverend.”

“Katamesaṁ, āvuso, bhikkhūnan”ti?
“Of which mendicants?”

“Samaṇānaṁ, āvuso, sakyaputtiyānan”ti.
“Of the ascetics who follow the Sakyan.”

“Puccheyyāma mayaṁ āyasmantaṁ kiñcideva desaṁ, sace āyasmā okāsaṁ karoti pañhassa veyyākaraṇāyā”ti.
“I’d like to ask the venerable about a certain point, if you’d take the time to answer.”

“Pucchāvuso, sutvā vedissāmā”ti.
“Ask, reverend. When I’ve heard it I’ll know.”

“Kiṁ nu kho, bho, ‘sassato loko, idameva saccaṁ moghamaññan’ti—evaṁdiṭṭhi bhavan”ti?
“Is this your view: ‘The world is eternal. This is the only truth, other ideas are silly’?”

“Na kho ahaṁ, āvuso, evaṁdiṭṭhi:
“That’s not my view, reverend.”

‘sassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ pana, bho, ‘asassato loko, idameva saccaṁ moghamaññan’ti—evaṁdiṭṭhi bhavan”ti?
“Then is this your view: ‘The world is not eternal. This is the only truth, other ideas are silly’?”

“Na kho ahaṁ, āvuso, evaṁdiṭṭhi:
“That’s not my view, reverend.”

‘asassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ nu kho, bho, antavā loko …pe…
“Then is this your view: ‘The world is finite …’ …

anantavā loko …
‘The world is infinite …’ …

taṁ jīvaṁ taṁ sarīraṁ …
‘The soul and the body are the same thing …’ …

aññaṁ jīvaṁ aññaṁ sarīraṁ …
‘The soul and the body are different things …’ …

hoti tathāgato paraṁ maraṇā …
‘A Realized One exists after death …’ …

na hoti tathāgato paraṁ maraṇā …
‘A Realized One doesn’t exist after death …’ …

hoti ca na ca hoti tathāgato paraṁ maraṇā …
‘A Realized One both exists and doesn’t exist after death …’ …

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññanti—evaṁdiṭṭhi bhavan”ti?
‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

“Na kho ahaṁ, āvuso, evaṁdiṭṭhi:
“That’s not my view, reverend.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’”ti.

“Tena hi bhavaṁ na jānāti, na passatī”ti?
“Then, sir, do you neither know nor see?”

“Na kho ahaṁ, āvuso, na jānāmi na passāmi.
“That’s not so, reverend.

Jānāmahaṁ, āvuso, passāmī”ti.
I do know and see.”

“‘Kiṁ nu kho, bho, sassato loko, idameva saccaṁ moghamaññanti—
“When asked about all these points, you say that’s not your view.

evaṁdiṭṭhi bhavan’ti, iti puṭṭho samāno:

‘na kho ahaṁ, āvuso, evaṁdiṭṭhi—

sassato loko, idameva saccaṁ moghamaññan’ti vadesi.

‘Kiṁ pana, bho, asassato loko, idameva saccaṁ moghamaññanti—

evaṁdiṭṭhi bhavan’ti, iti puṭṭho samāno:

‘na kho ahaṁ, āvuso, evaṁdiṭṭhi—

asassato loko, idameva saccaṁ moghamaññan’ti vadesi.

Kiṁ nu kho, bho, antavā loko …pe…

anantavā loko …

taṁ jīvaṁ taṁ sarīraṁ …

aññaṁ jīvaṁ aññaṁ sarīraṁ …

hoti tathāgato paraṁ maraṇā …

na hoti tathāgato paraṁ maraṇā …

hoti ca na ca hoti tathāgato paraṁ maraṇā …

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññanti—

evaṁdiṭṭhi bhavanti, iti puṭṭho samāno:

‘na kho ahaṁ, āvuso, evaṁdiṭṭhi—

neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan'ti vadesi.

'Tena hi bhavaṁ na jānāti na passatī'ti, iti puṭṭho samāno:
Yet when asked whether you neither know nor see,

'na kho ahaṁ, āvuso, na jānāmi na passāmi.
you say, 'That's not so, reverend.

Jānāmahaṁ, āvuso, passāmī'ti vadesi.
I do know and see.'

Yathā kathaṁ panāvuso, imassa bhāsitassa attho daṭṭhabbo"ti?
How then should we see the meaning of this statement?"

"'Sassato loko, idameva saccaṁ moghamaññan'ti kho, āvuso, diṭṭhigatametaṁ.
"'The world is eternal. This is the only truth, other ideas are silly:' that's a misconception.

'Asassato loko, idameva saccaṁ moghamaññan'ti kho, āvuso, diṭṭhigatametaṁ.
'The world is not eternal. This is the only truth, other ideas are silly:' that's a misconception.

Antavā loko …pe…
'The world is finite …' …

anantavā loko …
'The world is infinite …' …

taṁ jīvaṁ taṁ sarīraṁ …
'The soul and the body are the same thing …' …

aññaṁ jīvaṁ aññaṁ sarīraṁ …
'The soul and the body are different things …' …

hoti tathāgato paraṁ maraṇā …
'A Realized One exists after death …' …

na hoti tathāgato paraṁ maraṇā …

‘A Realized One doesn’t exist after death …’ …

hoti ca na ca hoti tathāgato paraṁ maraṇā …
‘A Realized One both exists and doesn’t exist after death …’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti kho, āvuso, diṭṭhigatametaṁ.
‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly:’ that’s a misconception.

Yāvatā, āvuso, diṭṭhi yāvatā diṭṭhiṭṭhānaṁ diṭṭhiadhiṭṭhānaṁ diṭṭhipariyuṭṭhānaṁ diṭṭhisamuṭṭhānaṁ diṭṭhisamugghāto, tamahaṁ jānāmi tamahaṁ passāmi.
I know and see the scope of convictions, the scope of grounds for views, fixation on views, obsession with views, the origin of views, and the uprooting of views.

Tamahaṁ jānanto tamahaṁ passanto kyāhaṁ vakkhāmi:
Knowing and seeing thus, why should I say:

‘na jānāmi na passāmī’ti?
‘I neither know nor see?’

Jānāmahaṁ, āvuso, passāmī”ti.
I do know and see.”

“Ko nāmo āyasmā, kathañca panāyasmantaṁ sabrahmacārī jānantī”ti?
“What is the venerable’s name? And how are you known among your spiritual companions?”

“‘Ānando’ti kho me, āvuso, nāmaṁ.
“Reverend, my name is Ānanda.

‘Ānando’ti ca pana maṁ sabrahmacārī jānantī”ti.
And that’s how I’m known among my spiritual companions.”

“Mahācariyena vata kira, bho, saddhiṁ mantayamānā na jānimha:
“Goodness! I had no idea I was consulting such a great teacher as

‘āyasmā ānando’ti.
Venerable Ānanda!

Sace hi mayaṁ jāneyyāma:
If I had known who

‘ayaṁ āyasmā ānando’ti, ettakampi no nappaṭibhāyeyya.
you were, I wouldn’t have said so much.

Khamatu ca me āyasmā ānando”ti.
May Venerable Ānanda please forgive me.”

Chaṭṭhaṁ.

97. Āhuneyyasutta
97. Worthy of Offerings to the Gods

“Dasahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.
“Mendicants, a mendicant with ten factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi dasahi?
What ten?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the

middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
They have good friends, companions, and associates.

Sammādiṭṭhiko hoti sammādassanena samannāgato.
They have right view, possessing right perspective.

Anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti; bahudhāpi hutvā eko hoti; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati, yāva brahmalokāpi kāyena vasaṁ vatteti.
They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti. Sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti; vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti; sadosaṁ vā cittaṁ … vītadosaṁ vā cittaṁ … samohaṁ vā cittaṁ … vītamohaṁ vā cittaṁ … saṅkhittaṁ vā cittaṁ … vikkhittaṁ vā cittaṁ … mahaggataṁ vā cittaṁ … amahaggataṁ vā cittaṁ … sauttaraṁ vā cittaṁ … anuttaraṁ vā cittaṁ … samāhitaṁ vā cittaṁ … asamāhitaṁ vā cittaṁ … vimuttaṁ vā cittaṁ … avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

Anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhapaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhapaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti, iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and

expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Thus they recollect their many past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata kho bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they

acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā"ti.
A mendicant with these ten factors is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

Sattamaṁ.

98. Therasutta
98. A Senior Mendicant

“Dasahi, bhikkhave, dhammehi samannāgato thero bhikkhu yassaṁ yassaṁ disāyaṁ viharati, phāsuyeva viharati.
“Mendicants, a senior mendicant with ten qualities lives comfortably in whatever region they live.

Katamehi dasahi?
What ten?

Thero hoti rattaññū cirapabbajito,
They are senior and have long gone forth.

sīlavā hoti …pe…
They’re ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

samādāya sikkhati sikkhāpadesu, bahussuto hoti …pe…
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

diṭṭhiyā suppaṭividdho, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni

suvinicchitāni suttaso anubyañjanaso,
Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.

adhikaraṇasamuppādavūpasamakusalo hoti,
They're skilled in raising and settling disciplinary issues.

dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo,
They love the teachings and are a delight to converse with, being full of joy in the teaching and training.

santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena,
They're content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

pāsādiko hoti abhikkantapaṭikkante susaṁvuto antaraghare nisajjāya,
They look impressive when going out and coming back, and are well restrained when sitting in an inhabited area.

catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī,
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato thero bhikkhu yassaṁ yassaṁ disāyaṁ viharati, phāsuyeva viharatī”ti.
A senior mendicant with these ten qualities lives comfortably in whatever region they live.”

Aṭṭhamaṁ.

99. Upālisutta
99. With Upāli

Atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā upāli bhagavantaṁ etadavoca:
Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him,

“icchāmahaṁ, bhante, araññavanapatthāni pantāni senāsanāni paṭisevitun”ti.
“Sir, I wish to frequent remote lodgings in the wilderness and the forest.”

“Durabhisambhavāni hi kho, upāli, araññavanapatthāni pantāni senāsanāni.
“Upāli, remote lodgings in the wilderness and the forest are challenging.

Dukkaraṁ pavivekaṁ durabhiramaṁ.
It’s hard to maintain seclusion and hard to find joy in it.

Ekatte haranti maññe mano vanāni samādhiṁ alabhamānassa bhikkhuno.
Staying alone, the forests seem to rob the mind of a mendicant who isn’t immersed in samādhi.

Yo kho, upāli, evaṁ vadeyya:
If someone should say this,

‘ahaṁ samādhiṁ alabhamāno araññavanapatthāni pantāni senāsanāni paṭisevissāmī’ti, tassetaṁ pāṭikaṅkhaṁ:

‘Though I don’t have immersion, I’m going to frequent remote lodgings in the wilderness and the forest.’ You can expect that

‘saṁsīdissati vā uplavissati vā’ti.
they’ll sink down or float away.

Seyyathāpi, upāli, mahāudakarahado.
Suppose there was a large lake,

Atha āgaccheyya hatthināgo sattaratano vā aḍḍhaṭṭharatano vā.
and along comes a bull elephant with a height of seven or eight cubits.

Tassa evamassa:
He’d think,

‘yannūnāhaṁ imaṁ udakarahadaṁ ogāhetvā kaṇṇasandhovikampi khiḍḍaṁ kīḷeyyaṁ piṭṭhisandhovikampi khiḍḍaṁ kīḷeyyaṁ.
‘Why don’t I plunge into this lake and play around while washing my ears and back?

Kaṇṇasandhovikampi khiḍḍaṁ kīḷitvā piṭṭhisandhovikampi khiḍḍaṁ kīḷitvā nhatvā ca pivitvā ca paccuttaritvā yena kāmaṁ pakkameyyan’ti.
When I’ve bathed and drunk, I’ll emerge from the water and go wherever I want.’

So taṁ udakarahadaṁ ogāhetvā kaṇṇasandhovikampi khiḍḍaṁ kīḷeyya piṭṭhisandhovikampi khiḍḍaṁ kīḷeyya;
And that’s just what he does.

kaṇṇasandhovikampi khiḍḍaṁ kīḷitvā piṭṭhisandhovikampi khiḍḍaṁ kīḷitvā nhatvā ca pivitvā ca paccuttaritvā yena kāmaṁ pakkameyya.

Taṁ kissa hetu?
Why is that?

Mahā, upāli, attabhāvo gambhīre gādhaṁ vindati.
Because his large life-form finds a footing in the depths.

Atha āgaccheyya saso vā biḷāro vā.
Then along comes a rabbit or a cat.

Tassa evamassa:
They'd think,

'ko cāhaṁ, ko ca hatthināgo.
'What difference is there between me and a bull elephant?

Yannūnāhaṁ imaṁ udakarahadaṁ ogāhetvā kaṇṇasandhovikampi khiḍḍaṁ kīḷeyyaṁ piṭṭhisandhovikampi khiḍḍaṁ kīḷeyyaṁ;
Why don't I plunge into this lake and play around while washing my ears and back?

kaṇṇasandhovikampi khiḍḍaṁ kīḷitvā piṭṭhisandhovikampi khiḍḍaṁ kīḷitvā nhatvā ca pivitvā ca paccuttaritvā yena kāmaṁ pakkameyyan'ti.
When I've bathed and drunk, I'll emerge from the water and go wherever I want.'

So taṁ udakarahadaṁ sahasā appaṭisaṅkhā pakkhandeyya.
They jump into the lake rashly, without thinking.

Tassetaṁ pāṭikaṅkhaṁ:
You can expect that

'saṁsīdissati vā uplavissati vā'ti.
they'll sink down or float away.

Taṁ kissa hetu?
Why is that?

Paritto, upāli, attabhāvo gambhīre gādhaṁ na vindati.
Because their little life-form finds no footing in the depths.

Evamevaṁ kho, upāli, yo evaṁ vadeyya:
If someone should say this,

'ahaṁ samādhiṁ alabhamāno araññavanapatthāni pantāni senāsanāni paṭisevissāmī'ti, tassetaṁ pāṭikaṅkhaṁ:

‘Though I don’t have immersion, I’m going to frequent remote lodgings in the wilderness and the forest.’ You can expect that

‘saṁsīdissati vā uplavissati vā’ti.
they’ll sink down or float away.

Seyyathāpi, upāli, daharo kumāro mando uttānaseyyako sakena muttakarīsena kīḷati.
Suppose there was a little baby boy playing in his own urine and feces.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

nanvāyaṁ kevalā paripūrā bālakhiḍḍā”ti?
Isn’t that a totally foolish game?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sa kho so, upāli, kumāro aparena samayena vuddhimanvāya indriyānaṁ paripākamanvāya
“After some time that boy grows up and his faculties mature.

yāni kānici kumārakānaṁ kīḷāpanakāni bhavanti, seyyathidaṁ—vaṅkakaṁ ghaṭikaṁ mokkhacikaṁ ciṅgulakaṁ pattāḷhakaṁ rathakaṁ dhanukaṁ, tehi kīḷati.
He accordingly plays childish games such as toy plows, tip-cat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

nanvāyaṁ khiḍḍā purimāya khiḍḍāya abhikkantatarā ca paṇītatarā cā”ti?
Aren’t such games better than what he did before?”

“Evaṁ, bhante”.

“Yes, sir.”

“Sa kho so, upāli, kumāro aparena samayena vuddhimanvāya indriyānaṁ paripākamanvāya
“After some time that boy grows up and his faculties mature further.

pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreti
He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation.

cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṁhitehi rajanīyehi,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyehi saddehi …
Sounds known by the ear …

ghānaviññeyyehi gandhehi …
Smells known by the nose …

jivhāviññeyyehi rasehi …
Tastes known by the tongue …

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṁhitehi rajanīyehi.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

nanvāyaṁ khiḍḍā purimāhi khiḍḍāhi abhikkantatarā ca paṇītatarā cā”ti?
Aren’t such games better than what he did before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Idha kho pana vo, upāli, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“But then a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder’s child, or someone reborn in some good family.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect,

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ.
It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan'ti.
Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno bhikkhūnaṁ sikkhāsājīvasamāpanno pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.
Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī; athenena sucibhūtena attanā viharati.
They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṁ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṁ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṁ bhedāya, amutra vā sutvā na imesaṁ akkhātā amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā sahitānaṁ vā anuppadātā, samaggārāmo samaggarato samagganandī; samaggakaraṇiṁ vācaṁ bhāsitā hoti.
They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācaṁ bhāsitā hoti.
They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at

the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmabhūtagāmasamārambhā paṭivirato hoti.
They avoid injuring plants and seeds.

Ekabhattiko hoti rattūparato, virato vikālabhojanā.
They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti,
They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti,
They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,
They avoid high and luxurious beds.

jātarūparajatapaṭiggahaṇā paṭivirato hoti,
They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti,
raw grains,

āmakamaṁsapaṭiggahaṇā paṭivirato hoti,
raw meat,

itthikumārikapaṭiggahaṇā paṭivirato hoti,
women and girls,

dāsidāsapaṭiggahaṇā paṭivirato hoti,
male and female bondservants,

ajeḷakapaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khettavatthupaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kayavikkayā paṭivirato hoti,
buying and selling;

tulākūṭakaṁsakūṭamānakūṭā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkoṭanavañcananikatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.
They're content with robes to look after the body and alms-food to look after the belly.

Yena yeneva pakkamati samādāyeva pakkamati,
Wherever they go, they set out taking only these things.

seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti.
They're like a bird: wherever it flies, wings are its only burden.

Evamevaṁ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ,

tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhattaṁ abyāsekasukhaṁ paṭisaṁvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato
When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open

air, a heap of straw.

So araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, with their body straight, and establish mindfulness right there.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṁ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe,
They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

‘nanvāyaṁ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?
Isn’t this state better than what they had before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Imampi kho, upāli, mama sāvakā attani dhammaṁ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.
“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Puna caparaṁ, upāli, bhikkhu vitakkavicārānaṁ vūpasamā … pe… dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

‘nanvāyaṁ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?
Isn’t this state better than what they had before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Imampi kho, upāli, mama sāvakā attani dhammaṁ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.
“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Puna caparaṁ, upāli, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

‘nanvāyaṁ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?
Isn’t this state better than what they had before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Imampi kho, upāli, mama sāvakā attani dhammaṁ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.
“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Puna caparaṁ, upāli, bhikkhu sukhassa ca pahānā …pe… catutthaṁ jhānaṁ …pe….
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. …” …

Puna caparaṁ, upāli, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
“Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, a mendicant enters and remains in the dimension of infinite space.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

‘nanvāyaṁ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?
Isn’t this state better than what they had before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Imampi kho, upāli, mama sāvakā attani dhammaṁ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Puna caparaṁ, upāli, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati …pe….
Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, a mendicant enters and remains in the dimension of infinite consciousness. …” …

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati …pe….
“Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …” …

Sabbaso ākiñcaññāyatanaṁ samatikkamma ‘santametaṁ paṇītametan’ti nevasaññānāsaññāyatanaṁ upasampajja viharati.
“Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

‘nanvāyaṁ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?
Isn’t this state better than what they had before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Imampi kho, upāli, mama sāvakā attani dhammaṁ sampassamānā araññavanapatthāni pantāni senāsanāni

paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.
“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Puna caparaṁ, upāli, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati; paññāya cassa disvā āsavā parikkhīṇā honti.
Furthermore, going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Taṁ kiṁ maññasi, upāli,
What do you think, Upāli?

‘nanvāyaṁ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?
Isn’t this state better than what they had before?”

“Evaṁ, bhante”.
“Yes, sir.”

“Imampi kho, upāli, mama sāvakā attani dhammaṁ sampassamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, anuppattasadatthā ca viharanti.
“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. And they have achieved their own goal.

Iṅgha tvaṁ, upāli, saṅghe viharāhi.
Come on, Upāli, stay with the Saṅgha.

Saṅghe te viharato phāsu bhavissatī”ti.
If you stay with the Saṅgha you’ll be comfortable.”

Navamaṁ.

100. Abhabbasutta
100. Cannot

“Dasayime, bhikkhave, dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
“Mendicants, without giving up ten things you can’t realize perfection.

Katame dasa?
What ten?

Rāgaṁ, dosaṁ, mohaṁ, kodhaṁ, upanāhaṁ, makkhaṁ, paḷāsaṁ, issaṁ, macchariyaṁ, mānaṁ—
Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, stinginess, and conceit.

ime kho, bhikkhave, dasa dhamme appahāya abhabbo arahattaṁ sacchikātuṁ.
Without giving up these ten things you can’t realize perfection.

Dasayime, bhikkhave, dhamme pahāya bhabbo arahattaṁ sacchikātuṁ.
After giving up ten things you can realize perfection.

Katame dasa?
What ten?

Rāgaṁ, dosaṁ, mohaṁ, kodhaṁ, upanāhaṁ, makkhaṁ, paḷāsaṁ, issaṁ, macchariyaṁ, mānaṁ—
Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, stinginess, and conceit.

ime kho, bhikkhave, dasa dhamme pahāya bhabbo arahattaṁ sacchikātun”ti.

After giving up these ten things you can realize perfection.”

Dasamaṁ.

Upālivaggo pañcamo.

Tassuddānaṁ

Kāmabhogī bhayaṁ diṭṭhi,
vajjiyamāhituttiyā;
Kokanudo āhuneyyo,
thero upāli abhabboti.

Dutiyo paṇṇāsako samatto.

101. Samaṇasaññāsutta
101. Perceptions for Ascetics

“Tisso imā, bhikkhave, samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti.
“Mendicants, when these three perceptions for ascetics are developed and cultivated they fulfill seven things.

Katamā tisso?
What three?

Vevaṇṇiyamhi ajjhupagato, parapaṭibaddhā me jīvikā, añño me ākappo karaṇīyoti—
‘I have secured freedom from class.’ ‘My livelihood is tied up with others.’ ‘My behavior should be different.’

imā kho, bhikkhave, tisso samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti.
When these three perceptions for ascetics are developed and cultivated they fulfill seven things.

Katame satta?
What seven?

Santatakārī hoti santatavutti sīlesu, anabhijjhālu hoti, abyāpajjo hoti, anatimānī hoti, sikkhākāmo hoti, “idamatthan”tissa hoti jīvitaparikkhāresu, āraddhavīriyo ca viharati.
Their deeds and behavior are always consistent with the precepts. They’re content, kind-hearted, and humble. They want to train. They use the necessities of life after reflecting on their purpose. They’re energetic.

Imā kho, bhikkhave, tisso samaṇasaññā bhāvitā bahulīkatā ime satta dhamme paripūrentī”ti.
When those three perceptions for ascetics are developed and cultivated they fulfill these seven things.”

Paṭhamaṁ.

102. Bojjhaṅgasutta
102. Awakening Factors

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti.
“Mendicants, when the seven awakening factors are developed and cultivated they fulfill three knowledges.

Katame satta?
What seven?

Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti.
When these seven awakening factors are developed and cultivated they fulfill three knowledges.

Katamā tisso?
What three?

Idha, bhikkhave, bhikkhu anekavihitaṁ pubbenivāsaṁ anussarati,
It’s when a mendicant recollects their many kinds of past lives.

seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti.
With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.

Āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā imā tisso vijjā paripūrentī”ti.
When those seven awakening factors are developed and cultivated they fulfill these three knowledges.”

Dutiyaṁ.

103. Micchattasutta
103. The Wrong Way

“Micchattaṁ, bhikkhave, āgamma virādhanā hoti, no ārādhanā.
“Mendicants, relying on the wrong way leads to failure, not success.

Kathañca, bhikkhave, micchattaṁ āgamma virādhanā hoti, no ārādhanā?
And how does relying on the wrong way lead to failure, not success?

Micchādiṭṭhikassa, bhikkhave, micchāsaṅkappo pahoti, micchāsaṅkappassa micchāvācā pahoti, micchāvācassa micchākammanto pahoti, micchākammantassa micchāājīvo pahoti, micchāājīvassa micchāvāyāmo pahoti, micchāvāyāmassa micchāsati pahoti, micchāsatissa micchāsamādhi pahoti, micchāsamādhissa micchāñāṇaṁ pahoti, micchāñāṇissa micchāvimutti pahoti.
Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom.

Evaṁ kho, bhikkhave, micchattaṁ āgamma virādhanā hoti, no ārādhanā.
That’s how relying on the wrong way leads to failure, not success.

Sammattaṁ, bhikkhave, āgamma ārādhanā hoti, no virādhanā.
Relying on the right way leads to success, not failure.

Kathañca, bhikkhave, sammattaṁ āgamma ārādhanā hoti, no virādhanā?
And how does relying on the right way lead to success, not failure?

Sammādiṭṭhikassa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṁ pahoti, sammāñāṇissa sammāvimutti pahoti.
Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

Evaṁ kho, bhikkhave, sammattaṁ āgamma ārādhanā hoti, no virādhanā”ti.
That’s how relying on the right way leads to success, not failure.”

Tatiyaṁ.

104. Bījasutta
104. A Seed

“Micchādiṭṭhikassa, bhikkhave, purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇissa micchāvimuttissa
“Mendicants, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.

yañca kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṁvattanti.
Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, pāpikā.
Because their view is bad.

Seyyathāpi, bhikkhave, nimbabījaṁ vā kosātakibījaṁ vā tittakālābubījaṁ vā allāya pathaviyā nikkhittaṁ yañceva pathavirasaṁ upādiyati yañca āporasaṁ upādiyati, sabbaṁ taṁ tittakattāya kaṭukattāya asātattāya saṁvattati.

Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste.

Taṁ kissa hetu?
Why is that?

Bījañhi, bhikkhave, pāpakaṁ.
Because the seed is bad.

Evamevaṁ kho, bhikkhave, micchādiṭṭhikassa purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇissa micchāvimuttissa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ …
In the same way, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.

yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṁvattanti.
Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, pāpikā.
Because their view is bad.

Sammādiṭṭhikassa, bhikkhave, purisapuggalassa sammāsaṅkappassa sammāvācassa sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇissa sammāvimuttissa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca

vacīkammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
Consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, bhaddikā.
Because their view is good.

Seyyathāpi, bhikkhave, ucchubījaṁ vā sālibījaṁ vā muddikābījaṁ vā allāya pathaviyā nikkhittaṁ yañca pathavirasaṁ upādiyati yañca āporasaṁ upādiyati sabbaṁ taṁ sātattāya madhurattāya asecanakattāya saṁvattati.
Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste.

Taṁ kissa hetu?
Why is that?

Bījañhi, bhikkhave, bhaddakaṁ.
Because the seed is good.

Evamevaṁ kho, bhikkhave, sammādiṭṭhikassa …pe… sammāvimuttissa yañceva kāyakammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yañca vacīkammaṁ …
In the same way, consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.

yañca manokammaṁ yathādiṭṭhi samattaṁ samādinnaṁ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te

dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.
Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant.

Taṁ kissa hetu?
Why is that?

Diṭṭhi hissa, bhikkhave, bhaddikā”ti.
Because their view is good.”

Catutthaṁ.

105. Vijjāsutta
105. Knowledge

“Avijjā, bhikkhave, pubbaṅgamā akusalānaṁ dhammānaṁ samāpattiyā, anvadeva ahirikaṁ anottappaṁ.
“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along.

Avijjāgatassa, bhikkhave, aviddasuno micchādiṭṭhi pahoti, micchādiṭṭhikassa micchāsaṅkappo pahoti, micchāsaṅkappassa micchāvācā pahoti, micchāvācassa micchākammanto pahoti, micchākammantassa micchāājīvo pahoti, micchāājīvassa micchāvāyāmo pahoti, micchāvāyāmassa micchāsati pahoti, micchāsatissa micchāsamādhi pahoti, micchāsamādhissa micchāñāṇaṁ pahoti, micchāñāṇissa micchāvimutti pahoti.
An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom.

Vijjā, bhikkhave, pubbaṅgamā kusalānaṁ dhammānaṁ samāpattiyā, anvadeva hirottappaṁ.
Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along.

Vijjāgatassa, bhikkhave, viddasuno sammādiṭṭhi pahoti, sammādiṭṭhikassa sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṁ pahoti, sammāñāṇissa sammāvimutti pahotī”ti.
A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.”

Pañcamaṁ.

106. Nijjarasutta
106. Wearing Away

“Dasayimāni, bhikkhave, nijjaravatthūni.
“Mendicants, there are these ten grounds for wearing away.

Katamāni dasa?
What ten?

Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti;
For one of right view, wrong view is worn away.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong view are worn away.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (1)
And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti;
For one of right thought, wrong thought is worn away.

ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong thought are worn away.

sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (2)

And because of right thought, many skillful qualities are fully developed.

Sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti;
For one of right speech, wrong speech is worn away.

ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong speech are worn away.

sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (3)
And because of right speech, many skillful qualities are fully developed.

Sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti;
For one of right action, wrong action is worn away.

ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong action are worn away.

sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (4)
And because of right action, many skillful qualities are fully developed.

Sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti;
For one of right livelihood, wrong livelihood is worn away.

ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong livelihood are worn away.

sammāājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (5)
And because of right livelihood, many skillful qualities are fully developed.

Sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti;
For one of right effort, wrong effort is worn away.

ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong effort are worn away.

sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (6)
And because of right effort, many skillful qualities are fully developed.

Sammāsatissa, bhikkhave, micchāsati nijjiṇṇā hoti;
For one of right mindfulness, wrong mindfulness is worn away.

ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong mindfulness are worn away.

sammāsatipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (7)
And because of right mindfulness, many skillful qualities are fully developed.

Sammāsamādhissa, bhikkhave, micchāsamādhi nijjiṇṇo hoti;
For one of right immersion, wrong immersion is worn away.

ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong immersion are worn away.

sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (8)
And because of right immersion, many skillful qualities are fully developed.

Sammāñāṇissa, bhikkhave, micchāñāṇaṁ nijjiṇṇaṁ hoti;
For one of right knowledge, wrong knowledge is worn away.

ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong knowledge are worn away.

sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (9)
And because of right knowledge, many skillful qualities are fully developed.

Sammāvimuttissa, bhikkhave, micchāvimutti nijjiṇṇā hoti;
For one of right freedom, wrong freedom is worn away.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti;
And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. (10)
And because of right freedom, many skillful qualities are fully developed.

Imāni kho, bhikkhave, dasa nijjaravatthūnī”ti.
These are the ten grounds for wearing away.”

Chaṭṭhaṁ.

107. Dhovanasutta
107. Washing

“Atthi, bhikkhave, dakkhiṇesu janapadesu dhovanaṁ nāma.
“Mendicants, there is a country in the south called ‘Washing’.

Tattha hoti annampi pānampi khajjampi bhojjampi leyyampi peyyampi naccampi gītampi vāditampi.
They have food, drink, snacks, meals, refreshments, and beverages, as well as dancing, singing, and music.

Atthetaṁ, bhikkhave, dhovanaṁ; ‘netaṁ natthī’ti vadāmi.
There is such a ‘Washing’, I don’t deny it.

Tañca kho etaṁ, bhikkhave, dhovanaṁ hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
But that washing is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ahañca kho, bhikkhave, ariyaṁ dhovanaṁ desessāmi, yaṁ dhovanaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati, yaṁ dhovanaṁ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.
I will teach a noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and

extinguishment. Relying on that washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca taṁ, bhikkhave, ariyaṁ dhovanaṁ, yaṁ dhovanaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati, yaṁ dhovanaṁ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?
“And what is that noble washing?

Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi niddhotā hoti;
For one of right view, wrong view is washed away.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhotā honti;
And the many bad, unskillful qualities that arise because of wrong view are washed away.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo niddhoto hoti …pe…
For one of right thought, wrong thought is washed away. …

sammāvācassa, bhikkhave, micchāvācā niddhotā hoti …
For one of right speech, wrong speech is washed away. …

sammākammantassa, bhikkhave, micchākammanto niddhoto hoti …
For one of right action, wrong action is washed away. …

sammāājīvassa, bhikkhave, micchāājīvo niddhoto hoti …
For one of right livelihood, wrong livelihood is washed away. …

sammāvāyāmassa, bhikkhave, micchāvāyāmo niddhoto hoti …
For one of right effort, wrong effort is washed away. …

sammāsatissa, bhikkhave, micchāsati niddhotā hoti …
For one of right mindfulness, wrong mindfulness is washed away. …

sammāsamādhissa, bhikkhave, micchāsamādhi niddhoto hoti …
For one of right immersion, wrong immersion is washed away. …

sammāñāṇissa, bhikkhave, micchāñāṇaṁ niddhotaṁ hoti … pe….
For one of right knowledge, wrong knowledge is washed away. …

Sammāvimuttissa, bhikkhave, micchāvimutti niddhotā hoti;
For one of right freedom, wrong freedom is washed away.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhotā honti;
And the many bad, unskillful qualities that arise because of wrong freedom are washed away.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right freedom, many skillful qualities are fully developed.

Idaṁ kho taṁ, bhikkhave, ariyaṁ dhovanaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati, yaṁ dhovanaṁ āgamma jātidhammā

sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccantī”ti.
This is the noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on this washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

Sattamaṁ.

108. Tikicchakasutta
108. Doctors

“Tikicchakā, bhikkhave, virecanaṁ denti pittasamuṭṭhānānampi ābādhānaṁ paṭighātāya, semhasamuṭṭhānānampi ābādhānaṁ paṭighātāya, vātasamuṭṭhānānampi ābādhānaṁ paṭighātāya.
“Mendicants, doctors prescribe a purgative for eliminating illnesses stemming from disorders of bile, phlegm, and wind.

Atthetaṁ, bhikkhave, virecanaṁ; ‘netaṁ natthī’ti vadāmi.
There is such a purgative, I don’t deny it.

Tañca kho etaṁ, bhikkhave, virecanaṁ sampajjatipi vipajjatipi.
But this kind of purgative sometimes works and sometimes fails.

Ahañca kho, bhikkhave, ariyaṁ virecanaṁ desessāmi, yaṁ virecanaṁ sampajjatiyeva no vipajjati, yaṁ virecanaṁ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.
I will teach a noble purgative that works without fail. Relying on that purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca taṁ, bhikkhave, ariyaṁ virecanaṁ, yaṁ virecanaṁ sampajjatiyeva no vipajjati, yaṁ virecanaṁ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?
“And what is the noble purgative that works without fail?

Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi virittā hoti;
For one of right view, wrong view is purged.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti;
And the many bad, unskillful qualities produced by wrong view are purged.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo viritto hoti … pe…
For one of right thought, wrong thought is purged. …

sammāvācassa, bhikkhave, micchāvācā virittā hoti …
For one of right speech, wrong speech is purged. …

sammākammantassa, bhikkhave, micchākammanto viritto hoti …
For one of right action, wrong action is purged. …

sammāājīvassa, bhikkhave, micchāājīvo viritto hoti …
For one of right livelihood, wrong livelihood is purged. …

sammāvāyāmassa, bhikkhave, micchāvāyāmo viritto hoti …

For one of right effort, wrong effort is purged.

sammāsatissa, bhikkhave, micchāsati virittā hoti …
For one of right mindfulness, wrong mindfulness is purged. …

sammāsamādhissa, bhikkhave, micchāsamādhi viritto hoti …
For one of right immersion, wrong immersion is purged. …

sammāñāṇissa, bhikkhave, micchāñāṇaṁ virittaṁ hoti …pe….
For one of right knowledge, wrong knowledge is purged. …

Sammāvimuttissa, bhikkhave, micchāvimutti virittā hoti;
For one of right freedom, wrong freedom is purged.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti;
And the many bad, unskillful qualities produced by wrong freedom are purged.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right freedom, many skillful qualities are fully developed.

Idaṁ kho taṁ, bhikkhave, ariyaṁ virecanaṁ yaṁ virecanaṁ sampajjatiyeva no vipajjati, yaṁ virecanaṁ āgamma jātidhammā sattā jātiyā parimuccanti …pe… sokaparidevadukkhadomanassupāyāsehi parimuccantī”ti.
This is the noble purgative that works without fail. Relying on this purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

Aṭṭhamaṁ.

109. Vamanasutta
109. Emetic

“Tikicchakā, bhikkhave, vamanaṁ denti pittasamuṭṭhānānampi ābādhānaṁ paṭighātāya, semhasamuṭṭhānānampi ābādhānaṁ paṭighātāya, vātasamuṭṭhānānampi ābādhānaṁ paṭighātāya.
“Mendicants, doctors prescribe an emetic for eliminating illnesses stemming from disorders of bile, phlegm, and wind.

Atthetaṁ, bhikkhave, vamanaṁ; ‘netaṁ natthī’ti vadāmi.
There is such an emetic, I don’t deny it.

Tañca kho etaṁ, bhikkhave, vamanaṁ sampajjatipi vipajjatipi.
But this kind of emetic sometimes works and sometimes fails.

Ahañca kho, bhikkhave, ariyaṁ vamanaṁ desessāmi, yaṁ vamanaṁ sampajjatiyeva no vipajjati, yaṁ vamanaṁ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.
I will teach a noble emetic that works without fail. Relying on that emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Taṁ suṇātha …pe….
Listen and pay close attention, I will speak. …

Katamañca taṁ, bhikkhave, ariyaṁ vamanaṁ, yaṁ vamanaṁ sampajjatiyeva no vipajjati, yaṁ vamanaṁ āgamma jātidhammā

**sattā jātiyā parimuccanti …pe…
sokaparidevadukkhadomanassupāyāsadhammā sattā
sokaparidevadukkhadomanassupāyāsehi parimuccanti?**
And what is that noble emetic that works without fail?

Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi vantā hoti;
For one of right view, wrong view is vomited up.

**ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā
sambhavanti te cassa vantā honti;**
And the many bad, unskillful qualities produced by wrong view are vomited up.

**sammādiṭṭhipaccayā ca aneke kusalā dhammā
bhāvanāpāripūriṁ gacchanti.**
And because of right view, many skillful qualities are fully developed.

**Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo vanto hoti …
pe…**
For one of right thought, wrong thought is vomited up. …

sammāvācassa, bhikkhave, micchāvācā vantā hoti …
For one of right speech, wrong speech is vomited up. …

**sammākammantassa, bhikkhave, micchākammanto vanto hoti
…**
For one of right action, wrong action is vomited up. …

sammāājīvassa, bhikkhave, micchāājīvo vanto hoti …
For one of right livelihood, wrong livelihood is vomited up. …

sammāvāyāmassa, bhikkhave, micchāvāyāmo vanto hoti …
For one of right effort, wrong effort is vomited up. …

sammāsatissa, bhikkhave, micchāsati vantā hoti …
For one of right mindfulness, wrong mindfulness is vomited up. …

sammāsamādhissa, bhikkhave, micchāsamādhi vanto hoti …
For one of right immersion, wrong immersion is vomited up. …

sammāñāṇissa, bhikkhave, micchāñāṇaṁ vantaṁ hoti …pe….
For one of right knowledge, wrong knowledge is vomited up. …

Sammāvimuttissa, bhikkhave, micchāvimutti vantā hoti;
For one of right freedom, wrong freedom is vomited up.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa vantā honti;
And the many bad, unskillful qualities produced by wrong freedom are vomited up.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right freedom, many skillful qualities are fully developed.

Idaṁ kho taṁ, bhikkhave, ariyaṁ vamanaṁ yaṁ vamanaṁ sampajjatiyeva no vipajjati, yaṁ vamanaṁ āgamma jātidhammā sattā jātiyā parimuccanti …pe… sokaparidevadukkhadomanassupāyāsehi parimuccantī”ti.
This is the noble emetic that works without fail. Relying on this emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

Navamaṁ.

110. Niddhamanīyasutta
110. Blown Away

“Dasayime, bhikkhave, niddhamanīyā dhammā.
“Mendicants, these ten qualities should be blown away.

Katame dasa?
What ten?

Sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi niddhantā hoti;
For one of right view, wrong view is blown away.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhantā honti;
And the many bad, unskillful qualities produced by wrong view are blown away.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo niddhanto hoti …pe…
For one of right thought, wrong thought is blown away. …

sammāvācassa bhikkhave, micchāvācā niddhantā hoti …
For one of right speech, wrong speech is blown away. …

sammākammantassa, bhikkhave, micchākammanto niddhanto hoti …
For one of right action, wrong action is blown away. …

sammāājīvassa, bhikkhave, micchāājīvo niddhanto hoti …
For one of right livelihood, wrong livelihood is blown away. …

sammāvāyāmassa, bhikkhave, micchāvāyāmo niddhanto hoti …
For one of right effort, wrong effort is blown away. …

sammāsatissa, bhikkhave, micchāsati niddhantā hoti …
For one of right mindfulness, wrong mindfulness is blown away. …

sammāsamādhissa, bhikkhave, micchāsamādhi niddhanto hoti …
For one of right immersion, wrong immersion is blown away. …

sammāñāṇissa, bhikkhave, micchāñāṇaṁ niddhantaṁ hoti ….
For one of right knowledge, wrong knowledge is blown away. …

Sammāvimuttissa, bhikkhave, micchāvimutti niddhantā hoti;
For one of right freedom, wrong freedom is blown away.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhantā honti;
And the many bad, unskillful qualities produced by wrong freedom are blown away.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.
And because of right freedom, many skillful qualities are fully developed.

Ime kho, bhikkhave, dasa niddhamanīyā dhammā”ti.
These are the ten qualities that should be blown away.”

Dasamaṁ.

111. Paṭhamaasekhasutta
111. An Adept (1st)

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"'Asekho asekho'ti, bhante, vuccati.
"Sir, they speak of this person called 'an adept'.

Kittāvatā bhante, bhikkhu asekho hotī"ti?
How is an adept mendicant defined?"

"Idha, bhikkhu, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti.
"Mendicant, it's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Evaṁ kho, bhikkhu, bhikkhu asekho hotī"ti.
That's how a mendicant is an adept."

Ekādasamaṁ.

112. Dutiyaasekhasutta
112. An Adept (2nd)

“Dasayime, bhikkhave, asekhiyā dhammā.
“Mendicants, there are ten qualities of an adept.

Katame dasa?
What ten?

Asekhā sammādiṭṭhi, asekho sammāsaṅkappo, asekhā sammāvācā, asekho sammākammanto, asekho sammāājīvo, asekho sammāvāyāmo, asekhā sammāsati, asekho sammāsamādhi, asekhaṁ sammāñāṇaṁ, asekhā sammāvimutti —
An adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa asekhiyā dhammā”ti.
These are the ten qualities of an adept.”

Dvādasamaṁ.

Samaṇasaññāvaggo paṭhamo.

Tassuddānaṁ

Saññā bojjhaṅgā micchattaṁ,
bījaṁ vijjāya nijjaraṁ;
Dhovanaṁ tikicchā vamanaṁ,

niddhamanaṁ dve asekhāti.

113. Paṭhamaadhammasutta
113. Bad Principles (1st)

“Adhammo ca, bhikkhave, veditabbo anattho ca;
“Mendicants, you should know bad principles with bad results.

dhammo ca veditabbo attho ca.
And you should know good principles with good results.

Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṁ.
Knowing these things, your practice should follow the good principles with good results.

Katamo ca, bhikkhave, adhammo ca anattho ca?
And what are bad principles with bad results?

Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, adhammo ca anattho ca.
These are called bad principles with bad results.

Katamo ca, bhikkhave, dhammo ca attho ca?
And what are good principles with good results?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi,

sammāñāṇaṁ, sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, dhammo ca attho ca.
These are called good principles with good results.

‘Adhammo ca, bhikkhave, veditabbo anattho ca;
‘You should know bad principles with bad results.

dhammo ca veditabbo attho ca.
And you should know good principles with good results.

Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti,
Knowing these things, your practice should follow the good principles with good results.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Paṭhamaṁ.

114. Dutiyaadhammasutta
114. Bad Principles (2nd)

“Adhammo ca, bhikkhave, veditabbo dhammo ca;
“Mendicants, you should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṁ.
Knowing these things, your practice should follow the good principles with good results.

Katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?
So what are bad principles? What are good principles? What are bad results? And what are good results?

Micchādiṭṭhi, bhikkhave, adhammo;
Wrong view is a bad principle.

sammādiṭṭhi dhammo;
Right view is a good principle.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong view are bad results.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (1)

And the many skillful qualities fully developed because of right view are good results.

Micchāsaṅkappo, bhikkhave, adhammo;
Wrong thought is a bad principle.

sammāsaṅkappo dhammo;
Right thought is a good principle.

ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong thought are bad results.

sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (2)
And the many skillful qualities fully developed because of right thought are good results.

Micchāvācā, bhikkhave, adhammo;
Wrong speech is a bad principle.

sammāvācā dhammo;
Right speech is a good principle.

ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong speech are bad results.

sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (3)
And the many skillful qualities fully developed because of right speech are good results.

Micchākammanto, bhikkhave, adhammo;
Wrong action is a bad principle.

sammākammanto dhammo;

Right action is a good principle.

ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong action are bad results.

sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (4)
And the many skillful qualities fully developed because of right action are good results.

Micchāājīvo, bhikkhave, adhammo;
Wrong livelihood is a bad principle.

sammāājīvo dhammo;
Right livelihood is a good principle.

ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong livelihood are bad results.

sammāājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (5)
And the many skillful qualities fully developed because of right livelihood are good results.

Micchāvāyāmo, bhikkhave, adhammo;
Wrong effort is a bad principle.

sammāvāyāmo dhammo;
Right effort is a good principle.

ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong effort are bad results.

sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (6)
And the many skillful qualities fully developed because of right effort are good results.

Micchāsati, bhikkhave, adhammo;
Wrong mindfulness is a bad principle.

sammāsati dhammo;
Right mindfulness is a good principle.

ye ca micchāsatipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong mindfulness are bad results.

sammāsatipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (7)
And the many skillful qualities fully developed because of right mindfulness are good results.

Micchāsamādhi, bhikkhave, adhammo;
Wrong immersion is a bad principle.

sammāsamādhi dhammo;
Right immersion is a good principle.

ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong immersion are bad results.

sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (8)
And the many skillful qualities fully developed because of right immersion are good results.

Micchāñāṇaṁ, bhikkhave, adhammo;

Wrong knowledge is a bad principle.

sammāñāṇaṁ dhammo;
Right knowledge is a good principle.

ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong knowledge are bad results.

sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (9)
And the many skillful qualities fully developed because of right knowledge are good results.

Micchāvimutti, bhikkhave, adhammo;
Wrong freedom is a bad principle.

sammāvimutti dhammo;
Right freedom is a good principle.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong freedom are bad results.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho. (10)
And the many skillful qualities fully developed because of right freedom are good results.

‘Adhammo ca, bhikkhave, veditabbo dhammo ca;
‘You should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti,

Knowing these things, your practice should follow the good principles with good results.'

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan"ti.
That's what I said, and this is why I said it."

Dutiyaṁ.

115. Tatiyaadhammasutta
115. Bad Principles (3rd)

“Adhammo ca, bhikkhave, veditabbo dhammo ca;
“Mendicants, you should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban”ti.
Knowing these things, your practice should follow the good principles with good results.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesaṁ bhikkhūnaṁ acirapakkantassa bhagavato etadahosi:
Soon after the Buddha left, those mendicants considered,

“idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

anattho ca veditabbo attho ca.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban'ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attha̍m avibhattassa vitthārena attha̍m vibhajeyyā"ti?
Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Atha kho tesa̍m bhikkhūna̍m etadahosi:
Then they considered,

"ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito sambhāvito ca viññūna̍m sabrahmacārīna̍m.
"This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attha̍m avibhattassa vitthārena attha̍m vibhajitu̍m.
He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāma.
Let's go to him, and ask him about this matter.

Yathā no āyasmā ānando byākarissati tathā naṁ dhāressāmā"ti.
As he answers, so we'll remember it."

Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodiṁsu.
Then those mendicants went to Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ ānandaṁ etadavocuṁ:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṁ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:

‘adhammo ca …pe…

tathā paṭipajjitabban’ti.

Tesaṁ no, āvuso, amhākaṁ acirapakkantassa bhagavato etadahosi:

‘idaṁ kho no, āvuso, bhagavatā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho—

adhammo ca …pe…

tathā paṭipajjitabbanti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā’ti?

Tesaṁ no, āvuso, amhākaṁ etadahosi:

‘ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.

Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāma.

Yathā no āyasmā ānando byākarissati tathā naṁ dhāressāmā’ti.

Vibhajatu āyasmā ānando”ti.
“May Venerable Ānanda please explain this.”

“Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṁ atikkamma khandhaṁ sākhāpalāse sāraṁ pariyesitabbaṁ maññeyya;
“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṁsampadamidaṁ āyasmantānaṁ satthari sammukhībhūte taṁ bhagavantaṁ atisitvā amhe etamatthaṁ paṭipucchitabbaṁ maññatha.
Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṁ jānāti passaṁ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.
For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṁ tumhe bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyātha.
That was the time to approach the Buddha and ask about this matter.

Yathā vo bhagavā byākareyya tathā naṁ dhāreyyāthā”ti.
You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso ānanda, bhagavā jānaṁ jānāti passaṁ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṁ mayaṁ bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyāma,
That was the time to approach the Buddha and ask about this matter.

yathā no bhagavā byākareyya tathā naṁ dhāreyyāma.
We should have remembered it in line with the Buddha’s answer.

Api cāyasmā ānando satthu ceva saṁvaṇṇito sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā ānando agaruṁ katvā”ti.
Please explain this, if it’s no trouble.”

“Tenahāvuso, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṁ.
“Yes, reverend,” they replied.

Athāyasmā ānando etadavoca:
Ānanda said this:

“Yaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘adhammo ca, bhikkhave, veditabbo dhammo ca;
‘You should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti.
Knowing these things, your practice should follow the good principles with good results.’

Katamo cāvuso, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?
So what are bad principles? What are good principles? What are bad results? And what are good results?

Micchādiṭṭhi, āvuso, adhammo;
Wrong view is a bad principle.

sammādiṭṭhi dhammo;
Right view is a good principle.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong view are bad results.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of right view are good results.

Micchāsaṅkappo, āvuso, adhammo;

Wrong thought is a bad principle.

sammāsaṅkappo dhammo …
Right thought is a good principle. …

micchāvācā, āvuso, adhammo;
Wrong speech is a bad principle.

sammāvācā dhammo …
Right speech is a good principle. …

micchākammanto, āvuso, adhammo;
Wrong action is a bad principle.

sammākammanto dhammo …
Right action is a good principle. …

micchāājīvo, āvuso, adhammo;
Wrong livelihood is a bad principle.

sammāājīvo dhammo …
Right livelihood is a good principle. …

micchāvāyāmo, āvuso, adhammo;
Wrong effort is a bad principle.

sammāvāyāmo dhammo …
Right effort is a good principle. …

micchāsati, āvuso, adhammo;
Wrong mindfulness is a bad principle.

sammāsati dhammo …
Right mindfulness is a good principle. …

micchāsamādhi, āvuso, adhammo;
Wrong immersion is a bad principle.

sammāsamādhi dhammo …
Right immersion is a good principle. …

micchāñāṇaṁ, āvuso, adhammo;
Wrong knowledge is a bad principle.

sammāñāṇaṁ dhammo ….
Right knowledge is a good principle. …

Micchāvimutti, āvuso, adhammo;
Wrong freedom is a bad principle.

sammāvimutti dhammo;
Right freedom is a good principle.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong freedom are bad results.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of right freedom are good results.

Ayaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘adhammo ca, bhikkhave, veditabbo dhammo ca …pe…
‘You should know bad principles and good principles …

tathā paṭipajjitabban’ti, imassa kho ahaṁ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa evaṁ vitthārena atthaṁ ājānāmi.
and practice accordingly.’ And this is how I understand the detailed meaning of this passage for recitation.

Ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyātha.
If you wish, you may go to the Buddha and ask him about this.

Yathā vo bhagavā byākaroti tathā naṁ dhāreyyāthā”ti.
You should remember it in line with the Buddha’s answer.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
“Yes, reverend,” said those mendicants, approving and agreeing with what Ānanda said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“Yaṁ kho no bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:

‘adhammo ca, bhikkhave, veditabbo …pe…

tathā paṭipajjitabban’ti.

Tesaṁ no, bhante, amhākaṁ acirapakkantassa bhagavato etadahosi:

‘idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho—

adhammo ca, bhikkhave, veditabbo …pe…

tathā paṭipajjitabbanti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā’ti?

Tesaṁ no, bhante, amhākaṁ etadahosi:

‘ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.

Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāma.

Yathā no āyasmā ānando byākarissati tathā naṁ dhāressāmā'ti.

Atha kho mayaṁ, bhante, yenāyasmā ānando tenupasaṅkamimhā; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ apucchimhā.
"Sir, we went to Ānanda and asked him about this matter.

Tesaṁ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho suvibhatto"ti.
And Ānanda clearly explained the meaning to us in this manner, with these words and phrases."

"Sādhu sādhu, bhikkhave.
"Good, good, mendicants!

Paṇḍito, bhikkhave, ānando.
Ānanda is astute,

Mahāpañño, bhikkhave, ānando.
he has great wisdom.

Mañcepi tumhe, bhikkhave, upasaṅkamitvā etamatthaṁ paṭipuccheyyātha, ahampi cetaṁ evamevaṁ byākareyyaṁ yathā taṁ ānandena byākataṁ.
If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

Eso ceva tassa attho evañca naṁ dhāreyyāthā"ti.
That is what it means, and that's how you should remember it."

Tatiyaṁ.

116. Ajitasutta
116. With Ajita

Atha kho ajito paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Ajita went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho ajito paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“Amhākaṁ, bho gotama, paṇḍito nāma sabrahmacārī.
“Master Gotama, we have a spiritual companion called ‘The Philosopher’.

Tena pañcamattāni cittaṭṭhānasatāni cintitāni, yehi aññatitthiyā upāraddhāva jānanti upāraddhasmā”ti.
He has worked out around five hundred arguments by which followers of other paths will know when they’ve been refuted.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“dhāretha no tumhe, bhikkhave, paṇḍitavatthūnī”ti?
“Mendicants, do you remember this philosopher’s points?”

“Etassa, bhagavā, kālo etassa, sugata, kālo
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā bhāseyya, bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha speak and the mendicants will remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, ekacco adhammikena vādena adhammikaṁ vādaṁ abhiniggaṇhāti abhinippīḷeti, tena ca adhammikaṁ parisaṁ rañjeti.
“Mendicants, take a certain person who rebuts and quashes unprincipled statements with unprincipled statements. This delights an unprincipled assembly,

Tena sā adhammikā parisā uccāsaddamahāsaddā hoti:
who make a dreadful racket:

‘paṇḍito vata bho, paṇḍito vata bho’ti.
‘He’s a true philosopher! He’s a true philosopher!’

Idha pana, bhikkhave, ekacco adhammikena vādena dhammikaṁ vādaṁ abhiniggaṇhāti abhinippīḷeti, tena ca adhammikaṁ parisaṁ rañjeti.
Another person rebuts and quashes principled statements with unprincipled statements. This delights an unprincipled assembly,

Tena sā adhammikā parisā uccāsaddamahāsaddā hoti:
who make a dreadful racket:

‘paṇḍito vata bho, paṇḍito vata bho’ti.

‘He’s a true philosopher! He’s a true philosopher!’

Idha pana, bhikkhave, ekacco adhammikena vādena dhammikañca vādaṁ adhammikañca vādaṁ abhinigganhāti abhinippīḷeti, tena ca adhammikaṁ parisaṁ rañjeti.
Another person rebuts and quashes principled and unprincipled statements with unprincipled statements. This delights an unprincipled assembly,

Tena sā adhammikā parisā uccāsaddamahāsaddā hoti:
who make a dreadful racket:

‘paṇḍito vata bho, paṇḍito vata bho’ti.
‘He’s a true philosopher! He’s a true philosopher!’

Adhammo ca, bhikkhave, veditabbo dhammo ca;
Mendicants, you should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṁ.
Knowing these things, your practice should follow the good principles with good results.

Katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anattho, katamo ca attho?
So what are bad principles? What are good principles? What are bad results? And what are good results?

Micchādiṭṭhi, bhikkhave, adhammo;
Wrong view is a bad principle.

sammādiṭṭhi dhammo;
Right view is a good principle.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;

And the many bad, unskillful qualities produced by wrong view are bad results.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of right view are good results.

Micchāsaṅkappo, bhikkhave, adhammo;
Wrong thought is a bad principle.

sammāsaṅkappo dhammo …
Right thought is a good principle. …

micchāvācā, bhikkhave, adhammo;
Wrong speech is a bad principle.

sammāvācā dhammo …
Right speech is a good principle. …

micchākammanto, bhikkhave, adhammo;
Wrong action is a bad principle.

sammākammanto dhammo …
Right action is a good principle. …

micchāājīvo, bhikkhave, adhammo;
Wrong livelihood is a bad principle.

sammāājīvo dhammo …
Right livelihood is a good principle. …

micchāvāyāmo, bhikkhave, adhammo;
Wrong effort is a bad principle.

sammāvāyāmo dhammo …
Right effort is a good principle. …

micchāsati, bhikkhave, adhammo;
Wrong mindfulness is a bad principle.

sammāsati dhammo …

Right mindfulness is a good principle. …

micchāsamādhi, bhikkhave adhammo;
Wrong immersion is a bad principle.

sammāsamādhi dhammo …
Right immersion is a good principle. …

micchāñāṇaṁ, bhikkhave, adhammo;
Wrong knowledge is a bad principle.

sammāñāṇaṁ dhammo.
Right knowledge is a good principle. …

Micchāvimutti, bhikkhave, adhammo;
Wrong freedom is a bad principle.

sammāvimutti dhammo;
Right freedom is a good principle.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong freedom are bad results.

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of right freedom are good results.

‘Adhammo ca, bhikkhave, veditabbo dhammo ca;
‘You should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti,
Knowing these things, your practice should follow the good principles with good results.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Catutthaṁ.

117. Saṅgāravasutta
117. With Saṅgārava

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“kiṁ nu kho, bho gotama, orimaṁ tīraṁ, kiṁ pārimaṁ tīran”ti?
“Master Gotama, what is the near shore? And what is the far shore?”

“Micchādiṭṭhi kho, brāhmaṇa, orimaṁ tīraṁ, sammādiṭṭhi pārimaṁ tīraṁ;
“Wrong view is the near shore, brahmin, and right view is the far shore.

micchāsaṅkappo orimaṁ tīraṁ, sammāsaṅkappo pārimaṁ tīraṁ;
Wrong thought is the near shore, and right thought is the far shore.

micchāvācā orimaṁ tīraṁ, sammāvācā pārimaṁ tīraṁ;
Wrong speech is the near shore, and right speech is the far shore.

micchākammanto orimaṁ tīraṁ, sammākammanto pārimaṁ tīraṁ;
Wrong action is the near shore, and right action is the far shore.

micchāājīvo orimaṁ tīraṁ, sammāājīvo pārimaṁ tīraṁ;
Wrong livelihood is the near shore, and right livelihood is the far shore.

micchāvāyāmo orimaṁ tīraṁ, sammāvāyāmo pārimaṁ tīraṁ;
Wrong effort is the near shore, and right effort is the far shore.

micchāsati orimaṁ tīraṁ, sammāsati pārimaṁ tīraṁ;
Wrong mindfulness is the near shore, and right mindfulness is the far shore.

micchāsamādhi orimaṁ tīraṁ, sammāsamādhi pārimaṁ tīraṁ;
Wrong immersion is the near shore, and right immersion is the far shore.

micchāñāṇaṁ orimaṁ tīraṁ, sammāñāṇaṁ pārimaṁ tīraṁ;
Wrong knowledge is the near shore, and right knowledge is the far shore.

micchāvimutti orimaṁ tīraṁ, sammāvimutti pārimaṁ tīranti.
Wrong freedom is the near shore, and right freedom is the far shore.

Idaṁ kho, brāhmaṇa, orimaṁ tīraṁ, idaṁ pārimaṁ tīranti.
This is the near shore, and this is the far shore.

Appakā te manussesu,
Few are those among humans

ye janā pāragāmino;
who cross to the far shore.

Athāyaṁ itarā pajā,
The rest just run around

tīramevānudhāvati.
on the near shore.

Ye ca kho sammadakkhāte,
When the teaching is well explained,

dhamme dhammānuvattino;

those who practice accordingly

Te janā pāramessanti,
are the ones who will cross over

maccudheyyaṁ suduttaraṁ.
Death's domain so hard to pass.

Kaṇhaṁ dhammaṁ vippahāya,
Rid of dark qualities,

Sukkaṁ bhāvetha paṇḍito;
an astute person should develop the bright.

Okā anokamāgamma,
Leaving home behind

Viveke yattha dūramaṁ.
for the seclusion so hard to enjoy,

Tatrābhiratimiccheyya,
find delight there,

hitvā kāme akiñcano;
having left behind sensual pleasures.

Pariyodapeyya attānaṁ,
With no possessions, an astute person

cittaklesehi paṇḍito.
would cleanse themselves of mental corruptions.

Yesaṁ sambodhiyaṅgesu,
Those whose minds are rightly developed

sammā cittaṁ subhāvitaṁ;
in the awakening factors;

Ādānapaṭinissagge,
who, letting go of attachments,

anupādāya ye ratā;
delight in not grasping:

Khīṇāsavā jutimanto,
with defilements ended, brilliant,

te loke parinibbutā”ti.
they in this world are quenched.”

Pañcamaṁ.

118. Orimatīrasutta
118. The Near Shore

“Orimañca, bhikkhave, tīraṁ desessāmi pārimañca tīraṁ.
“Mendicants, I will teach you the near shore and the far shore.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca, bhikkhave, orimaṁ tīraṁ, katamañca pārimaṁ tīraṁ?
“And what, mendicants, is the near shore? What is the far shore?

Micchādiṭṭhi orimaṁ tīraṁ, sammādiṭṭhi pārimaṁ tīraṁ …pe…
Wrong view is the near shore, and right view is the far shore. …

micchāvimutti orimaṁ tīraṁ, sammāvimutti pārimaṁ tīraṁ.
Wrong freedom is the near shore, and right freedom is the far shore.

Idaṁ kho, bhikkhave, orimaṁ tīraṁ, idaṁ pārimaṁ tīranti.
This is the near shore, and this is the far shore.

Appakā te manussesu,
Few are those among humans

ye janā pāragāmino;
who cross to the far shore.

Athāyaṁ itarā pajā,
The rest just run

tīramevānudhāvati.
around on the near shore.

Ye ca kho sammadakkhāte,
When the teaching is well explained,

dhamme dhammānuvattino;
those who practice accordingly

Te janā pāramessanti,
are the ones who will cross over

maccudheyyaṁ suduttaraṁ.
Death's domain so hard to pass.

Kaṇhaṁ dhammaṁ vippahāya,
Rid of dark qualities,

sukkaṁ bhāvetha paṇḍito;
an astute person should develop the bright.

Okā anokamāgamma,
Leaving home behind

viveke yattha dūramaṁ.
for the seclusion so hard to enjoy,

Tatrābhiratimiccheyya,
you should try to find delight there,

hitvā kāme akiñcano;
having left behind sensual pleasures.

Pariyodapeyya attānaṁ,
With no possessions, an astute person

cittaklesehi paṇḍito.

should cleanse themselves of mental corruptions.

Yesaṁ sambodhiyaṅgesu,
And those whose minds are rightly developed

sammā cittaṁ subhāvitaṁ;
in the awakening factors;

Ādānapaṭinissagge,
letting go of attachments,

anupādāya ye ratā;
they delight in not grasping.

Khīṇāsavā jutimanto,
With defilements ended, brilliant,

te loke parinibbutā”ti.
they are extinguished in this world.”

Chaṭṭhaṁ.

119. Paṭhamapaccorohaṇīsutta
119. The Ceremony of Descent (1st)

Tena kho pana samayena jāṇussoṇi brāhmaṇo tadahuposathe sīsaṁnhāto navaṁ khomayugaṁ nivattho allakusamuṭṭhiṁ ādāya bhagavato avidūre ekamantaṁ ṭhito hoti.
Now, at that time it was the sabbath. The brahmin Jāṇussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

Addasā kho bhagavā jāṇussoṇiṁ brāhmaṇaṁ tadahuposathe sīsaṁnhātaṁ navaṁ khomayugaṁ nivatthaṁ allakusamuṭṭhiṁ ādāya ekamantaṁ ṭhitaṁ.
The Buddha saw him,

Disvāna jāṇussoṇiṁ brāhmaṇaṁ etadavoca:
and said,

“kiṁ nu tvaṁ, brāhmaṇa, tadahuposathe sīsaṁnhāto navaṁ khomayugaṁ nivattho allakusamuṭṭhiṁ ādāya ekamantaṁ ṭhito?
“Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass?

Kiṁ nvajja brāhmaṇakulassā”ti?
What’s going on today with the brahmin clan?”

“Paccorohaṇī, bho gotama, ajja brāhmaṇakulassā”ti.
“Master Gotama, today is the ceremony of descent for the brahmin clan.”

“Yathā kathaṁ pana, brāhmaṇa, brāhmaṇānaṁ paccorohaṇī hotī”ti?
“But how do the brahmins observe the ceremony of descent?”

“Idha, bho gotama, brāhmaṇā tadahuposathe sīsaṁnhātā navaṁ khomayugaṁ nivatthā allena gomayena pathaviṁ opuñjitvā haritehi kusehi pattharitvā antarā ca velaṁ antarā ca agyāgāraṁ seyyaṁ kappenti.
“Well, Master Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber.

Te taṁ rattiṁ tikkhattuṁ paccuṭṭhāya pañjalikā aggiṁ namassanti:
That night they rise three times and worship the fire with joined palms:

‘paccorohāma bhavantaṁ, paccorohāma bhavantan’ti.
‘We descend, lord! We descend, lord!’

Bahukena ca sappitelanavanītena aggiṁ santappenti.
And they serve the fire with abundant ghee, oil, and butter.

Tassā ca rattiyā accayena paṇītena khādanīyena bhojanīyena brāhmaṇe santappenti.
And when the night has passed they serve the brahmins with a variety of delicious foods.

Evaṁ, bho gotama, brāhmaṇānaṁ paccorohaṇī hotī”ti.
That’s how the brahmins observe the ceremony of descent.”

“Aññathā kho, brāhmaṇa, brāhmaṇānaṁ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hotī”ti.
“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.”

“Yathā kathaṁ pana, bho gotama, ariyassa vinaye paccorohaṇī hoti?
“But Master Gotama, how is the ceremony of descent observed in the training of the noble one?

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathā ariyassa vinaye paccorohaṇī hotī”ti.
Master Gotama, please teach me this.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.
“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, brāhmaṇa, ariyasāvako iti paṭisañcikkhati:
“It’s when a noble disciple reflects:

‘micchādiṭṭhiyā kho pāpako vipāko
‘Wrong view has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchādiṭṭhiṁ pajahati;
Reflecting like this, they give up wrong view,

micchādiṭṭhiyā paccorohati.
they descend from wrong view.

… ‘Micchāsaṅkappassa kho pāpako vipāko—
‘Wrong thought has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāsaṅkappaṁ pajahati;
Reflecting like this, they give up wrong thought,

micchāsaṅkappā paccorohati.
they descend from wrong thought.

… ‘Micchāvācāya kho pāpako vipāko—
‘Wrong speech has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāvācaṁ pajahati;
Reflecting like this, they give up wrong speech,

micchāvācāya paccorohati.
they descend from wrong speech.

… ‘Micchākammantassa kho pāpako vipāko—
‘Wrong action has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchākammantaṁ pajahati;
Reflecting like this, they give up wrong action,

micchākammantā paccorohati.
they descend from wrong action.

… ‘Micchāājīvassa kho pāpako vipāko—
‘Wrong livelihood has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāājīvaṁ pajahati;
Reflecting like this, they give up wrong livelihood,

micchāājīvā paccorohati.

they descend from wrong livelihood.

… ‘Micchāvāyāmassa kho pāpako vipāko—
‘Wrong effort has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāvāyāmaṁ pajahati;
Reflecting like this, they give up wrong effort,

micchāvāyāmā paccorohati.
they descend from wrong effort.

… ‘Micchāsatiyā kho pāpako vipāko—
‘Wrong mindfulness has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāsatiṁ pajahati;
Reflecting like this, they give up wrong mindfulness,

micchāsatiyā paccorohati.
they descend from wrong mindfulness.

… ‘Micchāsamādhissa kho pāpako vipāko—
‘Wrong immersion has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāsamādhiṁ pajahati;
Reflecting like this, they give up wrong immersion,

micchāsamādhimhā paccorohati.
they descend from wrong immersion.

… ‘Micchāñāṇassa kho pāpako vipāko—
‘Wrong knowledge has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā'ti.
in both this life and the next.'

So iti paṭisaṅkhāya micchāñāṇaṁ pajahati;
Reflecting like this, they give up wrong knowledge,

micchāñāṇamhā paccorohati.
they descend from wrong knowledge.

… 'Micchāvimuttiyā kho pāpako vipāko—
'Wrong freedom has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā'ti.
in both this life and the next.'

So iti paṭisaṅkhāya micchāvimuttiṁ pajahati;
Reflecting like this, they give up wrong freedom,

micchāvimuttiyā paccorohati.
they descend from wrong freedom.

Evaṁ kho, brāhmaṇa, ariyassa vinaye paccorohaṇī hotī"ti.
This is the ceremony of descent in the training of the noble one."

"Aññathā, bho gotama, brāhmaṇānaṁ paccorohaṇī, aññathā ca pana ariyassa vinaye paccorohaṇī hoti.
"The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.

Imissā ca, bho gotama, ariyassa vinaye paccorohaṇiyā brāhmaṇānaṁ paccorohaṇī kalaṁ nāgghati soḷasiṁ.
And, Master Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of a master of the ceremony of descent observed in the training of the noble one.

Abhikkantaṁ, bho gotama …pe…
Excellent, Master Gotama! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Sattamaṁ.

120. Dutiyapaccorohaṇīsutta
120. The Ceremony of Descent (2nd)

“Ariyaṁ vo, bhikkhave, paccorohaṇiṁ desessāmi.
“Mendicants, I will teach you the noble descent.

Taṁ suṇātha …
Listen and pay close attention, I will speak. …

katamā ca, bhikkhave, ariyā paccorohaṇī?
And what is the noble descent?

Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It’s when a noble disciple reflects:

‘micchādiṭṭhiyā kho pāpako vipāko—
‘Wrong view has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in both this life and the next.’

So iti paṭisaṅkhāya micchādiṭṭhiṁ pajahati;
Reflecting like this, they give up wrong view,

micchādiṭṭhiyā paccorohati.
they descend from wrong view.

Micchāsaṅkappassa kho pāpako vipāko …
‘Wrong thought has a bad result …’ …

micchāvācāya kho …
‘Wrong speech …’ …

micchākammantassa kho …
‘Wrong action …’ …

micchāājīvassa kho …
‘Wrong livelihood …’ …

micchāvāyāmassa kho …
‘Wrong effort …’ …

micchāsatiyā kho …
‘Wrong mindfulness …’ …

micchāsamādhissa kho …
‘Wrong immersion …’ …

micchāñāṇassa kho …
‘Wrong knowledge …’ …

micchāvimuttiyā kho pāpako vipāko—
‘Wrong freedom has a bad result

diṭṭhe ceva dhamme abhisamparāyañcāti.
in both this life and the next.’

So iti paṭisaṅkhāya micchāvimuttiṁ pajahati;
Reflecting like this, they give up wrong freedom,

micchāvimuttiyā paccorohati.
they descend from wrong freedom.

Ayaṁ vuccati, bhikkhave, ariyā paccorohaṇī”ti.
This is called the noble descent.”

Aṭṭhamaṁ.

121. Pubbaṅgamasutta
121. Forerunner

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ.
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

Evamevaṁ kho, bhikkhave, kusalānaṁ dhammānaṁ etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—sammādiṭṭhi.
In the same way right view is the forerunner and precursor of skillful qualities.

Sammādiṭṭhikassa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṁ pahoti, sammāñāṇissa sammāvimutti pahotī”ti.
Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.”

Navamaṁ.

122. Āsavakkhayasutta
122. The Ending of Defilements

“Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattanti.
“Mendicants, these ten things, when developed and cultivated, lead to the ending of defilements.

Katame dasa?
What ten?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṁ, sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattantī”ti.
These ten things, when developed and cultivated, lead to the ending of defilements.”

Dasamaṁ.

Paccorohaṇivaggo dutiyo.

Tassuddānaṁ

Tayo adhammā ajito,

Saṅgāravo ca orimaṁ;

Dve ceva paccorohaṇī,

Pubbaṅgamaṁ āsavakkhayoti.

123. Paṭhamasutta
123. First

“Dasayime, bhikkhave, dhammā parisuddhā pariyodātā, nāññatra sugatavinayā.
“Mendicants, these ten things are not purified and cleansed apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṁ, sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā parisuddhā pariyodātā, nāññatra sugatavinayā”ti.
These ten things are not purified and cleansed apart from the Holy One’s training.”

Paṭhamaṁ.

124. Dutiyasutta
124. Second

“Dasayime, bhikkhave, dhammā anuppannā uppajjanti, nāññatra sugatavinayā.
“Mendicants, these ten things don’t arise apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā anuppannā uppajjanti, nāññatra sugatavinayā”ti.
These are the ten things that don’t arise apart from the Holy One’s training.”

Dutiyaṁ.

125. Tatiyasutta
125. Third

“Dasayime, bhikkhave, dhammā mahapphalā mahānisaṁsā, nāññatra sugatavinayā.
“Mendicants, these ten things are not very fruitful and beneficial apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā mahapphalā mahānisaṁsā, nāññatra sugatavinayā”ti.
These are the ten things that are not very fruitful and beneficial apart from the Holy One’s training.”

Tatiyaṁ.

126. Catutthasutta
126. Fourth

“Dasayime, bhikkhave, dhammā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā.
“Mendicants, these ten things don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā”ti.
These are the ten things that don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

Catutthaṁ.

127. Pañcamasutta
127. Fifth

“Dasayime, bhikkhave, dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti, nāññatra sugatavinayā.
“Mendicants, these ten things don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti, nāññatra sugatavinayā”ti.
These are the ten things that don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”

Pañcamaṁ.

128. Chaṭṭhasutta
128. Sixth

“Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā.
“Mendicants, these ten things don’t arise to be developed and cultivated apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.
These are the ten things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

Chaṭṭhaṁ.

129. Sattamasutta
129. Seventh

“Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā, nāññatra sugatavinayā.
“Mendicants, these ten things when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā, nāññatra sugatavinayā”ti.
These are the ten things that when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training.”

Sattamaṁ.

130. Aṭṭhamasutta
130. Eighth

“Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā.
“Mendicants, these ten things when developed and cultivated don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā”ti.
These are the ten things that when developed and cultivated don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

Aṭṭhamaṁ.

131. Navamasutta
131. Ninth

“Dasayime, bhikkhave, dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti, nāññatra sugatavinayā.
“Mendicants, these ten things when developed and cultivated don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.

Katame dasa?
What ten?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti, nāññatra sugatavinayā”ti.
These are the ten things that when developed and cultivated don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”

Navamaṁ.

132. Dasamasutta
132. Tenth

“Dasayime, bhikkhave, micchattā.
“Mendicants, there are ten wrong ways.

Katame dasa?
What ten?

Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ime kho, bhikkhave, dasa micchattā”ti.
These are the ten wrong ways.”

Dasamaṁ.

133. Ekādasamasutta
133. Eleventh

“Dasayime, bhikkhave, sammattā.
“Mendicants, there are ten right ways.

Katame dasa?
What ten?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṁ, sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ime kho, bhikkhave, dasa sammattā”ti.
These are the ten right ways.”

Ekādasamaṁ.

Parisuddhavaggo tatiyo.

134. Sādhusutta
134. Good

“Sādhuñca vo, bhikkhave, desessāmi asādhuñca.
“Mendicants, I will teach you what is good and what is not good.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca, bhikkhave, asādhu?
“And what, mendicants, is not good?

Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

idaṁ vuccati, bhikkhave, asādhu.
This is called what is not good.

Katamañca, bhikkhave, sādhu?
And what is good?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi,

sammāñāṇaṁ, sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

idaṁ vuccati, bhikkhave, sādhū”ti.
This is called what is good.”

Paṭhamaṁ.

135. Ariyadhammasutta
135. The Teaching of the Noble Ones

“Ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca.
“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, anariyo dhammo?
And what is not the teaching of the noble ones?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, anariyo dhammo.
This is called what is not the teaching of the noble ones.

Katamo ca, bhikkhave, ariyo dhammo?
And what is the teaching of the noble ones?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, ariyo dhammo”ti.
This is called the teaching of the noble ones.”

Dutiyaṁ.

136. Akusalasutta
136. Unskillful

“Akusalañca vo, bhikkhave, desessāmi kusalañca.
“I will teach you the skillful and the unskillful …

Taṁ suṇātha …pe…

katamañca, bhikkhave, akusalaṁ?
And what is the unskillful?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

idaṁ vuccati, bhikkhave, akusalaṁ.
This is called the unskillful.

Katamañca, bhikkhave, kusalaṁ?
And what is the skillful?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

idaṁ vuccati, bhikkhave, kusalan”ti.
This is called the skillful.”

Tatiyaṁ.

137. Atthasutta
137. Beneficial

“Atthañca vo, bhikkhave, desessāmi anatthañca.
“I will teach you the beneficial and the harmful. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, anattho?
And what is the harmful?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, anattho.
This is called the harmful.

Katamo ca, bhikkhave, attho?
And what is the beneficial?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, attho”ti.
This is called the beneficial.”

Catutthaṁ.

138. Dhammasutta
138. The Teaching

“Dhammañca vo, bhikkhave, desessāmi adhammañca.
“I will teach you what is the teaching and what is not the teaching. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, adhammo?
And what is not the teaching?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, adhammo.
This is called what is not the teaching.

Katamo ca, bhikkhave, dhammo?
And what is the teaching?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, dhammo”ti.
This is called the teaching.”

Pañcamaṁ.

139. Sāsavasutta
139. Defiled

“Sāsavañca vo, bhikkhave, dhammaṁ desessāmi anāsavañca.
“I will teach you the defiled principle and the undefiled. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, sāsavo dhammo?
And what is the defiled principle?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, sāsavo dhammo.
This is called the defiled principle.

Katamo ca, bhikkhave, anāsavo dhammo?
And what is the undefiled principle?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, anāsavo dhammo”ti.
This is called the undefiled principle.”

Chaṭṭhaṁ.

140. Sāvajjasutta
140. Blameworthy

“Sāvajjañca vo, bhikkhave, dhammaṁ desessāmi anavajjañca.
“I will teach you the blameworthy principle and the blameless principle. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, sāvajjo dhammo?
And what is the blameworthy principle?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, sāvajjo dhammo.
This is called the blameworthy principle.

Katamo ca, bhikkhave, anavajjo dhammo?
And what is the blameless principle?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, anavajjo dhammo”ti.
This is called the blameless principle.”

Sattamaṁ.

141. Tapanīyasutta
141. Mortifying

“Tapanīyañca vo, bhikkhave, dhammaṁ desessāmi atapanīyañca.
“I will teach you the mortifying principle and the unmortifying. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, tapanīyo dhammo?
And what is the mortifying principle?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, tapanīyo dhammo.
This is called the mortifying principle.

Katamo ca, bhikkhave, atapanīyo dhammo?
And what is the unmortifying principle?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, atapanīyo dhammo”ti.
This is called the unmortifying principle.”

Aṭṭhamaṁ.

142. Ācayagāmisutta
142. Accumulation

“Ācayagāmiñca vo, bhikkhave, dhammaṁ desessāmi apacayagāmiñca.
“I will teach you the principle that leads to accumulation and that which leads to dispersal. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, ācayagāmī dhammo?
And what is the principle that leads to accumulation?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, ācayagāmī dhammo.
This is called the principle that leads to accumulation.

Katamo ca, bhikkhave, apacayagāmī dhammo?
And what is the principle that leads to dispersal?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, apacayagāmī dhammo”ti.
This is called the principle that leads to dispersal.”

Navamaṁ.

143. Dukkhudrayasutta
143. With Suffering as Outcome

“Dukkhudrayañca vo, bhikkhave, dhammaṁ desessāmi sukhudrayañca.
“I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, dukkhudrayo dhammo?
And what is the principle whose outcome is suffering?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, dukkhudrayo dhammo.
This is the principle whose outcome is suffering.

Katamo ca, bhikkhave, sukhudrayo dhammo?
And what is the principle whose outcome is happiness?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, sukhudrayo dhammo”ti.
This is the principle whose outcome is happiness.”

Dasamaṁ.

144. Dukkhavipākasutta
144. Result in Suffering

“Dukkhavipākañca vo, bhikkhave, dhammaṁ desessāmi sukhavipākañca.
“I will teach you the principle that results in suffering and that which results in happiness. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, dukkhavipāko dhammo?
And what principle results in suffering?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, dukkhavipāko dhammo.
This is called the principle that results in suffering.

Katamo ca, bhikkhave, sukhavipāko dhammo?
And what principle results in happiness?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, sukhavipāko dhammo”ti.
This is called the principle that results in happiness.”

Ekādasamaṁ.

Sādhuvaggo catuttho.

145. Ariyamaggasutta
145. The Noble Path

“Ariyamaggañca vo, bhikkhave, dhammaṁ desessāmi anariyamaggañca.
“I will teach you the noble path and the ignoble path. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, anariyo maggo?
And what is the ignoble path?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, anariyo maggo.
This is called the ignoble path.

Katamo ca, bhikkhave, ariyo maggo?
And what is the noble path?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, ariyo maggo”ti.
This is called the noble path.”

Paṭhamaṁ.

146. Kaṇhamaggasutta
146. The Dark Path

“Kaṇhamaggañca vo, bhikkhave, dhammaṁ desessāmi sukkamaggañca.
“I will teach you the dark path and the bright path. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, kaṇhamaggo?
And what is the dark path?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, kaṇhamaggo.
This is called the dark path.

Katamo ca, bhikkhave, sukkamaggo?
And what is the bright path?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, sukkamaggo”ti.
This is called the bright path.”

Dutiyaṁ.

147. Saddhammasutta
147. The True Teaching

“Saddhammañca vo, bhikkhave, dhammaṁ desessāmi asaddhammañca.
“I will teach you what is the true teaching and what is not the true teaching. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, asaddhammo?
And what is not the true teaching?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, asaddhammo.
This is called what is not the true teaching.

Katamo ca, bhikkhave, saddhammo?
And what is the true teaching?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, saddhammo”ti.
This is called the true teaching.”

Tatiyaṁ.

148. Sappurisadhammasutta
148. The Teaching of the Good Persons

“Sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca.
“Mendicants, I will teach you the teaching of the good persons and the teaching of the bad persons. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, asappurisadhammo?
And what is the teaching of the bad persons?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, asappurisadhammo.
This is the teaching of the bad persons.

Katamo ca, bhikkhave, sappurisadhammo?
And what is the teaching of the good persons?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, sappurisadhammo”ti.
This is the teaching of the good persons.”

Catutthaṁ.

149. Uppādetabbasutta
149. Should Be Activated

“Uppādetabbañca vo, bhikkhave, dhammaṁ desessāmi na uppādetabbañca.
“I will teach you the principle to activate and the principle not to activate. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na uppādetabbo dhammo?
And what is the principle not to activate?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, na uppādetabbo dhammo.
This is called the principle not to activate.

Katamo ca, bhikkhave, uppādetabbo dhammo?
And what is the principle to activate?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, uppādetabbo dhammo”ti.
This is called the principle to activate.”

Pañcamaṁ.

150. Āsevitabbasutta
150. Should Be Cultivated

“Āsevitabbañca vo, bhikkhave, dhammaṁ desessāmi na āsevitabbañca.
“I will teach you the principle to cultivate and the principle not to cultivate. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na āsevitabbo dhammo?
And what is the principle not to cultivate?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, na āsevitabbo dhammo.
This is called the principle not to cultivate.

Katamo ca, bhikkhave, āsevitabbo dhammo?
And what is the principle to cultivate?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, āsevitabbo dhammo”ti.
This is called the principle to cultivate.”

Chaṭṭhaṁ.

151. Bhāvetabbasutta
151. Should Be Developed

“Bhāvetabbañca vo, bhikkhave, dhammaṁ desessāmi na bhāvetabbañca.
“I will teach you the principle to develop and the principle not to develop. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na bhāvetabbo dhammo?
And what is the principle not to develop?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, na bhāvetabbo dhammo.
This is called the principle not to develop.

Katamo ca, bhikkhave, bhāvetabbo dhammo?
And what is the principle to develop?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, bhāvetabbo dhammo”ti.
This is called the principle to develop.”

Sattamaṁ.

152. Bahulīkātabbasutta
152. Should Be Made Much Of

“Bahulīkātabbañca vo, bhikkhave, dhammaṁ desessāmi na bahulīkātabbañca.
“I will teach you the principle to make much of and the principle not to make much of. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na bahulīkātabbo dhammo?
And what is the principle not to make much of?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, na bahulīkātabbo dhammo.
This is called the principle not to make much of.

Katamo ca, bhikkhave, bahulīkātabbo dhammo?
And what is the principle to make much of?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, bahulīkātabbo dhammo”ti.
This is called the principle to make much of.”

Aṭṭhamaṁ.

153. Anussaritabbasutta
153. Should Be Recollected

“Anussaritabbañca vo, bhikkhave, dhammaṁ desessāmi na anussaritabbañca.
“I will teach you the principle to recollect and the principle not to recollect. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na anussaritabbo dhammo?
And what is the principle not to recollect?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, na anussaritabbo dhammo.
This is called the principle not to recollect.

Katamo ca, bhikkhave, anussaritabbo dhammo?
And what is the principle to recollect?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, anussaritabbo dhammo”ti.
This is called the principle to recollect.”

Navamaṁ.

154. Sacchikātabbasutta
154. Should Be Realized

“Sacchikātabbañca vo, bhikkhave, dhammaṁ desessāmi na sacchikātabbañca.
“I will teach you the principle to realize and the principle not to realize. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na sacchikātabbo dhammo?
And what is the principle not to realize?

Micchādiṭṭhi …pe… micchāvimutti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, na sacchikātabbo dhammo.
This is called the principle not to realize.

Katamo ca, bhikkhave, sacchikātabbo dhammo?
And what is the principle to realize?

Sammādiṭṭhi …pe… sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, sacchikātabbo dhammo”ti.
This is called the principle to realize.”

Dasamaṁ.

Ariyavaggo pañcamo.

Tatiyo paṇṇāsako samatto.

155. Sevitabbasutta
155. You Should Associate

“Dasahi, bhikkhave, dhammehi samannāgato puggalo na sevitabbo.
“Mendicants, you should not associate with a person who has ten qualities.

Katamehi dasahi?
What ten?

Micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti, micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti, micchāñāṇī hoti, micchāvimutti hoti—
Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo na sevitabbo.
You should not associate with a person who has these ten qualities.

Dasahi, bhikkhave, dhammehi samannāgato puggalo sevitabbo.
You should associate with a person who has ten qualities.

Katamehi dasahi?
What ten?

Sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti hoti—

Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo sevitabbo”ti.
You should associate with a person who has these ten qualities.”

156–166. Bhajitabbādisutta

156–166. Frequenting, Etc.

“Dasahi, bhikkhave, dhammehi samannāgato puggalo na bhajitabbo …pe…
“Mendicants, you should not frequent a person who has ten qualities. …

bhajitabbo …pe…
you should frequent …

na payirupāsitabbo …
you should not pay homage …

payirupāsitabbo …pe…
you should pay homage …

na pujjo hoti …
you should not venerate …

pujjo hoti …pe…
you should venerate …

na pāsaṁso hoti …
you should not praise …

pāsaṁso hoti …pe…
you should praise …

agāravo hoti …
you should not respect …

sagāravo hoti …pe…
you should respect …

appatisso hoti …

you should not revere …

sappatisso hoti …pe…
you should revere …

na ārādhako hoti …
is not a success …

ārādhako hoti …pe…
is a success …

na visujjhati …
is not pure …

visujjhati …pe…
is pure …

mānaṁ nādhibhoti …
does not win over conceit …

mānaṁ adhibhoti …pe…
wins over conceit …

paññāya na vaḍḍhati …
does not grow in wisdom …

paññāya vaḍḍhati …pe….
grows in wisdom …

Bahuṁ apuññaṁ pasavati …
makes much bad karma …

bahuṁ puññaṁ pasavati.
makes much merit.

Katamehi dasahi?
What ten?

Sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti hoti—

Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo bahuṁ puññaṁ pasavatī”ti.
A person who has these ten qualities makes much merit.”

Puggalavaggo paṭhamo.

167. Brāhmaṇapaccorohaṇīsutta
167. The Brahmin Ceremony of Descent

Tena kho pana samayena jāṇussoṇi brāhmaṇo tadahuposathe sīsaṁnhāto navaṁ khomayugaṁ nivattho allakusamuṭṭhiṁ ādāya bhagavato avidūre ekamantaṁ ṭhito hoti.
Now, at that time it was the sabbath. The brahmin Jāṇussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

Addasā kho bhagavā jāṇussoṇiṁ brāhmaṇaṁ tadahuposathe sīsaṁnhātaṁ navaṁ khomayugaṁ nivatthaṁ allakusamuṭṭhiṁ ādāya ekamantaṁ ṭhitaṁ.
The Buddha saw him,

Disvāna jāṇussoṇiṁ brāhmaṇaṁ etadavoca:
and said,

“kiṁ nu tvaṁ, brāhmaṇa, tadahuposathe sīsaṁnhāto navaṁ khomayugaṁ nivattho allakusamuṭṭhiṁ ādāya ekamantaṁ ṭhito?
“Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass?

Kiṁ nvajja brāhmaṇakulassā”ti?
What’s going on today with the brahmin clan?”

“Paccorohaṇī, bho gotama, ajja brāhmaṇakulassā”ti.
“Master Gotama, today is the ceremony of descent for the brahmin clan.”

“Yathā kathaṁ pana, brāhmaṇa, brāhmaṇānaṁ paccorohaṇī hotī”ti?
“But how do the brahmins observe the ceremony of descent?”

“Idha, bho gotama, brāhmaṇā tadahuposathe sīsaṁnhātā navaṁ khomayugaṁ nivatthā allena gomayena pathaviṁ opuñjitvā haritehi kusehi pattharitvā antarā ca velaṁ antarā ca agyāgāraṁ seyyaṁ kappenti.
“Well, Master Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber.

Te taṁ rattiṁ tikkhattuṁ paccuṭṭhāya pañjalikā aggiṁ namassanti:
That night they rise three times and worship the fire with joined palms:

‘paccorohāma bhavantaṁ, paccorohāma bhavantan’ti.
‘We descend, lord! We descend, lord!’

Bahukena ca sappitelanavanītena aggiṁ santappenti.
And they serve the fire with abundant ghee, oil, and butter.

Tassā ca rattiyā accayena paṇītena khādanīyena bhojanīyena brāhmaṇe santappenti.
And when the night has passed they serve the brahmins with a variety of delicious foods.

Evaṁ, bho gotama, brāhmaṇānaṁ paccorohaṇī hotī”ti.
That’s how the brahmins observe the ceremony of descent.”

“Aññathā kho, brāhmaṇa, brāhmaṇānaṁ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hotī”ti.
“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.”

“Yathā kathaṁ pana, bho gotama, ariyassa vinaye paccorohaṇī hoti?
“But Master Gotama, how is the ceremony of descent observed in the training of the noble one?

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathā ariyassa vinaye paccorohaṇī hotī”ti.
Master Gotama, please teach me this.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.
“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, brāhmaṇa, ariyasāvako iti paṭisañcikkhati:
“It’s when a noble disciple reflects:

‘pāṇātipātassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti.
‘Killing living creatures has a bad result in the present life and in lives to come.’

So iti paṭisaṅkhāya pāṇātipātaṁ pajahati;
Reflecting like this, they give up killing living creatures,

pāṇātipātā paccorohati.
they descend from killing living creatures.

… ‘Adinnādānassa kho pāpako vipāko—
… ‘Stealing has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya adinnādānaṁ pajahati;
Reflecting like this, they give up stealing,

adinnādānā paccorohati.
they descend from stealing.

… ‘Kāmesumicchācārassa kho pāpako vipāko—
… ‘Sexual misconduct has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya kāmesumicchācāraṁ pajahati;
Reflecting like this, they give up sexual misconduct,

kāmesumicchācārā paccorohati.
they descend from sexual misconduct.

… ‘Musāvādassa kho pāpako vipāko—
… ‘Lying has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya musāvādaṁ pajahati;
Reflecting like this, they give up lying,

musāvādā paccorohati.
they descend from lying.

… ‘Pisuṇāya vācāya kho pāpako vipāko—
… ‘Divisive speech has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya pisuṇaṁ vācaṁ pajahati;
Reflecting like this, they give up divisive speech,

pisuṇāya vācāya paccorohati.
they descend from divisive speech.

… ‘Pharusāya vācāya kho pāpako vipāko—
… ‘Harsh speech has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya pharusaṁ vācaṁ pajahati;
Reflecting like this, they give up harsh speech,

pharusāya vācāya paccorohati.
they descend from harsh speech.

… ‘Samphappalāpassa kho pāpako vipāko—
… ‘Talking nonsense has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya samphappalāpaṁ pajahati;
Reflecting like this, they give up talking nonsense,

samphappalāpā paccorohati.
they descend from talking nonsense.

… ‘Abhijjhāya kho pāpako vipāko—
… ‘Covetousness has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya abhijjhaṁ pajahati;
Reflecting like this, they give up covetousness,

abhijjhāya paccorohati.
they descend from covetousness.

… ‘Byāpādassa kho pāpako vipāko—
… ‘Ill will has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā'ti.
in the present life and in lives to come.'

So iti paṭisaṅkhāya byāpādaṁ pajahati;
Reflecting like this, they give up ill will,

byāpādā paccorohati.
they descend from ill will.

… 'Micchādiṭṭhiyā kho pāpako vipāko—
'Wrong view has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā'ti.
in the present life and in lives to come.'

So iti paṭisaṅkhāya micchādiṭṭhiṁ pajahati;
Reflecting like this, they give up wrong view,

micchādiṭṭhiyā paccorohati.
they descend from wrong view.

Evaṁ kho, brāhmaṇa, ariyassa vinaye paccorohaṇī hotī"ti.
This is the ceremony of descent in the training of the noble one."

"Aññathā kho, bho gotama, brāhmaṇānaṁ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hoti.
"The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.

Imissā, bho gotama, ariyassa vinaye paccorohaṇiyā brāhmaṇānaṁ paccorohaṇī kalaṁ nāgghati soḷasiṁ.
And, Master Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of the ceremony of descent observed in the training of the noble one.

Abhikkantaṁ, bho gotama …pe…
Excellent, Master Gotama, excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Paṭhamaṁ.

168. Ariyapaccorohaṇīsutta
168. The Noble Descent

“Ariyaṁ vo, bhikkhave, paccorohaṇiṁ desessāmi.
“Mendicants, I will teach you the noble descent.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamā ca, bhikkhave, ariyā paccorohaṇī?
“And what, mendicants, is the noble descent?

Idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It’s when a noble disciple reflects:

‘pāṇātipātassa kho pāpako vipāko—
‘Killing living creatures has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya pāṇātipātaṁ pajahati;
Reflecting like this, they give up killing living creatures,

pāṇātipātā paccorohati.
they descend from killing living creatures.

… ‘Adinnādānassa kho pāpako vipāko—
… ‘Stealing has a bad result

diṭṭhe ceva dhamme abhisamparāyañcā’ti.
in the present life and in lives to come.’

So iti paṭisaṅkhāya adinnādānaṁ pajahati;
Reflecting like this, they give up stealing,

adinnādānā paccorohati.
they descend from stealing.

… ‘Kāmesumicchācārassa kho pāpako vipāko …pe…
… ‘Sexual misconduct has a bad result …’ …

kāmesumicchācārā paccorohati.
they descend from sexual misconduct.

… ‘Musāvādassa kho pāpako vipāko …pe…
… ‘Lying has a bad result …’ …

musāvādā paccorohati.
they descend from lying.

… ‘Pisuṇāya vācāya kho pāpako vipāko …pe…
… ‘Divisive speech has a bad result …’ …

pisuṇāya vācāya paccorohati.
they descend from divisive speech.

… ‘Pharusāya vācāya kho pāpako vipāko …pe…
… ‘Harsh speech has a bad result …’ …

pharusāya vācāya paccorohati.
they descend from harsh speech.

… ‘Samphappalāpassa kho pāpako vipāko …pe…
… ‘Talking nonsense has a bad result …’ …

samphappalāpā paccorohati.
they descend from talking nonsense.

… ‘Abhijjhāya kho pāpako vipāko …pe…
… ‘Covetousness has a bad result …’ …

abhijjhāya paccorohati.
they descend from covetousness.

… ‘Byāpādassa kho pāpako vipāko …pe…
… ‘Ill will has a bad result …’ …

byāpādā paccorohati.
they descend from ill will.

… ‘Micchādiṭṭhiyā kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti.
… ‘Wrong view has a bad result both in the present life and in lives to come.’

So iti paṭisaṅkhāya micchādiṭṭhiṁ pajahati;
Reflecting like this, they give up wrong view,

micchādiṭṭhiyā paccorohati.
they descend from wrong view.

Ayaṁ vuccati, bhikkhave, ariyā paccorohaṇī”ti.
This is called the noble descent.”

Dutiyaṁ.

169. Saṅgāravasutta
169. With Saṅgārava

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Kiṁ nu kho, bho gotama, orimaṁ tīraṁ, kiṁ pārimaṁ tīran”ti?
“Master Gotama, what is the near shore? And what is the far shore?”

“Pāṇātipāto kho, brāhmaṇa, orimaṁ tīraṁ, pāṇātipātā veramaṇī pārimaṁ tīraṁ.
“Killing living creatures is the near shore, brahmin, and not killing living creatures is the far shore.

Adinnādānaṁ kho, brāhmaṇa, orimaṁ tīraṁ, adinnādānā veramaṇī pārimaṁ tīraṁ.
Stealing is the near shore, and not stealing is the far shore.

Kāmesumicchācāro orimaṁ tīraṁ, kāmesumicchācārā veramaṇī pārimaṁ tīraṁ.
Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore.

Musāvādo orimaṁ tīraṁ, musāvādā veramaṇī pārimaṁ tīraṁ.

Lying is the near shore, and not lying is the far shore.

Pisuṇā vācā orimaṁ tīraṁ, pisuṇāya vācāya veramaṇī pārimaṁ tīraṁ.
Divisive speech is the near shore, and avoiding divisive speech is the far shore.

Pharusā vācā orimaṁ tīraṁ, pharusāya vācāya veramaṇī pārimaṁ tīraṁ.
Harsh speech is the near shore, and avoiding harsh speech is the far shore.

Samphappalāpo orimaṁ tīraṁ, samphappalāpā veramaṇī pārimaṁ tīraṁ.
Talking nonsense is the near shore, and avoiding talking nonsense is the far shore.

Abhijjhā orimaṁ tīraṁ, anabhijjhā pārimaṁ tīraṁ.
Covetousness is the near shore, and contentment is the far shore.

Byāpādo orimaṁ tīraṁ, abyāpādo pārimaṁ tīraṁ.
Ill will is the near shore, and good will is the far shore.

Micchādiṭṭhi orimaṁ tīraṁ, sammādiṭṭhi pārimaṁ tīraṁ.
Wrong view is the near shore, and right view is the far shore.

Idaṁ kho, brāhmaṇa, orimaṁ tīraṁ, idaṁ pārimaṁ tīranti.
This is the near shore, and this is the far shore.

Appakā te manussesu,
Few are those among humans

ye janā pāragāmino;
who cross to the far shore.

Athāyaṁ itarā pajā,
The rest just run

tīramevānudhāvati.
around on the near shore.

Ye ca kho sammadakkhāte,
When the teaching is well explained,

dhamme dhammānuvattino;
those who practice accordingly

Te janā pāramessanti,
are the ones who will cross over

maccudheyyaṁ suduttaraṁ.
Death's domain so hard to pass.

Kaṇhaṁ dhammaṁ vippahāya,
Rid of dark qualities,

Sukkaṁ bhāvetha paṇḍito;
an astute person should develop the bright.

Okā anokamāgamma,
Leaving home behind

Viveke yattha dūramaṁ.
for the seclusion so hard to enjoy,

Tatrābhiratimiccheyya,
you should try to find delight there,

hitvā kāme akiñcano;
having left behind sensual pleasures.

Pariyodapeyya attānaṁ,
With no possessions, an astute person

cittaklesehi paṇḍito.
should cleanse themselves of mental corruptions.

Yesaṁ sambodhiyaṅgesu,
And those whose minds are rightly developed

sammā cittaṁ subhāvitaṁ;
in the awakening factors;

Ādānapaṭinissagge,
letting go of attachments,

anupādāya ye ratā;
they delight in not grasping.

Khīṇāsavā jutimanto,
With defilements ended, brilliant,

te loke parinibbutā”ti.
they are extinguished in this world.”

Tatiyaṁ.

170. Orimasutta
170. The Near Shore

“Orimañca, bhikkhave, tīraṁ desessāmi pārimañca tīraṁ.
“Mendicants, I will teach you the near shore and the far shore.

Taṁ suṇātha …pe…
Listen and pay close attention, I will speak. …

katamañca, bhikkhave, orimaṁ tīraṁ, katamañca pārimaṁ tīraṁ?
And what, mendicants, is the near shore? What is the far shore?

Pāṇātipāto, bhikkhave, orimaṁ tīraṁ, pāṇātipātā veramaṇī pārimaṁ tīraṁ.
Killing living creatures is the near shore, mendicants, and not killing living creatures is the far shore.

Adinnādānaṁ orimaṁ tīraṁ, adinnādānā veramaṇī pārimaṁ tīraṁ.
Stealing is the near shore, and not stealing is the far shore.

Kāmesumicchācāro orimaṁ tīraṁ, kāmesumicchācārā veramaṇī pārimaṁ tīraṁ.
Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore.

Musāvādo orimaṁ tīraṁ, musāvādā veramaṇī pārimaṁ tīraṁ.
Lying is the near shore, and not lying is the far shore.

Pisuṇā vācā orimaṁ tīraṁ, pisuṇāya vācāya veramaṇī pārimaṁ tīraṁ.
Divisive speech is the near shore, and avoiding divisive speech is the far shore.

Pharusā vācā orimaṁ tīraṁ, pharusāya vācāya veramaṇī pārimaṁ tīraṁ.
Harsh speech is the near shore, and avoiding harsh speech is the far shore.

Samphappalāpo orimaṁ tīraṁ, samphappalāpā veramaṇī pārimaṁ tīraṁ.
Talking nonsense is the near shore, and avoiding talking nonsense is the far shore.

Abhijjhā orimaṁ tīraṁ, anabhijjhā pārimaṁ tīraṁ.
Covetousness is the near shore, and contentment is the far shore.

Byāpādo orimaṁ tīraṁ, abyāpādo pārimaṁ tīraṁ.
Ill will is the near shore, and good will is the far shore.

Micchādiṭṭhi orimaṁ tīraṁ, sammādiṭṭhi pārimaṁ tīraṁ.
Wrong view is the near shore, and right view is the far shore.

Idaṁ kho, bhikkhave, orimaṁ tīraṁ, idaṁ pārimaṁ tīranti.
This is the near shore, and this is the far shore.

Appakā te manussesu,
Few are those among humans

ye janā pāragāmino;
who cross to the far shore.

Athāyaṁ itarā pajā,
The rest just run

tīramevānudhāvati.
around on the near shore.

Ye ca kho sammadakkhāte,
When the teaching is well explained,

dhamme dhammānuvattino;
those who practice accordingly

Te janā pāramessanti,

are the ones who will cross over

maccudheyyaṁ suduttaraṁ.
Death's domain so hard to pass.

Kaṇhaṁ dhammaṁ vippahāya,
Rid of dark qualities,

sukkaṁ bhāvetha paṇḍito;
an astute person should develop the bright.

Okā anokamāgamma,
Leaving home behind

viveke yattha dūramaṁ.
for the seclusion so hard to enjoy,

Tatrābhiratimiccheyya,
you should try to find delight there,

hitvā kāme akiñcano;
having left behind sensual pleasures.

Pariyodapeyya attānaṁ,
With no possessions, an astute person

cittaklesehi paṇḍito.
should cleanse themselves of mental corruptions.

Yesaṁ sambodhiyaṅgesu,
And those whose minds are rightly developed

sammā cittaṁ subhāvitaṁ;
in the awakening factors;

Ādānapaṭinissagge,
letting go of attachments,

anupādāya ye ratā;
they delight in not grasping.

Khīṇāsavā jutimanto,
With defilements ended, brilliant,

te loke parinibbutā”ti.
they are extinguished in this world.”

Catutthaṁ.

171. Paṭhamaadhammasutta
171. Bad Principles (1st)

“Adhammo ca, bhikkhave, veditabbo anattho ca;
“Mendicants, you should know bad principles with bad results.

dhammo ca veditabbo attho ca.
And you should know good principles with good results.

Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṁ.
Knowing these things, your practice should follow the good principles with good results.

Katamo ca, bhikkhave, adhammo ca anattho ca?
And what are bad principles with bad results?

Pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi—
Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

ayaṁ vuccati, bhikkhave, adhammo ca anattho ca.
These are called bad principles with bad results.

Katamo ca, bhikkhave, dhammo ca attho ca?
And what are good principles with good results?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī,

pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi—
Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

ayaṁ vuccati, bhikkhave, dhammo ca attho ca.
These are called good principles with good results.

'Adhammo ca, bhikkhave, veditabbo anattho ca;
'You should know bad principles with bad results.

dhammo ca veditabbo attho ca.
And you should know good principles with good results.

Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban'ti,
Knowing these things, your practice should follow the good principles with good results.'

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan"ti.
That's what I said, and this is why I said it."

Pañcamaṁ.

172. Dutiyaadhammasutta
172. Bad Principles (2nd)

“Adhammo ca, bhikkhave, veditabbo dhammo ca;
“Mendicants, you should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban”ti.
Knowing these things, your practice should follow the good principles with good results.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesaṁ bhikkhūnaṁ acirapakkantassa bhagavato etadahosi:
Soon after the Buddha left, those mendicants considered,

“idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

‘adhammo ca, bhikkhave, veditabbo dhammo ca;
‘You should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban'ti.
Knowing these things, your practice should follow the good principles with good results.'

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā"ti?
Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then those mendicants thought,

"ayaṁ kho āyasmā mahākaccāno satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
"This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṁ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ mahākaccānaṁ etamatthaṁ puccheyyāma.
Let's go to him, and ask him about this matter.

Yathā no āyasmā mahākaccāno byākarissati tathā naṁ dhāressāmā"ti.
As he answers, so we'll remember it."

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā mahākaccānena

saddhiṁ sammodiṁsu.
Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ mahākaccānaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṁ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

anattho ca veditabbo attho ca.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti.

Tesaṁ no, āvuso, amhākaṁ acirapakkantassa bhagavato etadahosi:

‘idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho—

adhammo ca, bhikkhave …pe…

tathā paṭipajjitabbanti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā’ti?

Tesaṁ no, āvuso, amhākaṁ etadahosi:

‘ayaṁ kho āyasmā mahākaccāno satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.

Yannūna mayaṁ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ mahākaccānaṁ etamatthaṁ paṭipuccheyyāma.

Yathā no āyasmā mahākaccāno byākarissati tathā naṁ dhāressāmā'ti.

Vibhajatu āyasmā mahākaccāno"ti.
"May Venerable Mahākaccāna please explain this."

"Seyyathāpi, āvuso, puriso sāratthiko sāraṁ gavesī sārapariyesanaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṁ atikkamma khandhaṁ sākhāpalāse sāraṁ pariyesitabbaṁ maññeyya.
"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

Evaṁsampadamidaṁ āyasmantānaṁ satthari sammukhībhūte taṁ bhagavantaṁ atisitvā amhe etamatthaṁ paṭipucchitabbaṁ maññatha.
Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṁ jānāti passaṁ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.
For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṁ tumhe bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyātha.

That was the time to approach the Buddha and ask about this matter.

Yathā vo bhagavā byākareyya tathā naṁ dhāreyyāthā”ti.
You should have remembered it in line with the Buddha’s answer.”

“Addhā, āvuso kaccāna, bhagavā jānaṁ jānāti passaṁ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.
“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṁ mayaṁ bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyāma.
That was the time to approach the Buddha and ask about this matter.

Yathā no bhagavā byākareyya tathā naṁ dhāreyyāma.
We should have remembered it in line with the Buddha’s answer.

Api cāyasmā mahākaccāno satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agaruṁ karitvā”ti.
Please explain this, if it’s no trouble.”

“Tena hāvuso, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evaṁ, āvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṁ.
“Yes, reverend,” they replied.

Athāyasmā mahākaccāno etadavoca:
Mahākaccāna said this:

“Yaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘adhammo ca, bhikkhave, veditabbo …pe…
‘You should know bad principles and good principles …

tathā paṭipajjitabban’ti.
and practice accordingly.’

Katamo cāvuso, adhammo; katamo ca dhammo?
So what are bad principles? What are good principles?

Katamo ca anattho, katamo ca attho?
What are bad results? And what are good results?

Pāṇātipāto, āvuso, adhammo;
Killing living creatures is a bad principle.

pāṇātipātā veramaṇī dhammo;
Not killing living creatures is a good principle.

ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by killing living creatures are bad results.

pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.

And the many skillful qualities fully developed because of not killing living creatures are good results.

Adinnādānaṁ, āvuso, adhammo;
Stealing is a bad principle.

adinnādānā veramaṇī dhammo;
Not stealing is a good principle.

ye ca adinnādānapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by stealing are bad results.

adinnādānā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of not stealing are good results.

Kāmesumicchācāro, āvuso, adhammo;
Sexual misconduct is a bad principle.

kāmesumicchācārā veramaṇī dhammo;
Avoiding sexual misconduct is a good principle.

ye ca kāmesumicchācārapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by sexual misconduct are bad results.

kāmesumicchācārā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of avoiding sexual misconduct are good results.

Musāvādo, āvuso, adhammo;
Lying is a bad principle.

musāvādā veramaṇī dhammo;

Not lying is a good principle.

ye ca musāvādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by lying are bad results.

musāvādā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of not lying are good results.

Pisuṇā vācā, āvuso, adhammo;
Divisive speech is a bad principle.

pisuṇāya vācāya veramaṇī dhammo;
Avoiding divisive speech is a good principle.

ye ca pisuṇāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by divisive speech are bad results.

pisuṇāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of avoiding divisive speech are good results.

Pharusā vācā, āvuso, adhammo;
Harsh speech is a bad principle.

pharusāya vācāya veramaṇī dhammo;
Avoiding harsh speech is a good principle.

ye ca pharusāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by harsh speech are bad results.

pharusāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of avoiding harsh speech are good results.

Samphappalāpo, āvuso, adhammo;
Talking nonsense is a bad principle.

samphappalāpā veramaṇī dhammo;
Avoiding talking nonsense is a good principle.

ye ca samphappalāpapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by talking nonsense are bad results.

samphappalāpā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of avoiding talking nonsense are good results.

Abhijjhā, āvuso, adhammo;
Covetousness is a bad principle.

anabhijjhā dhammo;
Contentment is a good principle.

ye ca abhijjhāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by covetousness are bad results.

anabhijjhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of contentment are good results.

Byāpādo, āvuso, adhammo;

Ill will is a bad principle.

abyāpādo dhammo;
Good will is a good principle.

ye ca byāpādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by ill will are bad results.

abyāpādapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of good will are good results.

Micchādiṭṭhi, āvuso, adhammo;
Wrong view is a bad principle.

sammādiṭṭhi dhammo;
Right view is a good principle.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong view are bad results.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of right view are good results.

‘Yaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho—
The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

adhammo ca, bhikkhave, veditabbo …pe…
‘You should know bad principles and good principles …

tathā paṭipajjitabban’ti.

and practice accordingly.’

Imassa kho ahaṁ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa evaṁ vitthārena atthaṁ ājānāmi.
And this is how I understand the detailed meaning of this passage for recitation.

Ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyātha.
If you wish, you may go to the Buddha and ask him about this.

Yathā no bhagavā byākaroti tathā naṁ dhāreyyāthā”ti.
You should remember it in line with the Buddha’s answer.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“Yaṁ kho no, bhante, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:

‘adhammo ca, bhikkhave, veditabbo …pe…

tathā paṭipajjitabban’ti.

Tesaṁ no, bhante, amhākaṁ acirapakkantassa bhagavato etadahosi:

‘idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:

“adhammo ca, bhikkhave, veditabbo …pe…

tathā paṭipajjitabban”ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā’ti?

Tesaṁ no, bhante, amhākaṁ etadahosi:

‘ayaṁ kho āyasmā mahākaccāno satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.

Yannūna mayaṁ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ mahākaccānaṁ etamatthaṁ paṭipuccheyyāma.

Yathā no āyasmā mahākaccāno byākarissati tathā naṁ dhāressāmā’ti.

Atha kho mayaṁ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimhā; upasaṅkamitvā āyasmantaṁ mahākaccānaṁ etamatthaṁ apucchimhā.
“Sir, we went to Mahākaccāna and asked him about this matter.

Tesaṁ no, bhante, āyasmatā mahākaccānena imehi akkharehi imehi padehi imehi byañjanehi attho suvibhatto”ti.
And Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Sādhu sādhu, bhikkhave.
“Good, good, mendicants!

Paṇḍito, bhikkhave, mahākaccāno. Mahāpañño, bhikkhave, mahākaccāno.
Mahākaccāna is astute, he has great wisdom.

Mañcepi tumhe, bhikkhave, upasaṅkamitvā etamatthaṁ paṭipuccheyyātha, ahampi cetaṁ evamevaṁ byākareyyaṁ yathā taṁ mahākaccānena byākataṁ.
If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso ceva tassa attho. Evañca naṁ dhāreyyāthā”ti.
That is what it means, and that’s how you should remember it.”

Chaṭṭhaṁ.

173. Tatiyaadhammasutta
173. Bad Principles (3rd)

“Adhammo ca, bhikkhave, veditabbo dhammo ca;
“Mendicants, you should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṁ.
Knowing these things, your practice should follow the good principles with good results.

Katamo ca, bhikkhave, adhammo, katamo ca dhammo;
So what are bad principles? What are good principles? What are bad results? And what are good results?

katamo ca anattho, katamo ca attho?

Pāṇātipāto, bhikkhave, adhammo;
Killing living creatures is a bad principle.

pāṇātipātā veramaṇī dhammo;
Not killing living creatures is a good principle.

ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by killing living creatures are bad results.

pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.

And the many skillful qualities fully developed because of not killing living creatures are good results.

Adinnādānaṁ, bhikkhave, adhammo;
Stealing is a bad principle.

adinnādānā veramaṇī dhammo …
Not stealing is a good principle. …

kāmesumicchācāro, bhikkhave, adhammo;
Sexual misconduct is a bad principle.

kāmesumicchācārā veramaṇī dhammo …
Avoiding sexual misconduct is a good principle. …

musāvādo, bhikkhave, adhammo;
Lying is a bad principle.

musāvādā veramaṇī dhammo …
Not lying is a good principle. …

pisuṇā vācā, bhikkhave, adhammo;
Divisive speech is a bad principle.

pisuṇāya vācāya veramaṇī dhammo …
Avoiding divisive speech is a good principle. …

pharusā vācā, bhikkhave, adhammo;
Harsh speech is a bad principle.

pharusāya vācāya veramaṇī dhammo …
Avoiding harsh speech is a good principle. …

samphappalāpo, bhikkhave, adhammo;
Talking nonsense is a bad principle.

samphappalāpā veramaṇī dhammo …
Avoiding talking nonsense is a good principle. …

abhijjhā, bhikkhave, adhammo;
Covetousness is a bad principle.

anabhijjhā dhammo …

Contentment is a good principle. …

byāpādo, bhikkhave, adhammo;
Ill will is a bad principle.

abyāpādo dhammo ….
Good will is a good principle. …

Micchādiṭṭhi, bhikkhave, adhammo;
Wrong view is a bad principle.

sammādiṭṭhi dhammo;
Right view is a good principle.

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṁ anattho;
And the many bad, unskillful qualities produced by wrong view are bad results.

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti, ayaṁ attho.
And the many skillful qualities fully developed because of right view are good results.

‘Adhammo ca, bhikkhave, veditabbo dhammo ca;
‘You should know bad principles and good principles.

anattho ca veditabbo attho ca.
And you should know bad results and good results.

Adhammañca viditvā dhammañca, anatthañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti,
Knowing these things, your practice should follow the good principles with good results.’

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan”ti.
That’s what I said, and this is why I said it.”

Sattamaṁ.

174. Kammanidānasutta
174. Sources of Deeds

“Pāṇātipātampāhaṁ, bhikkhave, tividhaṁ vadāmi—
“Mendicants, I say that killing living creatures is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Adinnādānampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that stealing is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Kāmesumicchācārampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that sexual misconduct is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Musāvādampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that lying is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Pisuṇavācampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that divisive speech is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Pharusavācampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that harsh speech is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Samphappalāpampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that talking nonsense is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Abhijjhampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that covetousness is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Byāpādampāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that ill will is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Micchādiṭṭhimpāhaṁ, bhikkhave, tividhaṁ vadāmi—
I say that wrong view is threefold:

lobhahetukampi, dosahetukampi, mohahetukampi.
caused by greed, hate, or delusion.

Iti kho, bhikkhave, lobho kammanidānasambhavo, doso kammanidānasambhavo, moho kammanidānasambhavo.
And so greed, hate, and delusion are sources and origins for deeds.

Lobhakkhayā kammanidānasaṅkhayo, dosakkhayā kammanidānasaṅkhayo, mohakkhayā kammanidānasaṅkhayo”ti.

With the ending of greed, hate, and delusion, the sources of deeds are ended.”

Aṭṭhamaṁ.

175. Parikkamanasutta
175. The Bypass

“Saparikkamano ayaṁ, bhikkhave, dhammo, nāyaṁ dhammo aparikkamano.
“Mendicants, this teaching provides a bypass, it doesn’t lack a bypass.

Kathañca, bhikkhave, saparikkamano ayaṁ dhammo, nāyaṁ dhammo aparikkamano?
And how does this teaching provide a bypass, not lacking a bypass?

Pāṇātipātissa, bhikkhave, pāṇātipātā veramaṇī parikkamanaṁ hoti.
Not killing living creatures bypasses killing living creatures.

Adinnādāyissa, bhikkhave, adinnādānā veramaṇī parikkamanaṁ hoti.
Not stealing bypasses stealing.

Kāmesumicchācārissa, bhikkhave, kāmesumicchācārā veramaṇī parikkamanaṁ hoti.
Avoiding sexual misconduct bypasses sexual misconduct.

Musāvādissa, bhikkhave, musāvādā veramaṇī parikkamanaṁ hoti.
Not lying bypasses lying.

Pisuṇavācassa, bhikkhave, pisuṇāya vācāya veramaṇī parikkamanaṁ hoti.
Avoiding divisive speech bypasses divisive speech.

Pharusavācassa, bhikkhave, pharusāya vācāya veramaṇī parikkamanaṁ hoti.

Avoiding harsh speech bypasses harsh speech.

Samphappalāpissa, bhikkhave, samphappalāpā veramaṇī parikkamanaṁ hoti.
Avoiding talking nonsense bypasses talking nonsense.

Abhijjhālussa, bhikkhave, anabhijjhā parikkamanaṁ hoti.
Contentment bypasses covetousness.

Byāpannacittassa, bhikkhave, abyāpādo parikkamanaṁ hoti.
Good will bypasses ill will.

Micchādiṭṭhissa, bhikkhave, sammādiṭṭhi parikkamanaṁ hoti.
Right view bypasses wrong view.

Evaṁ kho, bhikkhave, saparikkamano ayaṁ dhammo, nāyaṁ dhammo aparikkamano”ti.
That’s how this teaching provides a bypass, it doesn’t lack a bypass.”

Navamaṁ.

176. Cundasutta
176. With Cunda

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā pāvāyaṁ viharati cundassa kammāraputtassa ambavane.
At one time the Buddha was staying near Pāvā in Cunda the smith's mango grove.

Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho cundaṁ kammāraputtaṁ bhagavā etadavoca:
Then Cunda the smith went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

"kassa no tvaṁ, cunda, soceyyāni rocesī"ti?
"Cunda, whose purity do you believe in?"

"Brāhmaṇā, bhante, pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti; tesāhaṁ soceyyāni rocemī"ti.
"Sir, I believe in the purity advocated by the western brahmins draped with moss who carry pitchers, serve the sacred flame, and immerse themselves in water."

"Yathā kathaṁ pana, cunda, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapentī"ti?

“But Cunda, what kind of purity do these western brahmins advocate?”

“Idha, bhante, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā. Te sāvakaṁ evaṁ samādapenti:
“The western brahmins encourage their disciples like this:

‘ehi tvaṁ, ambho purisa, kālasseva uṭṭhahantova sayanamhā pathaviṁ āmaseyyāsi;
‘Please, good people, rising early you should stroke the earth from your bed.

no ce pathaviṁ āmaseyyāsi, allāni gomayāni āmaseyyāsi;
If you don’t stroke the earth, stroke fresh cow dung.

no ce allāni gomayāni āmaseyyāsi, haritāni tiṇāni āmaseyyāsi;
If you don’t stroke fresh cow dung, stroke green grass.

no ce haritāni tiṇāni āmaseyyāsi, aggiṁ paricareyyāsi;
If you don’t stroke green grass, serve the sacred flame.

no ce aggiṁ paricareyyāsi, pañjaliko ādiccaṁ namasseyyāsi;
If you don’t serve the sacred flame, revere the sun with joined palms.

no ce pañjaliko ādiccaṁ namasseyyāsi, sāyatatiyakaṁ udakaṁ oroheyyāsī’ti.
If you don’t revere the sun with joined palms, immerse yourself in water three times, including the evening.’

Evaṁ kho, bhante, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti; tesāhaṁ soceyyāni rocemī”ti.
The western brahmins advocate this kind of purity.”

“Aññathā kho, cunda, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti, aññathā ca pana ariyassa vinaye soceyyaṁ hotī”ti.

“The purity advocated by the western brahmins is quite different from that in the training of the noble one.”

“Yathā kathaṁ pana, bhante, ariyassa vinaye soceyyaṁ hoti?
“But what, Master Gotama, is purity in the training of the noble one?

Sādhu me, bhante, bhagavā tathā dhammaṁ desetu yathā ariyassa vinaye soceyyaṁ hotī”ti.
Master Gotama, please teach me this.”

“Tena hi, cunda, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho cundo kammāraputto bhagavato paccassosi.
“Yes, sir,” Cunda replied.

Bhagavā etadavoca:
The Buddha said this:

“Tividhaṁ kho, cunda, kāyena asoceyyaṁ hoti;
“Cunda, impurity is threefold by way of body,

catubbidhaṁ vācāya asoceyyaṁ hoti;
fourfold by way of speech,

tividhaṁ manasā asoceyyaṁ hoti.
and threefold by way of mind.

Kathañca, cunda, tividhaṁ kāyena asoceyyaṁ hoti?
And how is impurity threefold by way of body?

Idha, cunda, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu. (1)
It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

Adinnādāyī hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araññagataṁ vā taṁ adinnaṁ theyyasaṅkhātaṁ ādātā hoti. (2)
They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

Kāmesumicchācārī hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṁ āpajjitā hoti. (3)
They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṁ kho, cunda, tividhaṁ kāyena asoceyyaṁ hoti.
This is the threefold impurity by way of body.

Kathañca, cunda, catubbidhaṁ vācāya asoceyyaṁ hoti?
And how is impurity fourfold by way of speech?

Idha, cunda, ekacco musāvādī hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputṭho: 'ehambho purisa, yaṁ jānāsi taṁ vadehī'ti, so ajānaṁ vā āha: 'jānāmī'ti, jānaṁ vā āha: 'na jānāmī'ti; apassaṁ vā āha: 'passāmī'ti, passaṁ vā āha: 'na passāmī'ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. (4)
It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie

for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇavāco hoti. Ito sutvā amutra akkhātā imesaṁ bhedāya, amutra vā sutvā imesaṁ akkhātā amūsaṁ bhedāya. Iti samaggānaṁ vā bhettā, bhinnānaṁ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṁ vācaṁ bhāsitā hoti. (5)
They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

Pharusavāco hoti. Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṁvattanikā, tathārūpiṁ vācaṁ bhāsitā hoti. (6)
They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

Samphappalāpī hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī; anidhānavatiṁ vācaṁ bhāsitā hoti akālena anapadesaṁ apariyantavatiṁ anatthasaṁhitaṁ.
They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

Evaṁ kho, cunda, catubbidhaṁ vācāya asoceyyaṁ hoti. (7)
This is the fourfold impurity by way of speech.

Kathañca, cunda, tividhaṁ manasā asoceyyaṁ hoti?
And how is impurity threefold by way of mind?

Idha, cunda, ekacco abhijjhālu hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ taṁ abhijjhātā hoti: ‘aho vata yaṁ parassa taṁ mamassā’ti. (8)

It’s when a certain person is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

Byāpannacitto hoti paduṭṭhamanasaṅkappo: ‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun’ti. (9)
They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Micchādiṭṭhiko hoti viparītadassano:
They have wrong view. Their perspective is distorted:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukaṭadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Evaṁ kho, cunda, manasā tividhaṁ asoceyyaṁ hoti. (10)
This is the threefold impurity by way of mind.

Ime kho, cunda, dasa akusalakammapathā.
These are the ten ways of doing unskillful deeds.

Imehi kho, cunda, dasahi akusalehi kammapathehi samannāgato kālasseva uṭṭhahantova sayanamhā pathaviñcepi āmasati, asuciyeva hoti; no cepi pathaviṁ āmasati, asuciyeva hoti.
When you have these ten ways of doing unskillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you’re

still impure.

Allāni cepi gomayāni āmasati, asuciyeva hoti; no cepi allāni gomayāni āmasati, asuciyeva hoti.
Whether or not you stroke fresh cow dung, you're still impure.

Haritāni cepi tiṇāni āmasati, asuciyeva hoti; no cepi haritāni tiṇāni āmasati, asuciyeva hoti.
Whether or not you stroke green grass, you're still impure.

Aggiñcepi paricarati, asuciyeva hoti, no cepi aggiṁ paricarati, asuciyeva hoti.
Whether or not you serve the sacred flame, you're still impure.

Pañjaliko cepi ādiccaṁ namassati, asuciyeva hoti; no cepi pañjaliko ādiccaṁ namassati, asuciyeva hoti.
Whether or not you revere the sun with joined palms, you're still impure.

Sāyatatiyakañcepi udakaṁ orohati, asuciyeva hoti; no cepi sāyatatiyakaṁ udakaṁ orohati, asuciyeva hoti.
Whether or not you immerse yourself in water three times, you're still impure.

Taṁ kissa hetu?
Why is that?

Ime, cunda, dasa akusalakammapathā asucīyeva honti asucikaraṇā ca.
These ten ways of doing unskillful deeds are impure and make things impure.

Imesaṁ pana, cunda, dasannaṁ akusalānaṁ kammapathānaṁ samannāgamanahetu nirayo paññāyati, tiracchānayoni

paññāyati, pettivisayo paññāyati, yā vā panaññāpi kāci duggatiyo.
It's because of those who do these ten kinds of unskillful deeds that hell, the animal realm, the ghost realm, or any other bad places are found.

Tividhaṁ kho, cunda, kāyena soceyyaṁ hoti;
Cunda, purity is threefold by way of body,

catubbidhaṁ vācāya soceyyaṁ hoti;
fourfold by way of speech,

tividhaṁ manasā soceyyaṁ hoti.
and threefold by way of mind.

Kathaṁ, cunda, tividhaṁ kāyena soceyyaṁ hoti?
And how is purity threefold by way of body?

Idha, cunda, ekacco pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati. (1)
It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṁ pahāya, adinnādānā paṭivirato hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araññagataṁ vā, na taṁ adinnaṁ theyyasaṅkhātaṁ ādātā hoti. (2)
They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

Kāmesumicchācāraṁ pahāya, kāmesumicchācārā paṭivirato hoti yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṁ āpajjitā hoti. (3)

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṁ kho, cunda, tividhaṁ kāyena soceyyaṁ hoti.
This is the threefold purity by way of body.

Kathañca, cunda, catubbidhaṁ vācāya soceyyaṁ hoti?
And how is purity fourfold by way of speech?

Idha, cunda, ekacco musāvādaṁ pahāya musāvādā paṭivirato hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: 'ehambho purisa, yaṁ jānāsi taṁ vadehī'ti, so ajānaṁ vā āha: 'na jānāmī'ti, jānaṁ vā āha: 'jānāmī'ti, apassaṁ vā āha: 'na passāmī'ti, passaṁ vā āha: 'passāmī'ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti. (4)
It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇaṁ vācaṁ pahāya, pisuṇāya vācāya paṭivirato hoti—na ito sutvā amutra akkhātā imesaṁ bhedāya, na amutra vā sutvā imesaṁ akkhātā amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā sahitānaṁ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā hoti. (5)

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusaṁ vācaṁ pahāya, pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācaṁ bhāsitā hoti. (6)
They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṁ pahāya, samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī;
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training.

nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ. (7)
They say things at the right time which are valuable, reasonable, succinct, and beneficial.

Evaṁ kho, cunda, catubbidhaṁ vācāya soceyyaṁ hoti.
This is the fourfold purity by way of speech.

Kathañca, cunda, tividhaṁ manasā soceyyaṁ hoti?
And how is purity threefold by way of mind?

Idha, cunda, ekacco anabhijjhālu hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ taṁ anabhijjhitā hoti: 'aho vata yaṁ parassa taṁ mamassā'ti. (8)
It's when a certain person is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

Abyāpannacitto hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā hontu abyāpajjā, anīghā sukhī attānaṁ pariharantū’ti. (9)
They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

Sammādiṭṭhiko hoti aviparītadassano:
They have right view, an undistorted perspective:

‘atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukaṭadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti. (10)
‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Evaṁ kho, cunda, tividhaṁ manasā soceyyaṁ hoti.
This is the threefold purity by way of mind.

Ime kho, cunda, dasa kusalakammapathā.
These are the ten ways of doing skillful deeds.

Imehi kho, cunda, dasahi kusalehi kammapathehi samannāgato kālasseva uṭṭhahantova sayanamhā pathaviñcepi āmasati, suciyeva hoti; no cepi pathaviṁ āmasati, suciyeva hoti.
When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you’re still pure.

Allāni cepi gomayāni āmasati, suciyeva hoti; no cepi allāni gomayāni āmasati, suciyeva hoti.

Whether or not you stroke fresh cow dung, you're still pure.

Haritāni cepi tiṇāni āmasati, suciyeva hoti; no cepi haritāni tiṇāni āmasati, suciyeva hoti.
Whether or not you stroke green grass, you're still pure.

Aggiñcepi paricarati, suciyeva hoti; no cepi aggiṁ paricarati, suciyeva hoti.
Whether or not you serve the sacred flame, you're still pure.

Pañjaliko cepi ādiccaṁ namassati, suciyeva hoti; no cepi pañjaliko ādiccaṁ namassati, suciyeva hoti.
Whether or not you revere the sun with joined palms, you're still pure.

Sāyatatiyakañcepi udakaṁ orohati, suciyeva hoti; no cepi sāyatatiyakaṁ udakaṁ orohati, suciyeva hoti.
Whether or not you immerse yourself in water three times, you're still pure.

Taṁ kissa hetu?
Why is that?

Ime, cunda, dasa kusalakammapathā sucīyeva honti sucikaraṇā ca.
These ten ways of doing skillful deeds are pure and make things pure.

Imesaṁ pana, cunda, dasannaṁ kusalānaṁ kammapathānaṁ samannāgamanahetu devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo"ti.
It's because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found."

Evaṁ vutte, cundo kammāraputto bhagavantaṁ etadavoca:

When he said this, Cunda the smith said to the Buddha,

“abhikkantaṁ, bhante …pe…
“Excellent, sir! Excellent! …

upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Dasamaṁ.

177. Jāṇussoṇisutta
177. With Jāṇussoṇi

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“Mayamassu, bho gotama, brāhmaṇā nāma.
“We who are known as brahmins

Dānāni dema, saddhāni karoma:
give gifts and perform memorial rites for the dead:

‘idaṁ dānaṁ petānaṁ ñātisālohitānaṁ upakappatu, idaṁ dānaṁ petā ñātisālohitā paribhuñjantū’ti.
‘May this gift aid my departed relatives and family. May they partake of this gift.’

Kacci taṁ, bho gotama, dānaṁ petānaṁ ñātisālohitānaṁ upakappati;
But does this gift really aid departed relatives and family?

kacci te petā ñātisālohitā taṁ dānaṁ paribhuñjantī”ti?
Do they actually partake of it?”

“Ṭhāne kho, brāhmaṇa, upakappati, no aṭṭhāne”ti.
“It aids them if the conditions are right, brahmin, but not if the conditions are wrong.”

“Katamaṁ pana, bho gotama, ṭhānaṁ, katamaṁ aṭṭhānan”ti?
“Then, Master Gotama, what are the right and wrong conditions?”

“Idha, brāhmaṇa, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti.
“Brahmin, take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

So kāyassa bhedā paraṁ maraṇā nirayaṁ upapajjati.
When their body breaks up, after death, they’re reborn in hell.

Yo nerayikānaṁ sattānaṁ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.
There they survive feeding on the food of the hell beings.

Idampi kho, brāhmaṇa, aṭṭhānaṁ yattha ṭhitassa taṁ dānaṁ na upakappati.
The conditions there are wrong, so the gift does not aid the one who lives there.

Idha pana, brāhmaṇa, ekacco pāṇātipātī …pe… micchādiṭṭhiko hoti.
Take someone else who kills living creatures … and has wrong view.

So kāyassa bhedā paraṁ maraṇā tiracchānayoniṁ upapajjati.
When their body breaks up, after death, they’re reborn in the animal realm.

Yo tiracchānayonikānaṁ sattānaṁ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.

There they survive feeding on the food of the beings in the animal realm.

Idampi kho, brāhmaṇa, aṭṭhānaṁ yattha ṭhitassa taṁ dānaṁ na upakappati.
The conditions there too are wrong, so the gift does not aid the one who lives there.

Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti.
Take someone else who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, and have right view.

So kāyassa bhedā paraṁ maraṇā manussānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the human realm.

Yo manussānaṁ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.
There they survive feeding on human food.

Idampi kho, brāhmaṇa, aṭṭhānaṁ yattha ṭhitassa taṁ dānaṁ na upakappati.
The conditions there too are wrong, so the gift does not aid the one who lives there.

Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko hoti.
Take someone else who doesn't kill living creatures … and has right view.

So kāyassa bhedā paraṁ maraṇā devānaṁ sahabyataṁ upapajjati.

When their body breaks up, after death, they're reborn in the company of the gods.

Yo devānaṁ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.
There they survive feeding on the food of the gods.

Idampi, brāhmaṇa, aṭṭhānaṁ yattha ṭhitassa taṁ dānaṁ upakappati.
The conditions there too are wrong, so the gift does not aid the one who lives there.

Idha pana, brāhmaṇa, ekacco pāṇātipātī hoti …pe… micchādiṭṭhiko hoti.
Take someone else who kills living creatures … and has wrong view.

So kāyassa bhedā paraṁ maraṇā pettivisayaṁ upapajjati.
When their body breaks up, after death, they're reborn in the ghost realm.

Yo pettivesayikānaṁ sattānaṁ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṁ vā panassa ito anuppavecchanti mittāmaccā vā ñātisālohitā vā, tena so tattha yāpeti, tena so tattha tiṭṭhati.
There they survive feeding on the food of the beings in the ghost realm. Or else they survive feeding on what friends and colleagues, relatives and kin provide them with from here.

Idaṁ kho, brāhmaṇa, ṭhānaṁ yattha ṭhitassa taṁ dānaṁ upakappatī"ti.
The conditions there are right, so the gift aids the one who lives there."

"Sace pana, bho gotama, so peto ñātisālohito taṁ ṭhānaṁ anupapanno hoti, ko taṁ dānaṁ paribhuñjatī"ti?
"But Master Gotama, who partakes of that gift if the departed relative is not reborn in that place?"

“Aññepissa, brāhmaṇa, petā ñātisālohitā taṁ ṭhānaṁ upapannā honti, te taṁ dānaṁ paribhuñjantī”ti.
“Other departed relatives reborn there will partake of that gift.”

“Sace pana, bho gotama, so ceva peto ñātisālohito taṁ ṭhānaṁ anupapanno hoti aññepissa ñātisālohitā petā taṁ ṭhānaṁ anupapannā honti, ko taṁ dānaṁ paribhuñjatī”ti?
“But who partakes of the gift when neither that relative nor other relatives have been reborn in that place?”

“Aṭṭhānaṁ kho etaṁ, brāhmaṇa, anavakāso yaṁ taṁ ṭhānaṁ vivittaṁ assa iminā dīghena addhunā yadidaṁ petehi ñātisālohitehi.
“It’s impossible, brahmin, it cannot happen that that place is vacant of departed relatives in all this long time.

Api ca, brāhmaṇa, dāyakopi anipphalo”ti.
It’s never fruitless for the donor.”

“Aṭṭhānepi bhavaṁ gotamo parikappaṁ vadatī”ti?
“Does Master Gotama propose this even when the conditions are wrong?”

“Aṭṭhānepi kho ahaṁ, brāhmaṇa, parikappaṁ vadāmi.
“I propose this even when the conditions are wrong.

Idha, brāhmaṇa, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti;
Take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

so dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ

seyyāvasathapadīpeyyaṁ.
They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

So kāyassa bhedā paraṁ maraṇā hatthīnaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of elephants.

So tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.
There they get to have food and drink, garlands and various adornments.

Yaṁ kho, brāhmaṇa, idha pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko, tena so kāyassa bhedā paraṁ maraṇā hatthīnaṁ sahabyataṁ upapajjati.
Since in this life they killed living creatures … and had wrong view, they were reborn in the company of elephants.

Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ, tena so tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.
Since they gave to ascetics or brahmins … they get to have food and drink, garlands and various adornments.

Idha pana, brāhmaṇa, ekacco pāṇātipātī hoti …pe… micchādiṭṭhiko hoti.
Take someone else who kills living creatures … and has wrong view.

So dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
They give to ascetics or brahmins …

So kāyassa bhedā paraṁ maraṇā assānaṁ sahabyataṁ upapajjati …pe…
When their body breaks up, after death, they're reborn in the company of horses. …

gunnaṁ sahabyataṁ upapajjati …pe…
cattle …

kukkurānaṁ sahabyataṁ upapajjati.
dogs.

So tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.
There they get to have food and drink, garlands and various adornments.

Yaṁ kho, brāhmaṇa, idha pāṇātipātī …pe… micchādiṭṭhiko, tena so kāyassa bhedā paraṁ maraṇā kukkurānaṁ sahabyataṁ upapajjati.
Since in this life they killed living creatures … and had wrong view, they were reborn in the company of dogs.

Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ, tena so tattha lābhī hoti annassa pānassa mālānānālaṅkārassa.
Since they gave to ascetics or brahmins … they get to have food and drink, garlands and various adornments.

Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko hoti.
Take someone else who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view.

So dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.

They give to ascetics or brahmins …

So kāyassa bhedā paraṁ maraṇā manussānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the human realm.

So tattha lābhī hoti mānusakānaṁ pañcannaṁ kāmaguṇānaṁ.
There they get to have the five kinds of human sensual stimulation.

Yaṁ kho, brāhmaṇa, idha pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko, tena so kāyassa bhedā paraṁ maraṇā manussānaṁ sahabyataṁ upapajjati.
Since in this life they didn't kill living creatures … and had right view, they were reborn in the company of humans.

Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ, tena so tattha lābhī hoti mānusakānaṁ pañcannaṁ kāmaguṇānaṁ.
Since they gave to ascetics or brahmins … they get to have the five kinds of human sensual stimulation.

Idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko hoti.
Take someone else who doesn't kill living creatures … and has right view.

So dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
They give to ascetics or brahmins …

So kāyassa bhedā paraṁ maraṇā devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods.

So tattha lābhī hoti dibbānaṁ pañcannaṁ kāmaguṇānaṁ.

There they get to have the five kinds of heavenly sensual stimulation.

Yaṁ kho, brāhmaṇa, idha pāṇātipātā paṭivirato hoti …pe… sammādiṭṭhiko, tena so kāyassa bhedā paraṁ maraṇā devānaṁ sahabyataṁ upapajjati.
Since in this life they didn't kill living creatures … and had right view, they were reborn in the company of the gods.

Yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ, tena so tattha lābhī hoti dibbānaṁ pañcannaṁ kāmaguṇānaṁ.
Since they gave to ascetics or brahmins … they get to have the five kinds of heavenly sensual stimulation.

Api ca, brāhmaṇa, dāyakopi anipphalo"ti.
It's never fruitless for the donor."

"Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
"It's incredible, Master Gotama, it's amazing,

Yāvañcidaṁ, bho gotama, alameva dānāni dātuṁ, alaṁ saddhāni kātuṁ, yatra hi nāma dāyakopi anipphalo"ti.
Just this much is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor."

"Evametaṁ, brāhmaṇa, dāyakopi hi, brāhmaṇa, anipphalo"ti.
"That's so true, brahmin. It's never fruitless for the donor."

"Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
"Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Ekādasamaṁ.

Jāṇussoṇivaggo dutiyo.

178. Sādhusutta
178. Good

“Sādhuñca vo, bhikkhave, desessāmi asādhuñca.
“Mendicants, I will teach you what is good and what is not good.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca, bhikkhave, asādhu?
“And what, mendicants, is not good?

Pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi—
Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

idaṁ vuccati, bhikkhave, asādhu.
This is called what is not good.

Katamañca, bhikkhave, sādhu?
And what is good?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi—
Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

idaṁ vuccati, bhikkhave, sādhū"ti.
This is called what is good."

Paṭhamaṁ.

179. Ariyadhammasutta
179. The Teaching of the Noble Ones

“Ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca.
“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones.

Taṁ suṇātha …pe…
Listen and pay close attention, I will speak. …

katamo ca, bhikkhave, anariyo dhammo?
And what is not the teaching of the noble ones?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, anariyo dhammo.
This is called what is not the teaching of the noble ones.

Katamo ca, bhikkhave, ariyo dhammo?
And what is the teaching of the noble ones?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, ariyo dhammo”ti.
This is called the teaching of the noble ones.”

Dutiyaṁ.

180. Kusalasutta
180. Skillful

“Kusalañca vo, bhikkhave, desessāmi akusalañca.
“I will teach you the skillful and the unskillful …

Taṁ suṇātha …pe…

katamañca, bhikkhave, akusalaṁ?
And what is the unskillful?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

idaṁ vuccati, bhikkhave, akusalaṁ.
This is called the unskillful.

Katamañca, bhikkhave, kusalaṁ?
And what is the skillful?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

idaṁ vuccati, bhikkhave, kusalan”ti.
This is called the skillful.”

Tatiyaṁ.

181. Atthasutta
181. Beneficial

“Atthañca vo, bhikkhave, desessāmi anatthañca.
“I will teach you the beneficial and the harmful. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, anattho?
And what is the harmful?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, anattho.
This is called the harmful.

Katamo ca, bhikkhave, attho?
And what is the beneficial?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, attho”ti.
This is called the beneficial.”

Catutthaṁ.

182. Dhammasutta
182. The Teaching

“Dhammañca vo, bhikkhave, desessāmi adhammañca.
“I will teach you what is the teaching and what is not the teaching. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, adhammo?
And what is not the teaching?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, adhammo.
This is called what is not the teaching.

Katamo ca, bhikkhave, dhammo?
And what is the teaching?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, dhammo”ti.
This is called the teaching.”

Pañcamaṁ.

183. Āsavasutta
183. Defiled

“Sāsavañca vo, bhikkhave, dhammaṁ desessāmi anāsavañca.
“I will teach you the defiled principle and the undefiled. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, sāsavo dhammo?
And what is the defiled principle?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, sāsavo dhammo.
This is called the defiled principle.

Katamo ca, bhikkhave, anāsavo dhammo?
And what is the undefiled principle?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, anāsavo dhammo”ti.
This is called the undefiled principle.”

Chaṭṭhaṁ.

184. Vajjasutta
184. Blameworthy

“Sāvajjañca vo, bhikkhave, dhammaṁ desessāmi anavajjañca.
“I will teach you the blameworthy principle and the blameless. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, sāvajjo dhammo?
And what is the blameworthy principle?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, sāvajjo dhammo.
This is called the blameworthy principle.

Katamo ca, bhikkhave, anavajjo dhammo?
And what is the blameless principle?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, anavajjo dhammo”ti.
This is called the blameless principle.”

Sattamaṁ.

185. Tapanīyasutta
185. Mortifying

“Tapanīyañca vo, bhikkhave, dhammaṁ desessāmi atapanīyañca.
“I will teach you the mortifying principle and the unmortifying. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, tapanīyo dhammo?
And what is the mortifying principle?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, tapanīyo dhammo.
This is called the mortifying principle.

Katamo ca, bhikkhave, atapanīyo dhammo?
And what is the unmortifying principle?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, atapanīyo dhammo”ti.
This is called the unmortifying principle.”

Aṭṭhamaṁ.

186. Ācayagāmisutta
186. Leading to Accumulation

“Ācayagāmiñca vo, bhikkhave, dhammaṁ desessāmi apacayagāmiñca.
“I will teach you the principle that leads to accumulation and that which leads to dispersal. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, ācayagāmī dhammo?
And what is the principle that leads to accumulation?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, ācayagāmī dhammo.
This is called the principle that leads to accumulation.

Katamo ca, bhikkhave, apacayagāmī dhammo?
And what is the principle that leads to dispersal?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, apacayagāmī dhammo”ti.
This is called the principle that leads to dispersal.”

Navamaṁ.

187. Dukkhudrayasutta
187. With Suffering as Outcome

“Dukkhudrayañca vo, bhikkhave, dhammaṁ desessāmi sukhudrayañca.
“I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, dukkhudrayo dhammo?
And what is the principle whose outcome is suffering?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, dukkhudrayo dhammo.
This is the principle whose outcome is suffering.

Katamo ca, bhikkhave, sukhudrayo dhammo?
And what is the principle whose outcome is happiness?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, sukhudrayo dhammo”ti.
This is the principle whose outcome is happiness.”

Dasamaṁ.

188. Vipākasutta
188. Result

“Dukkhavipākañca vo, bhikkhave, dhammaṁ desessāmi sukhavipākañca.
“I will teach you the principle that results in suffering and that which results in happiness. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, dukkhavipāko dhammo?
And what is the principle that results in suffering?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, dukkhavipāko dhammo.
This is called the principle that results in suffering.

Katamo ca, bhikkhave, sukhavipāko dhammo?
And what is the principle that results in happiness?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, sukhavipāko dhammo”ti.
This is called the principle that results in happiness.”

Ekādasamaṁ.

Sādhuvaggo tatiyo.

189. Ariyamaggasutta
189. The Noble Path

“Ariyamaggañca vo, bhikkhave, desessāmi anariyamaggañca.
“I will teach you the noble path and the ignoble path. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, anariyo maggo?
And what is the ignoble path?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, anariyo maggo.
This is called the ignoble path.

Katamo ca, bhikkhave, ariyo maggo?
And what is the noble path?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, ariyo maggo”ti.
This is called the noble path.”

Paṭhamaṁ.

190. Kaṇhamaggasutta
190. The Dark Path

“Kaṇhamaggañca vo, bhikkhave, desessāmi sukkamaggañca.
“I will teach you the dark path and the bright path. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, kaṇho maggo?
And what is the dark path?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, kaṇho maggo.
This is called the dark path.

Katamo ca, bhikkhave, sukko maggo?
And what is the bright path?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, sukko maggo”ti.
This is called the bright path.”

Dutiyaṁ.

191. Saddhammasutta
191. The True Teaching

“Saddhammañca vo, bhikkhave, desessāmi asaddhammañca.
“I will teach you what is the true teaching and what is not the true teaching. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, asaddhammo?
And what is not the true teaching?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, asaddhammo.
This is called what is not the true teaching.

Katamo ca, bhikkhave, saddhammo?
And what is the true teaching?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, saddhammo”ti.
This is called the true teaching.”

Tatiyaṁ.

192. Sappurisadhammasutta
192. The Teaching of the Good Persons

“Sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca.
“Mendicants, I will teach you the teaching of the good persons and the teaching of the bad persons.

Taṁ suṇātha …pe…

katamo ca, bhikkhave, asappurisadhammo?
And what is the teaching of the bad persons?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, asappurisadhammo.
This is the teaching of the bad persons.

Katamo ca, bhikkhave, sappurisadhammo?
And what is the teaching of the good persons?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, sappurisadhammo”ti.
This is the teaching of the good persons.”

Catutthaṁ.

193. Uppādetabbadhammasutta
193. Principles That Should Be Activated

“Uppādetabbañca vo, bhikkhave, dhammaṁ desessāmi na uppādetabbañca.
“I will teach you the principle to activate and the principle not to activate. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na uppādetabbo dhammo?
And what is the principle not to activate?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, na uppādetabbo dhammo.
This is called the principle not to activate.

Katamo ca, bhikkhave, uppādetabbo dhammo?
And what is the principle to activate?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, uppādetabbo dhammo”ti.
This is called the principle to activate.”

Pañcamaṁ.

194. Āsevitabbadhammasutta
194. Principles That Should Be Cultivated

“Āsevitabbañca vo, bhikkhave, dhammaṁ desessāmi nāsevitabbañca.
“I will teach you the principle to cultivate and the principle not to cultivate. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, nāsevitabbo dhammo?
And what is the principle not to cultivate?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, nāsevitabbo dhammo.
This is called the principle not to cultivate.

Katamo ca, bhikkhave, āsevitabbo dhammo?
And what is the principle to cultivate?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, āsevitabbo dhammo”ti.
This is called the principle to cultivate.”

Chaṭṭhaṁ.

195. Bhāvetabbadhammasutta
195. Principles That Should Be Developed

“Bhāvetabbañca vo, bhikkhave, dhammaṁ desessāmi na bhāvetabbañca.
“I will teach you the principle to develop and the principle not to develop. …

Taṁ suṇātha …pe…
Listen and pay close attention, I will speak.

katamo ca, bhikkhave, na bhāvetabbo dhammo?
And what is the principle not to develop?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, na bhāvetabbo dhammo.
This is called the principle not to develop.

Katamo ca, bhikkhave, bhāvetabbo dhammo?
And what is the principle to develop?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, bhāvetabbo dhammo”ti.
This is called the principle to develop.”

Sattamaṁ.

196. Bahulīkātabbasutta
196. Principles That Should Be Made Much Of

“Bahulīkātabbañca vo, bhikkhave, dhammaṁ desessāmi na bahulīkātabbañca.
“I will teach you the principle to make much of and the principle not to make much of. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na bahulīkātabbo dhammo?
And what is the principle not to make much of?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, na bahulīkātabbo dhammo.
This is called the principle not to make much of.

Katamo ca, bhikkhave, bahulīkātabbo dhammo?
And what is the principle to make much of?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, bahulīkātabbo dhammo”ti.
This is called the principle to make much of.”

Aṭṭhamaṁ.

197. Anussaritabbasutta
197. Should Be Recollected

“Anussaritabbañca vo, bhikkhave, dhammaṁ desessāmi nānussaritabbañca.
“I will teach you the principle to recollect and the principle not to recollect. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, nānussaritabbo dhammo?
And what is the principle not to recollect?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, nānussaritabbo dhammo.
This is called the principle not to recollect.

Katamo ca, bhikkhave, anussaritabbo dhammo?
And what is the principle to recollect?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, anussaritabbo dhammo”ti.
This is called the principle to recollect.”

Navamaṁ.

198. Sacchikātabbasutta
198. Should Be Realized

“Sacchikātabbañca vo, bhikkhave, dhammaṁ desessāmi na sacchikātabbañca.
“I will teach you the principle to realize and the principle not to realize. …

Taṁ suṇātha …pe…

katamo ca, bhikkhave, na sacchikātabbo dhammo?
And what is the principle not to realize?

Pāṇātipāto …pe…
Killing living creatures …

micchādiṭṭhi—
wrong view.

ayaṁ vuccati, bhikkhave, na sacchikātabbo dhammo.
This is called the principle not to realize.

Katamo ca, bhikkhave, sacchikātabbo dhammo?
And what is the principle to realize?

Pāṇātipātā veramaṇī …pe…
Not killing living creatures …

sammādiṭṭhi—
right view.

ayaṁ vuccati, bhikkhave, sacchikātabbo dhammo”ti.
This is called the principle to realize.”

Dasamaṁ.

Ariyamaggavaggo catuttho.

199–210. Nasevitabbādisutta

199–210. Should Not Associate, Etc.

“Dasahi, bhikkhave, dhammehi samannāgato puggalo na sevitabbo.
“Mendicants, you should not associate with a person who has ten qualities.

Katamehi dasahi?
What ten?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti—
They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo na sevitabbo.
You should not associate with a person who has these ten qualities.

Dasahi, bhikkhave, dhammehi samannāgato puggalo sevitabbo.
You should associate with a person who has ten qualities.

Katamehi dasahi?
What ten?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato

hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti—
They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view.

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo sevitabbo. (1)
You should associate with a person who has these ten qualities."

Dasahi, bhikkhave, dhammehi samannāgato puggalo na bhajitabbo …pe…
"Mendicants, you should not frequent a person who has ten qualities.

bhajitabbo …
you should frequent …

na payirupāsitabbo …
you should not pay homage …

payirupāsitabbo …
you should pay homage …

na pujjo hoti …
you should not venerate …

pujjo hoti …
you should venerate …

na pāsaṁso hoti …
you should not praise …

pāsaṁso hoti …
you should praise …

agāravo hoti …
you should not revere …

gāravo hoti …
you should revere …

appatisso hoti …

you should not defer to …

sappatisso hoti …
you should defer to …

na ārādhako hoti …
is not a success …

ārādhako hoti …
is a success …

na visujjhati …
is not pure …

visujjhati …
is pure …

mānaṁ nādhibhoti …
does not win over conceit …

mānaṁ adhibhoti …
wins over conceit …

paññāya na vaḍḍhati …
does not grow in wisdom …

paññāya vaḍḍhati …pe…. (2–11.)
grows in wisdom …

Dasahi, bhikkhave, dhammehi samannāgato puggalo bahuṁ apuññaṁ pasavati …
A person who has these ten qualities makes much bad karma. …

bahuṁ puññaṁ pasavati.
makes much merit.

Katamehi dasahi?
What ten?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato

hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti—
They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view.

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo bahuṁ puññaṁ pasavatī"ti. (12)
A person who has these ten qualities makes much merit."

Aparapuggalavaggo pañcamo.

Catuttho paṇṇāsako samatto.

211. Paṭhamanirayasaggasutta
211. Heaven and Hell (1st)

“Dasahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with ten qualities is cast down to hell.

Katamehi dasahi?
What ten?

Idha, bhikkhave, ekacco pāṇātipātī hoti, luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu. (1)
It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

Adinnādāyī hoti, yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araññagataṁ vā, taṁ adinnaṁ theyyasaṅkhātaṁ ādātā hoti. (2)
They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

Kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sasāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṁ āpajjitā hoti. (3)
They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Musāvādī hoti, sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṁ jānāsi taṁ vadehī’ti, so ajānaṁ vā āha: ‘jānāmī’ti, jānaṁ vā āha: ‘na jānāmī’ti, apassaṁ vā āha: ‘passāmī’ti, passaṁ vā āha: ‘na passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. (4)
They lie. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇavāco hoti, ito sutvā amutra akkhātā imesaṁ bhedāya, amutra vā sutvā imesaṁ akkhātā amūsaṁ bhedāya. Iti samaggānaṁ vā bhettā bhinnānaṁ vā anuppadātā vaggārāmo vaggarato vagganandī, vaggakaraṇiṁ vācaṁ bhāsitā hoti. (5)
They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

Pharusavāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṁvattanikā, tathārūpiṁ vācaṁ bhāsitā hoti. (6)
They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

Samphappalāpī hoti, akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṁ vācaṁ bhāsitā hoti akālena anapadesaṁ apariyantavatiṁ anatthasaṁhitaṁ. (7)

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

Abhijjhālu hoti, yaṁ taṁ parassa paravittūpakaraṇaṁ taṁ abhijjhātā hoti: ‘aho vata yaṁ parassa taṁ mama assā’ti. (8)
They’re covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

Byāpannacitto hoti, paduṭṭhamanasaṅkappo: ‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun’ti. (9)
They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Micchādiṭṭhiko hoti, viparītadassano:
They have wrong view. Their perspective is distorted:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā (10) Sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these ten qualities is cast down to hell.

Dasahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with ten qualities is raised up to heaven.

Katamehi dasahi?
What ten?

Idha, bhikkhave, ekacco pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati. (1)
It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araññagataṁ vā, na taṁ adinnaṁ theyyasaṅkhātaṁ ādātā hoti. (2)
They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

Kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā …pe… antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṁ āpajjitā hoti. (3)
They give up sexual misconduct. They don't have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Musāvādaṁ pahāya musāvādā paṭivirato hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: 'ehambho purisa, yaṁ jānāsi taṁ vadehī'ti, so ajānaṁ vā āha: 'na jānāmī'ti, jānaṁ vā āha: 'jānāmī'ti, apassaṁ vā āha: 'na passāmī'ti, passaṁ vā

āha: ‘passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti. (4)
They give up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇavācaṁ pahāya pisuṇāya vācāya paṭivirato hoti—na ito sutvā amutra akkhātā imesaṁ bhedāya, amutra vā sutvā imesaṁ akkhātā amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā sahitānaṁ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṁ vācaṁ bhāsitā hoti. (5)
They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusavācaṁ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācaṁ bhāsitā hoti. (6)
They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī, atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ. (7)
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at

the right time which are valuable, reasonable, succinct, and beneficial.

Anabhijjhālu hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ taṁ anabhijjhātā hoti: ‘aho vata yaṁ parassa taṁ mama assā’ti. (8)
They’re content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

Abyāpannacitto hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā hontu abyāpajjā anīghā, sukhī attānaṁ pariharantū’ti. (9)
They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

Sammādiṭṭhiko hoti aviparītadassano:
They have right view, an undistorted perspective:

‘atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukaṭadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti. (10)
‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these ten qualities is raised up to heaven.”

Paṭhamaṁ.

212. Dutiyanirayasaggasutta
212. Heaven and Hell (2nd)

“Dasahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with ten qualities is cast down to hell.

Katamehi dasahi?
What ten?

Idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu.
It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

Adinnādāyī hoti …
They steal. …

kāmesumicchācārī hoti …
They commit sexual misconduct. …

musāvādī hoti …
They lie. …

pisuṇavāco hoti …
They speak divisively. …

pharusavāco hoti …
They speak harshly. …

samphappalāpī hoti …
They indulge in talking nonsense. …

abhijjhālu hoti …

They're covetous. …

byāpannacitto hoti …
They have cruel intentions. …

micchādiṭṭhiko hoti viparītadassano:
They have wrong view. …

'natthi dinnaṁ …pe…

sayaṁ abhiññā sacchikatvā pavedentī'ti.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these ten qualities is cast down to hell.

Dasahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with ten qualities is raised up to heaven.

Katamehi dasahi?
What ten?

Idha, bhikkhave, ekacco pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.
It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti …
They give up stealing. …

kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭivirato hoti …
They give up sexual misconduct. …

musāvādaṁ pahāya musāvādā paṭivirato hoti …
They give up lying. …

pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti …

They give up divisive speech. …

pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti …
They give up harsh speech. …

samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti …
They give up talking nonsense. …

anabhijjhālu hoti …
They're content. …

abyāpannacitto hoti …
They're kind hearted. …

sammādiṭṭhiko hoti aviparītadassano:
They have right view. …

'atthi dinnaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī'ti.

Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge"ti.
Someone with these ten qualities is raised up to heaven."

Dutiyaṁ.

213. Mātugāmasutta
213. A Female

“Dasahi, bhikkhave, dhammehi samannāgato mātugāmo yathābhataṁ nikkhitto evaṁ niraye.
“A female with ten qualities is cast down to hell.

Katamehi dasahi?
What ten?

Pāṇātipātī hoti …pe…
She kills living creatures. …

adinnādāyī hoti …
She steals. …

kāmesumicchācārī hoti …
She commits sexual misconduct. …

musāvādī hoti …
She lies. …

pisuṇavāco hoti …
She speaks divisively. …

pharusavāco hoti …
She speaks harshly. …

samphappalāpī hoti …
She indulges in talking nonsense. …

abhijjhālu hoti …
She’s covetous. …

byāpannacitto hoti …
She has cruel intentions. …

micchādiṭṭhiko hoti ….
She has wrong view. …

Imehi kho, bhikkhave, dasahi dhammehi samannāgato mātugāmo yathābhataṁ nikkhitto evaṁ niraye.
A female with these ten qualities is cast down to hell.

Dasahi, bhikkhave, dhammehi samannāgato mātugāmo yathābhataṁ nikkhitto evaṁ sagge.
A female with ten qualities is raised up to heaven.

Katamehi dasahi?
What ten?

Pāṇātipātā paṭivirato hoti …pe…
She doesn't kill living creatures. …

adinnādānā paṭivirato hoti …
She doesn't steal. …

kāmesumicchācārā paṭivirato hoti …
She doesn't commit sexual misconduct. …

musāvādā paṭivirato hoti …
She doesn't lie. …

pisuṇāya vācāya paṭivirato hoti …
She doesn't speak divisively. …

pharusāya vācāya paṭivirato hoti …
She doesn't speak harshly. …

samphappalāpā paṭivirato hoti …
She doesn't indulge in talking nonsense. …

anabhijjhālu hoti …
She's content. …

abyāpannacitto hoti …
She's kind hearted. …

sammādiṭṭhiko hoti ….

She has right view. …

Imehi kho, bhikkhave, dasahi dhammehi samannāgato mātugāmo yathābhataṁ nikkhitto evaṁ sagge”ti.
A female with these ten qualities is raised up to heaven.”

Tatiyaṁ.

214. Upāsikāsutta
214. A Laywoman

“Dasahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ niraye.
“A laywoman with ten qualities is cast down to hell.

Katamehi dasahi?
What ten?

Pāṇātipātinī hoti …pe…
She kills living creatures. …

micchādiṭṭhikā hoti ….
She has wrong view. …

Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ niraye.
A laywoman with these ten qualities is cast down to hell.

Dasahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ sagge.
A laywoman with ten qualities is raised up to heaven.

Katamehi dasahi?
What ten?

Pāṇātipātā paṭiviratā hoti …pe…
She doesn’t kill living creatures. …

sammādiṭṭhikā hoti ….
She has right view. …

Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā yathābhataṁ nikkhittā evaṁ sagge”.
A laywoman with these ten qualities is raised up to heaven.”

Catutthaṁ.

215. Visāradasutta
215. Assured

“Dasahi, bhikkhave, dhammehi samannāgatā upāsikā avisāradā agāraṁ ajjhāvasati.
“A laywoman living at home with these ten qualities is not self-assured.

Katamehi dasahi?
What ten?

Pāṇātipātinī hoti …
She kills living creatures. …

adinnādāyinī hoti …

kāmesumicchācārinī hoti …

musāvādinī hoti …

pisuṇavācā hoti …

pharusavācā hoti …

samphappalāpinī hoti …

abhijjhālunī hoti …

byāpannacittā hoti …

micchādiṭṭhikā hoti ….
She has wrong view. …

Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā avisāradā agāraṁ ajjhāvasati.
A laywoman living at home with these ten qualities is not self-assured.

Dasahi, bhikkhave, dhammehi samannāgatā upāsikā visāradā agāraṁ ajjhāvasati.
A laywoman living at home with these ten qualities is self-assured.

Katamehi dasahi?
What ten?

Pāṇātipātā paṭiviratā hoti …
She doesn't kill living creatures. …

adinnādānā paṭiviratā hoti …

kāmesumicchācārā paṭiviratā hoti …

musāvādā paṭiviratā hoti …

pisuṇāya vācāya paṭiviratā hoti …

pharusāya vācāya paṭiviratā hoti …

samphappalāpā paṭiviratā hoti …

anabhijjhālunī hoti …

abyāpannacittā hoti …

sammādiṭṭhikā hoti ….
She has right view. …

Imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā visāradā agāraṁ ajjhāvasatī"ti.
A laywoman living at home with these ten qualities is self-assured."

Pañcamaṁ.

216. Saṁsappanīyasutta
216. Creepy Creatures

“Saṁsappanīyapariyāyaṁ vo, bhikkhave, dhammapariyāyaṁ desessāmi.
“Mendicants, I will teach you an exposition of the teaching on creepy creatures.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, saṁsappanīyapariyāyo dhammapariyāyo?
“What is the exposition of the teaching on creepy creatures?

Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṁ kammaṁ karonti—
Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

kalyāṇaṁ vā pāpakaṁ vā—tassa dāyādā bhavanti.
They shall be the heir of whatever deeds they do, whether good or bad.

Idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho, adayāpanno sabbapāṇabhūtesu.

Take a certain person who kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

So saṁsappati kāyena, saṁsappati vācāya, saṁsappati manasā.
They're creepy in body, speech, and mind.

Tassa jimhaṁ kāyakammaṁ hoti, jimhaṁ vacīkammaṁ, jimhaṁ manokammaṁ, jimhā gati, jimhupapatti.
Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth is crooked.

Jimhagatikassa kho panāhaṁ, bhikkhave, jimhupapattikassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
Someone whose destiny and rebirth is crooked is reborn in one of two places, I say:

ye vā ekantadukkhā nirayā yā vā saṁsappajātikā tiracchānayoni.
in an exclusively painful hell, or among the species of creepy animals.

Katamā ca sā, bhikkhave, saṁsappajātikā tiracchānayoni?
And what are the species of creepy animals?

Ahi vicchikā satapadī nakulā biḷārā mūsikā ulūkā, ye vā panaññepi keci tiracchānayonikā sattā manusse disvā saṁsappanti.
Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans.

Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti.
This is how a being is born from a being.

Yaṁ karoti tena upapajjati.
For your deeds determine your rebirth,

Upapannamenaṁ phassā phusanti.
and when you're reborn contacts affect you.

Evamahaṁ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Idha pana, bhikkhave, ekacco adinnādāyī hoti …pe…
Take someone else who steals …

kāmesumicchācārī hoti …
commits sexual misconduct …

musāvādī hoti …
lies …

pisuṇavāco hoti …
speaks divisively …

pharusavāco hoti …
speaks harshly …

samphappalāpī hoti …
indulges in talking nonsense …

abhijjhālu hoti …
is covetous …

byāpannacitto hoti …
has cruel intentions …

micchādiṭṭhiko hoti viparītadassano:
has wrong view …

‘natthi dinnaṁ …pe…

sayaṁ abhiññā sacchikatvā pavedentī’ti.

So saṁsappati kāyena, saṁsappati vācāya, saṁsappati manasā.
They’re creepy in body, speech, and mind.

Tassa jimhaṁ kāyakammaṁ hoti, jimhaṁ vacīkammaṁ, jimhaṁ manokammaṁ, jimhā gati, jimhupapatti.
Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth is crooked.

Jimhagatikassa kho panāhaṁ, bhikkhave, jimhupapattikassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
Someone whose destiny and rebirth is crooked is reborn in one of two places, I say:

ye vā ekantadukkhā nirayā yā vā saṁsappajātikā tiracchānayoni.
in an exclusively painful hell, or among the species of creepy animals.

Katamā ca sā, bhikkhave, saṁsappajātikā tiracchānayoni?
And what are the species of creepy animals?

Ahi vicchikā satapadī nakulā biḷārā mūsikā ulūkā, ye vā panaññepi keci tiracchānayonikā sattā manusse disvā saṁsappanti.
Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans.

Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti,
This is how a being is born from a being.

yaṁ karoti tena upapajjati.
For your deeds determine your rebirth,

Upapannamenaṁ phassā phusanti.
and when you're reborn contacts affect you.

Evamahaṁ, bhikkhave, 'kammadāyādā sattā'ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṁ kammaṁ karonti—
Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

kalyāṇaṁ vā pāpakaṁ vā—tassa dāyādā bhavanti.
They shall be the heir of whatever deeds they do, whether good or bad.

Idha, bhikkhave, ekacco pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.
Take a certain person who gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

So na saṁsappati kāyena, na saṁsappati vācāya, na saṁsappati manasā.
They're not creepy in body, speech, and mind.

Tassa uju kāyakammaṁ hoti, uju vacīkammaṁ, uju manokammaṁ, uju gati, ujupapatti.
Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Ujugatikassa kho panāhaṁ, bhikkhave, ujupapattikassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say:

ye vā ekantasukhā saggā yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni.
in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti.
This is how a being is born from a being.

Yaṁ karoti tena upapajjati.
For your deeds determine your rebirth,

Upapannamenaṁ phassā phusanti.
and when you're reborn contacts affect you.

Evamahaṁ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Idha pana, bhikkhave, ekacco adinnādānaṁ pahāya adinnādānā paṭivirato hoti …pe…
Take someone else who gives up stealing …

kāmesumicchācārā paṭivirato hoti …
sexual misconduct …

musāvādaṁ pahāya musāvādā paṭivirato hoti …
lying …

pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti …
divisive speech …

pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti …
harsh speech …

samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti …
talking nonsense …

anabhijjhālu hoti …
They’re content …

abyāpannacitto hoti …
kind hearted …

sammādiṭṭhiko hoti aviparītadassano:
they have right view …

‘atthi dinnaṁ …pe…

ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.

So na saṁsappati kāyena, na saṁsappati vācāya, na saṁsappati manasā.
They’re not creepy in body, speech, and mind.

Tassa uju kāyakammaṁ hoti, uju vacīkammaṁ, uju manokammaṁ, uju gati, ujupapatti.

Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Ujugatikassa kho pana ahaṁ, bhikkhave, ujupapattikassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say:

ye vā ekantasukhā saggā yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni.
in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

Iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti.
This is how a being is born from a being.

Yaṁ karoti tena upapajjati.
For your deeds determine your rebirth,

Upapannamenaṁ phassā phusanti.
and when you're reborn contacts affect you.

Evamahaṁ, bhikkhave, 'kammadāyādā sattā'ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṁ kammaṁ karonti—
Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

kalyāṇaṁ vā pāpakaṁ vā—tassa dāyādā bhavanti.
They shall be the heir of whatever deeds they do, whether good or bad.

Ayaṁ kho so, bhikkhave, saṁsappanīyapariyāyo dhammapariyāyo”ti.
This is the exposition of the teaching on creepy creatures.”

Chaṭṭhaṁ.

217. Paṭhamasañcetanikasutta
217. Intentional (1st)

“Nāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā byantībhāvaṁ vadāmi.
“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced.

Tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.
And that may be in the present life, or in the next life, or in some subsequent period.

Na tvevāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā dukkhassantakiriyaṁ vadāmi.
And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Tatra, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti;
Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result.

catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti;
There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result.

tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

Kathañca, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?
And what are the three kinds of corruption and failure of bodily action?

Idha, bhikkhave, ekacco pāṇātipātī hoti, luddo lohitapāṇi hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu. (1)
It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

Adinnādāyī hoti, yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araññagataṁ vā, taṁ adinnaṁ theyyasaṅkhātaṁ ādātā hoti. (2)
They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

Kāmesumicchācārī hoti, yā tā māturakkhitā …pe… antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṁ āpajjitā hoti. (3)
They commit sexual misconduct. They have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṁ kho, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.
These are the three kinds of corruption and failure of bodily action.

Kathañca, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

And what are the four kinds of corruption and failure of verbal action?

Idha, bhikkhave, ekacco musāvādī hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho
It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness:

'ehambho purisa, yaṁ jānāsi taṁ vadehī'ti, so ajānaṁ vā āha: 'jānāmī'ti, jānaṁ vā āha: 'na jānāmī'ti, apassaṁ vā āha: 'passāmī'ti, passaṁ vā āha: 'na passāmī'ti, iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. (4)
'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇavāco hoti, ito sutvā amutra akkhātā imesaṁ bhedāya, amutra vā sutvā imesaṁ akkhātā amūsaṁ bhedāya. Iti samaggānaṁ vā bhettā bhinnānaṁ vā anuppadātā vaggārāmo vaggarato vagganandī, vaggakaraṇiṁ vācaṁ bhāsitā hoti. (5)
They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

Pharusavāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā. Asamādhisaṁvattanikā, tathārūpiṁ vācaṁ bhāsitā hoti. (6)
They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

Samphappalāpī hoti, akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatiṁ vācaṁ bhāsitā hoti akālena anapadesaṁ apariyantavatiṁ anatthasaṁhitaṁ. (7)
They indulge in talking nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

Evaṁ kho, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.
These are the four kinds of corruption and failure of verbal action.

Kathañca, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?
And what are the three kinds of corruption and failure of mental action?

Idha, bhikkhave, ekacco abhijjhālu hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ, taṁ abhijjhātā hoti: ‘aho vata, yaṁ parassa taṁ mama assā’ti. (8)
It’s when someone is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

Byāpannacitto hoti, paduṭṭhamanasaṅkappo: ‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun’ti. (9)
They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Micchādiṭṭhiko hoti, viparītadassano:
They have wrong view. Their perspective is distorted:

‘natthi dinnaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti. (10)

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Evaṁ kho, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.
These are the three kinds of corruption and failure of mental action.

Tividhakāyakammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti; catubbidhavacīkammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti; tividhamanokammantasandosabyāpatti akusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

Seyyathāpi, bhikkhave, apaṇṇako maṇi uddhaṅkhitto yena yeneva patiṭṭhāti suppatiṭṭhitaṁyeva patiṭṭhāti;
It’s like throwing loaded dice: they always fall the right side up.

evamevaṁ kho, bhikkhave, tividhakāyakammantasandosabyāpattiakusalasañcetanikāhetu vā sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti;

catubbidhavacīkammantasandosabyāpattiakusalasañcetanikāhetu vā sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti;
tividhamanokammantasandosabyāpattiakusalasañcetanikāhetu vā sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantīti.
In the same way, when their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

Nāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā byantībhāvaṁ vadāmi,
I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced.

tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.
And that may be in the present life, or in the next life, or in some subsequent period.

Na tvevāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā dukkhassantakiriyaṁ vadāmi.
And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Tatra, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti;
Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result.

catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti;
There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result.

tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

Kathañca, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?
And what are the three kinds of successful bodily action?

Idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati …pe…. (1)
It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānā paṭivirato hoti, yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araññagataṁ vā, na taṁ adinnaṁ theyyasaṅkhātaṁ ādātā hoti. (2)
They don't steal. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

Kāmesumicchācāraṁ pahāya, kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā …pe… antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṁ āpajjitā hoti. (3)
They give up sexual misconduct. They don't have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṁ kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
These are the three kinds of successful bodily action.

Kathañca, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?
And what are the four kinds of successful verbal action?

Idha, bhikkhave, ekacco musāvādaṁ pahāya musāvādā paṭivirato hoti. Sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho ‘ehambho purisa, yaṁ jānāsi taṁ vadehī’ti, so ajānaṁ vā āha: ‘na jānāmī’ti, jānaṁ vā āha: ‘jānāmī’ti, apassaṁ vā āha: ‘na passāmī’ti, passaṁ vā āha: ‘passāmī’ti, iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti. (4)
It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ They don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇaṁ vācaṁ pahāya, pisuṇāya vācāya paṭivirato hoti—na ito sutvā amutra akkhātā imesaṁ bhedāya, amutra vā sutvā na imesaṁ akkhātā amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā sahitānaṁ vā anuppadātā samaggārāmo samaggarato samagganandiṁ, samaggakaraṇiṁ vācaṁ bhāsitā hoti. (5)
They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusaṁ vācaṁ pahāya, pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācaṁ bhāsitā hoti. (6)
They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and

agreeable to the people.

Samphappalāpaṁ pahāya, samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ. (7)
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

Evaṁ kho, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
These are the four kinds of successful verbal action.

Kathañca, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?
And what are the three kinds of successful mental action?

Idha, bhikkhave, ekacco anabhijjhālu hoti. Yaṁ taṁ parassa paravittūpakaraṇaṁ taṁ anabhijjhātā hoti: ‘aho vata, yaṁ parassa taṁ mamassā’ti. (8)
It’s when someone is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

Abyāpannacitto hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā hontu abyāpajjā anīghā, sukhī attānaṁ pariharantū’ti. (9)
They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

Sammādiṭṭhiko hoti aviparītadassano:
They have right view, an undistorted perspective:

‘atthi dinnaṁ, atthi yiṭṭhaṁ …pe… ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti. (10)

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Evaṁ kho, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
These are the three kinds of successful mental action.

Tividhakāyakammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti;
catubbidhavacīkammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti;
tividhamanokammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

Seyyathāpi, bhikkhave, apaṇṇako maṇi uddhaṅkhitto yena yeneva patiṭṭhāti suppatiṭṭhitaṁyeva patiṭṭhāti;
It’s like throwing loaded dice: they always fall the right side up.

evamevaṁ kho, bhikkhave, tividhakāyakammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti;
catubbidhavacīkammantasampattikusalasañcetanikāhetu vā

sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti;
tividhamanokammantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
In the same way, when their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

Nāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā byantībhāvaṁ vadāmi.
I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced.

Tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.
And that may be in the present life, or in the next life, or in some subsequent period.

Na tvevāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā dukkhassantakiriyaṁ vadāmī”ti.
And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.”

Sattamaṁ.

218. Dutiyasañcetanikasutta
218. Intentional (2nd)

“Nāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā byantībhāvaṁ vadāmi,
“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced.

tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.
And that may be in the present life, or in the next life, or in some subsequent period.

Na tvevāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā dukkhassantakiriyaṁ vadāmi.
And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Tatra, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti;
Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result.

catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti;
There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result.

tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

Kathañca, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti …pe…
And what are the three kinds of corruption and failure of bodily action? …

evaṁ kho, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.
These are the three kinds of corruption and failure of bodily action.

Kathañca, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti …pe…
And what are the four kinds of corruption and failure of verbal action? …

evaṁ kho, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.
These are the four kinds of corruption and failure of verbal action.

Kathañca, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti …pe…
And what are the three kinds of corruption and failure of mental action? …

evaṁ kho, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.
These are the three kinds of corruption and failure of mental action.

Tividhakāyakammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti, catubbidhavacīkammanta …pe…

tividhamanokammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

Nāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā byantībhāvaṁ vadāmi,
I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced.

tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.
And that may be in the present life, or in the next life, or in some subsequent period.

Na tvevāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā dukkhassantakiriyaṁ vadāmi.
And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Tatra kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti;
Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result.

catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti;
There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result.

tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

Kathañca, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti …pe…
And what are the three kinds of successful bodily action? …

evaṁ kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
These are the three kinds of successful bodily action.

Kathañca, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti …pe…
And what are the four kinds of successful verbal action? …

evaṁ kho, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
These are the four kinds of successful verbal action.

Kathañca, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti …pe…
And what are the three kinds of successful mental action? …

evaṁ kho, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.
These are the three kinds of successful mental action.

Tividhakāyakammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti; catubbidhavacīkammantasampatti …pe… tividhamanokammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti …pe…
When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these

three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. …”

Aṭṭhamaṁ.

219. Karajakāyasutta
219. The Body Born of Deeds

“Nāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā byantībhāvaṁ vadāmi,
“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced.

tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.
And that may be in the present life, or in the next life, or in some subsequent period.

Na tvevāhaṁ, bhikkhave, sañcetanikānaṁ kammānaṁ katānaṁ upacitānaṁ appaṭisaṁveditvā dukkhassantakiriyaṁ vadāmi.
And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Sa kho so, bhikkhave, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So evaṁ pajānāti:
They understand:

‘pubbe kho me idaṁ cittaṁ parittaṁ ahosi abhāvitaṁ, etarahi pana me idaṁ cittaṁ appamāṇaṁ subhāvitaṁ. Yaṁ kho pana kiñci pamāṇakataṁ kammaṁ, na taṁ tatrāvasissati na taṁ tatrāvatiṭṭhatī’ti.
‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

daharatagge ce so ayaṁ kumāro mettaṁ cetovimuttiṁ bhāveyya, api nu kho pāpakammaṁ kareyyā”ti?
Suppose a child had developed the heart’s release by love from their childhood on. Would they still do any bad deed?”

“No hetaṁ, bhante”.
“No, sir.”

“Akarontaṁ kho pana pāpakammaṁ api nu kho dukkhaṁ phuseyyā”ti?
“Not doing any bad deed, would they still experience any suffering?”

“No hetaṁ, bhante.
“No, sir.

Akarontañhi, bhante, pāpakammaṁ kuto dukkhaṁ phusissatī”ti.
For if they don’t do any bad deed, from where would suffering afflict them?”

“Bhāvetabbā kho panāyaṁ, bhikkhave, mettācetovimutti itthiyā vā purisena vā.
“This heart’s release by love should be developed by women or men.

Itthiyā vā, bhikkhave, purisassa vā nāyaṁ kāyo ādāya gamanīyo.
For neither women nor men take this body with them when they go.

Cittantaro ayaṁ, bhikkhave, macco.
The mind is what’s inside mortal beings.

So evaṁ pajānāti:
They understand:

‘yaṁ kho me idaṁ kiñci pubbe iminā karajakāyena pāpakammaṁ kataṁ, sabbaṁ taṁ idha vedanīyaṁ;
‘Whatever bad deeds I have done in the past with this deed-born body I will experience here.

na taṁ anugaṁ bhavissatī’ti.
It will not follow me to my next life.’

Evaṁ bhāvitā kho, bhikkhave, mettā cetovimutti anāgāmitāya saṁvattati, idha paññassa bhikkhuno uttari vimuttiṁ appaṭivijjhato.
The heart’s release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.

Karuṇāsahagatena cetasā …
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So evaṁ pajānāti:
They understand:

‘pubbe kho me idaṁ cittaṁ parittaṁ ahosi abhāvitaṁ, etarahi pana me idaṁ cittaṁ appamāṇaṁ subhāvitaṁ. Yaṁ kho pana kiñci pamāṇakataṁ kammaṁ, na taṁ tatrāvasissati na taṁ tatrāvatiṭṭhatī’ti.
‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

daharatagge ce so ayaṁ kumāro upekkhaṁ cetovimuttiṁ bhāveyya, api nu kho pāpakammaṁ kareyyā”ti?
Suppose a child had developed the heart’s release by equanimity from their childhood on. Would they still do any bad deed?”

“No hetaṁ, bhante”.
“No, sir.”

“Akarontaṁ kho pana pāpakammaṁ api nu kho dukkhaṁ phuseyyā”ti?
“Not doing any bad deed, would they still experience any suffering?”

“No hetaṁ, bhante.
“No, sir.

Akarontañhi, bhante, pāpakammaṁ kuto dukkhaṁ phusissatī”ti.
For if they don’t do any bad deed, from where would suffering afflict them?”

“Bhāvetabbā kho panāyaṁ, bhikkhave, upekkhā cetovimutti itthiyā vā purisena vā.
“This heart’s release by equanimity should be developed by women or men.

Itthiyā vā, bhikkhave, purisassa vā nāyaṁ kāyo ādāya gamanīyo.
For neither women nor men take this body with them when they go.

Cittantaro ayaṁ, bhikkhave, macco.
The mind is what’s inside mortal beings.

So evaṁ pajānāti:
They understand:

‘yaṁ kho me idaṁ kiñci pubbe iminā karajakāyena pāpakammaṁ kataṁ, sabbaṁ taṁ idha vedanīyaṁ;
‘Whatever bad deeds I have done in the past with this deed-born body I will experience here.

na taṁ anugaṁ bhavissatī’ti.
It will not follow me to my next life.’

Evaṁ bhāvitā kho, bhikkhave, upekkhā cetovimutti anāgāmitāya saṁvattati, idha paññassa bhikkhuno uttari vimuttiṁ appaṭivijjhato”ti.
The heart’s release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.”

Navamaṁ.

220. Adhammacariyāsutta
220. Unprincipled Conduct

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ko nu kho, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti?
“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“Adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti.
“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“Ko pana, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ

upapajjantī”ti?
“But what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“Dhammacariyāsamacariyāhetu kho, brāhmaṇa, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
“Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Na kho ahaṁ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi.
“I don’t understand the detailed meaning of what Master Gotama has said in brief.

Sādhu me bhavaṁ gotamo tathā dhammaṁ desetu yathāhaṁ imassa bhoto gotamassa saṅkhittena bhāsitassa vitthārena atthaṁ ājāneyyan”ti.
Please, Master Gotama, teach me this matter so I can understand the detailed meaning.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho so brāhmaṇo bhagavato paccassosi.
“Yes, sir,” the brahmin replied.

Bhagavā etadavoca:
The Buddha said this:

“Tividhā kho, brāhmaṇa, kāyena adhammacariyāvisamacariyā hoti;

“Brahmin, unprincipled and immoral conduct is threefold by way of body,

catubbidhā vācāya adhammacariyāvisamacariyā hoti;
fourfold by way of speech,

tividhā manasā adhammacariyāvisamacariyā hoti.
and threefold by way of mind.

Kathañca, brāhmaṇa, tividhā kāyena adhammacariyāvisamacariyā hoti …pe…
And how is unprincipled and immoral conduct threefold by way of body? …

evaṁ kho, brāhmaṇa, tividhā kāyena adhammacariyā visamacariyā hoti.
That’s how unprincipled and immoral conduct is threefold by way of body.

Kathañca, brāhmaṇa, catubbidhā vācāya adhammacariyāvisamacariyā hoti …pe…
And how is unprincipled and immoral conduct fourfold by way of speech? …

evaṁ kho, brāhmaṇa, catubbidhā vācāya adhammacariyāvisamacariyā hoti.
That’s how unprincipled and immoral conduct is fourfold by way of speech.

Kathañca, brāhmaṇa, tividhā manasā adhammacariyāvisamacariyā hoti …pe…
And how is unprincipled and immoral conduct threefold by way of mind? …

evaṁ kho, brāhmaṇa, tividhā manasā adhammacariyāvisamacariyā hoti.
That’s how unprincipled and immoral conduct is threefold by way of mind.

Evaṁ adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Tividhā, brāhmaṇa, kāyena dhammacariyāsamacariyā hoti;
Principled and moral conduct is threefold by way of body,

catubbidhā vācāya dhammacariyāsamacariyā hoti;
fourfold by way of speech,

tividhā manasā dhammacariyāsamacariyā hoti.
and threefold by way of mind.

Kathañca, brāhmaṇa, tividhā kāyena dhammacariyāsamacariyā hoti …pe…
And how is principled and moral conduct threefold by way of body?
…

evaṁ kho, brāhmaṇa, tividhā kāyena dhammacariyāsamacariyā hoti.
That's how principled and moral conduct is threefold by way of body.

Kathañca, brāhmaṇa, catubbidhā vācāya dhammacariyāsamacariyā hoti …pe…
And how is principled and moral conduct fourfold by way of speech?
…

evaṁ kho, brāhmaṇa, catubbidhā vācāya dhammacariyāsamacariyā hoti.
That's how principled and moral conduct is fourfold by way of speech.

Kathañca, brāhmaṇa, tividhā manasā dhammacariyāsamacariyā hoti …pe…

And how is principled and moral conduct threefold by way of mind? …

evaṁ kho, brāhmaṇa, tividhā manasā dhammacariyāsamacariyā hoti.
That's how principled and moral conduct is threefold by way of mind.

Evaṁ dhammacariyāsamacariyāhetu kho, brāhmaṇa, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī"ti.
That's how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
"Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Dasamaṁ.

Karajakāyavaggo paṭhamo.

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“Dasahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with ten qualities is cast down to hell.

Katamehi dasahi?
What ten?

Pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhiko hoti—
They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these ten qualities is cast down to hell.

Dasahi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with ten qualities is raised up to heaven.

Katamehi dasahi?
What ten?

Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhiko hoti—

They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view.

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these ten qualities is raised up to heaven.”

222

“Vīsatiyā, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with twenty qualities is cast down to hell.

Katamehi vīsatiyā?
What twenty?

Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti;
They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti;

attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti;

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti;

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti;

attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti—

imehi kho, bhikkhave, vīsatiyā dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these twenty qualities is cast down to hell.

Vīsatiyā, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with twenty qualities is raised up to heaven.

Katamehi vīsatiyā?
What twenty?

Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti;
They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti;

attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti;

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti;

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti—

imehi kho, bhikkhave, vīsatiyā dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these twenty qualities is raised up to heaven.”

223

“Tiṁsāya, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with thirty qualities is cast down to hell.

Katamehi tiṁsāya?
What thirty?

Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuññho hoti;
They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. And they approve of these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuññho hoti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuññho hoti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuññho hoti;

attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuññho hoti;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuññho hoti;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuññho hoti;

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuññō hoti;

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuññō hoti;

attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuññō hoti—

imehi kho, bhikkhave, tiṁsāya dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these thirty qualities is cast down to hell.

Tiṁsāya, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with thirty qualities is raised up to heaven.

Katamehi tiṁsāya?
What thirty?

Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuññō hoti;
They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. They encourage others to do these things. And they approve of these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuññō hoti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuññō hoti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuññō hoti;

attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuññā hoti;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanuññā hoti;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuññā hoti;

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuññā hoti;

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuññā hoti;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuññā hoti—

imehi kho, bhikkhave, tiṁsāya dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these thirty qualities is raised up to heaven.”

224

“Cattārīsāya, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
“Someone with forty qualities is cast down to hell.

Katamehi cattārīsāya?
What forty?

Attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuññō hoti, pāṇātipātassa ca vaṇṇaṁ bhāsati;
They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. They approve of these things. And they praise these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanuññō hoti, adinnādānassa ca vaṇṇaṁ bhāsati;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanuññō hoti, kāmesumicchācārassa ca vaṇṇaṁ bhāsati;

attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanuññō hoti, musāvādassa ca vaṇṇaṁ bhāsati;

attanā ca pisuṇavāco hoti, parañca pisuṇāya vācāya samādapeti, pisuṇāya vācāya ca samanuññō hoti, pisuṇāya vācāya ca vaṇṇaṁ bhāsati;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanuññō hoti, pharusāya vācāya ca vaṇṇaṁ bhāsati;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanuññō hoti, samphappalāpassa ca vaṇṇaṁ bhāsati;

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanuññō hoti, abhijjhāya ca vaṇṇaṁ bhāsati;

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanuññō hoti, byāpādassa ca vaṇṇaṁ bhāsati;

attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanuññō hoti, micchādiṭṭhiyā ca vaṇṇaṁ bhāsati—

imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.
Someone with these forty qualities is cast down to hell.

Cattārīsāya, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge.
Someone with forty qualities is raised up to heaven.

Katamehi cattārīsāya?
What forty?

Attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanuññō hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṁ bhāsati;
They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanuññō

hoti, adinnādānā veramaṇiyā ca vaṇṇaṁ bhāsati;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanuñño hoti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṁ bhāsati;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanuñño hoti, musāvādā veramaṇiyā ca vaṇṇaṁ bhāsati;

attanā ca pisuṇāya vācāya paṭivirato hoti, parañca pisuṇāya vācāya veramaṇiyā samādapeti, pisuṇāya vācāya veramaṇiyā ca samanuñño hoti, pisuṇāya vācāya veramaṇiyā ca vaṇṇaṁ bhāsati;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā ca samādapeti, pharusāya vācāya veramaṇiyā ca samanuñño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṁ bhāsati;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanuñño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṁ bhāsati;

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanuñño hoti, anabhijjhāya ca vaṇṇaṁ bhāsati;

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanuñño hoti, abyāpādassa ca vaṇṇaṁ bhāsati;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanuñño hoti, sammādiṭṭhiyā ca vaṇṇaṁ bhāsati—

imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge”ti.
Someone with these forty qualities is raised up to heaven.”

225–228

225–228.

“Dasahi, bhikkhave, dhammehi samannāgato khataṁ upahataṁ attānaṁ pariharati …pe…
“Someone with ten qualities keeps themselves broken and damaged …

akkhataṁ anupahataṁ attānaṁ pariharati …pe…
keeps themselves healthy and whole …

vīsatiyā, bhikkhave …pe…
twenty …

tiṁsāya, bhikkhave …pe…
thirty …

cattārīsāya, bhikkhave, dhammehi samannāgato khataṁ upahataṁ attānaṁ pariharati …pe….
forty …”

(…)
()

229–232

229–232.

“Dasahi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati …pe…
“When they have ten qualities, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. …

idhekacco kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
some people, when their body breaks up, after death, are reborn in a good place, a heavenly realm …

Vīsatiyā, bhikkhave …pe…
twenty …

tiṁsāya, bhikkhave …pe…
thirty …

cattārīsāya, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati …pe…
forty …”

idhekacco kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati”.

233–236

233–236.

“Dasahi, bhikkhave, dhammehi samannāgato bālo veditabbo … pe…
“A fool is known by ten qualities …

paṇḍito veditabbo …pe…
astute person …

vīsatiyā, bhikkhave …pe…
twenty …

tiṁsāya, bhikkhave …pe…
thirty …

cattārīsāya, bhikkhave, dhammehi samannāgato bālo veditabbo …pe…
forty …”

paṇḍito veditabbo …pe…

imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato paṇḍito veditabbo”ti.

Sāmaññavaggo dutiyo.

237

“Rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā.
“For insight into greed, ten things should be developed.

Katame dasa?
What ten?

Asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā—
The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation.

rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā”ti.
For insight into greed, these ten things should be developed.”

238

“Rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā.
“For insight into greed, ten things should be developed.

Katame dasa?
What ten?

Aniccasaññā, anattasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā, vinīlakasaññā, vipubbakasaññā, vicchiddakasaññā, uddhumātakasaññā—
The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse.

rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā”ti.
For insight into greed, these ten things should be developed.”

239

“Rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā.
“For insight into greed, ten things should be developed.

Katame dasa?
What ten?

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṁ, sammāvimutti—
Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā”ti.
For insight into greed, these ten things should be developed.”

240–266

240–266.

“Rāgassa, bhikkhave, pariññāya …pe…
“For the complete understanding of greed …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

(…) cāgāya …
giving away …

paṭinissaggāya …pe…
letting go …

ime dasa dhammā bhāvetabbā”.
these ten things should be developed.”

267–746

267–746.

“Dosassa …pe…
“Of hate …

mohassa …
delusion …

kodhassa …
anger …

upanāhassa …
hostility …

makkhassa …
disdain …

paḷāsassa …
contempt …

issāya …
jealousy …

macchariyassa …
stinginess …

māyāya …
deceitfulness …

sāṭheyyassa …
deviousness …

thambhassa …
obstinacy …

sārambhassa …
aggression …

mānassa …
conceit …

atimānassa …
arrogance …

madassa …
vanity …

pamādassa pariññāya …pe…
for the complete understanding of negligence …

parikkhayāya …
complete ending …

pahānāya …
giving up …

khayāya …
ending …

vayāya …
vanishing …

virāgāya …
fading away …

nirodhāya …
cessation …

(…) cāgāya …
giving away …

paṭinissaggāya …pe…
letting go of negligence …

ime dasa dhammā bhāvetabbā”ti.
these ten things should be developed.”

Rāgapeyyālaṁ niṭṭhitaṁ.

Pañcamo paṇṇāsako samatto.

Dasakanipātapāḷi niṭṭhitā.
The Book of the Tens is finished.

Numbered Discourses 11

Aṅguttara Nikāya 11
Numbered Discourses 11

1. Nissayavagga
1. Dependence

1. Kimatthiyasutta
1. What's the Purpose?

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"kimatthiyāni, bhante, kusalāni sīlāni kimānisaṁsānī"ti?
"Sir, what's the purpose and benefit of skillful ethics?"

"Avippaṭisāratthāni kho, ānanda, kusalāni sīlāni avippaṭisārānisaṁsānī"ti.
"Ānanda, having no regrets is the purpose and benefit of skillful ethics."

"Avippaṭisāro pana, bhante, kimatthiyo kimānisaṁso"?
"But what's the purpose and benefit of having no regrets?"

“Avippaṭisāro kho, ānanda, pāmojjattho pāmojjānisaṁso”.
“Joy is the purpose and benefit of having no regrets.”

“Pāmojjaṁ pana, bhante, kimatthiyaṁ kimānisaṁsaṁ”?
“But what’s the purpose and benefit of joy?”

“Pāmojjaṁ kho, ānanda, pītatthaṁ pītānisaṁsaṁ”.
“Rapture …”

“Pīti pana, bhante, kimatthiyā kimānisaṁsā”?
“But what’s the purpose and benefit of rapture?”

“Pīti kho, ānanda, passaddhatthā passaddhānisaṁsā”.
“Tranquility …”

“Passaddhi pana, bhante, kimatthiyā kimānisaṁsā”?
“But what’s the purpose and benefit of tranquility?”

“Passaddhi kho, ānanda, sukhatthā sukhānisaṁsā”.
“Bliss …”

“Sukhaṁ pana, bhante, kimatthiyaṁ kimānisaṁsaṁ”?
“But what’s the purpose and benefit of bliss?”

“Sukhaṁ kho, ānanda, samādhatthaṁ samādhānisaṁsaṁ”.
“Immersion …”

“Samādhi pana, bhante, kimatthiyo kimānisaṁso”?
“But what’s the purpose and benefit of immersion?”

“Samādhi kho, ānanda, yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṁso”.
“Truly knowing and seeing …”

“Yathābhūtañāṇadassanaṁ pana, bhante, kimatthiyaṁ kimānisaṁsaṁ”?
“But what’s the purpose and benefit of truly knowing and seeing?”

“Yathābhūtañāṇadassanaṁ kho, ānanda, nibbidatthaṁ nibbidānisaṁsaṁ”.
“Disillusionment …”

“Nibbidā pana, bhante, kimatthiyā kimānisaṁsā”?
“But what’s the purpose and benefit of disillusionment?”

“Nibbidā kho, ānanda, virāgatthā virāgānisaṁsā”.
“Dispassion …”

“Virāgo pana, bhante, kimatthiyo kimānisaṁso”?
“But what’s the purpose and benefit of dispassion?”

“Virāgo kho, ānanda, vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṁso.
“Knowledge and vision of freedom is the purpose and benefit of dispassion.

Iti kho, ānanda, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṁsāni,
So, Ānanda, the purpose and benefit of skillful ethics is not having regrets.

avippaṭisāro pāmojjattho pāmojjānisaṁso,
Joy is the purpose and benefit of not having regrets.

pāmojjaṁ pītatthaṁ pītānisaṁsaṁ,
Rapture is the purpose and benefit of joy.

pīti passaddhatthā passaddhānisaṁsā,
Tranquility is the purpose and benefit of rapture.

passaddhi sukhatthā sukhānisaṁsā,
Bliss is the purpose and benefit of tranquility.

sukhaṁ samādhatthaṁ samādhānisaṁsaṁ,
Immersion is the purpose and benefit of bliss.

samādhi yathābhūtañāṇadassanattho
yathābhūtañāṇadassanānisaṁso,
Truly knowing and seeing is the purpose and benefit of immersion.

yathābhūtañāṇadassanaṁ nibbidatthaṁ nibbidānisaṁsaṁ,
Disillusionment is the purpose and benefit of truly knowing and seeing.

nibbidā virāgatthā virāgānisaṁsā,
Dispassion is the purpose and benefit of disillusionment.

virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṁso.
And knowledge and vision of freedom is the purpose and benefit of dispassion.

Iti kho, ānanda, kusalāni sīlāni anupubbena aggāya parentī”ti.
So, Ānanda, skillful ethics progressively lead up to the highest.”

Paṭhamaṁ.

2. Cetanākaraṇīyasutta
2. Making a Wish

“Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṁ:
“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish:

‘avippaṭisāro me uppajjatū’ti.
‘May I have no regrets!’

Dhammatā esā, bhikkhave, yaṁ sīlavato sīlasampannassa avippaṭisāro uppajjati.
It’s only natural that an ethical person has no regrets.

Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṁ:
When you have no regrets you need not make a wish:

‘pāmojjaṁ me uppajjatū’ti.
‘May I feel joy!’

Dhammatā esā, bhikkhave, yaṁ avippaṭisārissa pāmojjaṁ uppajjati.
It’s only natural that joy springs up when you have no regrets.

Pamuditassa, bhikkhave, na cetanāya karaṇīyaṁ:
When you feel joy you need not make a wish:

‘pīti me uppajjatū’ti.
‘May I experience rapture!’

Dhammatā esā, bhikkhave, yaṁ pamuditassa pīti uppajjati.
It’s only natural that rapture arises when you’re joyful.

Pītimanassa, bhikkhave, na cetanāya karaṇīyaṁ:
When your mind is full of rapture you need not make a wish:

‘kāyo me passambhatū’ti.
‘May my body become tranquil!’

Dhammatā esā, bhikkhave, yaṁ pītimanassa kāyo passambhati.
It’s only natural that your body becomes tranquil when your mind is full of rapture.

Passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṁ:
When your body is tranquil you need not make a wish:

‘sukhaṁ vediyāmī’ti.
‘May I feel bliss!’

Dhammatā esā, bhikkhave, yaṁ passaddhakāyo sukhaṁ vediyati.
It’s only natural to feel bliss when your body is tranquil.

Sukhino, bhikkhave, na cetanāya karaṇīyaṁ:
When you feel bliss you need not make a wish:

‘cittaṁ me samādhiyatū’ti.
‘May my mind be immersed in samādhi!’

Dhammatā esā, bhikkhave, yaṁ sukhino cittaṁ samādhiyati.
It’s only natural for the mind to become immersed in samādhi when you feel bliss.

Samāhitassa, bhikkhave, na cetanāya karaṇīyaṁ:
When your mind is immersed in samādhi you need not make a wish:

‘yathābhūtaṁ jānāmi passāmī’ti.
‘May I truly know and see!’

Dhammatā esā, bhikkhave, yaṁ samāhito yathābhūtaṁ jānāti passati.

It’s only natural to truly know and see when your mind is immersed in samādhi.

Yathābhūtaṁ, bhikkhave, jānato passato na cetanāya karaṇīyaṁ:
When you truly know and see you need not make a wish:

‘nibbindāmī’ti.
‘May I grow disillusioned!’

Dhammatā esā, bhikkhave, yaṁ yathābhūtaṁ jānaṁ passaṁ nibbindati.
It’s only natural to grow disillusioned when you truly know and see.

Nibbinnassa, bhikkhave, na cetanāya karaṇīyaṁ:
When you’re disillusioned you need not make a wish:

‘virajjāmī’ti.
‘May I become dispassionate!’

Dhammatā esā, bhikkhave, yaṁ nibbinno virajjati.
It’s only natural to grow dispassionate when you’re disillusioned.

Virattassa, bhikkhave, na cetanāya karaṇīyaṁ:
When you’re dispassionate you need not make a wish:

‘vimuttiñāṇadassanaṁ sacchikaromī’ti.
‘May I realize the knowledge and vision of freedom!’

Dhammatā esā, bhikkhave, yaṁ viratto vimuttiñāṇadassanaṁ sacchikaroti.
It’s only natural to realize the knowledge and vision of freedom when you’re dispassionate.

Iti kho, bhikkhave, virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisaṁso, nibbidā virāgatthā virāgānisaṁsā, yathābhūtañāṇadassanaṁ nibbidatthaṁ nibbidānisaṁsaṁ, samādhi yathābhūtañāṇadassanattho

yathābhūtañāṇadassanānisaṁso, sukhaṁ samādhatthaṁ samādhānisaṁsaṁ, passaddhi sukhatthā sukhānisaṁsā, pīti passaddhatthā passaddhānisaṁsā, pāmojjaṁ pītatthaṁ pītānisaṁsaṁ, avippaṭisāro pāmojjattho pāmojjānisaṁso, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṁsāni.
And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of dispassion. Dispassion is the purpose and benefit of disillusionment. Disillusionment is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics.

Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṁ gamanāyā”ti.
And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

Dutiyaṁ.

3. Paṭhamaupanisāsutta
3. Vital Conditions (1st)

“Dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti avippaṭisāro.
“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

Avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ.
When there are regrets, one who has regrets has destroyed a vital condition for joy.

Pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti.
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

Pītiyā asati pītivipannassa hatūpanisā hoti passaddhi.
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

Passaddhiyā asati passaddhivipannassa hatūpanisaṁ hoti sukhaṁ.
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

Sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi.
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

Sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ.

When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

Yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā.
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment.

Nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo.
When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion.

Virāge asati virāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro,
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ …pe…
When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.
When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti avippaṭisāro,
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ,
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti,
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi,
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṁ hoti sukhaṁ,
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi,
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ,
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā,
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo,
When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion.

virāge sati virāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, bhikkhave, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro,
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti …pe…
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanan”ti.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Tatiyaṁ.

4. Dutiyaupanisāsutta
4. Vital Conditions (2nd)

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Venerable Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro,
“An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ,
When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti,
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi,
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṁ hoti sukhaṁ,
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi,
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ,
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā,
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment.

nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo,
When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion.

virāge asati virāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro,

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ …pe…
When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.
When there is dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro,
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ,
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti,
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi,
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṁ hoti sukhaṁ,
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi,
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ,
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā,
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo,
When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion.

virāge sati virāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro,
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ …pe…

When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanan”ti. …pe…
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Catutthaṁ.

5. Tatiyaupanisāsutta
5. Vital Conditions (3rd)

Tatra kho āyasmā ānando bhikkhū āmantesi …pe…
There Venerable Ānanda addressed the mendicants …

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro,
“An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ,
When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti,
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi,
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṁ hoti sukhaṁ,
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi,
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṁ hoti yathābhūtañāṇadassanaṁ,
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā,
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment.

nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo,
When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion.

virāge asati virāgavipannassa hatūpanisaṁ hoti vimuttiñāṇadassanaṁ.
When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. Tassa papaṭikāpi na pāripūriṁ gacchati, tacopi … pheggupi … sāropi na pāripūriṁ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

Evamevaṁ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro,
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṁ hoti pāmojjaṁ …pe…
When there are regrets, one who has regrets has destroyed a vital condition for joy. …

vimuttiñāṇadassanaṁ.

When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro,
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ,
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti,
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi,
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṁ hoti sukhaṁ,
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi,
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṁ hoti yathābhūtañāṇadassanaṁ,
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā,

When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo,
When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion.

virāge sati virāgasampannassa upanisasampannaṁ hoti vimuttiñāṇadassanaṁ.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. Tassa papaṭikāpi pāripūriṁ gacchati, tacopi … pheggupi … sāropi pāripūriṁ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

Evamevaṁ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro,
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṁ hoti pāmojjaṁ …pe…
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

vimuttiñāṇadassanan”ti.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

Pañcamaṁ.

6. Byasanasutta
6. Disasters

“Yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṁ, ṭhānametaṁ avakāso yaṁ so ekādasannaṁ byasanānaṁ aññataraṁ byasanaṁ nigaccheyya.
“Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

Katamesaṁ ekādasannaṁ?
What eleven?

Anadhigataṁ nādhigacchati,
They don’t achieve the unachieved.

adhigatā parihāyati,
What they have achieved falls away.

saddhammassa na vodāyanti,
They don’t refine their good qualities.

saddhammesu vā adhimāniko hoti,
They overestimate their good qualities.

anabhirato vā brahmacariyaṁ carati,
Or they live the spiritual life dissatisfied.

aññataraṁ vā saṅkiliṭṭhaṁ āpattiṁ āpajjati,
Or they commit a corrupt offense.

sikkhaṁ vā paccakkhāya hīnāyāvattati,
Or they reject the training and return to a lesser life.

gāḷhaṁ vā rogātaṅkaṁ phusati,
Or they contract a severe illness.

ummādaṁ vā pāpuṇāti cittakkhepaṁ vā,
Or they go mad and lose their mind.

sammūḷho kālaṁ karoti,
They feel lost when they die.

kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati—
And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṁ, ṭhānametaṁ avakāso yaṁ so imesaṁ ekādasannaṁ byasanānaṁ aññataraṁ byasanaṁ nigaccheyya.
Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

Yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṁ, aṭṭhānametaṁ anavakāso yaṁ so ekādasannaṁ byasanānaṁ aññataraṁ byasanaṁ na nigaccheyya.
Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters.

Katamesaṁ ekādasannaṁ?
What eleven?

Anadhigataṁ nādhigacchati,
They don’t achieve the unachieved.

adhigatā parihāyati,
What they have achieved falls away.

saddhammassa na vodāyanti,
They don’t refine their good qualities.

saddhammesu vā adhimāniko hoti,
They overestimate their good qualities.

anabhirato vā brahmacariyaṁ carati,
Or they live the spiritual life dissatisfied.

aññataraṁ vā saṅkiliṭṭhaṁ āpattiṁ āpajjati,
Or they commit one of the corrupt offenses.

sikkhaṁ vā paccakkhāya hīnāyāvattati,
Or they reject the training and return to a lesser life.

gāḷhaṁ vā rogātaṅkaṁ phusati,
Or they contract a severe illness.

ummādaṁ vā pāpuṇāti cittakkhepaṁ vā,
Or they go mad and lose their mind.

sammūḷho kālaṁ karoti,
They feel lost when they die.

kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati—
And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṁ, aṭṭhānametaṁ anavakāso yaṁ so imesaṁ ekādasannaṁ byasanānaṁ aññataraṁ byasanaṁ na nigaccheyyā”ti.
Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters.”

Chaṭṭhaṁ.

7. Saññāsutta
7. Percipient

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa; saññī ca pana assā”ti?
“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they

wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa; saññī ca pana assā”ti.
“It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Yathā kathaṁ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī

assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.
“But how could this be, sir?”

“Idhānanda, bhikkhu evaṁsaññī hoti:
“Ānanda, it’s when a mendicant perceives:

‘etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they

wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

Atha kho āyasmā ānando bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
And then Ānanda approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Siyā nu kho, āvuso sāriputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa, saññī pana assā”ti.
“Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth … And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Siyā, āvuso ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.
“It could be, Reverend Ānanda.”

“Yathā kathaṁ panāvuso sāriputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti?
“But how could this be?”

“Idha, āvuso ānanda, bhikkhu evaṁsaññī hoti:
“Ānanda, it’s when a mendicant perceives:

‘etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, āvuso ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth … And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Acchariyaṁ, āvuso, abbhutaṁ, āvuso.
“It’s incredible, it’s amazing!

Yatra hi nāma satthu ceva sāvakassa ca atthena attho byañjanena byañjanaṁ saṁsandissati samessati na viggayhissati, yadidaṁ aggapadasmiṁ.
How the meaning and the phrasing of the teacher and the disciple fit together and agree without conflict when it comes to the chief matter!

Idānāhaṁ, āvuso, bhagavantaṁ upasaṅkamitvā etamatthaṁ apucchiṁ.
Just now I went to the Buddha and asked him about this matter.

Bhagavāpi me etehi akkharehi etehi padehi etehi byañjanehi etamatthaṁ byākāsi, seyyathāpi āyasmā sāriputto.
And the Buddha explained it to me in this manner, with these words and phrases, just like Venerable Sāriputta.

Acchariyaṁ, āvuso, abbhutaṁ, āvuso.
It's incredible, it's amazing!

Yatra hi nāma satthu ceva sāvakassa ca atthena attho byañjanena byañjanaṁ saṁsandissati samessati na viggayhissati, yadidaṁ aggapadasmin"ti.
How the meaning and the phrasing of the teacher and the disciple fit together and agree without conflict when it comes to the chief matter!"

Sattamaṁ.

Aṅguttara Nikāya 11
Numbered Discourses 11

1. Nissayavagga
1. Dependence

8. Manasikārasutta
8. Awareness

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṁ manasi kareyya, na rūpaṁ manasi kareyya, na sotaṁ manasi kareyya, na saddaṁ manasi kareyya, na ghānaṁ manasi kareyya, na gandhaṁ manasi kareyya, na jivhaṁ manasi kareyya, na rasaṁ manasi kareyya, na kāyaṁ manasi kareyya, na phoṭṭhabbaṁ manasi kareyya, na pathaviṁ manasi kareyya, na āpaṁ manasi kareyya, na tejaṁ manasi kareyya, na vāyaṁ manasi kareyya, na ākāsānañcāyatanaṁ manasi kareyya, na viññāṇañcāyatanaṁ manasi kareyya, na ākiñcaññāyatanaṁ manasi kareyya, na nevasaññānāsaññāyatanaṁ manasi kareyya, na idhalokaṁ manasi kareyya, na paralokaṁ manasi kareyya, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi na manasi kareyya;
“Could it be, sir, that a mendicant might gain a state of immersion like this. They wouldn’t be aware of the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. They wouldn’t be aware of earth in earth, water in water, fire in fire, or air in air. And they wouldn’t be aware of the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness

in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't be aware of this world in this world, or the other world in the other world. And they wouldn't be aware of what is seen, heard, thought, known, attained, sought, or explored by the mind.

manasi ca pana kareyyā"ti?
Yet they would be aware?"

"Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṁ manasi kareyya, na rūpaṁ manasi kareyya, na sotaṁ manasi kareyya, na saddaṁ manasi kareyya, na ghānaṁ manasi kareyya, na gandhaṁ manasi kareyya, na jivhaṁ manasi kareyya, na rasaṁ manasi kareyya, na kāyaṁ manasi kareyya, na phoṭṭhabbaṁ manasi kareyya, na pathaviṁ manasi kareyya, na āpaṁ manasi kareyya, na tejaṁ manasi kareyya, na vāyaṁ manasi kareyya, na ākāsānañcāyatanaṁ manasi kareyya, na viññāṇañcāyatanaṁ manasi kareyya, na ākiñcaññāyatanaṁ manasi kareyya, na nevasaññānāsaññāyatanaṁ manasi kareyya, na idhalokaṁ manasi kareyya, na paralokaṁ manasi kareyya, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi na manasi kareyya;
"It could be, Ānanda."

manasi ca pana kareyyā"ti.

"Yathā kathaṁ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṁ manasi kareyya, na rūpaṁ manasi kareyya …pe…
"But how could this be?"

yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi na manasi kareyya;

manasi ca pana kareyyā"ti?

“Idhānanda, bhikkhu evaṁ manasi karoti:
“Ānanda, it’s when a mendicant is aware:

‘etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṁ manasi kareyya, na rūpaṁ manasi kareyya … pe…
That’s how a mendicant might gain a state of immersion like this. They wouldn’t be aware of the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. …

yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi na manasi kareyya;
And they wouldn’t be aware of what is seen, heard, thought, known, attained, sought, or explored by the mind.

manasi ca pana kareyyā”ti.
Yet they would be aware.”

Aṭṭhamaṁ.

9. Saddhasutta
9. With Sandha

Ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

Atha kho āyasmā saddho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ saddhaṁ bhagavā etadavoca:
Then Venerable Sandha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Ājānīyajhāyitaṁ kho, saddha, jhāya;
“Sandha, meditate like a thoroughbred,

mā khaḷuṅkajhāyitaṁ.
not like a wild colt.

Kathañca, khaḷuṅkajhāyitaṁ hoti?
And how does a wild colt meditate?

Assakhaḷuṅko hi, saddha, doṇiyā baddho ‘yavasaṁ yavasan’ti jhāyati.
A wild colt, tied up by the feeding trough, meditates: ‘Fodder, fodder!’

Taṁ kissa hetu?
Why is that?

Na hi, saddha, assakhaḷuṅkassa doṇiyā baddhassa evaṁ hoti:
Because it doesn’t occur to the wild colt tied up by the feeding trough:

‘kiṁ nu kho maṁ ajja assadammasārathi kāraṇaṁ kāressati, kimassāhaṁ paṭikaromī’ti.
‘What task will the horse trainer have me do today? How should I respond?’

So doṇiyā baddho ‘yavasaṁ yavasan’ti jhāyati.
Tied up by the feeding trough they just meditate: ‘Fodder, fodder!’

Evamevaṁ kho, saddha, idhekacco purisakhaḷuṅko araññagatopi rukkhamūlagatopi suññāgāragatopi kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti.
In the same way, take a certain wild person who has gone to the forest, the root of a tree, or an empty hut. Their heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen.

So kāmarāgaṁyeva antaraṁ katvā jhāyati pajjhāyati nijjhāyati avajjhāyati,
Harboring sensual desire within they meditate and concentrate and contemplate and ruminate.

byāpādapariyuṭṭhitena cetasā viharati …
Their heart is overcome by ill will …

thinamiddhapariyuṭṭhitena cetasā viharati …
dullness and drowsiness …

uddhaccakukkuccapariyuṭṭhitena cetasā viharati …
restlessness and remorse …

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāti.
doubt …

So vicikicchaṁyeva antaraṁ katvā jhāyati pajjhāyati nijjhāyati avajjhāyati.

Harboring doubt within they meditate and concentrate and contemplate and ruminate.

So pathavimpi nissāya jhāyati, āpampi nissāya jhāyati, tejampi nissāya jhāyati, vāyampi nissāya jhāyati, ākāsānañcāyatanampi nissāya jhāyati, viññāṇañcāyatanampi nissāya jhāyati, ākiñcaññāyatanampi nissāya jhāyati, nevasaññānāsaññāyatanampi nissāya jhāyati, idhalokampi nissāya jhāyati, paralokampi nissāya jhāyati, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi nissāya jhāyati.
They meditate dependent on earth, water, fire, and air. They meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They meditate dependent on this world or the other world. They meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind.

Evaṁ kho, saddha, purisakhaḷuṅkajhāyitaṁ hoti.
That's how a wild colt meditates.

Kathañca, saddha, ājānīyajhāyitaṁ hoti?
And how does a thoroughbred meditate?

Bhadro hi, saddha, assājānīyo doṇiyā baddho na 'yavasaṁ yavasan'ti jhāyati.
A fine thoroughbred, tied up by the feeding trough, doesn't meditate: 'Fodder, fodder!'

Taṁ kissa hetu?
Why is that?

Bhadrassa hi, saddha, assājānīyassa doṇiyā baddhassa evaṁ hoti:
Because it occurs to the fine thoroughbred tied up by the feeding trough:

'kiṁ nu kho maṁ ajja assadammasārathi kāraṇaṁ kāressati, kimassāhaṁ paṭikaromī'ti.

‘What task will the horse trainer have me do today? How should I respond?’

So doṇiyā baddho na ‘yavasaṁ yavasan’ti jhāyati.
Tied up by the feeding trough they don’t meditate: ‘Fodder, fodder!’

Bhadro hi, saddha, assājānīyo yathā iṇaṁ yathā bandhaṁ yathā jāniṁ yathā kaliṁ evaṁ patodassa ajjhoharaṇaṁ samanupassati.
For that fine thoroughbred regards the use of the goad as a debt, a bond, a loss, a misfortune.

Evamevaṁ kho, saddha, bhadro purisājānīyo araññagatopi rukkhamūlagatopi suññāgāragatopi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ pajānāti,
In the same way, take a certain fine thoroughbred person who has gone to the forest, the root of a tree, or an empty hut. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen.

na byāpādapariyuṭṭhitena cetasā viharati …
Their heart is not overcome by ill will …

na thinamiddhapariyuṭṭhitena cetasā viharati …
dullness and drowsiness …

na uddhaccakukkuccapariyuṭṭhitena cetasā viharati …
restlessness and remorse …

na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ pajānāti.
doubt …

So neva pathaviṁ nissāya jhāyati, na āpaṁ nissāya jhāyati, na tejaṁ nissāya jhāyati, na vāyaṁ nissāya jhāyati, na ākāsānañcāyatanaṁ nissāya jhāyati, na viññāṇañcāyatanaṁ nissāya jhāyati, na ākiñcaññāyatanaṁ nissāya jhāyati, na

nevasaññānāsaññāyatanaṁ nissāya jhāyati, na idhalokaṁ nissāya jhāyati, na paralokaṁ nissāya jhāyati, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi nissāya na jhāyati;
They don't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind.

jhāyati ca pana.
Yet they do meditate.

Evaṁ jhāyiñca pana, saddha, bhadraṁ purisājānīyaṁ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:
When a fine thoroughbred meditates like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

> **'Namo te purisājañña,**
> 'Homage to you, O thoroughbred!
>
> **namo te purisuttama;**
> Homage to you, supreme among men!
>
> **Yassa te nābhijānāma,**
> We don't understand
>
> **yampi nissāya jhāyasī'"ti.**
> the basis of your absorption.'"

Evaṁ vutte, āyasmā saddho bhagavantaṁ etadavoca:
When he said this, Venerable Sandha asked the Buddha,

"kathaṁ jhāyī pana, bhante, bhadro purisājānīyo neva pathaviṁ nissāya jhāyati, na āpaṁ nissāya jhāyati, na tejaṁ nissāya jhāyati, na vāyaṁ nissāya jhāyati, na ākāsānañcāyatanaṁ nissāya jhāyati, na viññāṇañcāyatanaṁ nissāya jhāyati, na

ākiñcaññāyatanaṁ nissāya jhāyati, na nevasaññānāsaññāyatanaṁ nissāya jhāyati, na idhalokaṁ nissāya jhāyati, na paralokaṁ nissāya jhāyati, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi nissāya na jhāyati;
“But sir, how does that fine thoroughbred meditate?”

jhāyati ca pana?

Kathaṁ jhāyiñca pana, bhante, bhadraṁ purisājānīyaṁ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:

‘Namo te purisājañña,

namo te purisuttama;

Yassa te nābhijānāma,

yampi nissāya jhāyasī’”ti.

“Idha, saddha, bhadrassa purisājānīyassa pathaviyaṁ pathavisaññā vibhūtā hoti, āpasmiṁ āposaññā vibhūtā hoti, tejasmiṁ tejosaññā vibhūtā hoti, vāyasmiṁ vāyosaññā vibhūtā hoti, ākāsānañcāyatane ākāsānañcāyatanasaññā vibhūtā hoti, viññāṇañcāyatane viññāṇañcāyatanasaññā vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanasaññā vibhūtā hoti, nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññā vibhūtā hoti, idhaloke idhalokasaññā vibhūtā hoti, paraloke paralokasaññā vibhūtā hoti, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi saññā vibhūtā hoti.
“Sandha, for a fine thoroughbred person, the perception of earth has vanished in relation to earth. The perception of water … fire … air has vanished in relation to air. The perception of the dimension of infinite space has vanished in relation to the dimension of infinite space. The perception of the dimension of infinite consciousness … nothingness … neither perception nor non-perception has vanished in relation to the dimension of neither perception nor non-perception.

The perception of this world has vanished in relation to this world. The perception of the other world has vanished in relation to the other world. And the perception of what is seen, heard, thought, known, attained, sought, or explored by the mind has vanished.

Evaṁ jhāyī kho, saddha, bhadro purisājānīyo neva pathaviṁ nissāya jhāyati …pe…
That's how that fine thoroughbred person doesn't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world.

yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tampi nissāya na jhāyati;
They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind.

jhāyati ca pana.
Yet they do meditate.

Evaṁ jhāyiñca pana, saddha, bhadraṁ purisājānīyaṁ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:
When a fine thoroughbred person meditates like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

> **'Namo te purisājaññā,**
> 'Homage to you, O thoroughbred!
>
> **namo te purisuttama;**
> Homage to you, supreme among men!
>
> **Yassa te nābhijānāma,**
> We don't understand
>
> **yampi nissāya jhāyasī'"ti.**
> the basis of your absorption.'"

Navamaṁ.

10. Moranivāpasutta
10. At the Peacocks' Feeding Ground

Ekaṁ samayaṁ bhagavā rājagahe viharati moranivāpe paribbājakārāme.
At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Katamehi tīhi?
What three?

Asekhena sīlakkhandhena, asekhena samādhikkhandhena, asekhena paññākkhandhena—

The entire spectrum of an adept's ethics, immersion, and wisdom.

imehi, kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Aparehipi, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Katamehi tīhi?
What three?

Iddhipāṭihāriyena, ādesanāpāṭihāriyena, anusāsanīpāṭihāriyena —
A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti, accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Aparehipi, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Katamehi tīhi?
What three?

Sammādiṭṭhiyā, sammāñāṇena, sammāvimuttiyā—
Right view, right knowledge, and right freedom.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant who has two qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Katamehi dvīhi?
What two?

Vijjāya, caraṇena—
Knowledge and conduct.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṁ.
A mendicant with these two qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

Brahmunā pesā, bhikkhave, sanaṅkumārena gāthā bhāsitā:
Brahmā Sanaṅkumāra also spoke this verse:

> **‘Khattiyo seṭṭho janetasmiṁ,**
> ‘The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse'ti.
is best of gods and humans.'

Sā kho panesā, bhikkhave, sanaṅkumārena gāthā bhāsitā subhāsitā, no dubbhāsitā; atthasaṁhitā, no anatthasaṁhitā; anumatā mayā.
Now, that verse spoken by Brahmā Sanaṅkumāra is well spoken, not poorly spoken. It's beneficial, not pointless, and I agree with it.

Ahampi, bhikkhave, evaṁ vadāmi:
I also say:

'Khattiyo seṭṭho janetasmiṁ,
'The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse'"ti.
Is best of gods and humans.'"

Dasamaṁ.

Nissayavaggo paṭhamo.

Tassuddānaṁ

Kimatthiyā cetanā tayo,

upanisā byasanena ca;
Dve saññā manasikāro,
saddho moranivāpakanti.

11. Paṭhamamahānāmasutta
11. With Mahānāma (1st)

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṁ karonti:
At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Assosi kho mahānāmo sakko:
Mahānāma the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’”ti.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
He went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṁ metaṁ, bhante:
“Sir, I have heard that

‘sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti—
several mendicants are making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Tesaṁ no, bhante, nānāvihārehi viharataṁ kenassa vihārena vihātabban”ti?
Now, we spend our life in various ways. Which of these should we practice?”

“Sādhu sādhu, mahānāma.
“Good, good, Mahānāma!

Etaṁ kho, mahānāma, tumhākaṁ patirūpaṁ kulaputtānaṁ, yaṁ tumhe tathāgataṁ upasaṅkamitvā puccheyyātha:
It’s appropriate that gentlemen such as you come to me and ask:

‘tesaṁ no, bhante, nānāvihārehi viharataṁ kenassa vihārena vihātabban’ti?
‘We spend our life in various ways. Which of these should we practice?’

Saddho kho, mahānāma, ārādhako hoti, no assaddho;
The faithful succeed, not the faithless.

āraddhavīriyo ārādhako hoti, no kusīto;
The energetic succeed, not the lazy.

upaṭṭhitassati ārādhako hoti, no muṭṭhassati;
The mindful succeed, not the unmindful.

samāhito ārādhako hoti, no asamāhito;
Those with immersion succeed, not those without immersion.

paññavā ārādhako hoti, no duppañño.

The wise succeed, not the witless.

Imesu kho tvaṁ, mahānāma, pañcasu dhammesu patiṭṭhāya cha dhamme uttari bhāveyyāsi.
When you're grounded on these five things, go on to develop six further things.

Idha tvaṁ, mahānāma, tathāgataṁ anussareyyāsi:
Firstly, you should recollect the Realized One:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Yasmiṁ, mahānāma, samaye ariyasāvako tathāgataṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti tathāgataṁ ārabbha.
At that time their mind is unswerving, based on the Realized One.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

Ayaṁ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno buddhānussatiṁ bhāveti.
This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Buddha.

Puna caparaṁ tvaṁ, mahānāma, dhammaṁ anussareyyāsi:
Furthermore, you should recollect the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Yasmiṁ, mahānāma, samaye ariyasāvako dhammaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti dhammaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno dhammānussatiṁ bhāveti.
This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the teaching.

Puna caparaṁ tvaṁ, mahānāma, saṅghaṁ anussareyyāsi:
Furthermore, you should recollect the Saṅgha:

'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti.
'The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

Yasmiṁ, mahānāma, samaye ariyasāvako saṅghaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti saṅghaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno saṅghānussatiṁ bhāveti.
This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Saṅgha.

Puna caparaṁ tvaṁ, mahānāma, attano sīlāni anussareyyāsi akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni.
Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Yasmiṁ, mahānāma, samaye ariyasāvako sīlaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti sīlaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno sīlānussatiṁ bhāveti.
This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are

troubled. They've entered the stream of the teaching and developed the recollection of their ethical conduct.

Puna caparaṁ tvaṁ, mahānāma, attano cāgaṁ anussareyyāsi:
Furthermore, you should recollect your own generosity:

'lābhā vata me, suladdhaṁ vata me,
'I'm so fortunate, so very fortunate.

yohaṁ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṁ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato'ti.
Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.'

Yasmiṁ, mahānāma, samaye ariyasāvako cāgaṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. …

ujugatamevassa tasmiṁ samaye cittaṁ hoti cāgaṁ ārabbha.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

Ayaṁ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno cāgānussatiṁ bhāveti.
This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of generosity.

Puna caparaṁ tvaṁ, mahānāma, devatā anussareyyāsi:
Furthermore, you should recollect the deities:

‘santi devā cātumahārājikā, santi devā tāvatiṁsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.
‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Host, and gods even higher than these.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā saddhā saṁvijjati.
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

Yathārūpena sīlena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpaṁ sīlaṁ saṁvijjati.

Yathārūpena sutena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpaṁ sutaṁ saṁvijjati.

Yathārūpena cāgena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpo cāgo saṁvijjati.

Yathārūpāya paññāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā paññā saṁvijjatī’ti.

Yasmiṁ, mahānāma, samaye ariyasāvako attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti devatā ārabbha.
At that time their mind is unswerving, based on the deities.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.
When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

Ayaṁ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno devatānussatiṁ bhāvetī"ti.
This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the deities."

Paṭhamaṁ.

12. Dutiyamahānāmasutta
12. With Mahānāma (2nd)

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena mahānāmo sakko gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Now at that time Mahānāma the Sakyan had recently recovered from an illness.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṁ karonti:
At that time several mendicants were making a robe for the Buddha …

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī”ti.

Assosi kho mahānāmo sakko:
Mahānāma the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’”ti.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:

He went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṁ metaṁ, bhante:
“Sir, I have heard that

‘sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti—
several mendicants are making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Tesaṁ no, bhante, nānāvihārehi viharataṁ kenassa vihārena vihātabban”ti?
Now, we spend our life in various ways. Which of these should we practice?”

“Sādhu sādhu, mahānāma.
“Good, good, Mahānāma!

Etaṁ kho, mahānāma, tumhākaṁ patirūpaṁ kulaputtānaṁ yaṁ tumhe tathāgataṁ upasaṅkamitvā puccheyyātha:
It’s appropriate that gentlemen such as you come to me and ask:

‘tesaṁ no, bhante, nānāvihārehi viharataṁ kenassa vihārena vihātabban’ti?
‘We spend our life in various ways. Which of these should we practice?’

Saddho kho, mahānāma, ārādhako hoti, no assaddho;
The faithful succeed, not the faithless.

āraddhavīriyo ārādhako hoti, no kusīto;
The energetic succeed, not the lazy.

upaṭṭhitassati ārādhako hoti, no muṭṭhassati;
The mindful succeed, not the unmindful.

samāhito ārādhako hoti, no asamāhito;

Those with immersion succeed, not those without immersion.

paññavā ārādhako hoti, no duppañño.
The wise succeed, not the witless.

Imesu kho tvaṁ, mahānāma, pañcasu dhammesu patiṭṭhāya cha dhamme uttari bhāveyyāsi.
When you're grounded on these five things, go on to develop six further things.

Idha tvaṁ, mahānāma, tathāgataṁ anussareyyāsi:
Firstly, you should recollect the Realized One:

'itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Yasmiṁ, mahānāma, samaye ariyasāvako tathāgataṁ anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti tathāgataṁ ārabbha.
At that time their mind is unswerving, based on the Realized One.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.

When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

Imaṁ kho tvaṁ, mahānāma, buddhānussatiṁ gacchantopi bhāveyyāsi, ṭhitopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantaṁ adhiṭṭhahantopi bhāveyyāsi, puttasambādhasayanaṁ ajjhāvasantopi bhāveyyāsi.
You should develop this recollection of the Buddha while walking, standing, sitting, lying down, while working, and while at home with your children.

Puna caparaṁ tvaṁ, mahānāma, dhammaṁ anussareyyāsi … pe…
Furthermore, you should recollect the teaching …

saṅghaṁ anussareyyāsi …pe…
the Saṅgha …

attano sīlaṁ anussareyyāsi …pe…
your own ethical conduct …

attano cāgaṁ anussareyyāsi …pe…
your own generosity …

devatā anussareyyāsi:
the deities …

'santi devā cātumahārājikā …pe…

santi devā tatuttari.

Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā saddhā saṁvijjati.

Yathārūpena sīlena …

sutena …

cāgena …

paññāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā paññā saṁvijjatī'ti.

Yasmiṁ, mahānāma, samaye ariyasāvako attano ca tāsañca devatānaṁ saddhañca sīlañca sutañca cāgañca paññañca anussarati, nevassa tasmiṁ samaye rāgapariyuṭṭhitaṁ cittaṁ hoti, na dosapariyuṭṭhitaṁ cittaṁ hoti, na mohapariyuṭṭhitaṁ cittaṁ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṁ samaye cittaṁ hoti devatā ārabbha.
At that time their mind is unswerving, based on the deities.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.
When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

Imaṁ kho tvaṁ, mahānāma, devatānussatiṁ gacchantopi bhāveyyāsi, ṭhitopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantaṁ adhiṭṭhahantopi bhāveyyāsi, puttasambādhasayanaṁ ajjhāvasantopi bhāveyyāsī"ti.
You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children."

Dutiyaṁ.

13. Nandiyasutta
13. With Nandiya

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena bhagavā sāvatthiyaṁ vassāvāsaṁ upagantukāmo hoti.
Now at that time the Buddha wanted to commence the rains residence at Sāvatthī.

Assosi kho nandiyo sakko:
Nandiya the Sakyan heard about this,

“bhagavā kira sāvatthiyaṁ vassāvāsaṁ upagantukāmo”ti.

Atha kho nandiyassa sakkassa etadahosi:
and thought,

“yannūnāhampi sāvatthiyaṁ vassāvāsaṁ upagaccheyyaṁ.
“Why don’t I also commence the rains residence at Sāvatthī.

Tattha kammantañceva adhiṭṭhahissāmi, bhagavantañca lacchāmi kālena kālaṁ dassanāyā”ti.
There I can apply myself to my work and from time to time get to see the Buddha.”

Atha kho bhagavā sāvatthiyaṁ vassāvāsaṁ upagacchi.
So the Buddha commenced the rains residence in Sāvatthī,

Nandiyopi kho sakko sāvatthiyaṁ vassāvāsaṁ upagacchi.
and so did Nandiya.

Tattha kammantañceva adhiṭṭhāsi, bhagavantañca labhi kālena kālaṁ dassanāya.
There he applied himself to his work and from time to time got to see the Buddha.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṁ karonti:
At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Assosi kho nandiyo sakko:
Nandiya the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’”ti.

Atha kho nandiyo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho nandiyo sakko bhagavantaṁ etadavoca:
He went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṁ metaṁ, bhante:
“Sir, I have heard that

‘sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti—
several mendicants are making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Tesaṁ no, bhante, nānāvihārehi viharataṁ kenassa vihārena vihātabban”ti?
Now, we spend our life in various ways. Which of these should we practice?”

“Sādhu sādhu, nandiya.
“Good, good Nandiya!

Etaṁ kho, nandiya, tumhākaṁ patirūpaṁ kulaputtānaṁ, yaṁ tumhe tathāgataṁ upasaṅkamitvā puccheyyātha:
It’s appropriate that gentlemen such as you come to me and ask:

‘tesaṁ no, bhante, nānāvihārehi viharataṁ kenassa vihārena vihātabban’ti?
‘We spend our life in various ways. Which of these should we practice?’

Saddho kho, nandiya, ārādhako hoti, no assaddho;
The faithful succeed, not the faithless.

sīlavā ārādhako hoti, no dussīlo;
The ethical succeed, not the unethical.

āraddhavīriyo ārādhako hoti, no kusīto;
The energetic succeed, not the lazy.

upaṭṭhitassati ārādhako hoti, no muṭṭhassati;
The mindful succeed, not the unmindful.

samāhito ārādhako hoti, no asamāhito;
Those with immersion succeed, not those without immersion.

paññavā ārādhako hoti, no duppañño.
The wise succeed, not the witless.

Imesu kho te, nandiya, chasu dhammesu patiṭṭhāya pañcasu dhammesu ajjhattaṁ sati upaṭṭhāpetabbā.

When you're grounded on these six things, go on to develop five further things.

Idha tvaṁ, nandiya, tathāgataṁ anussareyyāsi:
Firstly, you should recollect the Realized One:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Iti kho te, nandiya, tathāgataṁ ārabbha ajjhattaṁ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on the Realized One.

Puna caparaṁ tvaṁ, nandiya, dhammaṁ anussareyyāsi:
Furthermore, you should recollect the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Iti kho te, nandiya, dhammaṁ ārabbha ajjhattaṁ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on the teaching.

Puna caparaṁ tvaṁ, nandiya, kalyāṇamitte anussareyyāsi:
Furthermore, you should recollect your good friends:

'lābhā vata me, suladdhaṁ vata me,

‘I’m fortunate, so very fortunate,

yassa me kalyāṇamittā anukampakā atthakāmā ovādakā anusāsakā’ti.
to have good friends who advise and instruct me out of kindness and compassion.’

Iti kho te, nandiya, kalyāṇamitte ārabbha ajjhattaṁ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on good friends.

Puna caparaṁ tvaṁ, nandiya, attano cāgaṁ anussareyyāsi:
Furthermore, you should recollect your own generosity:

‘lābhā vata me, suladdhaṁ vata me,
‘I’m so fortunate, so very fortunate.

yohaṁ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṁ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato’ti.
Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’

Iti kho te, nandiya, cāgaṁ ārabbha ajjhattaṁ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on generosity.

Puna caparaṁ tvaṁ, nandiya, devatā anussareyyāsi:
Furthermore, you should recollect the deities:

‘yā devatā atikkammeva kabaḷīkārāhārabhakkhānaṁ devatānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapannā, tā karaṇīyaṁ attano na samanupassanti katassa vā paticayaṁ’.
‘There are deities who, surpassing the company of deities that consume solid food, are reborn in a certain host of mind-made

deities. They don’t see in themselves anything more to do, or anything that needs improvement.’

Seyyathāpi, nandiya, bhikkhu asamayavimutto karaṇīyaṁ attano na samanupassati katassa vā paticayaṁ;
An irreversibly freed mendicant doesn’t see in themselves anything more to do, or anything that needs improvement.

evamevaṁ kho, nandiya, yā tā devatā atikkammeva kabaḷīkārāhārabhakkhānaṁ devatānaṁ sahabyataṁ aññataraṁ manomayaṁ kāyaṁ upapannā, tā karaṇīyaṁ attano na samanupassanti katassa vā paticayaṁ.
In the same way, Nandiya, there are deities who, surpassing the company of deities that consume solid food, are reborn in a certain host of mind-made deities. They don’t see in themselves anything more to do, or anything that needs improvement.

Iti kho te, nandiya, devatā ārabbha ajjhattaṁ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on the deities.

Imehi kho, nandiya, ekādasahi dhammehi samannāgato ariyasāvako pajahateva pāpake akusale dhamme, na upādiyati.
A noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn’t cling to them.

Seyyathāpi, nandiya, kumbho nikkujjo vamateva udakaṁ, no vantaṁ paccāvamati;
It’s like when a pot full of water is tipped over, so the water drains out and doesn’t go back in.

seyyathāpi vā pana, nandiya, sukkhe tiṇadāye aggi mutto ḍahaññeva gacchati, no daḍḍhaṁ paccudāvattati;
Suppose there was an uncontrolled fire. It advances burning up dry woodlands and doesn’t go back over what it has burned.

evamevaṁ kho, nandiya, imehi ekādasahi dhammehi samannāgato ariyasāvako pajahateva pāpake akusale dhamme,

na upādiyatī”ti.
In the same way, a noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn’t cling to them.”

Tatiyaṁ.

14. Subhūtisutta
14. With Subhūti

Atha kho āyasmā subhūti saddhena bhikkhunā saddhiṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ subhūtiṁ bhagavā etadavoca:
And then Venerable Subhūti together with the mendicant Saddha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“ko nāmāyaṁ, subhūti, bhikkhū”ti?
“Subhūti, what is the name of this mendicant?”

“Saddho nāmāyaṁ, bhante, bhikkhu, sudattassa upāsakassa putto, saddhā agārasmā anagāriyaṁ pabbajito”ti.
“Sir, the name of this mendicant is Saddha. He is the son of the layman Saddha, and has gone forth out of faith from the lay life to homelessness.”

“Kacci panāyaṁ, subhūti, saddho bhikkhu sudattassa upāsakassa putto saddhā agārasmā anagāriyaṁ pabbajito sandissati saddhāpadānesū”ti?
“Well, I hope this mendicant Saddha exhibits the outcomes of faith.”

“Etassa, bhagavā, kālo; etassa, sugata, kālo,
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā saddhassa saddhāpadānāni bhāseyya.
Let the Buddha to speak on the outcomes of faith.

Idānāhaṁ jānissāmi yadi vā ayaṁ bhikkhu sandissati saddhāpadānesu yadi vā no”ti.
Now I will find out whether or not this mendicant Saddha exhibits the outcomes of faith.”

“Tena hi, subhūti, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Subhūti, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā subhūti bhagavato paccassosi.
“Yes, sir,” Subhūti replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, subhūti, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
“Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Yampi, subhūti, bhikkhu sīlavā hoti …pe… samādāya sikkhati sikkhāpadesu, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (1)
When a mendicant is ethical, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Yampi, subhūti, bhikkhu bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (2)
When a mendicant is learned, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

Yampi, subhūti, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (3)
When a mendicant has good friends, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

Yampi, subhūti, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṁ, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (4)
When a mendicant is easy to admonish, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni tatra dakkho hoti analaso tatrupāyāya

vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

Yampi, subhūti, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni tatra dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (5)
When a mendicant is skilled and tireless in a diverse spectrum of duties, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

Yampi, subhūti, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (6)
When a mendicant loves the teachings, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Yampi, subhūti, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (7)
When a mendicant is energetic, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
Furthermore, a mendicant gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Yampi, subhūti, bhikkhu catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (8)
When a mendicant gets the four absorptions, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu anekavihitaṁ pubbenivāsaṁ anussarati,
Furthermore, a mendicant recollects many kinds of past lives.

seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo pañ̃āsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn

somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Yampi, subhūti, bhikkhu anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati. Idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (9)
When a mendicant recollects many kinds of past lives, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.
Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks

up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Yampi, subhūti, bhikkhu dibbena cakkhunā visuddhena …pe… yathākammūpage satte pajānāti, idampi, subhūti, saddhassa saddhāpadānaṁ hoti. (10)
When a mendicant has clairvoyance that is purified and superhuman, this is an outcome of faith.

Puna caparaṁ, subhūti, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

Yampi, subhūti, bhikkhu āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati, idampi, subhūti, saddhassa saddhāpadānaṁ hotī"ti. (11)
When a mendicant has ended the defilements, this is an outcome of faith."

Evaṁ vutte āyasmā subhūti bhagavantaṁ etadavoca:
When he said this, Venerable Subhūti said to the Buddha:

"yānimāni, bhante, bhagavatā saddhassa saddhāpadānāni bhāsitāni, saṁvijjanti tāni imassa bhikkhuno, ayañca bhikkhu etesu sandissati.

“Sir, the outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.

Ayaṁ, bhante, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
This mendicant is ethical …

Ayaṁ, bhante, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
This mendicant is learned …

Ayaṁ, bhante, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
This mendicant has good friends …

Ayaṁ, bhante, bhikkhu suvaco hoti …pe… anusāsaniṁ.
This mendicant is easy to admonish …

Ayaṁ, bhante, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato alaṁ kātuṁ alaṁ saṁvidhātuṁ.
This mendicant is skilled and tireless in a diverse spectrum of duties …

Ayaṁ, bhante, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo.
This mendicant loves the teachings …

Ayaṁ, bhante, bhikkhu āraddhavīriyo viharati …pe… thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
This mendicant is energetic …

Ayaṁ, bhante, bhikkhu catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī hoti akicchalābhī akasiralābhī.
This mendicant gets the four absorptions …

Ayaṁ, bhante, bhikkhu anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
This mendicant recollects their many kinds of past lives …

Ayaṁ, bhante, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena …pe… yathākammūpage satte pajānāti.
This mendicant has clairvoyance that is purified and surpasses the human …

Ayaṁ, bhante, bhikkhu āsavānaṁ khayā …pe… sacchikatvā upasampajja viharati.
This mendicant has ended the defilements …

Yānimāni, bhante, bhagavatā saddhassa saddhāpadānāni bhāsitāni, saṁvijjanti tāni imassa bhikkhuno, ayañca bhikkhu etesu sandissatī”ti.
The outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.”

“Sādhu sādhu, subhūti.
“Good, good, Subhūti!

Tena hi tvaṁ, subhūti, iminā ca saddhena bhikkhunā saddhiṁ vihareyyāsi.
So, Subhūti, you should live together with this mendicant Saddha.

Yadā ca tvaṁ, subhūti, ākaṅkheyyāsi tathāgataṁ dassanāya, iminā saddhena bhikkhunā saddhiṁ upasaṅkameyyāsi tathāgataṁ dassanāyā”ti.
And when you want to see the Realized One, you should come together with him.”

Catutthaṁ.

15. Mettāsutta
15. The Benefits of Love

“Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṁsā pāṭikaṅkhā.
“Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Katame ekādasa?
What eleven?

Sukhaṁ supati, sukhaṁ paṭibujjhati, na pāpakaṁ supinaṁ passati, manussānaṁ piyo hoti, amanussānaṁ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṁ vā satthaṁ vā kamati, tuvaṭaṁ cittaṁ samādhiyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṁ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.
You sleep at ease. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don’t feel lost when you die. If you don’t penetrate any higher, you’ll be reborn in a Brahmā realm.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṁsā pāṭikaṅkhā”ti.
You can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a

basis, kept up, consolidated, and properly implemented.”

Pañcamaṁ.

16. Aṭṭhakanāgarasutta
16. The Man From the City of Aṭṭhaka

Ekaṁ samayaṁ āyasmā ānando vesāliyaṁ viharati beluvagāmake.
At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṁ anuppatto hoti kenacideva karaṇīyena.
Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business.

Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ etadavoca:
He went to the Chicken Monastery, approached a certain mendicant, and said to him,

“kahaṁ nu kho, bhante, āyasmā ānando etarahi viharati?
“Sir, where is Venerable Ānanda now staying?

Dassanakāmā hi mayaṁ, bhante, āyasmantaṁ ānandan”ti.
For I want to see him.”

“Eso, gahapati, āyasmā ānando vesāliyaṁ viharati beluvagāmake”ti.
“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṁ karaṇīyaṁ tīretvā yena vesālī beluvagāmako yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṁ ānandaṁ etadavoca:
Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇātī”ti?
“Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?”

“Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇātī”ti.
“There is, householder.”

“Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā

parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇātī”ti?
“And what is that one thing?”

“Idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:
Then they reflect:

‘idampi kho paṭhamaṁ jhānaṁ abhisaṅkhataṁ abhisañcetayitaṁ’.
‘Even this first absorption is produced by choices and intentions.’

‘Yaṁ kho pana kiñci abhisaṅkhataṁ abhisañcetayitaṁ, tadaniccaṁ nirodhadhamman’ti pajānāti.
They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato

avimuttaṁ vā cittaṁ vimuccati, aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti.
This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Puna caparaṁ, gahapati, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ …pe…
Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption …

tatiyaṁ jhānaṁ …pe…
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

So iti paṭisañcikkhati:
Then they reflect:

'idampi kho catutthaṁ jhānaṁ abhisaṅkhataṁ abhisañcetayitaṁ'.
'Even this fourth absorption is produced by choices and intentions.'

'Yaṁ kho pana kiñci abhisaṅkhataṁ abhisañcetayitaṁ tadaniccaṁ nirodhadhamman'ti pajānāti.
They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.'

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ

parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ vā cittaṁ vimuccati aparikkhīṇā vā āsavā parikkhayaṁ gacchanti, ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti.
This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Puna caparaṁ, gahapati, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
Then they reflect:

'ayampi kho mettā cetovimutti abhisaṅkhatā abhisañcetayitā'.
'Even this heart's release by love is produced by choices and intentions.'

‘Yaṁ kho pana kiñci abhisaṅkhataṁ abhisañcetayitaṁ tadaniccaṁ nirodhadhamman’ti pajānāti.
They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā …pe… ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti.
This too is one thing that has been rightly explained by the Blessed One …

Puna caparaṁ, gahapati, bhikkhu karuṇāsahagatena cetasā … pe…
Furthermore, a mendicant meditates spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
Then they reflect:

‘ayampi kho upekkhācetovimutti abhisaṅkhatā abhisañcetayitā’.
‘Even this heart’s release by equanimity is produced by choices and intentions.’

‘Yaṁ kho pana kiñci abhisaṅkhataṁ abhisañcetayitaṁ tadaniccaṁ nirodhadhamman’ti pajānāti.
They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā …pe… ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti.
This too is one thing that has been rightly explained by the Blessed One …

Puna caparaṁ, gahapati, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on

perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

So iti paṭisañcikkhati:
Then they reflect:

‘ayampi kho ākāsānañcāyatanasamāpatti abhisaṅkhatā abhisañcetayitā’.
‘Even this attainment of the dimension of infinite space is produced by choices and intentions.’

‘Yaṁ kho pana kiñci abhisaṅkhataṁ abhisañcetayitaṁ tadaniccaṁ nirodhadhamman’ti pajānāti.
They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā …pe… ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇāti.
This too is one thing that has been rightly explained by the Blessed One …

Puna caparaṁ, gahapati, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati …pe…
Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. …

sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …

So iti paṭisañcikkhati:
Then they reflect:

‘ayampi kho ākiñcaññāyatanasamāpatti abhisaṅkhatā abhisañcetayitā’.
‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’

‘Yaṁ kho pana kiñci abhisaṅkhataṁ abhisañcetayitaṁ tadaniccaṁ nirodhadhamman’ti pajānāti.
They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṁ khayaṁ pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā …pe… ananuppattaṁ vā anuttaraṁ yogakkhemaṁ anupāpuṇātī”ti.
This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they reach the supreme sanctuary.”

Evaṁ vutte dasamo gahapati aṭṭhakanāgaro āyasmantaṁ ānandaṁ etadavoca:
When he said this, the householder Dasama said to Venerable Ānanda:

“seyyathāpi, bhante ānanda, puriso ekaṁ nidhimukhaṁ gavesanto sakideva ekādasa nidhimukhāni adhigaccheyya;
“Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they’d come across eleven entrances!

evamevaṁ kho ahaṁ, bhante, ekaṁ amatadvāraṁ gavesanto sakideva ekādasa amatadvārāni alatthaṁ sevanāya.
In the same way, I was searching for the door to the deathless. And all at once I got to hear of eleven doors to the deathless.

Seyyathāpi, bhante, purisassa agāraṁ ekādasa dvāraṁ. So tasmiṁ agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṁ sotthiṁ kātuṁ;
Suppose a person had a house with eleven doors. If the house caught fire they’d be able to flee to safety through any one of those doors.

evamevaṁ kho ahaṁ, bhante, imesaṁ ekādasannaṁ amatadvārānaṁ ekamekenapi amatadvārena sakkuṇissāmi attānaṁ sotthiṁ kātuṁ.
In the same way, I’m able to flee to safety through any one of these eleven doors to the deathless.

Ime hi nāma, bhante, aññatitthiyā ācariyassa ācariyadhanaṁ pariyesissanti.
Sir, those who follow other paths seek a fee for the teacher.

Kiṁ panāhaṁ āyasmato ānandassa pūjaṁ na karissāmī”ti.
Why shouldn’t I make an offering to Venerable Ānanda?”

Atha kho dasamo gahapati aṭṭhakanāgaro vesālikañca pāṭaliputtakañca bhikkhusaṅghaṁ sannipātāpetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods.

Ekamekañca bhikkhuṁ paccekaṁ dussayugena acchādesi, āyasmantañca ānandaṁ ticīvarena.
He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda.

Āyasmato ānandassa pañcasataṁ vihāraṁ kārāpesīti.
And he had a dwelling worth five hundred built for Ānanda.

Chaṭṭhaṁ.

17. Gopālasutta
17. The Cowherd

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṁ parihārituṁ phātiṁ kātuṁ.
“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle.

Katamehi ekādasahi?
What eleven?

Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṁ hāretā hoti, na vaṇaṁ paṭicchādetā hoti, na dhūmaṁ kattā hoti, na titthaṁ jānāti, na pītaṁ jānāti, na vīthiṁ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti.
It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t smoke out pests, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd.

Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṁ parihārituṁ phātiṁ kātuṁ.
A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

Evamevaṁ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Katamehi ekādasahi?
What eleven?

Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṁ hāretā hoti, na vaṇaṁ paṭicchādetā hoti, na dhūmaṁ kattā hoti, na titthaṁ jānāti, na pītaṁ jānāti, na vīthiṁ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.
It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathañca, bhikkhave, bhikkhu na rūpaññū hoti?
And how does a mendicant not know form?

Idha, bhikkhave, bhikkhu yaṁ kiñci rūpaṁ (…) 'cattāri mahābhūtāni, catunnañca mahābhūtānaṁ upādāyarūpan'ti yathābhūtaṁ nappajānāti.
It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements.

Evaṁ kho, bhikkhave, bhikkhu na rūpaññū hoti. (1)
That's how a mendicant doesn't know form.

Kathañca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti?
And how is a mendicant not skilled in characteristics?

Idha, bhikkhave, bhikkhu 'kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito'ti yathābhūtaṁ nappajānāti.

It’s when a mendicant doesn’t understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evaṁ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti. (2)
That’s how a mendicant isn’t skilled in characteristics.

Kathañca, bhikkhave, bhikkhu na āsāṭikaṁ hāretā hoti?
And how does a mendicant not pick out flies’ eggs?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti, uppannaṁ byāpādavitakkaṁ … uppannaṁ vihiṁsāvitakkaṁ …
It’s when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They don’t give it up, get rid of it, eliminate it, and obliterate it.

uppannuppanne pāpake akusale dhamme adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti.
They tolerate any bad, unskillful qualities that have arisen. They don’t give them up, get rid of them, eliminate them, and obliterate them.

Evaṁ kho, bhikkhave, bhikkhu na āsāṭikaṁ hāretā hoti. (3)
That’s how a mendicant doesn’t pick out flies’ eggs.

Kathañca, bhikkhave, bhikkhu na vaṇaṁ paṭicchādetā hoti?
And how does a mendicant not dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā nimittaggāhī hoti anubyañjanaggāhī;
When a mendicant sees a sight with their eyes, they get caught up in the features and details.

yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya na paṭipajjati; na rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ nāpajjati.
Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don’t practice

restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya nimittaggāhī hoti anubyañjanaggāhī;
When they know a thought with their mind, they get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya na paṭipajjati; na rakkhati manindriyaṁ, manindriye saṁvaraṁ nāpajjati.
Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint.

Evaṁ kho, bhikkhave, bhikkhu na vaṇaṁ paṭicchādetā hoti. (4)
That's how a mendicant doesn't dress wounds.

Kathañca, bhikkhave, bhikkhu na dhūmaṁ kattā hoti?
And how does a mendicant not smoke out pests?

Idha, bhikkhave, bhikkhu na yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ desetā hoti.
It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it.

Evaṁ kho, bhikkhave, bhikkhu na dhūmaṁ kattā hoti. (5)

That’s how a mendicant doesn’t smoke out pests.

Kathañca, bhikkhave, bhikkhu na titthaṁ jānāti?
And how does a mendicant not know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṁ upasaṅkamitvā na paripucchati na paripañhati:
It’s when a mendicant doesn’t from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions:

‘idaṁ, bhante, kathaṁ, imassa ko attho’ti?
‘Why, sir, does it say this? What does that mean?’

Tassa te āyasmanto avivaṭañceva na vivaranti, anuttānīkatañca na uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ na paṭivinodenti.
Those venerables don’t clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evaṁ kho, bhikkhave, bhikkhu na titthaṁ jānāti. (6)
That’s how a mendicant doesn’t know the ford.

Kathañca, bhikkhave, bhikkhu na pītaṁ jānāti?
And how does a mendicant not know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṁ, na labhati dhammavedaṁ, na labhati dhammūpasaṁhitaṁ pāmojjaṁ.
It’s when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching.

Evaṁ kho, bhikkhave, bhikkhu na pītaṁ jānāti. (7)
That’s how a mendicant doesn’t know satisfaction.

Kathañca, bhikkhave, bhikkhu na vīthiṁ jānāti?
And how does a mendicant not know the trail?

Idha, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ yathābhūtaṁ nappajānāti.
It's when a mendicant doesn't truly understand the noble eightfold path.

Evaṁ kho, bhikkhave, bhikkhu na vīthiṁ jānāti. (8)
That's how a mendicant doesn't know the trail.

Kathañca, bhikkhave, bhikkhu na gocarakusalo hoti?
And how is a mendicant not skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṁ nappajānāti.
It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation.

Evaṁ kho, bhikkhave, bhikkhu na gocarakusalo hoti. (9)
That's how a mendicant is not skilled in pastures.

Kathañca, bhikkhave, bhikkhu anavasesadohī hoti?
And how does a mendicant milk dry?

Idha, bhikkhave, bhikkhuṁ saddhā gahapatikā abhihaṭṭhuṁ pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. Tatra bhikkhu mattaṁ na jānāti paṭiggahaṇāya.
It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick. But they don't know moderation in accepting.

Evaṁ kho, bhikkhave, bhikkhu anavasesadohī hoti. (10)
That's how a mendicant milks dry.

Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te na

atirekapūjāya pūjetā hoti?
And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṁ kāyakammaṁ paccupaṭṭhāpeti āvi ceva raho ca, na mettaṁ vacīkammaṁ … na mettaṁ manokammaṁ paccupaṭṭhāpeti āvi ceva raho ca.
It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

Evaṁ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, na te atirekapūjāya pūjetā hoti. (11)
That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṁ pariharituṁ phātiṁ kātuṁ.
A cowherd with eleven factors can maintain and expand a herd of cattle.

Katamehi ekādasahi?
What eleven?

Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṁ hāretā hoti, vaṇaṁ paṭicchādetā hoti, dhūmaṁ kattā hoti, titthaṁ jānāti, pītaṁ jānāti, vīthiṁ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti—
It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd.

imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṁ parihārituṁ phātiṁ kātuṁ.
A cowherd with these eleven factors can maintain and expand a herd of cattle.

Evamevaṁ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjituṁ.
In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training.

Katamehi ekādasahi?
What eleven?

Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṁ hāretā hoti, vaṇaṁ paṭicchādetā hoti, dhūmaṁ kattā hoti, titthaṁ jānāti, pītaṁ jānāti, vīthiṁ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.
It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathañca, bhikkhave, bhikkhu rūpaññū hoti?

And how does a mendicant know form?

Idha, bhikkhave, bhikkhu yaṁ kiñci rūpaṁ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṁ upādāyarūpan’ti yathābhūtaṁ pajānāti.
It’s when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements.

Evaṁ kho, bhikkhave, bhikkhu rūpaññū hoti. (1)
That’s how a mendicant knows form.

Kathañca, bhikkhave, bhikkhu lakkhaṇakusalo hoti?
And how is a mendicant skilled in characteristics?

Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṁ pajānāti.
It’s when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evaṁ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti. (2)
That’s how a mendicant is skilled in characteristics.

Kathañca, bhikkhave, bhikkhu āsāṭikaṁ hāretā hoti?
And how does a mendicant pick out flies’ eggs?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti, uppannaṁ byāpādavitakkaṁ … uppannaṁ vihiṁsāvitakkaṁ … uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Evaṁ kho, bhikkhave, bhikkhu āsāṭikaṁ hāretā hoti. (3)
That’s how a mendicant picks out flies’ eggs.

Kathañca, bhikkhave, bhikkhu vaṇaṁ paṭicchādetā hoti?
And how does a mendicant dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī;
When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;
When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evaṁ kho, bhikkhave, bhikkhu vaṇaṁ paṭicchādetā hoti. (4)
That's how a mendicant dresses wounds.

Kathañca, bhikkhave, bhikkhu dhūmaṁ kattā hoti?
And how does a mendicant smoke out pests?

Idha, bhikkhave, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ desetā hoti.
It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it.

Evaṁ kho, bhikkhave, bhikkhu dhūmaṁ kattā hoti. (5)
That's how a mendicant smokes out pests.

Kathañca, bhikkhave, bhikkhu titthaṁ jānāti?
And how does a mendicant know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:

'idaṁ, bhante, kathaṁ, imassa ko attho'ti?
'Why, sir, does it say this? What does that mean?'

Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evaṁ kho, bhikkhave, bhikkhu titthaṁ jānāti. (6)
That's how a mendicant knows the ford.

Kathañca, bhikkhave, bhikkhu pītaṁ jānāti?
And how does a mendicant know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṁ, labhati dhammavedaṁ, labhati dhammūpasaṁhitaṁ pāmojjaṁ.
It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Evaṁ kho, bhikkhave, bhikkhu pītaṁ jānāti. (7)
That's how a mendicant knows satisfaction.

Kathañca, bhikkhave, bhikkhu vīthiṁ jānāti?
And how does a mendicant know the trail?

Idha, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ yathābhūtaṁ pajānāti.
It's when a mendicant truly understands the noble eightfold path.

Evaṁ kho, bhikkhave, bhikkhu vīthiṁ jānāti. (8)
That's how a mendicant knows the trail.

Kathañca, bhikkhave, bhikkhu gocarakusalo hoti?
And how is a mendicant skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṁ pajānāti.
It's when a mendicant truly understands the four kinds of mindfulness meditation.

Evaṁ kho, bhikkhave, bhikkhu gocarakusalo hoti. (9)
That's how a mendicant is skilled in pastures.

Kathañca, bhikkhave, bhikkhu sāvasesadohī hoti?
And how does a mendicant not milk dry?

Idha, bhikkhave, bhikkhu saddhā gahapatikā abhihaṭṭhuṁ pavārenti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi.
It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick.

Tatra bhikkhu mattaṁ jānāti paṭiggahaṇāya.
And that mendicant knows moderation in accepting.

Evaṁ kho, bhikkhave, bhikkhu sāvasesadohī hoti. (10)
That's how a mendicant doesn't milk dry.

Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti?
And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu mettaṁ kāyakammaṁ paccupaṭṭhāpeti āvi ceva raho ca, mettaṁ vacīkammaṁ … mettaṁ manokammaṁ paccupaṭṭhāpeti āvi ceva raho ca.
It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

Evaṁ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti. (11)
That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṁ dhammavinaye vuddhiṁ virūḷhiṁ vepullaṁ āpajjitun"ti.
A mendicant with these eleven qualities can achieve growth, improvement, or maturity in this teaching and training."

Sattamaṁ.

18. Paṭhamasamādhisutta
18. Immersion (1st)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
And then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they

wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Siyā, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
“It could be, mendicants.”

“Yathā kathaṁ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“But how could this be?”

“Idha, bhikkhave, bhikkhu evaṁsaññī hoti:
“It’s when a mendicant perceives:

‘etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, bhikkhave, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ

mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

Aṭṭhamaṁ.

19. Dutiyasamādhisutta
19. Immersion (2nd)

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Siyā nu kho, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa …pe… na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“Could it be, mendicants, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-

perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī"ti.
"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.
"Well then, mendicants, listen and pay close attention, I will speak."

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Siyā, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā"ti.
"A mendicant could gain such a state of immersion."

"Yathā kathaṁ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā"ti?
"But how could this be?"

“Idha, bhikkhave, bhikkhu evaṁsaññī hoti:
“It’s when a mendicant perceives:

‘etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, bhikkhave, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

Navamaṁ.

20. Tatiyasamādhisutta
20. Immersion (3rd)

Atha kho sambahulā bhikkhū yenāyasmā sāriputto tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodiṁsu.
And then several mendicants went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ sāriputtaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side and said to him:

“Siyā nu kho, āvuso sāriputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“Could it be, reverend, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is

seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"Siyā, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā"ti.
"It could be, reverends."

"Yathā kathaṁ pana, āvuso sāriputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā"ti?
"But how could this be?"

"Idha, āvuso, bhikkhu evaṁsaññī hoti:
"It's when a mendicant perceives:

'etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.
'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

Evaṁ kho, āvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā"ti.
That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the

dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

Dasamaṁ.

21. Catutthasamādhisutta
21. Immersion (4th)

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“siyā nu kho, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“Could it be, reverends, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Dūratopi kho mayaṁ, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṁ.
“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

Sādhu vatāyasmantaṁyeva sāriputtaṁ paṭibhātu etassa bhāsitassa attho.
May Venerable Sāriputta himself please clarify the meaning of this.

Āyasmato sāriputtassa sutvā bhikkhū dhāressantī”ti.
The mendicants will listen and remember it.”

“Tenahāvuso, suṇātha, sādhukaṁ manasi karotha; bhāsissāmī”ti.
“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Yes, friend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Siyā, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa …pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
“A mendicant could gain such a state of immersion.”

“Yathā kathaṁ panāvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa … pe… yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“But how could this be?”

“Idha, āvuso, bhikkhu evaṁsaññī hoti:
“It’s when a mendicant perceives:

‘etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

Evaṁ kho, āvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, na tejasmiṁ tejosaññī assa, na vāyasmiṁ vāyosaññī assa, na ākāsānañcāyatane ākāsānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

Ekādasamaṁ.

Anussativaggo dutiyo.

Tassuddānaṁ

Dve vuttā mahānāmena,
nandiyena subhūtinā;
Mettā aṭṭhako gopālo,
cattāro ca samādhināti.

Aṅguttara Nikāya 11
Numbered Discourses 11

Paṭhamapaṇṇāsaka
The First Fifty

Sāmaññavagga
3. Similarity

AN 11.22–29

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṁ parihārituṁ phātiṁ kātuṁ.
“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle.

Katamehi ekādasahi?
What eleven?

Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṁ hāretā hoti, na vaṇaṁ paṭicchādetā hoti, na dhūmaṁ kattā hoti, na titthaṁ jānāti, na pītaṁ jānāti, na vīthiṁ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti—
It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t smoke out pests, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd.

imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṁ parihārituṁ phātiṁ kātuṁ.
A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

Evamevaṁ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṁ aniccānupassī viharituṁ…

In the same way, a mendicant with eleven qualities can't meditate observing impermanence in the eye …

pe…

abhabbo cakkhusmiṁ dukkhānupassī viharituṁ…
suffering …

abhabbo cakkhusmiṁ anattānupassī viharituṁ…
not-self …

abhabbo cakkhusmiṁ khayānupassī viharituṁ…
ending …

abhabbo cakkhusmiṁ vayānupassī viharituṁ…
vanishing …

abhabbo cakkhusmiṁ virāgānupassī viharituṁ…
fading away …

abhabbo cakkhusmiṁ nirodhānupassī viharituṁ…
cessation …

abhabbo cakkhusmiṁ paṭinissaggānupassī viharituṁ".
letting go …"

AN 11.30–69

…
…

Sotasmiṁ…
“… ear …

ghānasmiṁ…
nose …

jivhāya…
tongue …

kāyasmiṁ…
body …

manasmiṁ…
mind …”

AN 11.70–117

…
…

Rūpesu…
"… sights …

saddesu…
sounds …

gandhesu…
smells …

rasesu…
tastes …

phoṭṭhabbesu…
touches …

dhammesu…
thoughts …"

AN 11.118–165

…
…

Cakkhuviññāṇe…
“… eye consciousness …

sotaviññāṇe…
ear consciousness …

ghānaviññāṇe…
nose consciousness …

jivhāviññāṇe…
tongue consciousness …

kāyaviññāṇe…
body consciousness …

manoviññāṇe…
mind consciousness. …”

AN 11.166–213

…
…

Cakkhusamphasse…
"… eye contact …

sotasamphasse…
ear contact …

ghānasamphasse…
nose contact …

jivhāsamphasse…
tongue contact …

kāyasamphasse…
body contact …

manosamphasse…
mind contact. …"

AN 11.214–261

…
…

Cakkhusamphassajāya vedanāya…
"… feeling born of eye contact …

sotasamphassajāya vedanāya…
feeling born of ear contact …

ghānasamphassajāya vedanāya…
feeling born of nose contact …

jivhāsamphassajāya vedanāya…
feeling born of tongue contact …

kāyasamphassajāya vedanāya…
feeling born of body contact …

manosamphassajāya vedanāya…
feeling born of mind contact …

Aṅguttara Nikāya 11
Numbered Discourses 11

Paṭhamapaṇṇāsaka
The First Fifty

Sāmaññavagga
3. Similarity

AN 11.262–309

pts5.360
…
…

Rūpasaññāya…
"… perception of sights …

saddasaññāya…
perception of sounds …

gandhasaññāya…
perception of smells …

rasasaññāya…
perception of tastes …

phoṭṭhabbasaññāya…
perception of touches …

dhammasaññāya…
perception of thoughts. …"

AN 11.310–357

…
…

Rūpasañcetanāya…
"… intention regarding sights …

saddasañcetanāya…
intention regarding sounds …

gandhasañcetanāya…
intention regarding smells …

rasasañcetanāya…
intention regarding tastes …

phoṭṭhabbasañcetanāya…
intention regarding touches …

dhammasañcetanāya…
intention regarding thoughts. …"

AN 11.358–405

…
…

Rūpataṇhāya…
"… Craving for sights …

saddataṇhāya…
craving for sounds …

gandhataṇhāya…
craving for smells …

rasataṇhāya…
craving for tastes …

phoṭṭhabbataṇhāya…
craving for touches …

dhammataṇhāya…
craving for thoughts. …"

AN 11.406–453

…
…

Rūpavitakke…
"… thoughts about sights …

saddavitakke…
thoughts about sounds …

gandhavitakke…
thoughts about smells …

rasavitakke…
thoughts about tastes …

phoṭṭhabbavitakke…
thoughts about touches …

dhammavitakke…
thoughts about thoughts. …"

Aṅguttara Nikāya 11
Numbered Discourses 11

Paṭhamapaṇṇāsaka
The First Fifty

Sāmaññavagga
3. Similarity

AN 11.454–501

…
…

Rūpavicāre…
"… considerations regarding sights …

saddavicāre…
considerations regarding sounds …

gandhavicāre…
considerations regarding smells …

rasavicāre…
considerations regarding tastes …

phoṭṭhabbavicāre…
considerations regarding touches …

dhammavicāre aniccānupassī viharituṁ…
meditate observing impermanence in considerations about thoughts …

dukkhānupassī viharituṁ…
meditate observing suffering …

anattānupassī viharituṁ…
meditate observing not-self …

khayānupassī viharituṁ…
meditate observing ending …

vayānupassī viharituṁ…

meditate observing vanishing …

virāgānupassī viharituṁ…
meditate observing fading away …

nirodhānupassī viharituṁ…
meditate observing cessation …

paṭinissaggānupassī viharituṁ… pe…
meditate observing letting go. …”

Aṅguttara Nikāya 11
Numbered Discourses 11

Paṭhamapaṇṇāsaka
The First Fifty

Sāmaññavagga
3. Similarity

AN 11.502–981

Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṁ parihārituṁ phātikātuṁ.
“Mendicants, a cowherd with eleven factors can maintain and expand a herd of cattle.

Katamehi ekādasahi?
What eleven?

Idha, bhikkhave, gopālako rūpaññū hoti… pe…
It’s when a cowherd knows form …

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo cakkhusmiṁ aniccānupassī viharituṁ…
In the same way, a mendicant with eleven qualities can meditate observing impermanence in the eye …

pe…

paṭinissaggānupassī viharitunti.
meditate observing letting go. …”

AN 11.982

“Rāgassa, bhikkhave, abhiññāya ekādasa dhammā bhāvetabbā.
“For insight into greed, eleven things should be developed.

Katame ekādasa?
What eleven?

Paṭhamaṁ jhānaṁ, dutiyaṁ jhānaṁ, tatiyaṁ jhānaṁ, catutthaṁ jhānaṁ, mettācetovimutti, karuṇācetovimutti, muditācetovimutti, upekkhācetovimutti, ākāsānañcāyatanaṁ, viññāṇañcāyatanaṁ, ākiñcaññāyatanaṁ—
The first, second, third, and fourth absorptions; the heart’s releases by love, compassion, rejoicing, and equanimity; the dimensions of infinite space, infinite consciousness, and nothingness.

rāgassa, bhikkhave, abhiññāya ime ekādasa dhammā bhāvetabbā”.
For insight into greed, these eleven things should be developed.”

AN 11.983–991

“Rāgassa, bhikkhave, pariññāya…
“For the complete understanding of greed …

parikkhayāya…
complete ending …

pahānāya…
giving up …

khayāya…
ending …

vayāya…
vanishing …

virāgāya…
fading away …

nirodhāya…
cessation …

cāgāya…
giving away …

paṭinissaggāya…
letting go of negligence …

ime ekādasa dhammā bhāvetabbā”.
these eleven things should be developed.”

Aṅguttara Nikāya 11
Numbered Discourses 11

Paṭhamapaṇṇāsaka
The First Fifty

Rāgapeyyāla
4. Abbreviated Texts Beginning with Greed

AN 11.992–1151

“Dosassa… pe…
“Of hate …

mohassa…
delusion …

kodhassa…
anger …

upanāhassa…
hostility …

makkhassa…
disdain …

paḷāsassa…
contempt …

issāya…
jealousy …

macchariyassa…
stinginess …

māyāya…
deceitfulness …

sāṭheyyassa…
deviousness …

thambhassa…
obstinacy …

sārambhassa…
aggression …

mānassa…
conceit …

atimānassa…
arrogance …

madassa…
vanity …

pamādassa abhiññāya… pe…
for insight into negligence …

pariññāya…
complete understanding …

parikkhayāya…
complete ending …

pahānāya…
giving up …

khayāya…
ending …

vayāya…
vanishing …

virāgāya…
fading away …

nirodhāya…
cessation …

cāgāya…
giving away …

paṭinissaggāya ime ekādasa dhammā bhāvetabbā”ti.
For the letting go of negligence, these eleven things should be developed.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Rāgapeyyālaṁ niṭṭhitaṁ.

Nava suttasahassāni,
bhiyyo pañcasatāni ca;
Sattapaññāsa suttantā,
aṅguttarasamāyutāti.

Ekādasakanipātapāḷi niṭṭhitā.
The Book of the Elevens is finished.

Aṅguttaranikāyo samatto.
The Numbered Discourses is completed.

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60. Saṅgāravasutta: With Saṅgārava
61. Titthāyatanasutta: Sectarian Tenets
62. Bhayasutta: Perils
63. Venāgapurasutta: At Venāgapura
64. Sarabhasutta: With Sarabha
65. Kesamuttisutta: With the Kālāmas of Kesamutta
66. Sāḷhasutta: With Sāḷha and His Friend
67. Kathāvatthusutta: Topics of Discussion
68. Aññatitthiyasutta: Followers of Other Paths
69. Akusalamūlasutta: Unskillful Roots
70. Uposathasutta: Sabbath
71. Channasutta: With Channa
72. Ājīvakasutta: A Disciple of the Ājīvakas
73. Mahānāmasakkasutta: With Mahānāma the Sakyan
74. Niganṭhasutta: Jains
75. Nivesakasutta: Support
76. Paṭhamabhavasutta: Continued Existence (1st)
77. Dutiyabhavasutta: Continued Existence (2nd)
78. Sīlabbatasutta: Precepts and Observances
79. Gandhajātasutta: Fragrances
80. Cūḷanikāsutta: Lesser
81. Samaṇasutta: Ascetics
82. Gadrabhasutta: The Donkey
83. Khettasutta: Fields
84. Vajjiputtasutta: The Vajji
85. Sekkhasutta: A Trainee

86. Paṭhamasikkhāsutta: Training (1st)
87. Dutiyasikkhāsutta: Training (2nd)
88. Tatiyasikkhāsutta: Training (3rd)
89. Paṭhamasikkhattayasutta: Three Trainings (1st)
90. Dutiyasikkhattayasutta: Three Trainings (2nd)
91. Saṅkavāsutta: At Paṅkadhā
92. Accāyikasutta: Urgent
93. Pavivekasutta: Seclusion
94. Saradasutta: Springtime
95. Parisāsutta: Assemblies
96. Paṭhamaājānīyasutta: The Thoroughbred (1st)
97. Dutiyaājānīyasutta: The Thoroughbred (2nd)
98. Tatiyaājānīyasutta: The Thoroughbred (3rd)
99. Potthakasutta: Jute
100. Loṇakapallasutta: A Lump of Salt
101. Paṁsudhovakasutta: A Panner
102. Nimittasutta: Foundations
103. Pubbevasambodhasutta: Before Awakening
104. Paṭhamaassādasutta: Gratification (1st)
105. Dutiyaassādasutta: Gratification (2nd)
106. Samaṇabrāhmaṇasutta: Ascetics and Brahmins
107. Ruṇṇasutta: Wailing
108. Atittisutta: Satisfaction
109. Arakkhitasutta: Unprotected
110. Byāpannasutta: Fallen
111. Paṭhamanidānasutta: Sources (1st)
112. Dutiyanidānasutta: Sources (2nd)
113. Āpāyikasutta: Bound for Loss
114. Dullabhasutta: Rare
115. Appameyyasutta: Immeasurable
116. Āneñjasutta: Imperturbable
117. Vipattisampadāsutta: Failures and Accomplishments
118. Apaṇṇakasutta: Loaded Dice
119. Kammantasutta: Action
120. Paṭhamasoceyyasutta: Purity (1st)
121. Dutiyasoceyyasutta: Purity (2nd)

122. Moneyyasutta: Sagacity
123. Kusinārasutta: At Kusināra
124. Bhaṇḍanasutta: Arguments
125. Gotamakacetiyasutta: The Gotamaka Shrine
126. Bharaṇḍukālāmasutta: Bharaṇḍu Kālāma
127. Hatthakasutta: With Hatthaka
128. Kaṭuviyasutta: Bitter
129. Paṭhamaanuruddhasutta: With Anuruddha (1st)
130. Dutiyaanuruddhasutta: With Anuruddha (2nd)
131. Paṭicchannasutta: Under Cover
132. Lekhasutta: Etchings
133. Yodhājīvasutta: A Warrior
134. Parisāsutta: Assemblies
135. Mittasutta: A Friend
136. Uppādāsutta: Arising
137. Kesakambalasutta: A Hair Blanket
138. Sampadāsutta: Accomplishment
139. Vuddhisutta: Growth
140. Assakhaḷuṅkasutta: A Wild Colt
141. Assaparassasutta: Excellent Horses
142. Assājānīyasutta: The Thoroughbred
143. Paṭhamamoranivāpasutta: At the Peacocks' Feeding Ground (1st)
144. Dutiyamoranivāpasutta: At the Peacocks' Feeding Ground (2nd)
145. Tatiyamoranivāpasutta: At the Peacocks' Feeding Ground (3rd)
146. Akusalasutta: Unskillful
147. Sāvajjasutta: Blameworthy
148. Visamasutta: Unethical
149. Asucisutta: Impure
150. Paṭhamakhatasutta: Broken (1st)
151. Dutiyakhatasutta: Broken (2nd)
152. Tatiyakhatasutta: Broken (3rd)
153. Catutthakhatasutta: Broken (4th)
154. Vandanāsutta: Homage

- 155. Pubbaṇhasutta: Morning
- 156–162
- 163–182
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Numbered Discourses 4

- 1. Anubuddhasutta: Understood
- 2. Papatitasutta: Fallen
- 3. Paṭhamakhatasutta: Broken (1st)
- 4. Dutiyakhatasutta: Broken (2nd)
- 5. Anusotasutta: With the Stream
- 6. Appassutasutta: A Little Learning
- 7. Sobhanasutta: Beautification
- 8. Vesārajjasutta: Self-assured
- 9. Taṇhuppādasutta: The Arising of Craving
- 10. Yogasutta: Attachments
- 11. Carasutta: Walking
- 12. Sīlasutta: Ethics
- 13. Padhānasutta: Effort
- 14. Saṁvarasutta: Restraint
- 15. Paññattisutta: Regarded as Foremost
- 16. Sokhummasutta: Subtlety
- 17. Paṭhamaagatisutta: Prejudice (1st)
- 18. Dutiyaagatisutta: Prejudice (2nd)
- 19. Tatiyaagatisutta: Prejudice (3rd)
- 20. Bhattuddesakasutta: A Meal-allocator
- 21. Paṭhamauruvelasutta: At Uruvelā (1st)
- 22. Dutiyauruvelasutta: At Uruvelā (2nd)
- 23. Lokasutta: The World
- 24. Kāḷakārāmasutta: At Kāḷaka's Monastery
- 25. Brahmacariyasutta: The Spiritual Life
- 26. Kuhasutta: Deceivers
- 27. Santuṭṭhisutta: Contentment
- 28. Ariyavaṁsasutta: The Noble Traditions
- 29. Dhammapadasutta: Basic Principles
- 30. Paribbājakasutta: Wanderers
- 31. Cakkasutta: Situations

32. Saṅgahasutta: Inclusion
33. Sīhasutta: The Lion
34. Aggappasādasutta: The Best Kinds of Confidence
35. Vassakārasutta: With Vassakāra
36. Doṇasutta: Doṇa
37. Aparihāniyasutta: Non-decline
38. Patilīnasutta: Withdrawn
39. Ujjayasutta: With Ujjaya
40. Udāyīsutta: With Udāyī
41. Samādhibhāvanāsutta: Ways of Developing Immersion Further
42. Pañhabyākaraṇasutta: Ways of Answering Questions
43. Paṭhamakodhagarusutta: Valuing Anger
44. Dutiyakodhagarusutta: Valuing Anger (2nd)
45. Rohitassasutta: With Rohitassa
46. Dutiyarohitassasutta: With Rohitassa (2nd)
47. Suvidūrasutta: Very Far Apart
48. Visākhasutta: With Visākha
49. Vipallāsasutta: Perversions
50. Upakkilesasutta: Corruptions
51. Paṭhamapuññābhisandasutta: Overflowing Merit
52. Dutiyapuññābhisandasutta: Overflowing Merit (2nd)
53. Paṭhamasaṁvāsasutta: Living Together (1st)
54. Dutiyasaṁvāsasutta: Living Together (2nd)
55. Paṭhamasamajīvīsutta: Equality (1st)
56. Dutiyasamajīvīsutta: Equality (2nd)
57. Suppavāsāsutta: Suppavāsā
58. Sudattasutta: Sudatta
59. Bhojanasutta: Food
60. Gihisāmīcisutta: Lay Practice
61. Pattakammasutta: Deeds of Substance
62. Ānaṇyasutta: Debtlessness
63. Brahmasutta: Living with Brahmā
64. Nirayasutta: Hell
65. Rūpasutta: Appearance
66. Sarāgasutta: Greedy

67. Ahirājasutta: The Snake King
68. Devadattasutta: Devadatta
69. Padhānasutta: Effort
70. Adhammikasutta: Unprincipled
71. Padhānasutta: Effort
72. Sammādiṭṭhisutta: Right View
73. Sappurisasutta: A Good Person
74. Paṭhamaaggasutta: Best (1st)
75. Dutiyaaggasutta: Best (2nd)
76. Kusinārasutta: At Kusinārā
77. Acinteyyasutta: Unthinkable
78. Dakkhiṇasutta: A Religious Donation
79. Vaṇijjasutta: Business
80. Kambojasutta: Persia
81. Pāṇātipātasutta: Killing Living Creatures
82. Musāvādasutta: Lying
83. Avaṇṇārahasutta: Where Criticism Takes You
84. Kodhagarusutta: Valuing Anger
85. Tamotamasutta: From Darkness to Darkness
86. Oṇatoṇatasutta: Sunk Low
87. Puttasutta: The Son
88. Saṁyojanasutta: Fetters
89. Sammādiṭṭhisutta: Right View
90. Khandhasutta: Aggregates
91. Asurasutta: Demons
92. Paṭhamasamādhisutta: Immersion (1st)
93. Dutiyasamādhisutta: Immersion (2nd)
94. Tatiyasamādhisutta: Immersion (3rd)
95. Chavālātasutta: A Firebrand
96. Rāgavinayasutta: Removing Greed
97. Khippanisantisutta: Quick-witted
98. Attahitasutta: To Benefit Oneself
99. Sikkhāpadasutta: Training Rules
100. Potaliyasutta: With Potaliya the Wanderer
101. Paṭhamavalāhakasutta: Clouds (1st)
102. Dutiyavalāhakasutta: Clouds (2nd)

103. Kumbhasutta: Pots
104. Udakarahadasutta: Lakes
105. Ambasutta: Mangoes
107. Mūsikasutta: Mice
108. Balībaddasutta: Oxen
109. Rukkhasutta: Trees
110. Āsīvisasutta: Vipers
111. Kesisutta: With Kesi
112. Javasutta: Speed
113. Patodasutta: The Goad
114. Nāgasutta: A Royal Elephant
115. Ṭhānasutta: Things
116. Appamādasutta: Diligence
117. Ārakkhasutta: Guarding
118. Saṁvejanīyasutta: Inspiring
119. Paṭhamabhayasutta: Perils (1st)
120. Dutiyabhayasutta: Perils (2nd)
121. Attānuvādasutta: Guilt
122. Ūmibhayasutta: The Danger of Waves
123. Paṭhamanānākaraṇasutta: Difference (1st)
124. Dutiyanānākaraṇasutta: Difference (2nd)
125. Paṭhamamettāsutta: Love (1st)
126. Dutiyamettāsutta: Love (2nd)
127. Paṭhamatathāgataacchariyasutta: Incredible Things About the Realized One (1st)
128. Dutiyatathāgataacchariyasutta: Incredible Things About the Realized One (2nd)
129. Ānandaacchariyasutta: Incredible Things About Ānanda
130. Cakkavattiacchariyasutta: Incredible Things About the Wheel-Turning Monarch
131. Saṁyojanasutta: Fetters
132. Paṭibhānasutta: Eloquence
133. Ugghaṭitaññūsutta: One Who Understands Immediately
134. Uṭṭhānaphalasutta: The Fruits of Initiative

135. Sāvajjasutta: Blameworthy
136. Paṭhamasīlasutta: Ethics (1st)
137. Dutiyasīlasutta: Ethics (2nd)
138. Nikaṭṭhasutta: Retreat
139. Dhammakathikasutta: Dhamma Speakers
140. Vādīsutta: Speaker
141. Ābhāsutta: Brightness
142. Pabhāsutta: Radiance
143. Ālokasutta: Light
144. Obhāsasutta: Shining
145. Pajjotasutta: Lamps
146. Paṭhamakālasutta: Times (1st)
147. Dutiyakālasutta: Times (2nd)
148. Duccaritasutta: Bad Conduct
149. Sucaritasutta: Good Conduct
150. Sārasutta: Essentials
151. Indriyasutta: Faculties
152. Saddhābalasutta: The Power of Faith
153. Paññābalasutta: The Power of Wisdom
154. Satibalasutta: The Power of Mindfulness
155. Paṭisaṅkhānabalasutta: The Power of Reflection
156. Kappasutta: Eons
157. Rogasutta: Illness
158. Parihānisutta: Decline
159. Bhikkhunīsutta: Nun
160. Sugatavinayasutta: The Training of a Holy One
161. Saṅkhittasutta: In Brief
162. Vitthārasutta: In Detail
163. Asubhasutta: Ugly
164. Paṭhamakhamasutta: Patient (1st)
165. Dutiyakhamasutta: Patience (2nd)
166. Ubhayasutta: Both
167. Mahāmoggallānasutta: Moggallāna's Practice
168. Sāriputtasutta: Sāriputta's Practice
169. Sasaṅkhārasutta: Extra Effort
170. Yuganaddhasutta: In Conjunction

171. Cetanāsutta: Intention
172. Vibhattisutta: Sāriputta's Attainment of Textual Analysis
173. Mahākoṭṭhikasutta: With Mahākoṭṭhita
174. Ānandasutta: With Ānanda
175. Upavāṇasutta: With Upavāṇa
176. Āyācanasutta: Aspiration
177. Rāhulasutta: With Rāhula
178. Jambālīsutta: Billabong
179. Nibbānasutta: Extinguishment
180. Mahāpadesasutta: The Four Great References
181. Yodhājīvasutta: A Warrior
182. Pāṭibhogasutta: Guarantee
183. Sutasutta: Vassakāra on What is Heard
184. Abhayasutta: Fearless
185. Brāhmaṇasaccasutta: Truths of the Brahmins
186. Ummaggasutta: Approach
187. Vassakārasutta: With Vassakāra
188. Upakasutta: With Upaka
189. Sacchikaraṇīyasutta: Things to be Realized
190. Uposathasutta: Sabbath
191. Sotānugatasutta: Followed by Ear
192. Ṭhānasutta: Facts
193. Bhaddiyasutta: With Bhaddiya
194. Sāmugiyasutta: At Sāpūga
195. Vappasutta: With Vappa
196. Sāḷhasutta: With Sāḷha
197. Mallikādevīsutta: Queen Mallikā
198. Attantapasutta: Self-mortification
199. Taṇhāsutta: Craving, the Weaver
200. Pemasutta: Love and Hate
201. Sikkhāpadasutta: Training Rules
202. Assaddhasutta: Faithless
203. Sattakammasutta: Seven Kinds of Deeds
204. Dasakammasutta: Ten Kinds of Deeds
205. Aṭṭhaṅgikasutta: Eightfold

206. Dasamaggasutta: The Path with Ten Factors
207. Paṭhamapāpadhammasutta: Bad Character (1st)
208. Dutiyapāpadhammasutta: Bad Character (2nd)
209. Tatiyapāpadhammasutta: Bad Character (3rd)
210. Catutthapāpadhammasutta: Bad Character (4th)
211. Parisāsutta: Assembly
212. Diṭṭhisutta: View
213. Akataññutāsutta: Ungrateful
214. Pāṇātipātīsutta: Killing Living Creatures
215. Paṭhamamaggasutta: Path (1st)
216. Dutiyamaggasutta: Path (2nd)
217. Paṭhamavohārapathasutta: Kinds of Expression (1st)
218. Dutiyavohārapathasutta: Kinds of Expression (2nd)
219. Ahirikasutta: Imprudence
220. Dussīlasutta: Unethical
221. Duccaritasutta: Verbal Conduct
222. Diṭṭhisutta: View
223. Akataññutāsutta: Ungrateful
224. Pāṇātipātīsutta: Killing Living Creatures
225. Paṭhamamaggasutta: Path (1st)
226. Dutiyamaggasutta: Path (2nd)
227. Paṭhamavohārapathasutta: Kinds of Expression (1st)
228. Dutiyavohārapathasutta: Kinds of Expression (2nd)
229. Ahirikasutta: Imprudence
230. Duppaññasutta: Witless
231. Kavisutta: Poets
232. Saṅkhittasutta: Deeds In Brief
233. Vitthārasutta: Deeds in Detail
234. Soṇakāyanasutta: About Soṇakāyana
235. Paṭhamasikkhāpadasutta: Training Rules (1st)
236. Dutiyasikkhāpadasutta: Training Rules (2nd)
237. Ariyamaggasutta: The Noble Path
238. Bojjhaṅgasutta: Awakening Factors
239. Sāvajjasutta: Blameworthy
240. Abyābajjhasutta: Pleasing
241. Samaṇasutta: Ascetics

242. Sappurisānisaṁsasutta: Benefits of a Good Person
243. Saṅghabhedakasutta: Schism in the Saṅgha
244. Āpattibhayasutta: Perils of Offenses
245. Sikkhānisaṁsasutta: The Benefits of Training
246. Seyyāsutta: Lying Postures
247. Thūpārahasutta: Worthy of a Monument
248. Paññāvuddhisutta: The Growth of Wisdom
249. Bahukārasutta: Very Helpful
250. Paṭhamavohārasutta: Expressions (1st)
251. Dutiyavohārasutta: Expressions (2nd)
252. Tatiyavohārasutta: Expressions (3rd)
253. Catutthavohārasutta: Expressions (4th)
254. Abhiññāsutta: Insight
255. Pariyesanāsutta: Searches
256. Saṅgahavatthusutta: Ways of Being Inclusive
257. Mālukyaputtasutta: With Māluṅkyaputta
258. Kulasutta: Families
259. Paṭhamaājānīyasutta: A Thoroughbred (1st)
260. Dutiyaājānīyasutta: A Thoroughbred (2nd)
261. Balasutta: Powers
262. Araññasutta: Wilderness
263. Kammasutta: Deeds
264. Pāṇātipātīsutta: Killing Living Creatures
265. Adinnādāyīsutta: Stealing
266. Micchācārīsutta: Misconduct
267. Musāvādīsutta: Lying
268. Pisuṇavācāsutta: Divisive Speech
269. Pharusavācāsutta: Harsh Speech
270. Samphappalāpasutta: Talking Nonsense
271. Abhijjhālusutta: Covetousness
272. Byāpannacittasutta: Ill Will
273. Micchādiṭṭhisutta: Wrong View
274. Satipaṭṭhānasutta: Mindfulness Meditation
275. Sammappadhānasutta: Right Efforts
276. Iddhipādasutta: Bases of Psychic Power

277–303. Pariññādisutta 277–303. Complete Understanding, Etc.
304–783. Dosaabhiññādisutta 304–783. Insight into Hate, Etc.
Numbered Discourses 5
1. Saṅkhittasutta: In Brief
2. Vitthatasutta: In Detail
3. Dukkhasutta: Suffering
4. Yathābhatasutta: Cast Down
5. Sikkhāsutta: Disrobing
6. Samāpattisutta: Becoming
7. Kāmasutta: Sensual Pleasures
8. Cavanasutta: Failure
9. Paṭhamaagāravasutta: Disrespect (1st)
10. Dutiyaagāravasutta: Disrespect (2nd)
11. Ananussutasutta: Not Learned From Anyone Else
12. Kūṭasutta: Peak
13. Saṅkhittasutta: In Brief
14. Vitthatasutta: In Detail
15. Daṭṭhabbasutta: Should Be Seen
16. Punakūṭasutta: The Peak, Again
17. Paṭhamahitasutta: One’s Own Welfare
18. Dutiyahitasutta: Welfare of Others (2nd)
19. Tatiyahitasutta: The Welfare of Neither
20. Catutthahitasutta: The Welfare of Both
21. Paṭhamaagāravasutta: Disrespect (1st)
22. Dutiyaagāravasutta: Disrespect (2nd)
23. Upakkilesasutta: Corruptions
24. Dussīlasutta: Unethical
25. Anuggahitasutta: Supported
26. Vimuttāyatanasutta: Opportunities for Freedom
27. Samādhisutta: Immersion
28. Pañcaṅgikasutta: With Five Factors
29. Caṅkamasutta: Walking Meditation
30. Nāgitasutta: With Nāgita
31. Sumanasutta: With Sumanā

32. Cundīsutta: With Cundī
33. Uggahasutta: With Uggaha
34. Sīhasenāpatisutta: With General Sīha
35. Dānānisaṁsasutta: The Benefits of Giving
36. Kāladānasutta: Timely Gifts
37. Bhojanasutta: Food
38. Saddhasutta: Faith
39. Puttasutta: A Child
40. Mahāsālaputtasutta: Great Sal Trees
41. Ādiyasutta: Getting Rich
42. Sappurisasutta: A Good Person
43. Iṭṭhasutta: Likable
44. Manāpadāyīsutta: Agreeable
45. Puññābhisandasutta: Overflowing Merit
46. Sampadāsutta: Success
47. Dhanasutta: Wealth
48. Alabbhanīyaṭhānasutta: Things That Cannot Be Had
49. Kosalasutta: The King of Kosala
50. Nāradasutta: With Nārada
51. Āvaraṇasutta: Obstacles
52. Akusalarāsisutta: A Heap of the Unskillful
53. Padhāniyaṅgasutta: Factors That Support Meditation
54. Samayasutta: Times Good for Meditation
55. Mātāputtasutta: Mother and Son
56. Upajjhāyasutta: Mentor
57. Abhiṇhapaccavekkhitabbaṭhānasutta: Subjects for Regular Reviewing
58. Licchavikumārakasutta: The Licchavi Youths
59. Paṭhamavuḍḍhapabbajitasutta: Gone Forth When Old (1st)
60. Dutiyavuḍḍhapabbajitasutta: Gone Forth When Old (2nd)
61. Paṭhamasaññāsutta: Perceptions (1st)
62. Dutiyasaññāsutta: Perceptions (2nd)
63. Paṭhamavaḍḍhisutta: Growth (1st)
64. Dutiyavaḍḍhisutta: Growth (2nd)

65. Sākacchasutta: Discussion
66. Sājīvasutta: Sharing Life
67. Paṭhamaiddhipādasutta: Bases of Psychic Power (1st)
68. Dutiyaiddhipādasutta: Bases of Psychic Power (2nd)
69. Nibbidāsutta: Disillusionment
70. Āsavakkhayasutta: The Ending of Defilements
71. Paṭhamacetovimuttiphalasutta: Freedom of Heart is the Fruit (1st)
72. Dutiyacetovimuttiphalasutta: Freedom of Heart is the Fruit (2nd)
73. Paṭhamadhammavihārīsutta: One Who Lives by the Teaching (1st)
74. Dutiyadhammavihārīsutta: One Who Lives by the Teaching (2nd)
75. Paṭhamayodhājīvasutta: Warriors (1st)
76. Dutiyayodhājīvasutta: Warriors (2nd)
77. Paṭhamaanāgatabhayasutta: Future Perils (1st)
78. Dutiyaanāgatabhayasutta: Future Perils (2nd)
79. Tatiyaanāgatabhayasutta: Future Perils (3rd)
80. Catutthaanāgatabhayasutta: Future Perils (4th)
81. Rajanīyasutta: Desirable
82. Vītarāgasutta: Free of Greed
83. Kuhakasutta: Deceiver
84. Assaddhasutta: Faithless
85. Akkhamasutta: Cannot Endure
86. Paṭisambhidāpattasutta: Attaining the Methods of Textual Analysis
87. Sīlavantasutta: Ethical
88. Therasutta: Senior Mendicants
89. Paṭhamasekhasutta: A Trainee (1st)
90. Dutiyasekhasutta: A Trainee (2nd)
91. Paṭhamasampadāsutta: Accomplishments (1st)
92. Dutiyasampadāsutta: Accomplishment (2nd)
93. Byākaraṇasutta: Declarations
94. Phāsuvihārasutta: Living Comfortably
95. Akuppasutta: Unshakable

96. Sutadharasutta: Remembering What You’ve Learned
97. Kathāsutta: Talk
98. Āraññakasutta: In the Wilderness
99. Sīhasutta: The Lion
100. Kakudhatherasutta: With Kakudha
101. Sārajjasutta: Assurance
102. Ussaṅkitasutta: Suspected
103. Mahācorasutta: A Master Thief
104. Samaṇasukhumālasutta: An Exquisite Ascetic of Ascetics
105. Phāsuvihārasutta: Living Comfortably
106. Ānandasutta: With Ānanda
107. Sīlasutta: Ethics
108. Asekhasutta: An adept
109. Cātuddisasutta: All Four Directions
110. Araññasutta: Wilderness
111. Kulūpakasutta: Visiting Families
112. Pacchāsamaṇasutta: An Ascetic to Follow Behind on Almsround
113. Sammāsamādhisutta: Right Immersion
114. Andhakavindasutta: At Andhakavinda
115. Maccharinīsutta: Stingy
116. Vaṇṇanāsutta: Praise
117. Issukinīsutta: Jealous
118. Micchādiṭṭhikasutta: Having Wrong View
119. Micchāvācāsutta: Wrong Speech
120. Micchāvāyāmasutta: Wrong Effort
121. Gilānasutta: Sick
122. Satisūpaṭṭhitasutta: Mindfulness Well Established
123. Paṭhamaupaṭṭhākasutta: A Carer (1st)
124. Dutiyaupaṭṭhākasutta: A Carer (2nd)
125. Paṭhamaanāyussāsutta: Longevity (1st)
126. Dutiyaanāyussāsutta: Longevity (2nd)
127. Vapakāsasutta: Living Apart
128. Samaṇasukhasutta: An Ascetic’s Happiness
129. Parikuppasutta: Fatal Wounds

130. Byasanasutta: Loss
131. Paṭhamacakkānuvattanasutta: Wielding Power (1st)
132. Dutiyacakkānuvattanasutta: Wielding Power (2nd)
133. Dhammarājāsutta: A Principled King
134. Yassaṁdisaṁsutta: In Whatever Region
135. Paṭhamapatthanāsutta: Aspiration (1st)
136. Dutiyapatthanāsutta: Aspiration (2nd)
137. Appaṁsupatisutta: Little Sleep
138. Bhattādakasutta: Eating Food
139. Akkhamasutta: Cannot Endure
140. Sotasutta: A Listener
141. Avajānātisutta: Scorn
142. Ārabhatisutta: Violation
143. Sārandadasutta: At Sārandada
144. Tikaṇḍakīsutta: At Tikaṇḍakī
145. Nirayasutta: Hell
146. Mittasutta: A Friend
147. Asappurisadānasutta: Gifts of a Bad Person
148. Sappurisadānasutta: Gifts of a Good Person
149. Paṭhamasamayavimuttasutta: Temporarily Free (1st)
150. Dutiyasamayavimuttasutta: Temporarily Free (2nd)
151. Paṭhamasammattaniyāmasutta: Inevitability Regarding the Right Path (1st)
152. Dutiyasammattaniyāmasutta: Inevitability Regarding the Right Path (2nd)
153. Tatiyasammattaniyāmasutta: Inevitability Regarding the Right Path (3rd)
154. Paṭhamasaddhammasammosasutta: The Decline of the True Teaching (1st)
155. Dutiyasaddhammasammosasutta: The Decline of the True Teaching (2nd)
156. Tatiyasaddhammasammosasutta: The Decline of the True Teaching (3rd)
157. Dukkathāsutta: Inappropriate Talk
158. Sārajjasutta: Timidity
159. Udāyīsutta: With Udāyī

160. Duppaṭivinodayasutta: Hard to Get Rid Of
161. Paṭhamaāghātapaṭivinayasutta: Getting Rid of Resentment (1st)
162. Dutiyaāghātapaṭivinayasutta: Getting Rid of Resentment (2nd)
163. Sākacchasutta: Discussions
164. Sājīvasutta: Sharing a Way of Life
165. Pañhapucchāsutta: Asking Questions
166. Nirodhasutta: Cessation
167. Codanāsutta: Accusation
168. Sīlasutta: Ethics
169. Khippanisantisutta: Quick-witted
170. Bhaddajisutta: With Bhaddaji
171. Sārajjasutta: Timidity
172. Visāradasutta: Assured
173. Nirayasutta: Hell
174. Verasutta: Threats
175. Caṇḍālasutta: Outcaste
176. Pītisutta: Rapture
177. Vaṇijjāsutta: Trades
178. Rājāsutta: Kings
179. Gihisutta: A Layperson
180. Gavesīsutta: About Gavesī
181. Āraññikasutta: Wilderness Dwellers
182. Cīvarasutta: Robes
183. Rukkhamūlikasutta: Dwelling at the Root of a Tree
184. Sosānikasutta: Charnel Ground Dwellers
185. Abbhokāsikasutta: Open Air Dwellers
186. Nesajjikasutta: Those Who Never Lie Down
187. Yathāsanthatikasutta: Those Who Sleep Wherever a Mat is Laid
188. Ekāsanikasutta: Those Who Eat in One Sitting
189. Khalupacchābhattikasutta: Refusers of Late Food
190. Pattapiṇḍikasutta: Those Who Eat Only From the Almsbowl
191. Soṇasutta: Dogs

192. Doṇabrāhmaṇasutta: With the Brahmin Doṇa
193. Saṅgāravasutta: With Saṅgārava
194. Kāraṇapālīsutta: With Kāraṇapālī
195. Piṅgiyānīsutta: Piṅgiyānī
196. Mahāsupinasutta: The Great Dreams
197. Vassasutta: Obstacles to Rain
198. Vācāsutta: Well-Spoken Words
199. Kulasutta: Families
200. Nissāraṇīyasutta: Elements of Escape
201. Kimilasutta: With Kimbila
202. Dhammassavanasutta: Listening to the Teaching
203. Assājānīyasutta: A Thoroughbred
204. Balasutta: Powers
205. Cetokhilasutta: Emotional Barrenness
206. Vinibandhasutta: Shackles
207. Yāgusutta: Porridge
208. Dantakaṭṭhasutta: Chew Sticks
209. Gītassarasutta: The Sound of Singing
210. Muṭṭhassatisutta: Unmindful
211. Akkosakasutta: An Abuser
212. Bhaṇḍanakārakasutta: Starting Arguments
213. Sīlasutta: Ethics
214. Bahubhāṇisutta: Someone Who Talks a Lot
215. Paṭhamaakkhantisutta: Intolerance (1st)
216. Dutiyaakkhantisutta: Intolerance (2nd)
217. Paṭhamaapāsādikasutta: Uninspiring Conduct (1st)
218. Dutiyaapāsādikasutta: Uninspiring Conduct (2nd)
219. Aggisutta: Fire
220. Madhurāsutta: About Madhurā
221. Paṭhamadīghacārikasutta: Long Wandering (1st)
222. Dutiyadīghacārikasutta: Long Wandering (2nd)
223. Atinivāsasutta: Overstaying
224. Maccharīsutta: Stingy
225. Paṭhamakulūpakasutta: Visiting Families (1st)
226. Dutiyakulūpakasutta: Visiting Families (2nd)
227. Bhogasutta: Riches

228. Ussūrabhattasutta: Eating Late
229. Paṭhamakaṇhasappasutta: Black Snakes (1st)
230. Dutiyakaṇhasappasutta: Black Snakes (2nd)
231. Āvāsikasutta: A Resident Mendicant
232. Piyasutta: Liked
233. Sobhanasutta: Beautification
234. Bahūpakārasutta: Very Helpful
235. Anukampasutta: A Compassionate Mendicant
236. Paṭhamaavaṇṇārahasutta: Deserving Criticism (1st)
237. Dutiyaavaṇṇārahasutta: Deserving Criticism (2nd)
238. Tatiyaavaṇṇārahasutta: Deserving Criticism (3rd)
239. Paṭhamamacchariyasutta: Stinginess (1st)
240. Dutiyamacchariyasutta: Stinginess (2nd)
241. Paṭhamaduccaritasutta: Bad Conduct (1st)
242. Paṭhamakāyaduccaritasutta: Bad Bodily Conduct (1st)
243. Paṭhamavacīduccaritasutta: Bad Verbal Conduct (1st)
244. Paṭhamamanoduccaritasutta: Bad Mental Conduct (1st)
245. Dutiyaduccaritasutta: Bad Conduct (2nd)
246. Dutiyakāyaduccaritasutta: Bad Bodily Conduct (2nd)
247. Dutiyavacīduccaritasutta: Bad Verbal Conduct (2nd)
248. Dutiyamanoduccaritasutta: Bad Mental Conduct (2nd)
249. Sivathikasutta: A Charnel Ground
250. Puggalappasādasutta: Faith in Individuals
251. Upasampādetabbasutta: Who Should Give Ordination
252. Nissayasutta: Who Should Give Dependence
253. Sāmaṇerasutta: Who Should Have a Novice as Attendant
254. Pañcamacchariyasutta: Five Kinds of Stinginess
255. Macchariyappahānasutta: Giving Up Stinginess
256. Paṭhamajhānasutta: The First Absorption
257–263. Dutiyajhānasuttādisattaka 257–263. The Second Absorption, Etc.
264. Aparapaṭhamajhānasutta: Another Discourse on the First Absorption

265–271. Aparadutiyajhānasuttādi 265–271. Another Discourse on the Second Absorption, Etc.
272. Bhattuddesakasutta: A Meal Assigner
273–285. Senāsanapaññāpakasuttādi 273–285. A Lodgings Assigner
286. Bhikkhusutta: A Monk
287–292. Bhikkhunīsuttādi 287–292. A Nun
293. Ājīvakasutta: An Ājīvaka
294–302. Niganṭhasuttādi 294–302. A Niganṭha, Etc.
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1. Paṭhamaāhuneyyasutta: Worthy of Offerings (1st)
2. Dutiyaāhuneyyasutta: Worthy of Offerings (2nd)
3. Indriyasutta: Faculties
4. Balasutta: Powers
5. Paṭhamaājānīyasutta: The Thoroughbred (1st)
6. Dutiyaājānīyasutta: The Thoroughbred (2nd)
7. Tatiyaājānīyasutta: The Thoroughbred (3rd)
8. Anuttariyasutta: Unsurpassable
9. Anussatiṭṭhānasutta: Topics for Recollection
10. Mahānāmasutta: With Mahānāma
11. Paṭhamasāraṇīyasutta: Warm-hearted (1st)
12. Dutiyasāraṇīyasutta: Warm-hearted (2nd)
13. Nissāraṇīyasutta: Elements of Escape
14. Bhaddakasutta: A Good Death
15. Anutappiyasutta: Regret
16. Nakulapitusutta: Nakula’s Father
17. Soppasutta: Sleep
18. Macchabandhasutta: A Fish Dealer
19. Paṭhamamaraṇassatisutta: Mindfulness of Death (1st)
20. Dutiyamaraṇassatisutta: Mindfulness of Death (2nd)

21. Sāmakasutta: At Sāma Village
22. Aparihāniyasutta: Non-decline
23. Bhayasutta: Dangers
24. Himavantasutta: The Himalaya
25. Anussatiṭṭhānasutta: Topics for Recollection
26. Mahākaccānasutta: With Mahākaccāna
27. Paṭhamasamayasutta: Proper Occasions (1st)
28. Dutiyasamayasutta: Proper Occasions (2nd)
29. Udāyīsutta: With Udāyī
30. Anuttariyasutta: Unsurpassable
31. Sekhasutta: A Trainee
32. Paṭhamaaparihānasutta: Non-decline (1st)
33. Dutiyaaparihānasutta: Non-decline (2nd)
34. Mahāmoggallānasutta: With Mahāmoggallāna
35. Vijjābhāgiyasutta: Things That Play a Part in Realization
36. Vivādamūlasutta: Roots of Quarrels
37. Chaḷaṅgadānasutta: A Gift With Six Factors
38. Attakārīsutta: One's Own Volition
39. Nidānasutta: Sources
40. Kimilasutta: With Kimbila
41. Dārukkhandhasutta: A Tree Trunk
42. Nāgitasutta: With Nāgita
43. Nāgasutta: The Giant
44. Migasālāsutta: With Migasālā
45. Iṇasutta: Debt
46. Mahācundasutta: By Mahācunda
47. Paṭhamasandiṭṭhikasutta: Visible in This Very Life (1st)
48. Dutiyasandiṭṭhikasutta: Visible in This Very Life (2nd)
49. Khemasutta: With Khema
50. Indriyasaṁvarasutta: Sense Restraint
51. Ānandasutta: With Ānanda
52. Khattiyasutta: Aristocrats
53. Appamādasutta: Diligence
54. Dhammikasutta: About Dhammika
55. Soṇasutta: With Soṇa
56. Phaggunasutta: With Phagguṇa

57. Chaḷabhijātisutta: The Six Classes of Rebirth
58. Āsavasutta: Defilements
59. Dārukammikasutta: With Dārukammika
60. Hatthisāriputtasutta: With Hatthisāriputta
61. Majjhesutta: In the Middle
62. Purisindriyañāṇasutta: Knowledge of the Faculties of Persons
63. Nibbedhikasutta: Penetrative
64. Sīhanādasutta: The Lion's Roar
65. Anāgāmiphalasutta: The Fruit of Non-Return
66. Arahattasutta: Perfection
67. Mittasutta: Friends
68. Saṅgaṇikārāmasutta: Enjoying Company
69. Devatāsutta: A God
70. Samādhisutta: Immersion
71. Sakkhibhabbasutta: Capable of Realizing
72. Balasutta: Strength
73. Paṭhamatajjhānasutta: First Absorption (1st)
74. Dutiyatajjhānasutta: First Absorption (2nd)
75. Dukkhasutta: Suffering
76. Arahattasutta: Perfection
77. Uttarimanussadhammasutta: Superhuman States
78. Sukhasomanassasutta: Joy and Happiness
79. Adhigamasutta: Achievement
80. Mahantattasutta: Greatness
81. Paṭhamanirayasutta: Hell (1st)
82. Dutiyanirayasutta: Hell (2nd)
83. Aggadhammasutta: The Best Thing
84. Rattidivasasutta: Day and Night
85. Sītibhāvasutta: Coolness
86. Āvaraṇasutta: Obstacles
87. Voropitasutta: A Murderer
88. Sussūsatisutta: Wanting to Listen
89. Appahāyasutta: Not Giving Up
90. Pahīnasutta: Given Up
91. Abhabbasutta: Can't Give Rise

92. Paṭhamaabhabbaṭṭhānasutta: Things That Can’t Be Done (1st)
93. Dutiyaabhabbaṭṭhānasutta: Things That Can’t Be Done (2nd)
94. Tatiyaabhabbaṭṭhānasutta: Things That Can’t Be Done (3rd)
95. Catutthaabhabbaṭṭhānasutta: Things That Can’t Be Done (4th)
96. Pātubhāvasutta: Appearance
97. Ānisaṁsasutta: Benefit
98. Aniccasutta: Impermanence
99. Dukkhasutta: Suffering
100. Anattasutta: Not-Self
101. Nibbānasutta: Extinguished
102. Anavatthitasutta: Transience
103. Ukkhittāsikasutta: With a Drawn Sword
104. Atammayasutta: Non-identification
105. Bhavasutta: States of Existence
106. Taṇhāsutta: Craving
107. Rāgasutta: Greed
108. Duccaritasutta: Bad Conduct
109. Vitakkasutta: Thoughts
110. Saññāsutta: Perceptions
111. Dhātusutta: Elements
112. Assādasutta: Gratification
113. Aratisutta: Dissatisfaction
114. Santuṭṭhitāsutta: Contentment
115. Dovacassatāsutta: Hard to Admonish
116. Uddhaccasutta: Restlessness
117. Kāyānupassīsutta: Observing the Body
118. Dhammānupassīsutta: Observing Principles, Etc.
119. Tapussasutta: About Tapussa
120–139. Bhallikādisutta 120–139. About Bhallika, Etc.
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- 1. Paṭhamapiyasutta: Pleasing (1st)
- 2. Dutiyapiyasutta: Pleasing (2nd)
- 3. Saṅkhittabalasutta: Powers in Brief
- 4. Vitthatabalasutta: Powers in Detail
- 5. Saṅkhittadhanasutta: Wealth in Brief
- 6. Vitthatadhanasutta: Wealth in Detail
- 7. Uggasutta: With Ugga
- 8. Saṁyojanasutta: Fetters
- 9. Pahānasutta: Giving Up
- 10. Macchariyasutta: Stinginess
- 11. Paṭhamaanusayasutta: Underlying Tendencies (1st)
- 12. Dutiyaanusayasutta: Underlying Tendencies (2nd)
- 13. Kulasutta: A Family
- 14. Puggalasutta: Persons
- 15. Udakūpamāsutta: A Simile With Water
- 16. Aniccānupassīsutta: Observing Impermanence
- 17. Dukkhānupassīsutta: Observing Suffering
- 18. Anattānupassīsutta: Observing Not-self
- 19. Nibbānasutta: Extinguishment
- 20. Niddasavatthusutta: Qualifications for Graduation
- 21. Sārandadasutta: At Sārandada
- 22. Vassakārasutta: With Vassakāra
- 23. Paṭhamasattakasutta: Non-Decline for Mendicants (1st)
- 24. Dutiyasattakasutta: Non-Decline for Mendicants (2nd)
- 25. Tatiyasattakasutta: Non-Decline for Mendicants (3rd)
- 26. Bojjhaṅgasutta: Awakening Factors
- 27. Saññāsutta: Perceptions
- 28. Paṭhamaparihānisutta: Non-decline for a Mendicant Trainee
- 29. Dutiyaparihānisutta: Non-decline for a Lay Follower
- 30. Vipattisutta: Failures for a Lay Follower
- 31. Parābhavasutta: Downfalls for a Lay Follower
- 32. Appamādagāravasutta: Respect for Diligence

33. Hirigāravasutta: Respect for Conscience
34. Paṭhamasovacassatāsutta: Easy to Admonish (1st)
35. Dutiyasovacassatāsutta: Easy to Admonish (2nd)
36. Paṭhamamittasutta: A Friend (1st)
37. Dutiyamittasutta: A Friend (2nd)
38. Paṭhamapaṭisambhidāsutta: Textual Analysis (1st)
39. Dutiyapaṭisambhidāsutta: Textual Analysis (2nd)
40. Paṭhamavasasutta: Mastery of the Mind (1st)
41. Dutiyavasasutta: Mastery of the Mind (2nd)
42. Paṭhamaniddasasutta: Graduation (1st)
43. Dutiyaniddasasutta: Graduation (2nd)
44. Sattaviññāṇaṭṭhitisutta: Planes of Consciousness
45. Samādhiparikkhārasutta: Prerequisites for Immersion
46. Paṭhamaaggisutta: Fires (1st)
47. Dutiyaaggisutta: Fires (2nd)
48. Paṭhamasaññāsutta: Perceptions in Brief
49. Dutiyasaññāsutta: Perceptions in Detail
50. Methunasutta: Sex
51. Saṁyogasutta: Bound and Unbound
52. Dānamahapphalasutta: A Very Fruitful Gift
53. Nandamātāsutta: Nanda’s Mother
54. Abyākatasutta: The Undeclared Points
55. Purisagatisutta: Places People Are Reborn
56. Tissabrahmāsutta: Tissa the Brahmā
57. Sīhasenāpatisutta: General Sīha
58. Arakkheyyasutta: Nothing to Hide
59. Kimilasutta: With Kimbila
60. Sattadhammasutta: Seven Qualities
61. Pacalāyamānasutta: Nodding Off
62. Mettasutta: Don’t Fear Good Deeds
63. Bhariyāsutta: Kinds of Wives
64. Kodhanasutta: Irritable
65. Hirīottappasutta: Conscience and Prudence
66. Sattasūriyasutta: The Seven Suns
67. Nagaropamasutta: The Simile of the Citadel
68. Dhammaññūsutta: One Who Knows the Teachings

69. Pāricchattakasutta: The Shady Orchid Tree
70. Sakkaccasutta: Honor
71. Bhāvanāsutta: Committed to Development
72. Aggikkhandhopamasutta: The Simile of the Bonfire
73. Sunettasutta: About Sunetta
74. Arakasutta: About Araka
75. Paṭhamavinayadharasutta: An Expert in the Monastic Law (1st)
76. Dutiyavinayadharasutta: An Expert in the Monastic Law (2nd)
77. Tatiyavinayadharasutta: An Expert in the Monastic Law (3rd)
78. Catutthavinayadharasutta: An Expert in the Monastic Law (4th)
79. Paṭhamavinayadharasobhanasutta: Shines as an Expert in the Monastic Law (1st)
80. Dutiyavinayadharasobhanasutta: Shines as an Expert in the Monastic Law (2nd)
81. Tatiyavinayadharasobhanasutta: Shines as an Expert in the Monastic Law (3rd)
82. Catutthavinayadharasobhanasutta: Shines as an Expert in the Monastic Law (4th)
83. Satthusāsanasutta: The Teacher’s Instructions
84. Adhikaraṇasamathasutta: Settlement of Disciplinary Issues
85. Bhikkhusutta: A Mendicant
86. Samaṇasutta: An Ascetic
87. Brāhmaṇasutta: Brahmin
88. Sottiyasutta: Scholar
89. Nhātakasutta: Bathed
90. Vedagūsutta: A Knowledge Master
91. Ariyasutta: A Noble One
92. Arahāsutta: A Perfected One
93. Asaddhammasutta: Bad Qualities
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Numbered Discourses 8

- 1. Mettāsutta: The Benefits of Love
- 2. Paññāsutta: Wisdom
- 3. Paṭhamaappiyasutta: Disliked (1st)
- 4. Dutiyaappiyasutta: Disliked (2nd)
- 5. Paṭhamalokadhammasutta: Worldly Conditions (1st)
- 6. Dutiyalokadhammasutta: Worldly Conditions (2nd)
- 7. Devadattavipattisutta: Devadatta’s Failure
- 8. Uttaravipattisutta: Uttara on Failure
- 9. Nandasutta: Nanda
- 10. Kāraṇḍavasutta: Trash
- 11. Verañjasutta: At Verañja
- 12. Sīhasutta: With Sīha
- 13. Assājānīyasutta: A Thoroughbred
- 14. Assakhaḷuṅkasutta: A Wild Colt
- 15. Malasutta: Stains
- 16. Dūteyyasutta: Going on a Mission
- 17. Paṭhamabandhanasutta: Catching (1st)
- 18. Dutiyabandhanasutta: Catching (2nd)
- 19. Pahārādasutta: With Pahārāda
- 20. Uposathasutta: Sabbath
- 21. Paṭhamauggasutta: With Ugga of Vesālī
- 22. Dutiyauggasutta: With Ugga of the Village of Hatthi
- 23. Paṭhamahatthakasutta: With Hatthaka (1st)
- 24. Dutiyahatthakasutta: With Hatthaka (2nd)
- 25. Mahānāmasutta: With Mahānāma
- 26. Jīvakasutta: With Jīvaka
- 27. Paṭhamabalasutta: Powers (1st)
- 28. Dutiyabalasutta: Powers (2nd)
- 29. Akkhaṇasutta: Lost Opportunities

30. Anuruddhamahāvitakkasutta: Anuruddha and the Great Thoughts
31. Paṭhamadānasutta: Giving (1st)
32. Dutiyadānasutta: Giving (2nd)
33. Dānavatthusutta: Reasons to Give
34. Khettasutta: A Field
35. Dānūpapattisutta: Rebirth by Giving
36. Puññakiriyavatthusutta: Grounds for Making Merit
37. Sappurisadānasutta: Gifts of a Good Person
38. Sappurisasutta: A Good Person
39. Abhisandasutta: Overflowing Merit
40. Duccaritavipākasutta: The Results of Misconduct
41. Saṅkhittūposathasutta: The Sabbath With Eight Factors, In Brief
42. Vitthatūposathasutta: The Sabbath With Eight Factors, In Detail
43. Visākhāsutta: With Visākhā on the Sabbath
44. Vāseṭṭhasutta: With Vāseṭṭha on the Sabbath
45. Bojjhasutta: With Bojjhā on the Sabbath
46. Anuruddhasutta: Anuruddha and the Agreeable Deities
47. Dutiyavisākhāsutta: With Visākhā on the Loveable Gods
48. Nakulamātāsutta: With Nakula's Mother on the Loveable Gods
49. Paṭhamaidhalokikasutta: Winning in This Life (1st)
50. Dutiyaidhalokikasutta: Winning in This Life (2nd)
51. Gotamīsutta: With Gotamī
52. Ovādasutta: An Adviser for Nuns
53. Saṅkhittasutta: Brief Advice to Gotamī
54. Dīghajāṇusutta: With Dīghajāṇu
55. Ujjayasutta: With Ujjaya
56. Bhayasutta: Danger
57. Paṭhamaāhuneyyasutta: Worthy of Offerings to the Gods (1st)
58. Dutiyaāhuneyyasutta: Worthy of Offerings to the Gods (2nd)
59. Paṭhamapuggalasutta: Eight People (1st)

60. Dutiyapuggalasutta: Eight People (2nd)
61. Icchāsutta: Desire
62. Alaṁsutta: Good Enough
63. Saṅkhittasutta: A Teaching in Brief
64. Gayāsīsasutta: At Gāyā Head
65. Abhibhāyatanasutta: Dimensions of Mastery
66. Vimokkhasutta: Liberations
67. Anariyavohārasutta: Ignoble Expressions
68. Ariyavohārasutta: Noble Expressions
69. Parisāsutta: Assemblies
70. Bhūmicālasutta: Earthquakes
71. Paṭhamasaddhāsutta: Inspiring All Around (1st)
72. Dutiyasaddhāsutta: Inspiring All Around (2nd)
73. Paṭhamamaraṇassatisutta: Mindfulness of Death (1st)
74. Dutiyamaraṇassatisutta: Mindfulness of Death (2nd)
75. Paṭhamasampadāsutta: Accomplishments (1st)
76. Dutiyasampadāsutta: Accomplishments (2nd)
77. Icchāsutta: Desires
78. Alaṁsutta: Good Enough
79. Parihānasutta: Decline
80. Kusītārambhavatthusutta: Grounds for Laziness and Arousing Energy
81. Satisampajaññasutta: Mindfulness and Situational Awareness
82. Puṇṇiyasutta: With Puṇṇiya
83. Mūlakasutta: Rooted
84. Corasutta: A Master Thief
85. Samaṇasutta: Terms for the Realized One
86. Yasasutta: With Nāgita
87. Pattanikujjanasutta: Turning the Bowl Upside Down
88. Appasādapavedanīyasutta: A Proclamation of No Confidence
89. Paṭisāraṇīyasutta: Reconciliation
90. Sammāvattanasutta: Proper Behavior in a Case of Aggravated Misconduct
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- 1. Sambodhisutta: Awakening
- 2. Nissayasutta: Supported
- 3. Meghiyasutta: With Meghiya
- 4. Nandakasutta: With Nandaka
- 5. Balasutta: Powers
- 6. Sevanāsutta: Association
- 7. Sutavāsutta: With Sutavā the Wanderer
- 8. Sajjhasutta: With the Wanderer Sajjha
- 9. Puggalasutta: Persons
- 10. Āhuneyyasutta: Worthy of Offerings to the Gods
- 11. Sīhanādasutta: Sāriputta's Lion's Roar
- 12. Saupādisesasutta: With Something Left Over
- 13. Koṭṭhikasutta: With Koṭṭhita
- 14. Samiddhisutta: With Samiddhi
- 15. Gaṇḍasutta: The Simile of the Boil
- 16. Saññāsutta: Perceptions
- 17. Kulasutta: Families
- 18. Navaṅguposathasutta: The Sabbath with Nine Factors
- 19. Devatāsutta: A Deity
- 20. Velāmasutta: About Velāma
- 21. Tiṭhānasutta: In Three Particulars
- 22. Assakhaḷuṅkasutta: A Wild Colt
- 23. Taṇhāmūlakasutta: Rooted in Craving
- 24. Sattāvāsasutta: Abodes of Sentient Beings
- 25. Paññāsutta: Consolidated by Wisdom
- 26. Silāyūpasutta: The Simile of the Stone Pillar
- 27. Paṭhamaverasutta: Dangers and Threats (1st)
- 28. Dutiyaverasutta: Dangers and Threats (2nd)
- 29. Āghātavatthusutta: Grounds for Resentment
- 30. Āghātapaṭivinayasutta: Getting Rid of Resentment

31. Anupubbanirodhasutta: Progressive Cessations
32. Anupubbavihārasutta: Progressive Meditations
33. Anupubbavihārasamāpattisutta: The Nine Progressive Meditative Attainments
34. Nibbānasukhasutta: Extinguishment is Bliss
35. Gāvīupamāsutta: The Simile of the Cow
36. Jhānasutta: Depending on Absorption
37. Ānandasutta: By Ānanda
38. Lokāyatikasutta: Brahmin Cosmologists
39. Devāsurasaṅgāmasutta: The War Between the Gods and the Demons
40. Nāgasutta: The Simile of the Bull Elephant in the Forest
41. Tapussasutta: With the Householder Tapussa
42. Sambādhasutta: Cramped
43. Kāyasakkhīsutta: A Personal Witness
44. Paññāvimuttasutta: Freed by Wisdom
45. Ubhatobhāgavimuttasutta: Freed Both Ways
46. Sandiṭṭhikadhammasutta: In This Very Life
47. Sandiṭṭhikanibbānasutta: Extinguishment Is Visible in This Very Life
48. Nibbānasutta: Extinguishment
49. Parinibbānasutta: Final Extinguishment
50. Tadaṅganibbānasutta: Extinguishment in a Certain Respect
51. Diṭṭhadhammanibbānasutta: Extinguishment in the Present Life
52. Khemasutta: A Safe Place
53. Khemappattasutta: Reaching a Safe Place
54. Amatasutta: The Deathless
55. Amatappattasutta: Reaching the Deathless
56. Abhayasutta: A Place Without Fear
57. Abhayappattasutta: Reaching a Place Without Fear
58. Passaddhisutta: Tranquility
59. Anupubbapassaddhisutta: Progressive Tranquility
60. Nirodhasutta: Cessation
61. Anupubbanirodhasutta: Progressive Cessation

62. Abhabbasutta: Requirements for Perfection
63. Sikkhādubbalyasutta: Weaknesses in Training and Mindfulness Meditation
64. Nīvaraṇasutta: Hindrances
65. Kāmaguṇasutta: Kinds of Sensual Stimulation
66. Upādānakkhandhasutta: Grasping Aggregates
67. Orambhāgiyasutta: Lower Fetters
68. Gatisutta: Places of Rebirth
69. Macchariyasutta: Stinginess
70. Uddhambhāgiyasutta: Higher Fetters
71. Cetokhilasutta: Emotional Barrenness
72. Cetasovinibandhasutta: Emotional Shackles
73. Sikkhasutta: Weaknesses in Training and Effort
74–81. Nīvaraṇasuttādi 74–81. Hindrances, Etc.
82. Cetasovinibandhasutta: Emotional Shackles
83. Sikkhasutta: Weaknesses in Training and the Bases of Psychic Power
84–91. Nīvaraṇasuttādi 84–91. Hindrances, Etc.
92. Cetasovinibandhasutta: Emotional Shackles
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1. Kimatthiyasutta: What's the Purpose?
2. Cetanākaraṇīyasutta: Making a Wish
3. Paṭhamaupanisasutta: Vital Conditions (1st)
4. Dutiyaupanisasutta: Vital Conditions (2nd)
5. Tatiyaupanisasutta: Vital Conditions (3rd)
6. Samādhisutta: Immersion
7. Sāriputtasutta: Sāriputta
8. Jhānasutta: Inspiring All Around: the Absorptions
9. Santavimokkhasutta: Inspiring All Around: the Peaceful Liberations
10. Vijjāsutta: Inspiring All Around: the Three Knowledges
11. Senāsanasutta: Lodgings

12. Pañcaṅgasutta: Five Factors
13. Saṁyojanasutta: Fetters
14. Cetokhilasutta: Emotional Barrenness
15. Appamādasutta: Diligence
16. Āhuneyyasutta: Worthy of Offerings to the Gods
17. Paṭhamanāthasutta: A Protector (1st)
18. Dutiyanāthasutta: A Protector (2nd)
19. Paṭhamaariyāvāsasutta: Abodes of the Noble Ones (1st)
20. Dutiyaariyāvāsasutta: Abodes of the Noble Ones (2nd)
21. Sīhanādasutta: The Lion's Roar
22. Adhivuttipadasutta: Hypotheses
23. Kāyasutta: Body
24. Mahācundasutta: By Mahācunda
25. Kasiṇasutta: Meditation on Universals
26. Kāḷīsutta: With Kāḷī
27. Paṭhamamahāpañhāsutta: The Great Questions (1st)
28. Dutiyamahāpañhāsutta: The Great Questions (2nd)
29. Paṭhamakosalasutta: Kosala (1st)
30. Dutiyakosalasutta: Kosala (2nd)
31. Upālisutta: With Upāli
32. Pātimokkhaṭṭhapanāsutta: Suspending the Recitation of the Monastic Code
33. Ubbāhikāsutta: A Judge
34. Upasampadāsutta: Ordination
35. Nissayasutta: Dependence
36. Sāmaṇerasutta: A Novice
37. Saṅghabhedasutta: Schism in the Saṅgha
38. Saṅghasāmaggīsutta: Harmony in the Saṅgha
39. Paṭhamaānandasutta: With Ānanda (1st)
40. Dutiyaānandasutta: With Ānanda (2nd)
41. Vivādasutta: Arguments
42. Paṭhamavivādamūlasutta: Roots of Arguments (1st)
43. Dutiyavivādamūlasutta: Roots of Arguments (2nd)
44. Kusinārasutta: At Kusināra
45. Rājantepurappavesanasutta: Entering a Royal Harem

46. Sakkasutta: With the Sakyans
47. Mahālisutta: With Mahāli
48. Pabbajitaabhiṇhasutta: Ten Regular Reflections for a Renunciate
49. Sarīraṭṭhadhammasutta: Existing Because of the Body
50. Bhaṇḍanasutta: Arguments
51. Sacittasutta: Your Own Mind
52. Sāriputtasutta: With Sāriputta
53. Ṭhitisutta: Stagnation
54. Samathasutta: Serenity
55. Parihānasutta: Decline
56. Paṭhamasaññāsutta: Perceptions (1st)
57. Dutiyasaññāsutta: Perceptions (2nd)
58. Mūlakasutta: Rooted
59. Pabbajjāsutta: Going Forth
60. Girimānandasutta: With Girimānanda
61. Avijjāsutta: Ignorance
62. Taṇhāsutta: Craving
63. Niṭṭhaṅgatasutta: Come to a Conclusion
64. Aveccappasannasutta: Experiential Confidence
65. Paṭhamasukhasutta: Happiness (1st)
66. Dutiyasukhasutta: Happiness (2nd)
67. Paṭhamanaḷakapānasutta: At Naḷakapāna (1st)
68. Dutiyanaḷakapānasutta: At Naḷakapāna (2nd)
69. Paṭhamakathāvatthusutta: Topics of Discussion (1st)
70. Dutiyakathāvatthusutta: Topics of Discussion (2nd)
71. Ākaṅkhasutta: One Might Wish
72. Kaṇṭakasutta: Thorns
73. Iṭṭhadhammasutta: Likable
74. Vaḍḍhisutta: Growth
75. Migasālāsutta: With Migasālā
76. Tayodhammasutta: Three Things
77. Kākasutta: A Crow
78. Niganṭhasutta: Jains
79. Āghātavatthusutta: Grounds for Resentment
80. Āghātapaṭivinayasutta: Getting Rid of Resentment

81. Vāhanasutta: With Bāhuna
82. Ānandasutta: With Ānanda
83. Puṇṇiyasutta: With Puṇṇiya
84. Byākaraṇasutta: Declaration
85. Katthīsutta: A Boaster
86. Adhimānasutta: Overestimation
87. Nappiyasutta: Disciplinary Issues
88. Akkosakasutta: An Abuser
89. Kokālikasutta: With Kokālika
90. Khīṇāsavabalasutta: The Powers of One Who has Ended Defilements
91. Kāmabhogīsutta: Pleasure Seekers
92. Bhayasutta: Dangers
93. Kiṁdiṭṭhikasutta: What Is Your View?
94. Vajjiyamāhitasutta: With Vajjiyamāhita
95. Uttiyasutta: With Uttiya
96. Kokanudasutta: With Kokanada
97. Āhuneyyasutta: Worthy of Offerings to the Gods
98. Therasutta: A Senior Mendicant
99. Upālisutta: With Upāli
100. Abhabbasutta: Cannot
101. Samaṇasaññāsutta: Perceptions for Ascetics
102. Bojjhaṅgasutta: Awakening Factors
103. Micchattasutta: The Wrong Way
104. Bījasutta: A Seed
105. Vijjāsutta: Knowledge
106. Nijjarasutta: Wearing Away
107. Dhovanasutta: Washing
108. Tikicchakasutta: Doctors
109. Vamanasutta: Emetic
110. Niddhamanīyasutta: Blown Away
111. Paṭhamaasekhasutta: An Adept (1st)
112. Dutiyaasekhasutta: An Adept (2nd)
113. Paṭhamaadhammasutta: Bad Principles (1st)
114. Dutiyaadhammasutta: Bad Principles (2nd)
115. Tatiyaadhammasutta: Bad Principles (3rd)

116. Ajitasutta: With Ajita
117. Saṅgāravasutta: With Saṅgārava
118. Orimatīrasutta: The Near Shore
119. Paṭhamapaccorohaṇīsutta: The Ceremony of Descent (1st)
120. Dutiyapaccorohaṇīsutta: The Ceremony of Descent (2nd)
121. Pubbaṅgamasutta: Forerunner
122. Āsavakkhayasutta: The Ending of Defilements
123. Paṭhamasutta: First
124. Dutiyasutta: Second
125. Tatiyasutta: Third
126. Catutthasutta: Fourth
127. Pañcamasutta: Fifth
128. Chaṭṭhasutta: Sixth
129. Sattamasutta: Seventh
130. Aṭṭhamasutta: Eighth
131. Navamasutta: Ninth
132. Dasamasutta: Tenth
133. Ekādasamasutta: Eleventh
134. Sādhusutta: Good
135. Ariyadhammasutta: The Teaching of the Noble Ones
136. Akusalasutta: Unskillful
137. Atthasutta: Beneficial
138. Dhammasutta: The Teaching
139. Sāsavasutta: Defiled
140. Sāvajjasutta: Blameworthy
141. Tapanīyasutta: Mortifying
142. Ācayagāmisutta: Accumulation
143. Dukkhudrayasutta: With Suffering as Outcome
144. Dukkhavipākasutta: Result in Suffering
145. Ariyamaggasutta: The Noble Path
146. Kaṇhamaggasutta: The Dark Path
147. Saddhammasutta: The True Teaching
148. Sappurisadhammasutta: The Teaching of the Good Persons

149. Uppādetabbasutta: Should Be Activated
150. Āsevitabbasutta: Should Be Cultivated
151. Bhāvetabbasutta: Should Be Developed
152. Bahulīkātabbasutta: Should Be Made Much Of
153. Anussaritabbasutta: Should Be Recollected
154. Sacchikātabbasutta: Should Be Realized
155. Sevitabbasutta: You Should Associate
156–166. Bhajitabbādisutta 156–166. Frequenting, Etc.
167. Brāhmaṇapaccorohaṇīsutta: The Brahmin Ceremony of Descent
168. Ariyapaccorohaṇīsutta: The Noble Descent
169. Saṅgāravasutta: With Saṅgārava
170. Orimasutta: The Near Shore
171. Paṭhamaadhammasutta: Bad Principles (1st)
172. Dutiyaadhammasutta: Bad Principles (2nd)
173. Tatiyaadhammasutta: Bad Principles (3rd)
174. Kammanidānasutta: Sources of Deeds
175. Parikkamanasutta: The Bypass
176. Cundasutta: With Cunda
177. Jāṇussoṇisutta: With Jāṇussoṇi
178. Sādhusutta: Good
179. Ariyadhammasutta: The Teaching of the Noble Ones
180. Kusalasutta: Skillful
181. Atthasutta: Beneficial
182. Dhammasutta: The Teaching
183. Āsavasutta: Defiled
184. Vajjasutta: Blameworthy
185. Tapanīyasutta: Mortifying
186. Ācayagāmisutta: Leading to Accumulation
187. Dukkhudrayasutta: With Suffering as Outcome
188. Vipākasutta: Result
189. Ariyamaggasutta: The Noble Path
190. Kaṇhamaggasutta: The Dark Path
191. Saddhammasutta: The True Teaching
192. Sappurisadhammasutta: The Teaching of the Good Persons

193. Uppādetabbadhammasutta: Principles That Should Be Activated
194. Āsevitabbadhammasutta: Principles That Should Be Cultivated
195. Bhāvetabbadhammasutta: Principles That Should Be Developed
196. Bahulīkātabbasutta: Principles That Should Be Made Much Of
197. Anussaritabbasutta: Should Be Recollected
198. Sacchikātabbasutta: Should Be Realized
199–210. Nasevitabbādisutta 199–210. Should Not Associate, Etc.
211. Paṭhamanirayasaggasutta: Heaven and Hell (1st)
212. Dutiyanirayasaggasutta: Heaven and Hell (2nd)
213. Mātugāmasutta: A Female
214. Upāsikāsutta: A Laywoman
215. Visāradasutta: Assured
216. Saṁsappanīyasutta: Creepy Creatures
217. Paṭhamasañcetanikasutta: Intentional (1st)
218. Dutiyasañcetanikasutta: Intentional (2nd)
219. Karajakāyasutta: The Body Born of Deeds
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2. Cetanākaraṇīyasutta: Making a Wish
3. Paṭhamaupanisāsutta: Vital Conditions (1st)
4. Dutiyaupanisāsutta: Vital Conditions (2nd)
5. Tatiyaupanisāsutta: Vital Conditions (3rd)
6. Byasanasutta: Disasters
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8. Manasikārasutta: Awareness
9. Saddhasutta: With Sandha
10. Moranivāpasutta: At the Peacocks' Feeding Ground
11. Paṭhamamahānāmasutta: With Mahānāma (1st)
12. Dutiyamahānāmasutta: With Mahānāma (2nd)
13. Nandiyasutta: With Nandiya
14. Subhūtisutta: With Subhūti
15. Mettāsutta: The Benefits of Love
16. Aṭṭhakanāgarasutta: The Man From the City of Aṭṭhaka
17. Gopālasutta: The Cowherd
18. Paṭhamasamādhisutta: Immersion (1st)
19. Dutiyasamādhisutta: Immersion (2nd)
20. Tatiyasamādhisutta: Immersion (3rd)
21. Catutthasamādhisutta: Immersion (4th)
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