

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

1. mettāsutta
1. The Benefits of Love

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī 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 paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya aṭṭhānisamsā 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?

sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nassa aggi vā visaṃ vā satthaṃ vā kamati, uttariṃ appatīvijjhanto brahmalokūpago hoti.
You sleep well. 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 bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime aṭṭhānisamsā 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 mettaṃ bhāvayati,
A mindful one who develops

appamāṇaṃ paṭissatto;
limitless love

tanū saṃyojanā honti,
weakens the fetters,

passato upadhikkhayaṃ.
seeing the ending of attachments.

ekampi ce pāṇamadutṭhacitto,
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 puññaṃ.
a noble one creates abundant merit.

ye sattasaṇḍaṃ pathaviṃ vijetvā,
The royal potentates conquered this land

rājisayo yajamānā anupariyagā;
and traveled around sponsoring sacrifices—

assamedhaṃ purisamedhaṃ,
horse sacrifice, human sacrifice,

sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ.
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 soḷasaṃ;
of the mind developed with love,

candappabhā tāraṇāva sabbe,
as all the constellations of stars

yathā na agghanti kalampi soḷasaṃ.
aren't worth a sixteenth part of the moon's light.

yo na hanti na ghātetī,
If you don't kill or encourage others to kill,

na jināti na jāpaye;
don't conquer or encourage others to conquer,

mettaṃso sabbabhūtānaṃ,
with love for all sentient beings,

veraṃ tassa na kenaci'ti.
you'll have no enmity for anyone."

paṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love
2. paññāsutta
2. Wisdom

“aṭṭhime, bhikkhave, hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti.

“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 sathhāraṃ upanissāya viharati aññataram vā garuṭṭhāniyaṃ sabrahmacāriṃ, yathassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ 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.

ayaṃ, bhikkhave, pathamo hetu pathamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the first cause.

so taṃ sathhāraṃ upanissāya viharanto aññataram vā garuṭṭhāniyaṃ sabrahmacāriṃ, yathassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca, te kālena kalam upasaṅkamtivā paripucchati paripaṇhāti:

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:

‘idaṃ, bhante, kathaṃ; imassa ko attho’ti?
‘Why, sir, does it say this? What does that mean?’

tassa te āyasmanto avivatañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāthāniyesu dhammesu kaṅkhaṃ paṭivinodenti.

Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

ayaṃ, bhikkhave, dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the second cause.

so taṃ dhammaṃ sutvā dvayena vūpakāsena sampādeti—kāyavūpakāsena ca cittavūpakāsena ca.

After hearing that teaching they perfect withdrawal of both body and mind.

ayaṃ, bhikkhave, tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the third cause.

sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno 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.

ayaṃ, bhikkhave, catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the fourth cause.

bahussuto hoti sutadharo sutasannicayo. ye te dhammā ādikalyāṇā majjhekalyāṇā pariyośanākalyāṇā sātthaṃ sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricīṭa 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.

ayaṃ, bhikkhave, pañcama hetu pañcama paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the fifth cause.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dāḥaparakkamo 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.

ayaṃ, bhikkhave, chattho hetu chattho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the sixth cause.

saṅghagato kho pana anānākaṭṭhiko hoti atiracchānakathiko.

When in the Saṅgha they don't engage in motley talk or unworthy talk.

sāmaṃ vā dhammaṃ bhāsati paraṃ vā ajjesati ariyaṃ vā tuṇhībhāvaṃ nātimaññati.

Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence.

ayaṃ, bhikkhave, sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the seventh cause.

pañcasu kho pana upādānakkhandhesu udayabbayānupassī viharati:

They meditate observing rise and fall in the five grasping aggregates.

‘iti rūpaṃ, 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 viññānaṃ, iti viññānaṃssa samudayo, iti viññānaṃssa atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

ayaṃ, bhikkhave, atthamo hetu atthamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the eighth cause.

tameṇaṃ sabrahmacārī evaṃ sambhāventi:

Their spiritual companions esteem them:

‘ayaṃ kho āyasmā satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāṇiyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāraṃ 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 jānaṃ jānāti passaṃ passaṭī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.

(1)

This quality leads to warmth, respect, esteem, harmony, and unity.

‘taṃ kho panāyamāyasmā satthāraṃ upanissāya viharanto aññataraṃ vā garuṭṭhāṇiyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāraṃ ca, te kālāna kālāṃ upasaṅkamitvā paripucchati paripaṇhāti:

‘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 ...

“idaṃ, bhante, kathaṃ; imassa ko attho”ti?

tassa te āyasmanto avivatañceva vivaranti, anuttānīkātāñca uttānīkaronti, anekavihitesu ca kaṅkhāṭṭhāṇīyesu dhammesu kaṅkhaṃ paṭṭivinodenti.

addhā ayamāyasmā jānaṃ jānāti passaṃ passaṭī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.

(2)

This quality also leads to warmth, respect, esteem, harmony, and unity.

‘taṃ kho panāyamāyasmā dhammaṃ sutvā dvayena vūpakāseṇa sampādeti—kāyavūpakāseṇa ca cittavūpakāseṇa ca.

‘After hearing that teaching they perfect withdrawal of both body and mind.

addhā ayamāyasmā jānaṃ jānāti passaṃ passaṭī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.

(3)

This quality also leads to warmth, respect, esteem, harmony, and unity.

‘sīlavā kho panāyamāyasmā pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayaḍassāvī, samāḍāya sikkhati sikkhāpadesu.

‘This venerable is ethical ...

addhā ayamāyasmā jānaṃ jānāti passaṃ passaṭī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.

(4)

This quality also leads to warmth, respect, esteem, harmony, and unity.

‘bahussuto kho panāyamāyasmā sutadharo sutasannicayo. ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalapariṇaṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā dīṭṭhiyā suppaṭividdhā.

‘This venerable is very learned, remembering and keeping what they’ve learned. ...

addhā ayamāyasmā jānaṃ jānāti passaṃ passaṭī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.
(5)

This quality also leads to warmth, respect, esteem, harmony, and unity.

‘āraddhavīriyo kho panāyamāyasmā viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃva dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

‘This venerable lives with energy roused up ...

addhā ayamāyasmā jānaṃ jānāti passam passatī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.
(6)

This quality also leads to warmth, respect, esteem, harmony, and unity.

‘saṅghagato kho panāyamāyasmā anānākaṭṭhiko hoti atiracchānakaṭṭhiko.

‘When in the Saṅgha they don’t engage in motley talk or unworthy talk.

sāmaṃ vā dhammaṃ bhāsati paraṃ vā ajjhesati ariyaṃ vā tuṇhībhāvaṃ nātimaññati.

Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence.

addhā ayamāyasmā jānaṃ jānāti passam passatī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.
(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 rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

iti vedanā ... pe ...

iti saññā ...

iti saṅkhārā ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamoti.

addhā ayamāyasmā jānaṃ jānāti passam passatī’ti.

Clearly this venerable knows and sees.’

ayampi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati.
(8)

This quality also leads to warmth, respect, esteem, harmony, and unity.

ime kho, bhikkhave, attha hetū attha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti’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.”

dutiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

3. pathamaappiyasutta
3. Disliked (1st)

“aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ 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 appiyapasamsī 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 sabrahmacārīnaṃ 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 sabrahmacārīnaṃ 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 appiyapasamsī 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 sabrahmacārīnaṃ 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.”

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

4. dutiyaappiyasutta
4. Disliked (2nd)

“atṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ 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 atṭhahi?
What eight?

idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca, anavaññattikāmo ca, akālaññū ca, amattaññū ca, asuci ca, bahubhāṇī ca, akkosakaparibhāsako ca sabrahmacārīnaṃ.

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, atṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ 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.

atṭhahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ 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 atṭhahi?
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 sabrahmacārīnaṃ.

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, atṭhahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.

A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

catuttham.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

5. pathamalokadhammasutta
5. Worldly Conditions (1st)

“aṭṭhime, bhikkhave, lokadhammā lokaṃ 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, pasamsā ca, sukhañca, dukkhañca.
Gain and loss, fame and disgrace, praise and blame, pleasure and pain.

ime kho, bhikkhave, aṭṭha lokadhammā lokaṃ 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 pasamsā ca sukhaṃ 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 cittaṃ,
Desirable things don't disturb their mind,

anittṭhato 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 virajaṃ asokaṃ,
Knowing the stainless, sorrowless state,

sammappajānāti bhavassa pāragū”ti.
they understand rightly, going beyond rebirth.”

pañcamam.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

6. dutiyalokadhammasutta
6. Worldly Conditions (2nd)

“aṭṭhime, bhikkhave, lokadhammā lokaṃ 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, pasamsā ca, sukhañca, dukkhañca.
Gain and loss, fame and disgrace, praise and blame, pleasure and pain.

ime kho, bhikkhave, aṭṭha lokadhammā lokaṃ 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 pasamsāpi 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 pasamsāpi sukhampi dukkhampi.

And so does an educated noble disciple.

tatra, bhikkhave, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?

What, then, is the difference between an ordinary uneducated person and an educated noble disciple?”

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpatisaraṇā. sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”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, sunātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“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 ayaṃ lābho;

I’ve encountered this gain.

so ca kho anicca dukkho vipariṇāmadhammo’ti yathābhūtaṃ 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 pasamsā ...

blame ...

uppajjati sukhaṃ ...

pleasure ...

uppajjati dukkhaṃ.

pain.

so na iti paṭisañcikkhati:

They don't reflect:

‘uppannaṃ kho me idaṃ dukkhaṃ;

I've encountered this pain.

tañca kho aniccaṃ dukkhaṃ vipariṇāmadhammaṃ'ti yathābhūtaṃ nappajānāti.

It's impermanent, suffering, and perishable.' They don't truly understand it.

tassa lābhopi cittaṃ pariyādāya tiṭṭhati, alābhopi cittaṃ pariyādāya tiṭṭhati, yasopi cittaṃ pariyādāya tiṭṭhati, ayasopi cittaṃ pariyādāya tiṭṭhati, nindāpi cittaṃ pariyādāya tiṭṭhati, pasamsāpi cittaṃ pariyādāya tiṭṭhati, sukhampi cittaṃ pariyādāya tiṭṭhati, dukkhampi cittaṃ pariyādāya tiṭṭhati.

So gain and loss, fame and disgrace, praise and blame, and pleasure and pain occupy their mind.

so uppannaṃ lābhaṃ anurujjhati, alābhe paṭivirujjhati;

They favor gain and oppose loss.

uppannaṃ yasaṃ anurujjhati, ayase paṭivirujjhati;

They favor fame and oppose disgrace.

uppannaṃ pasamsaṃ anurujjhati, nindāya paṭivirujjhati;

They favor praise and oppose blame.

uppannaṃ sukhaṃ anurujjhati, dukkhe paṭivirujjhati.

They favor pleasure and oppose pain.

so evaṃ 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 ayam lābho;

I've encountered this gain.

so ca kho anicca dukkho vipariṇāmadhammo'ti yathābhūtaṃ 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 pasamsā ...

blame ...

uppajjati sukhaṃ ...

pleasure ...

uppajjati dukkhaṃ.

pain.

so iti paṭisañcikkhati:

They reflect:

‘uppannaṃ kho me idaṃ dukkhaṃ;

I’ve encountered this pain.

tañca kho aniccaṃ dukkhaṃ vipariṇāmadhammaṃ’ti yathābhūtaṃ pajānāti.

It’s impermanent, suffering, and perishable.’ They truly understand it.

tassa lābhopi cittaṃ na pariyādāya tiṭṭhati, alābhopi cittaṃ na pariyādāya tiṭṭhati, yasopi cittaṃ na pariyādāya tiṭṭhati, āyasopi cittaṃ na pariyādāya tiṭṭhati, nindāpi cittaṃ na pariyādāya tiṭṭhati, pasamsāpi cittaṃ na pariyādāya tiṭṭhati, sukhaṃpi cittaṃ na pariyādāya tiṭṭhati, dukkhampi cittaṃ na pariyādāya tiṭṭhati.

So gain and loss, fame and disgrace, praise and blame, and pleasure and pain don’t occupy their mind.

so uppannaṃ lābhaṃ nānurujjhati, alābhe nappaṭivirujjhati;

They don’t favor gain or oppose loss.

uppannaṃ yasaṃ nānurujjhati, ayase nappaṭivirujjhati;

They don’t favor fame or oppose disgrace.

uppannaṃ pasamsaṃ nānurujjhati, nindāya nappaṭivirujjhati;

They don’t favor praise or oppose blame.

uppannaṃ sukhaṃ nānurujjhati, dukkhe nappaṭivirujjhati.

They don’t favor pleasure or oppose pain.

so evaṃ 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.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ 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 pasamsā ca sukhaṃ 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 cittaṃ,
Desirable things don't disturb their mind,

anittḥato 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 virajaṃ asokaṃ,
Knowing the stainless, sorrowless state,

sammappajānāti bhavassa pāragū”ti.
they understand rightly, going beyond rebirth.”

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

7. devadattavipattisutta
7. Devadatta's Failure

ekaṃ samayaṃ 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 devadattaṃ ārabhha bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

“sādhu, bhikkhave, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti.
“Mendicants, it's good for a mendicant to check their own failings from time to time.

sādhu, bhikkhave, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti.
It's good for a mendicant to check the failings of others from time to time.

sādhu, bhikkhave, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti.
It's good for a mendicant to check their own successes from time to time.

sādhu, bhikkhave, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hoti.
It's good for a mendicant to check the successes of others from time to time.

aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnaṭṭo devadatto āpāyiko nerayiko kappatṭho 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 pariyādinnaṭṭo devadatto āpāyiko nerayiko kappatṭho 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 pariyādinnaṭṭo devadatto āpāyiko nerayiko kappatṭho 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 pariyādinnaṭṭo devadatto āpāyiko nerayiko kappatṭho 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.

sādhū, bhikkhave, bhikkhu uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya,
It's good for a mendicant, whenever they encounter it, to overcome gain ...

uppannaṃ alābhaṃ ... pe ...
loss ...

uppannaṃ yasaṃ ...
fame ...

uppannaṃ ayasaṃ ...
disgrace ...

uppannaṃ sakkāraṃ ...
honor ...

uppannaṃ asakkāraṃ ...
dishonor ...

uppannaṃ pāpicchatam ...
wicked desires ...

uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.
bad friendship.

kiñca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya
abhibhuyya vihareyya,
What advantage does a mendicant gain by overcoming these eight things?

uppannaṃ alābhaṃ ... pe ...

uppannaṃ yasaṃ ...

uppannaṃ ayasaṃ ...

uppannaṃ sakkāraṃ ...

uppannaṃ asakkāraṃ ...

uppannaṃ pāpicchatam ...

uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya?

yaṃ hissa, bhikkhave, uppannaṃ lābhaṃ anabhibhuyya viharato uppajjeyyūṃ āsavā
vighātapariḷāhā, uppannaṃ lābhaṃ abhibhuyya viharato evaṃsa 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.*

yaṃ hissa, bhikkhave, uppannaṃ alābhaṃ ... pe ...

uppannaṃ yasaṃ ...

uppannaṃ ayasaṃ ...

uppannaṃ sakkāraṃ ...

uppannaṃ asakkāraṃ ...

uppannaṃ pāpicchatam ...

uppannaṃ pāpamittataṃ anabhibhuyya viharato uppajjeyyūṃ āsavā
vighātapariḷāhā, uppannaṃ pāpamittataṃ abhibhuyya viharato evaṃsa te āsavā
vighātapariḷāhā na honti.

idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya
abhibhuyya vihareyya,

This is the advantage that a mendicant gains by overcoming these eight things.

uppannaṃ alābhaṃ ... pe ...

uppannaṃ yasaṃ ...

uppannaṃ ayasaṃ ...

uppannaṃ sakkāraṃ ...

uppannaṃ asakkāraṃ ...

uppannaṃ pāpicchataṃ ...

uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So, mendicants, you should train like this:

‘uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharissāma,

‘Whenever we encounter it, we will overcome gain ...

uppannaṃ alābhaṃ ... pe ...

loss ...

uppannaṃ yasaṃ ...

fame ...

uppannaṃ ayasaṃ ...

disgrace ...

uppannaṃ sakkāraṃ ...

honor ...

uppannaṃ asakkāraṃ ...

dishonor ...

uppannaṃ pāpicchataṃ ...

wicked desires ...

uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya viharissāmā’ti.

bad friendship.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

sattamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

8. uttaravipattisutta
8. Uttara on Failure

ekam samayaṃ āyasmā uttaro mahisavatthusmiṃ viharati saṅkheyyake pabbate vaṭaḷālikāyaṃ.

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 kālaṃ attavipattiṃ paccavekkhitā hoti.
“Mendicants, it’s good for a mendicant to check their own failings from time to time.

sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti.
It’s good for a mendicant to check the failings of others from time to time.

sādhāvuso, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti.
It’s good for a mendicant to check their own successes from time to time.

sādhāvuso, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hoti”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 dakkhiṇaṃ disaṃ 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 mahisavatthusmiṃ saṅkheyyake pabbate vaṭaḷālikāyaṃ bhikkhūnaṃ evaṃ dhammaṃ desentassa:
He heard Venerable Uttara teaching this to the mendicants on Saṅkheyyaka Mountain.

“sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti.

sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ paccavekkhitā hoti.

sādhāvuso, bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā hoti.

sādhāvuso, bhikkhu kālena kālaṃ parasampattiṃ paccavekkhitā hoti”ti.

atha kho vessavaṇo mahārājā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ mahisavatthusmiṃ saṅkheyyake pabbate vaṭaḷālikāyaṃ antarahito devesu tāvatiṃsesu 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 sakkāṃ devānamindaṃ 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 mahisavatthusmiṃ saṅkheyyake pabbate vaṭaḷālikāyaṃ bhikkhūnaṃ evaṃ dhammaṃ deseti:

Venerable Uttara is teaching the mendicants on Saṅkheyyaka Mountain in this way:

‘sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti.
‘It’s good for a mendicant from time to time to check their own failings. ...

sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ ... pe ...
the failings of others ...

attasampattiṃ ...
their own successes ...

parasampattiṃ paccavekkhitā hotī””ti.
the successes of others.’

atha kho sakko devānamindo seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ devesu tāvatimsesu antarahito mahisavātthusmiṃ saṅkheyyake pabbate vaṭṭālikāyaṃ 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 āyasmantaṃ uttaraṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sakko devānamindo āyasmantaṃ uttaraṃ etadavoca:

Then Sakka went up to Venerable Uttara, bowed, stood to one side, and said to him:

“saccaṃ kira, bhante, āyasmā uttaro bhikkhūnaṃ evaṃ dhammaṃ desesi:
“Is it really true, sir, that you teach the mendicants in this way:

‘sādhāvuso, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti,
‘It’s good for a mendicant from time to time to check their own failings ...

sādhāvuso, bhikkhu kālena kālaṃ paravipattiṃ ... pe ...
the failings of others ...

attasampattiṃ ...
their own successes ...

parasampattiṃ paccavekkhitā hotī””ti?
the successes of others’?”

“evaṃ, devānamindā””ti.
“Indeed, lord of gods.”

“kiṃ panidaṃ, bhante, āyasmato uttarassa sakkaṃ patibhānaṃ, udāhu tassa bhagavato vacanaṃ arahato sammāsambuddhassa””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, upamaṃ te karissāmi.
“Well then, lord of gods, I shall give you a simile.

upamāya m’idhekacce viññū purisā bhāsitaṃ atthaṃ 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 dhaññaṃ 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, taṃ mahājanakāyaṃ upasaṅkamitvā evaṃ puccheyya:
If someone were to go to that crowd and ask them

‘kuto imaṃ dhaññaṃ āharathā”ti, kathaṃ byākaramāno nu kho, devānaminda, so mahājanakāyo sammā byākaramāno byākareyyā”ti?
where they got the grain from, how should that crowd rightly reply?”

“amumhā mahādhaññārāsīmhā āharāmā’ti kho, bhante, so mahājanakāyo sammā byākaramāno byākareyyā”ti.

“Sir, they should reply that they took it from the large heap of grain.”

“evamevaṃ kho, devānaminda, yaṃ kiñci subhāsitaṃ sabbam taṃ tassa bhagavato vacanaṃ 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 mayaṃ caññe ca bhañāmā’ti.

Both myself and others rely completely on that when we speak.”

“acchariyaṃ, bhante, abbhutaṃ bhante.

“It’s incredible, sir, it’s amazing!

yāva subhāsitañcidam āyasmatā uttarena:

How well this was said by Venerable Uttara!

‘yaṃ kiñci subhāsitaṃ sabbam taṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa.

Whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha.

tato upādāyupādāya mayañcaññe ca bhañāmā’ti.

Both myself and others rely completely on that when we speak.”

ekamidaṃ, bhante uttara, samayaṃ 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 devadattaṃ ārabba bhikkhū āmantesi:

There the Buddha spoke to the mendicants about Devadatta:

‘sādhū, bhikkhave, bhikkhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti.

‘Mendicants, it’s good for a mendicant from time to time to check their own failings ...

sādhū, bhikkhave, bhikkhu kālena kālaṃ paravipattiṃ ... pe ...

the failings of others ...

attasampattiṃ ...

their own successes ...

parasampattiṃ paccavekkhitā hoti.

the successes of others.

aṭṭhahi, bhikkhave, asaddhammehi abhibhūto pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho 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 pariyādinnaṇaṃ devadatto āpāyiko nerayiko kappatṭho atekiccho;

Overcome and overwhelmed by gain ...

alābhena, bhikkhave ... pe ...

loss ...

yasena, bhikkhave ...

fame ...

ayasena, bhikkhave ...

disgrace ...

sakkārena, bhikkhave ...

honor ...

pāpicchatāya, bhikkhave ...
wicked desires ...

imehi kho, bhikkhave, atthahi asaddhammehi abhibhūto pariyādinna²citto devadatto āpāyiko nerayiko kappattho 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.

uppannaṃ alābhaṃ ... pe ...
loss ...

uppannam yasam ...
fame ...

uppannam ayasam ...
disgrace ...

uppannam sakkāram ...
honor ...

uppannaṃ asakkāraṃ ...
dishonor ...

uppannam pāpicchatam ...
wicked desires ...

uppannam pāpamittatam abhibhuyya abhibhuyya vihareyya.
bad friendship.

kiñca, bhikkhave, bhikkhu atthavasam paṭicca uppannam lābham abhibhuyya
abhibhuyya vihareyya;
What advantage does a mendicant gain by overcoming these eight things?

uppannaṃ alābhaṃ ... pe ...

uppannaṃ yasaṃ ...

uppannaṃ ayasaṃ ...

uppannaṃ sakkāraṃ ...

uppannaṃ asakkāraṃ ...

uppannaṃ pāpicchatam ...

uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya?

yaṃ hissa, bhikkhave, uppannaṃ lābhaṃ anabhibhuyya viharato uppajjeyyumaṃ āsavā vighātapaṇilāhā, uppannaṃ lābhaṃ abhibhuyya viharato evaṃsa te āsavā vighātapaṇilāhā 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.

yaṃ hissa, bhikkhave, uppannaṃ alābhaṃ ... pe ...

uppannaṃ yasaṃ ...

uppannaṃ ayasaṃ ...

uppannaṃ sakkāraṃ ...

uppannaṃ asakkāraṃ ...

uppannaṃ pāpicchatāṃ ...

uppannaṃ pāpamittataṃ anabhibhuyya viharato uppajjeyyūṃ āsavā
vighātaparilāhā, uppannaṃ pāpamittataṃ abhibhuyya viharato evaṃsa te āsavā
vighātaparilāhā na honti.

idaṃ kho, bhikkhave, bhikkhu atthavaasaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya
abhibhuyya vihareyya;

This is the advantage that a mendicant gains by overcoming these eight things.

uppannaṃ alābhaṃ ... pe ...

uppannaṃ yasaṃ ...

uppannaṃ ayasaṃ ...

uppannaṃ sakkāraṃ ...

uppannaṃ asakkāraṃ ...

uppannaṃ pāpicchatāṃ ...

uppannaṃ pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

“uppannaṃ lābhaṃ abhibhuyya abhibhuyya viharissāma,

“Whenever we encounter it, we will overcome gain ...

uppannaṃ alābhaṃ ... pe ...

loss ...

uppannaṃ yasaṃ ...

fame ...

uppannaṃ ayasaṃ ...

disgrace ...

uppannaṃ sakkāraṃ ...

honor ...

uppannaṃ asakkāraṃ ...

dishonor ...

uppannaṃ pāpicchatāṃ ...

wicked desires ...

uppannaṃ pāpamittataṃ 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.

nāyaṃ dhammapariyāyo kismiñci upaṭṭhito.

uggaṇhatu, bhante, āyasmā uttaro imaṃ dhammapariyāyaṃ.
Sir, learn this exposition of the teaching!

pariyāpuṇātu, bhante, āyasmā uttaro imaṃ dhammapariyāyaṃ.
Memorize this exposition of the teaching!

dhāretu, bhante, āyasmā uttaro imaṃ dhammapariyāyaṃ.
Remember this exposition of the teaching!

atthasaṃhito ayaṃ, bhante, dhammapariyāyo ādibrahmacariyako”ti.
Sir, this exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

aṭṭhamāṃ.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

9. nandasutta
9. Nanda

“‘kulaputto’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya.
“Mendicants, you could rightly call Nanda ‘Gentleman’,

‘balavā’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya.
‘strong’,

‘pāsādiko’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya.
‘lovely’,

‘tibbarāgo’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya.
and ‘lustful’.

kimaññatra, bhikkhave, nando indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto, satisampajaññena samannāgato, yehi nando sakkoti paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carituṃ.

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?

tatridaṃ, bhikkhave, nandassa indriyesu guttadvāratāya hoti.
This is how Nanda guards the sense doors.

sace, bhikkhave, nandassa puratthimā disā āloketabbā hoti, sabbaṃ cetasā samannāharitvā nando puratthimaṃ disaṃ āloketi:
If he has to look to the east, he wholeheartedly concentrates before looking, thinking:

‘evaṃ me puratthimaṃ disaṃ ālokeyato nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissanti’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 ...

uddhaṃ ulloketabbā hoti ...
up ...

adho oloketabbā hoti ...
down ...

anudisā anuviloketabbā hoti, sabbaṃ cetasā samannāharitvā nando anudisaṃ anuviloketi:
If he has to survey the intermediate directions, he wholeheartedly concentrates before looking, thinking:

‘evaṃ me anudisaṃ anuvilokayato nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissanti’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.

idaṃ kho, bhikkhave, nandassa indriyesu guttadvāratāya hoti.

This is how Nanda guards the sense doors.

atridaṃ, bhikkhave, nandassa bhojane mattaññutāya hoti.

This is how Nanda eats in moderation.

idha, bhikkhave, nando paṭisaṅkhā yoniso āhāraṃ āhāreti:

Nanda reflects properly on the food he eats:

‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatīyā brahmacariyānuggahāya iti purāṇaṇca vedanaṃ paṭihāṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjātā 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.’

idaṃ kho, bhikkhave, nandassa bhojane mattaññutāya hoti.

This is how Nanda eats in moderation.

atridaṃ, bhikkhave, nandassa jāgariyānuyogasmim hoti.

This is how Nanda is committed to wakefulness.

idha, bhikkhave, nando divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti;

Nanda practices walking and sitting meditation by day, purifying his mind from obstacles.

rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti;

In the evening, he continues to practice walking and sitting meditation.

rattiyā majjhimamaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ 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 pacchimaṃ yāmaṃ paccuttāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, he gets up and continues to practice walking and sitting meditation, purifying his mind from obstacles.

idaṃ kho, bhikkhave, nandassa jāgariyānuyogasmim hoti.

This is how Nanda is committed to wakefulness.

atridaṃ, bhikkhave, nandassa satisampajaññasmiṃ hoti.

This is how Nanda has mindfulness and situational awareness.

idha, bhikkhave, nandassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ 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 ... abbatthaṃ gacchanti.

He knows thoughts as they arise, as they remain, and as they go away.

idaṃ kho, bhikkhave, nandassa satisampajaññasmiṃ hoti.

This is how Nanda has mindfulness and situational awareness.

kimaññatra, bhikkhave, nando indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto, satisampajaññaṇa samannāgato, yehi nando sakkoti paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritun²ti.

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?”

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

1. mettāvagga
1. Love

10. kāraṇḍavasutta
10. Trash

ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

tena kho pana samayena bhikkhū bhikkhuṃ āpattiyā codenti.
Now at that time the mendicants accused a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyā codiyamāno aññenāññaṃ paṭicarati, bahiddhā
kathaṃ apanāmeti, kopaṇa dosaṇa appaccayaṇa 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,

“niddhamathetaṃ, bhikkhave, puggalaṃ;
“Mendicants, throw this person out!

niddhamathetaṃ, bhikkhave, puggalaṃ.
Throw this person out!

apaneyyeso, bhikkhave, puggalo.
This person should be shown the door.

kiṃ vo tena paraputtana visodhitena.
Why should you be vexed by an outsider?

idha, bhikkhave, ekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ, seyyathāpi
aññesaṃ bhaddakāṇaṃ bhikkhūnaṃ—
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 āpattiṃ na passanti.
That is, so long as the mendicants don't notice his offense.

yato ca khvassa bhikkhū āpattiṃ passanti, tamenam evaṃ jānanti:
But when the mendicants notice the offense, they know that he's

‘samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo’ti.
a corrupt ascetic, just useless trash.

tamenam iti viditvā bahiddhā nāsenti.
When they realize this they send him away.

taṃ kissa hetu?
Why is that?

mā aññe bhaddake bhikkhū dūsesīti.
So that he doesn't corrupt good-natured mendicants.

seyyathāpi, bhikkhave, sampanne yavakarāṇe yavadūsī jāyetha yavapalāpo
yavakāraṇḍavoti.
Suppose in a growing field of barley some bad barley appeared, just useless trash.

tassa tādisaṃyeva mūlaṃ hoti, seyyathāpi aññesaṃ bhaddakāṇaṃ yavānaṃ;
Its roots, stem, and leaves would look just the same as the healthy barley.

tādisaṃyeva nālaṃ hoti, seyyathāpi aññesaṃ bhaddakāṇaṃ yavānaṃ;

tādisaṃyeva pattam hoti, seyyathāpi aññesaṃ bhaddakānaṃ yavānaṃ—

yāvassa sīsaṃ na nibbattati.

That is, so long as the head doesn't appear.

yato ca khvassa sīsaṃ nibbattati, tamenam evaṃ jānanti:

But when the head appears, they know that it's

‘yavadūsīvāyaṃ yavapalāpo yavakāraṇḍavo’ti.

bad barley, just useless trash.

tamenam iti viditvā samūlaṃ uppātetvā bahiddhā yavakaraṇassa chaḍḍenti.

When they realize this they pull it up by the roots and throw it outside the field.

taṃ kissa hetu?

Why is that?

mā aññe bhaddake yave dūsesīti.

So that it doesn't spoil the good barley.

evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samiñjitaṃ pasāritaṃ

saṅghātipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ—

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 āpattiṃ na passanti.

That is, so long as the mendicants don't notice his offense.

yato ca khvassa bhikkhū āpattiṃ passanti, tamenam evaṃ jānanti:

But when the mendicants notice the offense, they know that he's

‘samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo’ti.

a corrupt ascetic, just useless trash.

tamenam iti viditvā bahiddhā nāsentī.

When they realize this they send him away.

taṃ 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 dalhāni sāravantāni tāni ekamantaṃ puñjaṃ hoti, yāni pana tāni dhaññāni dubbalāni palāpāni tāni vāto ekamantaṃ 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.

tamenam sāmikā sammajjanaṃ gahetvā bhiyyoso mattāya apasammajjanti.

Then the owners take a broom and sweep them even further away.

taṃ kissa hetu?

Why is that?

mā aññe bhaddake dhaññe dūsesīti.

So that it doesn't spoil the good grain.

evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samiñjitaṃ pasāritaṃ

saṅghātipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ—

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 āpattiṃ na passanti.

That is, so long as the mendicants don't notice his offense.

yato ca khvassa bhikkhū āpattiṃ passanti, tamenam evaṃ jānanti:

But when the mendicants notice the offense, they know that he's

‘samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo’ti.

a corrupt ascetic, just useless trash.

tamenam iti veditvā bahiddhā nāsenti.

When they realize this they send him away.

taṃ kissa hetu?

Why is that?

mā aññe bhaddake bhikkhū dūsesīti.

So that he doesn't corrupt good-natured mendicants.

seyyathāpi, bhikkhave, puriso udapānapanālīyatthiko tiṇhaṃ kuṭhāriṃ ādāya vanam paviseyya.

Suppose a man needs an irrigation gutter for a well. He'd take a sharp axe and enter the wood,

so yaṃ yadeva rukkhaṃ kuṭhāripāseṇa ākoteyya tattha yāni tāni rukkhāni daḥhāni sāravanāni tāni kuṭhāripāseṇa ākoṭitāni kakkhaḷaṃ 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 kuṭhāripāseṇa ākoṭitāni daddaraṃ paṭinadanti.

But the trees that were rotten inside, decomposing and decayed, made a thud.

tamenam mūle chindati, mūle chinditvā agge chindati, agge chinditvā anto suvisodhitam visodheti, anto suvisodhitam visodhetvā udapānapanālīṃ 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.

evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ, seyyathāpi aññesaṃ bhaddakānaṃ bhikkhūnaṃ—

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 āpattiṃ na passanti.

That is, so long as the mendicants don't notice his offense.

yato ca khvassa bhikkhū āpattiṃ passanti, tamenam evaṃ jānanti:

But when the mendicants notice the offense, they know that he's

‘samaṇadūsīvāyaṃ samaṇapalāpo samaṇakāraṇḍavo’ti.

a corrupt ascetic, just useless trash.

tamenam iti veditvā bahiddhā nāsenti.

When they realize this they send him away.

taṃ kissa hetu?

Why is that?

mā aññe bhaddake bhikkhū dūsesīti.

So that he doesn't corrupt good-natured mendicants.

saṃvāsāyaṃ 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 satho.
jealous, stingy, and devious.

santavāco janavati,
They speak to people with a voice

samaṇo viya bhāsati;
so smooth, just like an ascetic.

raho karoti karaṇaṃ,
But they act in secret, with their bad views

pāpaditṭhi anādaro.
and their lack of regard for others.

samsappī ca musāvādī,
You should recognize them for what they are:

taṃ viditvā yathātathaṃ;
a creep and liar.

sabbe samaggā hutvāna,
Then having gathered in harmony,

abhinibbajjayātha naṃ.
you should expel them.

kāraṇḍavaṃ niddhamatha,
Throw out the trash!

kasambuṃ 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 saṃvāsāṃ,
dwel in communion, ever mindful,

kappayavho patissatā;
the pure with the pure.

tato samaggā nipakā,
Then in harmony, alert,

dukkhassantaṃ karissathā”ti.
make an end of suffering.”

dasamaṃ.

mettāvaggo paṭhamo.

mettaṃ paññā ca dve piyā,

dve lokā dve vipattiyo;

devadatto ca uttaro,

nando kārāṇḍavēna cāti.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

11. verañjasutta
11. At Verañja

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā verañjāyaṃ 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 saddhiṃ sammodi.

Then the brahmin Verañja went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho verañjo brāhmaṇo bhagavantam etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“sutāṃ metāṃ, bho gotama:
“Master Gotama, I have heard that

‘na samaṇo gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti’*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.

tayidaṃ, bho gotama, tatheva.
And this is indeed the case,

na hi bhavaṃ 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.

tayidaṃ, bho gotama, na sampannamevā”*ti.*
This is not appropriate, Master Gotama.”

“nāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya yamaḥaṃ abhivādeyyaṃ vā paccuṭṭheyyaṃ vā āsanena vā nimanteyyaṃ.
“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 bhavaṃ gotamo”*ti.*
“Master Gotama lacks taste.”

“atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ 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 anabhāvaṃkatā āyatim 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.

ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I lack taste.

‘arasarūpo samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’ti. (1)
But that’s not what you’re talking about.”

“nibbhogo bhavaṃ gotamo”ti.
“Master Gotama is indelicate.”

‘atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ 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 anabhāvaṃkatā āyatim 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.

ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m indelicate.

‘nibbhogo samaṇo gotamo’ti, no ca kho yaṃ tvaṃ sandhāya vadesī’ti. (2)
But that’s not what you’re talking about.”

“akiriyavādo bhavaṃ gotamo”ti.
“Master Gotama is a teacher of inaction.”

‘atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ 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, akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi.

For I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things.

ayaṃ kho, brāhmaṇa, pariyāyo, yena maṃ 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 yaṃ tvaṃ sandhāya vadesī’ti. (3)
But that’s not what you’re talking about.”

“ucchedavādo bhavaṃ gotamo”ti.
“Master Gotama is a teacher of annihilationism.”

‘atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ 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, ucchedaṃ vadāmi rāgassa dosassa mohassa; anekavihiṭānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi.

For I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things.

ayaṃ kho, brāhmaṇa, pariyaṇa, yena maṃ pariyaṇena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm a teacher of annihilationism.

'ucchedavādo samaṇo gotamo'ti, no ca kho yaṃ tvaṃ sandhāya vadesī'ti. (4)
But that's not what you're talking about."

"jegucchī bhavaṃ gotamo'ti.
"Master Gotama is disgusted."

"atthi khvesa, brāhmaṇa, pariyaṇa, yena maṃ pariyaṇena 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 anekavihiṭānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ.
For I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things.

ayaṃ kho, brāhmaṇa, pariyaṇa, yena maṃ pariyaṇena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm disgusted.

'jegucchī samaṇo gotamo'ti, no ca kho yaṃ tvaṃ sandhāya vadesī'ti. (5)
But that's not what you're talking about."

"venayiko bhavaṃ gotamo'ti.
"Master Gotama is an exterminator."

"atthi khvesa, brāhmaṇa, pariyaṇa, yena maṃ pariyaṇena 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 dhammaṃ desemi rāgassa dosassa mohassa; anekavihiṭānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi.
For I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things.

ayaṃ kho, brāhmaṇa, pariyaṇa, yena maṃ pariyaṇena sammā vadamāno vadeyya:
In this sense you could rightly say that I'm an exterminator.

'venayiko samaṇo gotamo'ti, no ca kho yaṃ tvaṃ sandhāya vadesī'ti. (6)
But that's not what you're talking about."

"tapassī bhavaṃ gotamo'ti.
"Master Gotama is a mortifier."

"atthi khvesa, brāhmaṇa, pariyaṇa, yena maṃ pariyaṇena sammā vadamāno vadeyya:
"There is, brahmin, a sense in which you could rightly say that

'tapassī samaṇo gotamo'ti.
I'm a mortifier.

tapaṇiyāhaṃ, brāhmaṇa, pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.
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 tālavatthukatā anabhāvāṅkatā āyatiṃ anuppādadhammā, tamahaṃ ‘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 tālavatthukatā anabhāvāṅkatā āyatiṃ 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.

ayaṃ kho, brāhmaṇa, pariāyō, yena maṃ pariāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I’m a mortifier.

‘tapassī samaṇo gotamo’ti, no ca kho yaṃ tvam sandhāya vadesī’ti. (7)

But that’s not what you’re talking about.”

‘apagabbho bhavaṃ gotamo’ti.

“Master Gotama is an abortionist.”

‘atthi khvesa, brāhmaṇa, pariāyō, yena maṃ pariāyena 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, āyatiṃ gabbhaseyyā punabbhavābhiniḃbatti pahīnā ucchinnamūlā tālavatthukatā anabhāvāṅkatā āyatiṃ anuppādadhammā, tamahaṃ ‘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, āyatiṃ gabbhaseyyā punabbhavābhiniḃbatti pahīnā ucchinnamūlā tālavatthukatā anabhāvāṅkatā āyatiṃ 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.

ayaṃ kho, brāhmaṇa, pariāyō, yena maṃ pariāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I’m an abortionist.

‘apagabbho samaṇo gotamo’ti, no ca kho yaṃ tvam sandhāya vadesi. (8)

But that’s not what you’re talking about.

seyyathāpi, brāhmaṇa, kukkuṭiyā aṇḍāni atṭha 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 tesam kukkuṭacchāpakānaṃ pathamataram pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyya, kinti svāssa vacanīyo: ‘jettho vā kaṇiṭṭho 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?”

‘jettho tissa, bho gotama, vacanīyo. so hi nesam, bho gotama, jettho hotī’ti.

“Master, Gotama, that should be called the eldest. For it is the eldest among them.”

‘evamevaṃ kho aham, brāhmaṇa, avijjāgatāya pajāya aṇḍabhūtāya pariyaṇaddhāya avijaṇḍakosaṃ padāletvā ekova loke anuttaram sammāsambodhiṃ 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, jettho settho lokassa.

So, brahmin, I am the eldest and the best in the world.

āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upatthitā sati asammauṭṭhā, passaddho kāyo asāraaddho, samāhitaṃ cittaṃ ekaggam.

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 ahaṃ, brāhmaṇa, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ 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.

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ 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 paṭisaṃvedemi yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ 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 somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ 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 evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaṇiye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

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 anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissoopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo viṣampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi jāṭisatasahassampi anekepi saṃvaṭṭakappe anekepi vivatṭakappe anekepi saṃvaṭṭavivattakappe: ‘amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evamsukhadukkhappaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evamsukhadukkhappaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno’ti. iti sākāsaṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ 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.

ayaṃ kho me, brāhmaṇa, rattiyaṃ 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 taṃ 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.

ayaṃ kho me, brāhmaṇa, paṭhamā abhinibbhidā ahosi kukkuṭacchāpakasseva andakosamhā. (1)

This was my first breaking out, like a chick breaking out of the eggshell.

so evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñīte āneñjappatte sattānaṃ cutūpapātāñāya cittaṃ abhininnāmesim.

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, ariyānaṃ upavādakā, micchādītthikā, micchādītthikammasamādānā. te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannāti. ime vā pana bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā, ariyānaṃ anupavādakā, sammādītthikā, sammādītthikammasamādānā. te kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapannāti. 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.

ayaṃ 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 taṃ 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.

ayaṃ kho me, brāhmaṇa, dutiyā abhinibbhidā ahosi kukkuṭacchāpakasseva andakosamhā. (2)

This was my second breaking out, like a chick breaking out of the eggshell.

so evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñīte āneñjappatte āsavānaṃ khayañāñāya cittaṃ abhininnāmesim.

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 ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ abbhaññāsim;

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 yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāmini paṭipadā’ti yathābhūtaṃ abbhaññāsim.

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 evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhāññāsim.

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.’

ayaṃ kho me, brāhmaṇa, rattiyaṃ 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 taṃ 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.

ayaṃ kho me, brāhmaṇa, tatiyā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhā”ti. (3)

This was my third breaking out, like a chick breaking out of the eggshell.”

evaṃ vutte, veraṇḍo brāhmaṇo bhagavantaṃ etadavoca:

When he said this, the brahmin Veraṇḍa said to the Buddha:

“jetṭho bhavaṃ gotamo, seṭṭho bhavaṃ gotamo.

“Master Gotama is the eldest! Master Gotama is the best!

abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

Excellent, Master Gotama! Excellent!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ 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.

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṃghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

paṭhamam.

2. mahāvagga
2. The Great Chapter

12. sīhasutta
12. With Sīha

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.
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 sannisinṇā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṃghassa vaṇṇaṃ 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 nigaṇṭhasāvako tassaṃ parisāyaṃ 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,

“nissamsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinṇā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṃghassa vaṇṇaṃ 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.

yannūnāhaṃ taṃ bhagavantaṃ dassanāya upasaṅkameyyaṃ arahantaṃ sammāsambuddhaṃ”ti.
Why don’t I go to see that Blessed One, the perfected one, the fully awakened Buddha!”

atha kho sīho senāpati yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:
Then General Sīha went to Nigaṇṭha Nāṭaputta and said to him,

“icchāmaṃ, bhante, samaṇaṃ gotamaṃ dassanāya upasaṅkamitun”ti.
“Sir, I’d like to go to see the ascetic Gotama.”

“kiṃ pana tvaṃ, sīha, kiriyavādo samāno akiriyavādaṃ samaṇaṃ gotamaṃ 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 dhammaṃ deseti, tena ca sāvake vineti”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 bhagavantaṃ dassanāya, so paṭippassambhi.
Then Sīha’s determination to go and see the Buddha died down.

dutiyaṃpi kho sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinṇā sannipatitā anekapariyāyena buddhassa ... pe ... dhammassa ... pe ... saṃghassa vaṇṇaṃ 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.

dutiyaṃpi kho sīhassa senāpatissa etadahosi:
And for a second time Sīha thought:

“nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa ... pe ... saṅghassa vaṇṇaṃ bhāsanti.

yannūnāham taṃ bhagavantam dassanāya upasaṅkameyyam arahantaṃ sammāsambuddhan”ti.

“Why don’t I go to see that Blessed One, the perfected one, the fully awakened Buddha!”

atha kho sīho senāpati yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭham nāṭaputtaṃ etadavoca:

Then General Sīha went to Nigaṇṭha Nāṭaputta ...

“icchāmaṃ, bhante, samaṇaṃ gotamaṃ dassanāya upasaṅkamtun”ti.

“kiṃ pana tvaṃ, sīha, kiriyavādo samāno akiriyavādaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissasi?

samaṇo hi, sīha, gotamo akiriyavādo akiriyāya dhammaṃ deseti, tena ca sāvake vineti”ti.

dutiyaṃpi kho sīhassa senāpatissa yo ahosi gamiyābhisāṅkhāro bhagavantam dassanāya, so patippassambhi.

Then for a second time Sīha’s determination to go and see the Buddha died down.

tatiyaṃpi kho sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa ... pe ... dhammassa ... pe ... saṅghassa vaṇṇaṃ 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.

tatiyaṃpi kho sīhassa senāpatissa etadahosi:

And for a third time Sīha thought,

“nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā hime sambahulā abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, saṅghassa vaṇṇaṃ 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.

kiṃ hime karissanti nigaṇṭhā apalokitā vā anapalokitā vā?

What can these Jains do to me, whether I consult with them or not?

yannūnāham anapaloketvāya nigaṇṭhe taṃ bhagavantam dassanāya upasaṅkameyyam arahantaṃ 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 bhagavantam dassanāya.

Then Sīha, with around five hundred chariots, set out from Vesālī in the middle of the day to see the Buddha.

yāvaticā 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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sīho senāpati bhagavantam etadavoca:

Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

“sutam metam, bhante:

“Sir, I have heard this:

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’ti.
‘The ascetic Gotamā believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.’

ye te, bhante, evamāhaṃsu: ‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’ti, kacci te, bhante, bhagavato vuttavādino na ca bhagavantam abhūtena abbhācikkhanti dhammassa cānudhammaṃ byākaronti na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ 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 mayaṃ, bhante, bhagavantam”ti.
For we don’t want to misrepresent the Blessed One.”

“atthi, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
“There is, Sīha, a sense in which you could rightly say that

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘kiriyaavādo samaṇo gotamo, kiriyāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘jegucchī samaṇo gotamo, jegucchitāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘venayiko samaṇo gotamo, vinayāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘tapassī samaṇo gotamo, tapassitāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘apagabbho samaṇo gotamo, apagabbhatāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:
And there is a sense in which you could rightly say that

‘assāsako samaṇo gotamo, assāsāya dhammaṃ 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 maṃ pariyāyena sammā vadamāno vadeyya:

And what's the sense in which you could rightly say that

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’ti?

I believe in inaction, I teach inaction, and I guide my disciples in that way?

ahañhi, sīha, akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa;

I teach inaction regarding bad bodily, verbal, and mental conduct,

anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi.

and the many kinds of unskillful things.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I teach inaction.

‘akiriyavādo samaṇo gotamo, akiriyāya dhammaṃ deseti, tena ca sāvake vinetī’ti.

(1)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

And what's the sense in which you could rightly say that

‘kiriyaavādo samaṇo gotamo, kiriyaāya dhammaṃ deseti, tena ca sāvake vinetī’ti?

I believe in action, I teach action, and I guide my disciples in that way?

ahañhi, sīha, kiriyaṃ vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa;

I teach action regarding good bodily, verbal, and mental conduct,

anekavihitānaṃ kusalaṇaṃ dhammānaṃ kiriyaṃ vadāmi.

and the many kinds of skillful things.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I teach action.

‘kiriyaavādo samaṇo gotamo, kiriyaāya dhammaṃ deseti, tena ca sāvake vinetī’ti. (2)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

And what's the sense in which you could rightly say that

‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ deseti, tena ca sāvake vinetī’ti?

I believe in annihilationism, I teach annihilation, and I guide my disciples in that way?

ahañhi, sīha, ucchedaṃ vadāmi rāgassa dosassa mohassa;

I teach the annihilation of greed, hate, and delusion,

anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi.

and the many kinds of unskillful things.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I teach annihilationism.

‘ucchedavādo samaṇo gotamo, ucchedāya dhammaṃ deseti, tena ca sāvake vinetī’ti.

(3)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

And what's the sense in which you could rightly say that

‘jegucchī samaṇo gotamo, jegucchitāya dhammaṃ 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 anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ.

and by attainment of the many kinds of unskillful things.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I'm disgusted.

‘jegucchī samaṇo gotamo, jegucchitāya dhammaṃ deseti, tena ca sāvake vinetī’ti.
(4)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vinetī’ti?
I’m an exterminator, I teach extermination, and I guide my disciples in that way?

ahañhi, sīha, vinayāya dhammaṃ desemi rāgassa dosassa mohassa;
I teach the extermination of greed, hate, and delusion,

anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi.
and the many kinds of unskillful things.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m an exterminator.

‘venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vinetī’ti. (5)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘tapassī samaṇo gotamo, tapassitāya dhammaṃ deseti, tena ca sāvake vinetī’ti?
I’m a mortifier, I teach mortification, and I guide my disciples in that way?

tapanīyāhaṃ, sīha, pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ
manoduccaritaṃ.
I say that bad conduct by way of body, speech, and mind should be mortified.

yassa kho, sīha, tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā
tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā, tamahaṃ ‘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
tālāvattthukatā anabhāvaṅkatā āyatiṃ 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.*

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
In this sense you could rightly say that I’m a mortifier.

‘tapassī samaṇo gotamo, tapassitāya dhammaṃ deseti, tena ca sāvake vinetī’ti. (6)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:
And what’s the sense in which you could rightly say that

‘apagabbho samaṇo gotamo, apagabbhatāya dhammaṃ deseti, tena ca sāvake
vinetī’ti?
I’m an abortionist, I teach abortion, and I guide my disciples in that way?

yassa kho, sīha, āyatiṃ gabbhaseyyā punabbhavābhiniḍḍatti pahīnā ucchinnamūlā
tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā, tamahaṃ ‘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, āyatiṃ gabbhaseyyā punabbhavābhiniḍḍatti pahīnā
ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadharmā.

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.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I'm an abortionist.

‘apagabbho samaṇo gotamo, apagabbhatāya dhammaṃ deseti, tena ca sāvake vineti’^{ti}. (7)

katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

And what's the sense in which you could rightly say that

‘assāsako samaṇo gotamo, assāsāya dhammaṃ deseti, tena ca sāvake vineti’^{ti}?

I'm ambitious, I teach ambition, and I guide my disciples in that way?

ahañhi, sīha, assāsako paramena assāsena, assāsāya dhammaṃ 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.

ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya:

In this sense you could rightly say that I'm ambitious."

‘assāsako samaṇo gotamo, assāsāya dhammaṃ deseti, tena ca sāvake vineti’^{ti}. (8)

evaṃ vutte, sīho senāpati bhagavantam etadavoca:

When he said this, General Sīha said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

"Excellent, sir! Excellent!

upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ”^{ti}.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

“anuviccekāraṃ kho, sīha, karohi. anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hoti”^{ti}.

"Sīha, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration."

“imināpāhaṃ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha: ‘anuviccekāraṃ kho, sīha, karohi. anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hoti’^{ti}.

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration.

mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ vesāliṃ paṭākam parihaṇḍayam:

For if the followers of other paths were to gain me as a disciple, they'd carry a banner all over Vesālī, saying:

‘sīho amhākaṃ senāpati sāvakattaṃ upagato’^{ti}.

'General Sīha has become our disciple!'

atha ca pana bhagavā evamāha: ‘anuviccekāraṃ, sīha, karohi. anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hoti’^{ti}.

And yet the Buddha tells me to act after careful consideration.

esāhaṃ, bhante, dutiyampi bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇa.

For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

“dīgharattaṃ kho te, sīha, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesam upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsi”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.”

“imināpāhaṃ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha:
“Now I’m even more delighted and satisfied with the Buddha, since he tells me to

‘dīgharattaṃ kho te, sīha, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesam upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsi’ti.
consider giving to the Jain ascetics when they come.

sutaṃ metaṃ, bhante:
Sir, I have heard this:

‘samaṇo gotamo evamāha—
‘The ascetic Gotama says,

mayhameva dānaṃ dātabbaṃ, mayhameva sāvakānaṃ dātabbaṃ;
“Gifts should only be given to me, and to my disciples.

mayhameva dinnaṃ mahapphalaṃ, na aññesaṃ dinnaṃ mahapphalaṃ;
Only what is given to me is very fruitful, not what is given to others.

mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, na aññesaṃ sāvakānaṃ dinnaṃ mahapphalaṃ”ti,
Only what is given to my disciples is very fruitful, not what is given to the disciples of others.”’

atha ca pana maṃ bhagavā nigaṇṭhesupi dāne samādapeti.
Yet the Buddha encourages me to give to the Jain ascetics.

api ca, bhante, mayametta kālaṃ jānissāma.
Well, sir, we’ll know the proper time for that.

esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghaṇa.
For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ 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 anupubbiṃ kathaṃ kathesi, seyyathidaṃ—
Then the Buddha taught Sīha step by step, with

dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ 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 sīhaṃ senāpatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ paśannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadeśanā taṃ 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:

dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.
suffering, its origin, its cessation, and the path.

seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evamevaṃ sīhassa senāpatissa tasmimyeva āsane virajaṃ vītamalaṃ
dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in General Sīha:

“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ”ti.

“Everything that has a beginning has an end.”

atha kho sīho senāpati diṭṭhadhammo pattadhammo viditadhammo
pariyogālhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajappatto
aparappaccayo sathusāsane bhagavantaṃ 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 bhattaṃ saddhiṃ bhikkhusaṅghena”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 adhvāsanaṃ viditvā utṭhāyāsanaṃ bhagavantaṃ
abhivādetvā padakkhinaṃ 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 aññataraṃ purisaṃ āmantesi:

Then Sīha addressed a certain man,

“gaccha tvam, ambho purisa, pavattamaṃsaṃ jānāhi”ti.

“Mister, please find out if there is any meat ready for sale.”

atha kho sīho senāpati tassā rattiyaṃ accayena sake nivesane paṇitaṃ khādanīyaṃ
bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ 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, nitṭhitaṃ bhattaṃ”ti.

“Sir, it’s time. The meal is ready.”

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena sīhassa
senāpatissa nivesanaṃ tenupasaṅkhami; upasaṅkhamitvā paññatte āsane nisīdi
saddhiṃ 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 nigaṇṭhā vesāliyaṃ rathikāya rathikaṃ
siṅghāṭakena siṅghāṭakaṃ bāhā paggayhā 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 thūlaṃ pasuṃ vadhittvā samaṇassa gotamassa bhattaṃ
kataṃ.

“Today General Sīha has slaughtered a fat calf for the ascetic Gotama’s meal.

taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ”ti.

The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused.”

atha kho aññatara puriso yena sīho senāpati tenupasaṅkhami; upasaṅkhamitvā 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 nigaṇṭhā vesāliyaṃ rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ
bāhā paggayha kandānti:

*Many Jain ascetics in Vesālī are going from street to street and square to square, calling out
with raised arms:*

‘ajja sīhena senāpatinā thūlaṃ pasuṃ vadhitvā samaṇassa gotamassa bhattaṃ kataṃ.
‘Today General Sīha has slaughtered a fat calf for the ascetic Gotama’s meal.

taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṇ’ti.
*The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he
caused.’”*

alaṃ 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 taṃ bhagavantaṃ asatā tucchā musā abhūtena
abbhācikkhituṃ;

They’ll never stop misrepresenting the Buddha with their false, hollow, lying, untruthful claims.

na ca mayaṃ jīvitahetupi sañcicca pāṇaṃ jīvitā voropeyyāmaṃ’ti.

We would never deliberately take the life of a living creature, not even for life’s sake.”

atha kho sīho senāpati buddhappamukhaṃ bhikkhusaṅghaṃ 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 bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Sīha sat down to one side.

ekamantaṃ nisinnaṃ kho sīhaṃ senāpatiṃ bhagavā dhammiyā kathāya sandassetvā
samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmiti.

*Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after
which he got up from his seat and left.*

dutiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

13. assājānīyasutta
13. A Thoroughbred

“atthahi, bhikkhave, aṅgehi samannāgato rañño bhaddo assājānīyo rājāraho hoti rājābhoggo, rañño aṅganteva saṅkhaṃ 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 atthahi?
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.

yassaṃ disāyaṃ aññepi bhaddā assājānīyā jāyanti, tassaṃ disāyaṃ jāto hoti.
He's bred in the region fine thoroughbreds come from.

yaṃ kho panassa bhojanaṃ denti—
Whatever food he's given,

allamaṃ vā sukkhaṃ vā—
fresh or dry,

taṃ sakkaccaṃyeva paribhuñjati avikiranto.
he eats carefully, without making a mess.

jegucchī hoti uccāraṃ vā passāvaṃ vā abhinisīdituṃ vā abhinipajjituṃ vā.
He's disgusted by sitting or lying down in excrement or urine.

sorato hoti sukhasaṃvāso, 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 sātheyyāni kūtheyyāni jimheyayāni vaṅkeyyāni, tāni yathābhūtaṃ 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 cittaṃ 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.

thāmaṃvā hoti yāva jīvitamaraṇapariyādānā thāmaṃ upadaṃsetā.
He's strong, and stays strong even until death.

imehi kho, bhikkhave, atthahi aṅgehi samannāgato rañño bhaddo assājānīyo rājāraho hoti rājābhoggo, rañño aṅganteva saṅkhaṃ gacchati.

A fine royal thoroughbred with these eight factors is worthy of a king. ...

evamevaṃ kho, bhikkhave, atthahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with eight factors is worthy of offerings dedicated 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 atthahi?

What eight?

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto 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.

yaṃ kho panassa bhojanaṃ denti—

Whatever food they're given,

lūkhaṃ vā paṇitaṃ vā—

coarse or fine,

taṃ sakkaccaṃyeva paribhuñjati avihaññaṃāno.

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 anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā.

and by attainment of the many kinds of unskillful things.

sorato hoti sukhasaṃvāso, 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 sātheyyāni kūtheyyāni jimheyyāni vañkeyyāni, tāni yathābhūtaṃ avikattā hoti satthari vā viññūsu vā sabrahmacārisu.

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 cittaṃ 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.

tatrāyaṃ ujumaggo, seyyathidaṃ—

And here the straight path is

sammādiṭṭhi ... pe ... sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

āraddhavīriyo viharati:

They're energetic:

‘kāmaṃ taco ca nhāru ca atṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ; yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ, na taṃ apāpūnitvā vīriyassa sañṭhānaṃ 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, atthahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā’ti.

A mendicant with these eight factors is worthy of offerings dedicated 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.”

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

14. assakhaḷaṅkasutta
14. A Wild Colt

“aṭṭha ca, bhikkhave, assakhaḷaṅke desessāmi aṭṭha ca assadose, aṭṭha ca purisakhaḷaṅke 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.

taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“katame ca, bhikkhave, aṭṭha assakhaḷaṅkā aṭṭha ca assadosā?

“And what, mendicants, are the eight wild colts and eight defects in horses?”

idha, bhikkhave, ekacco assakhaḷaṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchato paṭikkamati, piṭṭhito rathaṃ 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.

evārūpopi, bhikkhave, idhekacco assakhaḷaṅko hoti.

Some wild colts are like that.

ayaṃ, bhikkhave, paṭhamo assadoso.

This is the first defect of a horse.

puna caparaṃ, bhikkhave, idhekacco assakhaḷaṅko ‘pehī’ti vutto, viddho samāno codito sārathinā pacchā laṅghati, kubbaraṃ hanati, tidaṇḍaṃ 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.

evārūpopi, bhikkhave, idhekacco assakhaḷaṅko hoti.

Some wild colts are like that.

ayaṃ, bhikkhave, dutiyo assadoso.

This is the second defect of a horse.

puna caparaṃ, bhikkhave, idhekacco assakhaḷaṅko ‘pehī’ti vutto, viddho samāno codito sārathinā rathīsāya satthiṃ ussajjitvā rathīsamyeva 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.

evārūpopi, bhikkhave, idhekacco assakhaḷaṅko hoti.

Some wild colts are like that.

ayaṃ, bhikkhave, tatiyo assadoso.

This is the third defect of a horse.

puna caparaṃ, bhikkhave, idhekacco assakhaḷaṅko ‘pehī’ti vutto, viddho samāno codito sārathinā ummaggaṃ gaṇhāti, ubbaṭumaṃ rathaṃ 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.

evārūpopi, bhikkhave, idhekacco assakhaḷaṅko hoti.

Some wild colts are like that.

ayam, bhikkhave, catuttho assadoso.

This is the fourth defect of a horse.

puna caparam, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā laṅghati purimakāyaṃ paggaṇhāti 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.

ayam, bhikkhave, pañcama assadoso.

This is the fifth defect of a horse.

puna caparam, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā anādiyitvā sārathim anādiyitvā patodalaṭṭhim dantehi mukhādhānaṃ vidhaṃsityā yena kāmam 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.

ayam, bhikkhave, chaṭṭho assadoso.

This is the sixth defect of a horse.

puna caparam, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā neva abhikkamati no paṭikkamati tattheva khilātṭhāyī 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.

ayam, bhikkhave, sattamo assadoso.

This is the seventh defect of a horse.

puna caparam, bhikkhave, idhekacco assakhaḷuṅko ‘pehī’ti vutto, viddho samāno codito sārathinā purime ca pāde saṃharitvā pacchime ca pāde saṃharitvā 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.

ayam, 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 bhikkhum āpattiyā codenti.

Firstly, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyā codiyamāno ‘na sarāmī’ti asatiyā nibbētheti.

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 ratham 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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.

Some wild people are like that.

ayaṃ, bhikkhave, paṭhamo purisadoso.

This is the first defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyaṃ codenti.

Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakamyeva paṭippharati:

But the accused mendicant objects to the accuser:

‘kiṃ nu kho tuyhaṃ bālassa abyattassa bhaṇitena.

‘What has an incompetent fool like you got to say?’

tvampi nāma bhaṇitabbaṃ maññaṣī’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, kubbaraṃ hanati, tidaṇḍaṃ bhaṇjati;

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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.

Some wild people are like that.

ayaṃ, bhikkhave, dutiyo purisadoso.

This is the second defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyaṃ codenti.

Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakasseva paccāropeti:

But the accused mendicant retorts to the accuser:

‘tvam khosi ithhannāmaṃ āpattiṃ āpanno, tvam tāva pathamaṃ 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 rathisāya satthiṃ ussajjitvā rathisamyeva 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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.

Some wild people are like that.

ayaṃ, bhikkhave, tatiyo purisadoso.

This is the third defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyaṃ codenti.

Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyaṃ codiyamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇa dosaṇa appaccayaṇa 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 ummaggaṃ gaṇhati, ubbatumaṃ rathaṃ 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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷaṅko hoti.
Some wild people are like that.

ayaṃ, bhikkhave, catuttho purisadoso.
This is the fourth defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyaṃ codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyaṃ codiyamāno saṅghamajjhe bāhuvikkhepaṃ karoti.
But the accused mendicant gesticulates while speaking in the middle of the Saṅgha.

seyyathāpi so, bhikkhave, assakhaḷaṅko ‘pehī’ti vutto, viddho samāno codito sārathinā laṅghati, purimakāyaṃ pagganhati 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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷaṅko hoti.
Some wild people are like that.

ayaṃ, bhikkhave, pañcamaṃ purisadoso.
This is the fifth defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyaṃ codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyaṃ codiyamāno anādiyitvā saṅghaṃ anādiyitvā codakaṃ sāpattikova yena kāmaṃ 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, assakhaḷaṅko ‘pehī’ti vutto, viddho samāno codito sārathinā anādiyitvā sārathim anādiyitvā patodalaṭṭhiṃ dantehi mukhādhānaṃ vidhaṃsitvā yena kāmaṃ 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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷaṅko hoti.
Some wild people are like that.

ayaṃ, bhikkhave, chaṭṭho purisadoso.
This is the sixth defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyaṃ codenti.
Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyaṃ codiyamāno ‘nevāhaṃ āpannomhi, na panāhaṃ āpannomhī’ti so tuṇhībhāvena saṃghaṃ viheṭheti.
But the accused mendicant neither confesses to the offense nor denies it, but frustrates the Saṅgha by staying silent.

seyyathāpi so, bhikkhave, assakhaḷaṅko ‘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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.

Some wild people are like that.

ayam, bhikkhave, sattamo purisadoso.

This is the seventh defect of a person.

puna caparaṃ, bhikkhave, bhikkhū bhikkhuṃ āpattiyā codenti.

Furthermore, the mendicants accuse a mendicant of an offense.

so bhikkhu bhikkhūhi āpattiyā codiyamāno evamāha:

But the accused mendicant says this:

‘kiṃ nu kho tumhe āyasmanto atibālhaṃ mayi byāvaṭā yāva idānāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmi’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 sikkhaṃ 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 saṃharitvā pacchime ca pāde saṃharitvā tattheva cattāro pāde abhiniṣīdati;

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.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco purisakhaḷuṅko hoti.

Some wild people are like that.

ayam, 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.”

catutthaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

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.

anuttānamalā, bhikkhave, gharā;
Neglect is the stain of houses.

malam, bhikkhave, vaṇṇassa kosajjam;
Laziness is the stain of beauty.

pamādo, bhikkhave, rakkhato malam;
Negligence is a guard's stain.

malam, bhikkhave, itthiyā duccharitam;
Misconduct is a woman's stain.

maccheram, bhikkhave, dadato malam;
Stinginess is a giver's stain.

malā, bhikkhave, pāpakā akusalā dhammā asmiṃ loke paramhi ca;
Bad, unskillful qualities are a stain in this world and the next.

tato, bhikkhave, malā malataram avijjā paramam malam.
Worse than any of these is ignorance, the worst stain of all.

imāni kho, bhikkhave, aṭṭha malānīti.
These are the eight stains.

asajjhāyamalā mantā,
Hymns get stained when they're not recited.

anuttānamalā gharā;
The stain of houses is neglect.

malam vaṇṇassa kosajjam,
Laziness is the stain of beauty.

pamādo rakkhato malam.
A guard's stain is negligence.

malitthiyā duccharitam,
Misconduct is a woman's stain.

maccheram dadato malam;
A giver's stain is stinginess.

malā ve pāpakā dhammā,
Bad qualities are a stain

asmiṃ loke paramhi ca;
in this world and the next.

tato malā malataram,
But a worse stain than these

avijjā paramaṃ malan”ti.
is ignorance, the worst of stains.”

pañcamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

16. dūteyyasutta
16. Going on a Mission

“aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu dūteyyaṃ 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 dūteyyaṃ gantumarahati.
A mendicant with these eight qualities is worthy of going on a mission.

aṭṭhahi, bhikkhave, dhammehi samannāgato sārīputto dūteyyaṃ gantumarahati.
Having eight qualities Sāriputta is worthy of going on a mission.

katamehi aṭṭhahi?
What eight?

idha, bhikkhave, sārīputto 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 sārīputto dūteyyaṃ gantumarahatīti.
Having these eight qualities Sāriputta is worthy of going on a mission.

yo ve na byathati patvā,
They don't tremble when arriving

parisaṃ uggavādinim;
at an assembly of fierce debaters.

na ca hāpeti vacanaṃ,
They don't omit any words,

na ca chādeti sāsanaṃ.
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

dūteyyaṃ gantumarahatī”ti.
is worthy of going on a mission.”

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

17. paṭhamabandhanasutta
17. Catching (1st)

“aṭṭhahi, bhikkhave, ākārehi itthī purisaṃ bandhati.
“Mendicants, a woman catches a man using eight features.

katamehi aṭṭhahi?
What eight?

ruṇṇena, bhikkhave, itthī purisaṃ bandhati;
With weeping,

hasitena, bhikkhave, itthī purisaṃ bandhati;
laughing,

bhaṇitena, bhikkhave, itthī purisaṃ bandhati;
speaking,

ākappena, bhikkhave, itthī purisaṃ bandhati;
appearance,

vanabhaṅgena, bhikkhave, itthī purisaṃ bandhati;
gifts of wildflowers,

gandhena, bhikkhave, itthī purisaṃ bandhati;
scents,

rasena, bhikkhave, itthī purisaṃ bandhati;
tastes,

phassena, bhikkhave, itthī purisaṃ bandhati.
and touches.

imehi kho, bhikkhave, aṭṭhahākārehi itthī purisaṃ 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.”

sattamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

18. dutiyabandhanasutta
18. Catching (2nd)

“aṭṭhahi, bhikkhave, ākārehi puriso itthiṃ bandhati.
“Mendicants, a man catches a woman using eight features.

katamehi aṭṭhahi?
What eight?

ruṇṇena, bhikkhave, puriso itthiṃ bandhati;
With weeping,

hasitena, bhikkhave, puriso itthiṃ bandhati;
laughing,

bhaṇitena, bhikkhave, puriso itthiṃ bandhati;
speaking,

ākappena, bhikkhave, puriso itthiṃ bandhati;
appearance,

vanabhaṅgena, bhikkhave, puriso itthiṃ bandhati;
gifts of wildflowers,

gandhena, bhikkhave, puriso itthiṃ bandhati;
scents,

rasena, bhikkhave, puriso itthiṃ bandhati;
tastes,

phassena, bhikkhave, puriso itthiṃ bandhati.
and touches.

imehi kho, bhikkhave, aṭṭhahākārehi puriso itthiṃ 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.”

aṭṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

19. pahārādasutta
19. With Pahārāda

ekaṃ samayaṃ bhagavā verañjāyaṃ 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 bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitaṃ kho pahārādam asurindam 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 abhiramanti”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 abhiramanti”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;

ayaṃ, bhante, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. (1)
This is the first thing the demons love about the ocean.

puna caparaṃ, bhante, mahāsamuddo ṭhitadhammo velaṃ nātivattati.
Furthermore, the ocean is consistent and doesn't overflow its boundaries.

yampi, bhante, mahāsamuddo ṭhitadhammo velaṃ nātivattati;

ayaṃ, bhante, mahāsamudde dutiyo acchariyo abbhuto dhammo yaṃ disvā disvā asurā mahāsamudde abhiramanti. (2)
This is the second thing the demons love about the ocean.

puna caparaṃ, bhante, mahāsamuddo na matena kuṇapena saṃvasati.
Furthermore, the ocean doesn't accommodate a corpse,

yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva tīraṃ vāheti, thalaṃ ussāreti.
but quickly carries it to the shore and strands it on the beach.

yampi, bhante, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ, taṃ khippameva tīraṃ vāheti, thalaṃ ussāreti;

ayaṃ, bhante, mahāsamudde tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. (3)

This is the third thing the demons love about the ocean.

puna caparaṃ, bhante, yā kāci mahānadiyo, seyyathidaṃ—

Furthermore, when they reach the ocean, all the great rivers—that is,

gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti.

the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered ‘the ocean’.

yampi, bhante, yā kāci mahānadiyo, seyyathidaṃ—gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti;

ayaṃ, bhante, mahāsamudde catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. (4)

This is the fourth thing the demons love about the ocean.

puna caparaṃ, bhante, yā ca loke savantiyo mahāsamuddaṃ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ 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 mahāsamuddaṃ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati;

ayaṃ, bhante, mahāsamudde pañcama acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. (5)

This is the fifth thing the demons love about the ocean.

puna caparaṃ, bhante, mahāsamuddo ekaraso loṇaraso.

Furthermore, the ocean has just one taste, the taste of salt.

yampi, bhante, mahāsamuddo ekaraso loṇaraso;

ayaṃ, bhante, mahāsamudde chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. (6)

This is the sixth thing the demons love about the ocean.

puna caparaṃ, bhante, mahāsamuddo bahuratano anekaratano. tatrimāni ratanāni, seyyathidaṃ—muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitako masāragallaṃ.

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, seyyathidaṃ—muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitako masāragallaṃ;

ayaṃ, bhante, mahāsamudde sattamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti. (7)

This is the seventh thing the demons love about the ocean.

puna caparaṃ, bhante, mahāsamuddo mahataṃ bhūtānaṃ āvāso. tatrimaṃ bhūta—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 mahataṃ bhūtānaṃ āvāso; tatime bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; santi mahāsamudde yojanasatikāpi attabhāvā ... pe ... tiyojana ... catuyojana ... pañcayojanasatikāpi attabhāvā;

ayaṃ, bhante, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṃ 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 abhiramanti. (8)

Seeing these eight incredible and amazing things the demons love the ocean.

api pana, bhante, bhikkhū imasmiṃ dhammavinaye abhiramanti”ti?

Well, sir, do the mendicants love this teaching and training?”

“abhiramanti, pahārāda, bhikkhū imasmiṃ dhammavinaye”ti.

“They do indeed, Pahārāda.”

“kati pana, bhante, imasmiṃ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti”ti?

“But seeing how many incredible and amazing things do the mendicants love this teaching and training?”

“aṭṭha, pahārāda, imasmiṃ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ 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.

evamevaṃ kho, pahārāda, imasmiṃ dhammavinaye anupubbāsikkhā 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, imasmiṃ dhammavinaye anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho;

ayaṃ, pahārāda, imasmiṃ dhammavinaye paṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. (1)

This is the first thing the mendicants love about this teaching and training.

seyyathāpi, pahārāda, mahāsamuddo ṭhitadhammo velaṃ nativattati;

The ocean is consistent and doesn’t overflow its boundaries.

evamevaṃ kho, pahārāda, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvītahetupī 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 sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvītahetupī nātikkamanti;

ayaṃ, pahārāda, imasmiṃ dhammavinaye dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. (2)

This is the second thing the mendicants love about this teaching and training.

seyyathāpi, pahārāda, mahāsamuddo na matena kuṇapena saṃvasati. yaṃ hoti mahāsamuddo matam kuṇapam, tam khippameva tīraṃ vāheti thalam ussāreti;

The ocean doesn't accommodate a corpse, but quickly carries it to the shore and strands it on the beach.

evamevaṃ kho, pahārāda, yo so puggalo dussīlo pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati; khippameva naṃ 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 saṃvasati; khippameva naṃ sannipatitvā ukkhipati; kiñcāpi so hoti majjhe bhikkhusaṅghassa sannisinno, atha kho so ārakāva saṅghamhā saṅgho ca tena;

ayam, pahārāda, imasmiṃ dhammavinaye tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiraṃanti. (3)

This is the third thing the mendicants love about this teaching and training.

seyyathāpi, pahārāda, yā kāci mahānadiyo, seyyathidaṃ—gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, 'mahāsamuddo' tveva saṅkham 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'.

evamevaṃ kho, pahārāda, cattārome vaṇṇā—khattiyā, brāhmaṇā, vessā, suddā, te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, 'samaṇā sakyaputtiyā' tveva saṅkham 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 anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, 'samaṇā sakyaputtiyā' tveva saṅkham gacchanti;

ayam, pahārāda, imasmiṃ dhammavinaye catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiraṃanti. (4)

This is the fourth thing the mendicants love about this teaching and training.

seyyathāpi, pahārāda, yā ca loke savantiyo mahāsamuddaṃ appenti yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ 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.

evamevaṃ kho, pahārāda, bahū cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ 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 ūnattaṃ vā pūrattaṃ vā paññāyati;

ayaṃ, pahārāda, imasmiṃ dhammavinaye pañcama acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ 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.

evamevaṃ kho, pahārāda, ayaṃ dhammavinayo ekaraso, vimuttiraso.

In the same way, this teaching and training has one taste, the taste of freedom.

yampi, pahārāda, ayaṃ dhammavinayo ekaraso, vimuttiraso;

ayaṃ, pahārāda, imasmiṃ dhammavinaye chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. (6)

This is the sixth thing the mendicants love about this teaching and training.

seyyathāpi, pahārāda, mahāsamuddo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṃ—muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṃ masāragallaṃ;

The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds.

evamevaṃ kho, pahārāda, ayaṃ dhammavinayo bahuratano anekaratano. tatrimāni ratanāni, seyyathidaṃ—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, ayaṃ dhammavinayo bahuratano anekaratano; tatrimāni ratanāni, seyyathidaṃ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo;

ayaṃ, pahārāda, imasmiṃ dhammavinaye sattamo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. (7)

This is the seventh thing the mendicants love about this teaching and training.

seyyathāpi, pahārāda, mahāsamuddo mahataṃ bhūtānaṃ āvāso; tatrimāni 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.

evamevaṃ kho, pahārāda, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrimāni bhūtā—soṭāpanno soṭāpattiphalasacchikiriyaṃ paṭipanno, sakadāgāmi sakadāgāmiphalasacchikiriyaṃ paṭipanno, anāgāmi anāgāmiphalasacchikiriyaṃ 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, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrimāni bhūtā—soṭāpanno soṭāpattiphalasacchikiriyaṃ paṭipanno, sakadāgāmi sakadāgāmiphalasacchikiriyaṃ paṭipanno, anāgāmi anāgāmiphalasacchikiriyaṃ paṭipanno, arahā arahattāya paṭipanno;

ayaṃ, pahārāda, imasmiṃ dhammavinaye aṭṭhama acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. (8)

This is the eighth thing the mendicants love about this teaching and training.

ime kho, pahārāda, imasmiṃ dhammavinaye attha acchariyā abbhutā dhammā, ye
disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti”ti.

*Seeing these eight incredible and amazing things, Pahārāda, the mendicants love this teaching
and training.”*

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

2. mahāvagga
2. The Great Chapter

20. uposathasutta
20. Sabbath

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

tena kho pana samayena bhagavā tadahuposathe bhikkhusaṃghaparivuto nisinnō 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 rattiyaṃ, nikkhante paṭhame yāme, utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantaṃ 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 bhikkhusaṃgho.
“Sir, the night is getting late. It is the first watch of the night, and the Saṅgha has been sitting long.

uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhaṃ”ti.
Please, sir, may the Buddha recite the monastic code to the mendicants.”

evaṃ vutte, bhagavā tuṇhī ahoṣi.
But when he said this, the Buddha kept silent.

dutiyampi kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante majjhime yāme, utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantaṃ 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 bhikkhusaṃgho.
“Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha has been sitting long.

uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhaṃ”ti.
Please, sir, may the Buddha recite the monastic code to the mendicants.”

dutiyampi kho bhagavā tuṇhī ahoṣi.
But for a second time the Buddha kept silent.

tatiyampi kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante pacchime yāme, uddhaste aruṇe, nandimukhiyaṃ rattiyaṃ utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantaṃ 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, uddhastāṃ aruṇaṃ, 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 bhikkhusaṃgho.
And the Saṅgha has been sitting long.

uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkhaṃ”ti.

Please, sir, may the Buddha recite the monastic code to the mendicants.”

“aparissuddhā, ānanda, parisā”ti.

“Ānanda, the assembly is not pure.”

atha kho āyasmato mahāmoggallānaṃ etadahosi:

Then Venerable Mahāmoggallāna thought,

“kaṃ nu kho bhagavā puggalaṃ sandhāya evamāha:

“Who is the Buddha talking about?”

‘aparissuddhā, ānanda, parisā’”ti?

atha kho āyasmā mahāmoggallāno sabbāvantāṃ bhikkhusaṅghaṃ cetasā ceto paricca manasākāsi.

Then he focused on comprehending the minds of everyone in the Saṅgha.

addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīlaṃ pāpadhammaṃ asuciṃ saṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapatiññaṃ abrahmacāriṃ brahmacāripaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ;

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 uṭṭhāyasanā yena so puggalo tenupasaṅkama; upasaṅkamitvā taṃ puggalaṃ 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 saddhiṃ saṃvāso”ti.

You can’t live in communion with the mendicants.”

evaṃ vutte, so puggalo tuṇhī ahoṣi.

But when he said this, that person kept silent.

dutiyaṃpi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca:

For a second time ...

“uṭṭhehāvuso, diṭṭhosi bhagavatā.

natthi te bhikkhūhi saddhiṃ saṃvāso”ti.

dutiyaṃpi kho so puggalo tuṇhī ahoṣi.

tatiyaṃpi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca:

For a third time ...

“uṭṭhehāvuso, diṭṭhosi bhagavatā.

natthi te bhikkhūhi saddhiṃ saṃvāso”ti.

tatiyaṃpi kho so puggalo tuṇhī ahoṣi.

But for a third time that person kept silent.

atha kho āyasmā mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā bahidvārakoṭṭhakā nikkhāmetvā sūcighaṭikaṃ datvā yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ 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 bhikkhūnaṃ pātimokkhaṃ”ti.

Please, sir, may the Buddha recite the monastic code to the mendicants.”

“acchariyaṃ, moggallāna, abbhutaṃ, moggallāna.

“It’s incredible, Moggallāna, it’s amazing,

yāva bāhā gahaṇāpi nāma so moghapuriso āgamaṣṣatī”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, uposathaṃ kareyyātha, pātimokkhaṃ uddiseyyātha.

“Now, mendicants, you should perform the sabbath and recite the monastic code.

na dānāhaṃ, bhikkhave, ajjatagge uposathaṃ karissāmi, pātimokkhaṃ uddisissāmi.

From this day forth, I will not perform the sabbath or recite the monastic code.

aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ tathāgato aparisuddhāya parisāya

pātimokkhaṃ 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 abhiraṃanti.

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;

ayaṃ, bhikkhave, mahāsamudde paṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiraṃanti (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 caparaṃ, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso. tatrame 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 mahataṃ bhūtānaṃ āvāso; tatrame bhūtā—timi timiṅgalo timirapiṅgalo asurā nāgā gandhabbā; vasanti mahāsamudde yojanasatikāpi attabhāvā ... pe ... pañcayojanasatikāpi attabhāvā;

ayaṃ, bhikkhave, mahāsamudde aṭṭhamo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiraṃanti.

This is the eighth thing the demons love about the ocean.

ime kho, bhikkhave, mahāsamudde aṭṭha acchariyā abbhutā dhammā, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

Seeing these eight incredible and amazing things the demons love the ocean.

evamevaṃ kho, bhikkhave, aṭṭha imasmiṃ dhammavinaye acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ 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.

evamevaṃ kho, bhikkhave, imasmiṃ 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, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho;

ayaṃ, bhikkhave, imasmiṃ dhammavinaye paṭhamo acchariyō abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti ... pe ...

This is the first thing the mendicants love about this teaching and training. ...

seyyathāpi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso; tatime bhūtā—tīmi 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.

evamevaṃ kho, bhikkhave, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso. tatime 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, ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatime bhūtā—sotāpanno sotāpattiphalasacchikiriyāya paṭipanno ... pe ... arahā arahattāya paṭipanno;

ayaṃ, bhikkhave, imasmiṃ dhammavinaye aṭṭhamo acchariyō abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

This is the eighth thing the mendicants love about this teaching and training.

ime kho, bhikkhave, imasmiṃ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti”ti.

Seeing these eight incredible and amazing things, the mendicants love this teaching and training.”

dasamaṃ.

mahāvaggo dutiyo.

veraṇḍo sīho ājaññaṃ,

khaḷuṅkena malāni ca;
dūteyyaṃ dve ca bandhanā,
pahārādo uposathoti.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

21. paṭhamauggasutta
21. With Ugga of Vesālī

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
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 samannāgataṃ uggam gahapatiṃ vesālikaṃ 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.

idaṃ vatvāna sugato utṭhāyāsanaṃ vihāraṃ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

atha kho aññataro bhikkhu pubbaṃhasamayaṃ nivāsetvā pattacīvaramādāya yena uggassa gahapatino vesālikassa nivesanaṃ 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 taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho uggam gahapatiṃ vesālikaṃ 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 tvaṃ, 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 tvaṃ samannāgato bhagavatā byākato”ti?
What are the eight qualities that he spoke of?”

“na kho ahaṃ, 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 saṃvijjanti,;
But these eight amazing and incredible qualities are found in me.

taṃ suṇohi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, gahapati”ti kho so bhikkhu uggassa gahapatino vesālikassa paccassosi.
“Yes, householder,” replied the mendicant.

uggo gahapati vesāliko etadavoca:
Ugga of Vesālī said this:

“yadāhaṃ, bhante, bhagavantaṃ paṭhamam dūratova addasaṃ;
“Sir, when I first saw the Buddha off in the distance,

saha dassaneneva me, bhante, bhagavato cittaṃ pasīdi.

my heart was inspired as soon as I saw him.

ayaṃ kho me, bhante, paṭhamo acchariyo abbhuto dhammo saṃvījjati. (1)

This is the first incredible and amazing quality found in me.

so kho ahaṃ, bhante, pasannacitto bhagavantam payirupāsīṃ.

With confident heart I paid homage to the Buddha.

tassa me bhagavā anupubbiṃ katham kathesi, seyyathidaṃ—dānakatham
sīlakatham saggakatham;

The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven.

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi.

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

yadā maṃ bhagavā aññāsi kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ
pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ 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:

dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

suffering, its origin, its cessation, and the path.

seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ
paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evamevaṃ kho me tasmīmyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in me:

‘yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman’ti.

‘Everything that has a beginning has an end.’

so kho ahaṃ, bhante, diṭṭhadhammo pattadhammo veditadhammo
pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajappatto
aparappaccayo sathusāsane

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 saraṇaṃ agamāsīṃ,
brahmacariyapañcamāni ca sikkhāpadāni samādiyim.

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.

ayaṃ kho me, bhante, dutiyo acchariyo abbhuto dhammo saṃvījjati. (2)

This is the second incredible and amazing quality found in me.

tassa mayhaṃ, bhante, catasso komāriyo pajāpatiyo ahesuṃ.

I had four teenage wives.

atha khvāhaṃ, bhante, yena tā pajāpatiyo tenupasaṅkamim; upasaṅkamitvā tā
pajāpatiyo etadavacaṃ:

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 icchatī sā idheva bhoge ca bhuñjatu puññāni ca karotu, sakāni vā nātikulāni
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?’

evaṃ vutte, sā, bhante, jeṭṭhā pajāpati maṃ etadavoca:

When I said this, my eldest wife said to me:

‘itthannāmassa maṃ, ayyaputta, purisassa dehi’^{ti}.

‘My lord, please give me to such-and-such a man.’

atha kho ahaṃ, bhante, taṃ purisaṃ pakkosāpetvā vāmena hatthena pajāpatiṃ gahetvā dakkhiṇena hatthena bhiṅgāraṃ gahetvā tassa purisassa oṇoesiṃ.

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.

komāriṃ kho panāhaṃ, bhante, dāraṃ pariccajanto nābhijānāmi cittassa aññathattaṃ.

But I can’t recall getting upset while giving away my teenage wife.

ayaṃ kho me, bhante, tatiyo acchariyo abbhuto dhammo saṃvijjati. (3)

This is the third incredible and amazing quality found in me.

saṃvijjanti kho pana me, bhante, kule bhogā.

And though my family has wealth,

te ca kho appativibhattā sīlavantehi kalyāṇadhammehi.

it’s shared without reserve with ethical people of good character.

ayaṃ kho me, bhante, catuttho acchariyo abbhuto dhammo saṃvijjati. (4)

This is the fourth incredible and amazing quality found in me.

yaṃ kho panāhaṃ, bhante, bhikkhuṃ payirupāsāmi;

When I pay homage to a mendicant,

sakkaccaṃyeva payirupāsāmi, no asakkaccaṃ.

I do so carefully, not carelessly.

ayaṃ kho me, bhante, pañcama acchariyo abbhuto dhammo saṃvijjati. (5)

This is the fifth incredible and amazing quality found in me.

so ce, bhante, me āyasmā dhammaṃ deseti;

If that venerable teaches me the Dhamma,

sakkaccaṃyeva suṇomi, no asakkaccaṃ.

I listen carefully, not carelessly.

no ce me so āyasmā dhammaṃ deseti, ahamassa dhammaṃ desemi.

But if they don’t teach me the Dhamma, I teach them.

ayaṃ kho me, bhante, chaṭṭho acchariyo abbhuto dhammo saṃvijjati. (6)

This is the sixth incredible and amazing quality found in me.

anacchariyaṃ kho pana maṃ, 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!’

evaṃ vutte, ahaṃ, bhante, tā devatā evaṃ vadāmi:

When they say this I say to them:

‘vadeyyātha vā evaṃ 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 panāhaṃ, bhante, abhijānāmi tatonidānaṃ cittassa unnatiṃ:

But I don’t recall getting too excited by the fact that

‘maṃ vā devatā upasaṅkamanti, ahaṃ vā devatāhi saddhiṃ sallapāmi’^{ti}.

the deities come to me, and I have a conversation with them.

ayaṃ kho me, bhante, sattamo acchariyo abbhuto dhammo saṃvijjati. (7)

This is the seventh incredible and amazing quality found in me.

yānimāni, bhante, bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni, nāhaṃ tesam kiñci attani appahīnaṃ samanupassāmi.

Of the five lower fetters taught by the Buddha, I don't see any that I haven't given up.

ayaṃ kho me, bhante, atthamo acchariyo abbhuto dhammo saṃvijjati. (8)

This is the eighth incredible and amazing quality found in me.

ime kho me, bhante, attha acchariyā abbhutā dhammā saṃvijjanti.

These eight amazing and incredible qualities are found in me.

na ca kho ahaṃ jānāmi—

But I don't know

katamehi cāhaṃ atthahi 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 piṇḍapātaṃ gahetvā utthāyāsanaṃ 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 pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then after the meal, on his return from alms-round, he went to the Buddha, bowed, and sat down to one side.

ekamantaṃ nisinno kho so bhikkhu yāvatako ahosi uggena gahapatinā vesālikena saddhiṃ kathāsallāpo, taṃ sabbaṃ 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 taṃ uggo gahapati vesāliko sammā byākaramāno byākareyya, imeheva kho, bhikkhu, atthahi 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, atthahi acchariyehi abbhutehi dhammehi samannāgataṃ uggam gahapatiṃ vesālikaṃ dhārehī”ti.

You should remember the householder Ugga of Vesālī as someone who has these eight amazing and incredible qualities.”

paṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

22. dutiyauggasutta
22. With Ugga of the Village of Hatthi

ekaṃ samayaṃ 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:

“aṭṭhaḥi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṃ uggaṃ gahapatiṃ hatthigāmakam 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.

idaṃ vatvāna sugato utthāyāsanā vihāraṃ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

atha kho aññataro bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena ugassa gahapatino hatthigāmakassa nivesanaṃ 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 taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho uggaṃ gahapatiṃ hatthigāmakam so bhikkhu etadavoca:
Then Ugga of Hatthi went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

“aṭṭhaḥi kho tvaṃ, 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 tvaṃ samannāgato bhagavatā byākato”ti?
What are the eight qualities that he spoke of?”

“na kho ahaṃ, bhante, jānāmi:
“Sir, I don’t know

‘katamehi aṭṭhaḥi 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 saṃvijjanti,
But these eight amazing and incredible qualities are found in me.

taṃ suṇāhi, sādhuṃ manasi karohi; bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, gahapati”ti kho so bhikkhu ugassa gahapatino hatthigāmakassa paccassosi.
“Yes, householder,” replied the mendicant.

uggo gahapati hatthigāmako etadavoca:
Ugga of Hatthi said this:

“yadāhaṃ, bhante, nāgavane paricaranto bhagavantaṃ paṭhamam dūrato va addasaṃ;
“Sir, when I first saw the Buddha off in the distance I was partying in the Dragon’s Park.

saha dassaneneva me, bhante, bhagavato cittaṃ pasīdi, surāmato ca pahīyi.

My heart was inspired as soon as I saw him, and I sobered up.

ayaṃ kho me, bhante, paṭhamo acchariyo abbhuto dhammo saṃvījjati. (1)

This is the first incredible and amazing quality found in me.

so kho ahaṃ, bhante, pasannacitto bhagavantam payirupāsīṃ.

With confident heart I paid homage to the Buddha.

tassa me bhagavā anupubbiṃ katham kathesi, seyyathidaṃ—

The Buddha taught me step by step, with

dānakatham sīlakatham saggakatham;

a talk on giving, ethical conduct, and heaven.

kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi.

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

yadā maṃ bhagavā aññāsi kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammaḍḍesaṇā taṃ 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:

dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

suffering, its origin, its cessation, and the path.

seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ

paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evamevaṃ kho me tasmīmyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in me:

‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ’ti.

‘Everything that has a beginning has an end.’

so kho ahaṃ, bhante, diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajappatto aparappaccayo satthusāsaṇe tattheva buddhaṇca dhammaṇca saṅghaṇca saraṇaṃ agamāsīṃ, brahmacariyapaṇcamāni ca sikkhāpadāni samādiyaṃ.

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.

ayaṃ kho me, bhante, dutiyo acchariyo abbhuto dhammo saṃvījjati. (2)

This is the second incredible and amazing quality found in me.

tassa mayhaṃ, bhante, catasso komāriyo pajāpatiyo ahesuṃ.

I had four teenage wives.

atha khvāhaṃ, bhante, yena tā pajāpatiyo tenupasaṅkamim; upasaṅkamitvā tā pajāpatiyo etadavacaṃ:

And I went to them and said:

‘mayā kho, bhaginiyo, brahmacariyapaṇcamāni sikkhāpadāni samādinnāni.

‘Sisters, I’ve undertaken the five training rules with celibacy as fifth.

yā icchatī sā idheva bhoge ca bhuñjatu puññāni ca karotu, sakāni vā nātikulāni 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 purisādhīppāyo, kassa vo dammi’ti?

Or would you prefer if I gave you to another man?’

evaṃ vutte, sā, bhante, jeṭṭhā pajāpati maṃ etadavoca:

When I said this, my eldest wife said to me:

‘itthannāmassa maṃ, ayyaputta, purisassa dehi’^{ti}.

‘My lord, please give me to such-and-such a man.’

atha kho ahaṃ, bhante, taṃ purisaṃ pakkosāpetvā vāmena hatthena pajāpatiṃ gahetvā dakkhiṇena hatthena bhiṅgāraṃ gahetvā tassa purisassa oṇoesiṃ.

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.

komāriṃ kho panāhaṃ, bhante, dāraṃ pariccajanto nābhijānāmi cittassa aññathattaṃ.

But I can’t recall getting upset while giving away my teenage wife.

ayaṃ kho me, bhante, tatiyo acchariyo abbhuto dhammo saṃvijjati. (3)

This is the third incredible and amazing quality found in me.

saṃvijjanti kho pana me, bhante, kule bhogā.

And though my family has wealth,

te ca kho appativibhattā sīlavantehi kalyāṇadhammehi.

it’s shared without reserve with ethical people of good character.

ayaṃ kho me, bhante, catuttho acchariyo abbhuto dhammo saṃvijjati. (4)

This is the fourth incredible and amazing quality found in me.

yaṃ kho panāhaṃ, bhante, bhikkhuṃ payirupāsāmi;

When I pay homage to a mendicant,

sakkaccaṃyeva payirupāsāmi, no asakkaccaṃ.

I do so carefully, not carelessly.

so ce me āyasmā dhammaṃ deseti;

If that venerable teaches me the Dhamma,

sakkaccaṃyeva suṇomi, no asakkaccaṃ.

I listen carefully, not carelessly.

no ce me so āyasmā dhammaṃ deseti, ahamassa dhammaṃ desemi.

But if they don’t teach me the Dhamma, I teach them.

ayaṃ kho me, bhante, pañcama acchariyo abbhuto dhammo saṃvijjati. (5)

This is the fifth incredible and amazing quality found in me.

anacchariyaṃ kho pana, bhante, saṃghe nimantite devatā upasaṅkamtivā 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 dīṭhippatto 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.’

saṃghaṃ kho panāhaṃ, bhante, parivisanto nābhijānāmi evaṃ cittaṃ uppādetto:

But while I’m serving the Saṅgha I don’t recall thinking:

‘imassa vā thokaṃ demi imassa vā bahukaṃ’^{ti}.

‘Let me give this one just a little, and that one a lot.’

atha khvāhaṃ, bhante, samacittova demi.

Rather, I give impartially.

ayaṃ kho me, bhante, chaṭṭho acchariyo abbhuto dhammo saṃvijjati. (6)

This is the sixth incredible and amazing quality found in me.

anacchariyaṃ kho pana maṃ, 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!’

evaṃ vutte, ahaṃ, bhante, tā devatā evaṃ vademi:
When they say this I say to them:

‘vadeyyātha vā evaṃ 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 panāhaṃ, bhante, abhijānāmi tatonidānaṃ cittassa unnatiṃ:
But I don’t recall getting too excited by the fact that

‘maṃ tā devatā upasaṅkamanti, ahaṃ vā devatāhi saddhiṃ sallapāmi’ti.
the deities come to me, and I have a conversation with them.

ayaṃ kho me, bhante, sattamo acchariyo abbhuto dhammo saṃvijjati. (7)
This is the seventh incredible and amazing quality found in me.

sace kho panāhaṃ, bhante, bhagavato paṭhamataraṃ kālaṃ kareyyaṃ,
anacchariyaṃ kho panetaṃ yaṃ maṃ bhagavā evaṃ byākareyya:
If I pass away before the Buddha, it wouldn’t be surprising if the Buddha declares of me:

‘natthi taṃ saṃyojanaṃ yena saṃyutto uggo gahapati hatthigāmakō puna imaṃ
lokaṃ āgaccheyyā’ti.
‘The householder Ugga of Hatthi is bound by no fetter that might return him to this world.’

ayaṃ kho me, bhante, aṭṭhamo acchariyo abbhuto dhammo saṃvijjati. (8)
This is the eighth incredible and amazing quality found in me.

ime kho me, bhante, aṭṭha acchariyā abbhutā dhammā saṃvijjanti.
These eight amazing and incredible qualities are found in me.

na ca kho ahaṃ jānāmi:
But I don’t know

‘katamehi cāhaṃ 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 piṇḍapātāṃ
gahetvā utṭhāyāsanaṃ 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 pacchābhantaṃ piṇḍapātāpatikkanto yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Then after the meal, on his return from alms-round, he went to the Buddha, bowed, and sat down to one side.

ekamantaṃ nisinno kho so bhikkhu yāvatako ahosi uggena gahapatinā
hatthigāmakena saddhiṃ kathāsallāpo, taṃ sabbaṃ 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 taṃ uggo gahapati hatthigāmakō sammā byākaramāno byākareyya, imeheva
kho, bhikkhu, aṭṭhahi acchariyehi abbhutehi dhammehi samannāgato uggo gahapati
hatthigāmakō 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, atthahi acchariyehi abbhutehi dhammehi samannāgataṃ
uggaṃ gahapatiṃ hatthigāmakam dhārehi”ti.

*You should remember the householder Ugga of Hatthi as someone who has these eight
amazing and incredible qualities.”*

dutiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

23. paṭhamahatthakasutta
23. With Hatthaka (1st)

ekaṃ samayaṃ bhagavā āḷaviyaṃ 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 samannāgataṃ hatthakaṃ āḷavakaṃ 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 samannāgataṃ hatthakaṃ āḷavakaṃ 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.

idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

atha kho aññataro bhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena hatthakassa āḷavakassa nivesanaṃ 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 taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho hatthakaṃ āḷavakaṃ so bhikkhu etadavoca:

Then Hatthaka went up to that mendicant, bowed, and sat down to one side. The mendicant said to Hatthaka:

“sattahi kho tvam, 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 ālavako;

He said that you’re faithful,

sīlavā ... pe ...

ethical,

hirīmā ...

conscientious,

ottappī ...

prudent,

bahussuto ...

learned,

cāgavā ...

generous,

paññavā, bhikkhave, hatthako ālavako’ti.

and wise.

imehi kho tvam, 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 ālavakassa nivesane piṇḍapātāṃ gahetvā utthāyāsanaṃ pakkāmi.

Then that mendicant, after taking alms-food in Hatthaka of Ālavī’s home, got up from his seat and left.

atha kho so bhikkhu pacchābhantaṃ piṇḍapātāpatikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ 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:

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena hatthakassa ālavakassa nivesanaṃ tenupasaṅkamaṃ; upasaṅkamitvā paññatte āsane nisīdiṃ.

atha kho, bhante, hatthako ālavako yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi.

ekamantaṃ nisinnaṃ kho ahaṃ, bhante, hatthakaṃ ālavakaṃ etadavacaṃ:

‘sattahi kho tvam, āvuso, acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato.

katamehi sattahi?

saddho, bhikkhave, hatthako ālavako;

sīlavā ... pe ...

hirīmā ...

ottappī ...

bahussuto ...

cāgavā ...

paññavā, bhikkhave, hatthako ālavakoti.

imehi kho tvam, āvuso, sattahi acchariyehi abbhutehi dhammehi samannāgato bhagavatā byākato’ti.

evam vutte, bhante, hatthako maṃ 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 icchatī parehi nāyamāne.

He doesn’t want his own good qualities to be made known to others.

tena hi tvam, bhikkhu, imināpi aṭṭhamena acchariyena abbhutena dhammena samannāgataṃ hatthakaṃ ālavakaṃ dhārehi, yadidaṃ appicchatāyā”ti.

Well then, mendicant, you should remember the householder Hatthaka of Ālavī as someone who has this eighth amazing and incredible quality, that is, fewness of wishes.”

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

24. dutiyahatthakasutta
24. With Hatthaka (2nd)

ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati aggāḷave cetiye.
At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine.

atha kho hatthako ālavako pañcamattehi upāsakasatehi parivuto yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ kho hatthakaṃ ālavakaṃ 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 tyāyaṃ, hatthaka, parisā.
“Hatthaka, you have a large congregation.

kathaṃ pana tvaṃ, hatthaka, imaṃ mahatiṃ parisam saṅgaṇhāsī”ti?
How do you bring together such a large congregation?”

“yānimāni, bhante, bhagavatā desitāni cattāri saṅgahavatthūni, tehāhaṃ imaṃ
mahatiṃ parisam saṅgaṇhāmi.
*“Sir, I bring together such a large congregation by using the four ways of being inclusive as
taught by the Buddha.*

ahaṃ, bhante, yaṃ jānāmi:
When I know that a person

‘ayaṃ dānena saṅgahetabbo’ti, taṃ dānena saṅgaṇhāmi;
can be included by a gift, I include them by giving a gift.

yaṃ jānāmi:
When I know that a person

‘ayaṃ peyyavajjena saṅgahetabbo’ti, taṃ peyyavajjena saṅgaṇhāmi;
can be included by kindly words, I include them by kindly words.

yaṃ jānāmi:
When I know that a person

‘ayaṃ atthacariyāya saṅgahetabbo’ti, taṃ atthacariyāya saṅgaṇhāmi;
can be included by taking care of them, I include them by caring for them.

yaṃ jānāmi:
When I know that a person

‘ayaṃ samānattatāya saṅgahetabbo’ti, taṃ samānattatāya saṅgaṇhāmi.
can be included by equality, I include them by treating them equally.

saṃvijjanti kho pana me, bhante, kule bhogā.
But also, sir, my family is wealthy.

daliddassa kho no tathā sotabbaṃ maññanti”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 tyāyaṃ, hatthaka, mahatiṃ parisam saṅgahetuṃ.
This is the right way to bring together a large congregation.

ye hi keci, hatthaka, atītamaddhānaṃ mahatiṃ paraṃ saṅgahesuṃ, sabbe te imeheva catūhi saṅgahavattūhi mahatiṃ paraṃ saṅgahesuṃ.

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, anāgataṃ maddhānaṃ mahatiṃ paraṃ saṅgaṇhissanti, sabbe te imeheva catūhi saṅgahavattūhi mahatiṃ paraṃ saṅgaṇhissanti.

yepi hi keci, hatthaka, etarahi mahatiṃ paraṃ saṅgaṇhanti, sabbe te imeheva catūhi saṅgahavattūhi mahatiṃ paraṃ saṅgaṇhanti”ti.

atha kho hatthako āḷavako bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ 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:

“atthahi, bhikkhave, acchariyehi abbhutehi dhammehi samannāgataṃ hatthakaṃ āḷavakaṃ dhāretha.

“Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has eight amazing and incredible qualities.

katamehi atthahi?

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, atthahi acchariyehi abbhutehi dhammehi samannāgataṃ hatthakaṃ āḷavakaṃ dhāretha”ti.

You should remember the householder Hatthaka of Āḷavī as someone who has these eight amazing and incredible qualities.”

catuttham.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

25. mahānāmasutta
25. With Mahānāma

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ 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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam 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, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ 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 parahitāya”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 paraṃ saddhāsampadāya samādapeti;
“A lay follower is accomplished in faith, but doesn’t encourage others to do the same.

attanāva sīlasampanno hoti, no paraṃ sīlasampadāya samādapeti;
They’re accomplished in ethical conduct, but don’t encourage others to do the same.

attanāva cāgasampanno hoti, no paraṃ cāgasampadāya samādapeti;
They’re accomplished in generosity, but don’t encourage others to do the same.

attanāva bhikkhūnaṃ dassanakāmo hoti, no paraṃ bhikkhūnaṃ dassane samādapeti;
They like to see the mendicants, but don’t encourage others to do the same.

attanāva saddhammaṃ sotukāmo hoti, no paraṃ saddhammassavane samādapeti;
They like to hear the true teaching, but don’t encourage others to do the same.

attanāva sutānaṃ dhammānaṃ dhāraṇajātiko hoti, no paraṃ dhammadhāraṇāya samādapeti;
They readily memorize the teachings they’ve heard, but don’t encourage others to do the same.

attanāva sutānaṃ dhammānaṃ atthūparikkhitā hoti, no paraṃ atthūparikkhāya 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 paraṃ dhammānudhammappaṭipattiya 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 parahitāya”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 bhikkhūnaṃ dassanakāmo hoti, parañca bhikkhūnaṃ dassane samādapeti;

They like to see the mendicants and encourage others to do the same.

attanā ca saddhammaṃ sotukāmo hoti, parañca saddhammassavane samādapeti;

They like to hear the true teaching and encourage others to do the same.

attanā ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti, parañca dhammadhāraṇāya samādapeti;

They readily memorize the teachings they've heard and encourage others to do the same.

attanā ca sutānaṃ dhammānaṃ 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 dhammānudhammappaṭipattiya 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.”

pañcamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

26. jīvakasutta
26. With Jīvaka

ekaṃ samayaṃ 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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jīvako komārabhacco bhagavantam 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, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ 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 ...
surāmerayamajjapamādatthānā 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 paraṃ
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 dhammānuddhammapaṭipanno hoti, no paraṃ dhammānuddhammapaṭipattiya 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 bhikkhūnaṃ dassanakāmo hoti, parañca bhikkhūnaṃ dassane samādapeti;
They like to see the mendicants and encourage others to do the same.

attanā ca saddhammaṃ sotukāmo hoti, parañca saddhammassavane samādapeti;
They like to hear the true teaching and encourage others to do the same.

attanā ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti, parañca dhammadhāraṇāya samādapeti;
They readily memorize the teachings they've heard and encourage others to do the same.

attanā ca sutānaṃ dhammānaṃ 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 dhammānudhammappaṭṭiyā 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."

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapatiṃvagga
3. Householders

27. paṭhamabalasutta
27. Powers (1st)

“atthimāni, bhikkhave, balāni.
“Mendicants, there are these eight powers.

katamāni attha?
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, attha balāni”ti.
These are the eight powers.”

sattamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

28. dutiyabalaṣutta
28. Powers (2nd)

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

Then Venerable Sārīputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“kati nu kho, sārīputta, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

“Sārīputta, 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 āsavānaṃ khayam 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 yathābhūtaṃ 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 yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamīna khīṇāsavo bhikkhu āsavānaṃ khayam 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 caparaṃ, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ 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 yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam 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 caparaṃ, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekappaḥhāraṃ vivekaṭṭhaṃ nekkhammābhiraṭaṃ byantibhūtaṃ sabba āsavatṭhānīyehi 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 vivekaninnaṃ cittaṃ hoti vivekaṇaṃ
vivekapabbhāraṃ vivekatthaṃ nekkhammābhiraṃ byantibhūtaṃ sabbaso
āsavaṭṭhāniyehi dhammehi, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti,
yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam 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 caparaṃ, 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 balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo
bhikkhu āsavānaṃ khayam 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 caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro iddhipādā bhāvitā honti
subhāvitā ... pe ...

*Furthermore, a mendicant with defilements ended has well developed the four bases of psychic
power ...*

pañcendriyāni bhāvitāni honti subhāvitāni ... pe ...

the five faculties ...

satta bojjaṅgā 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 balaṃ hoti, yaṃ balaṃ āgama
khīṇāsavo bhikkhu āsavānaṃ khayam 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 āsavānaṃ khayam 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.’”

aṭṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

29. akkhanasutta
29. Lost Opportunities

“khaṇakicco loko, khaṇakicco loko’ti, bhikkhave, assutavā puthujjano bhāsati, no ca kho so jānāti khaṇaṃ vā akkhaṇaṃ 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 loka uppanno hoti araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ 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.

ayaṇca puggalo nirayaṃ upapanno hoti.
But a person has been reborn in hell.

ayaṃ, bhikkhave, paṭhamo akkhaṇo asamayo brahmacariyavāsāya. (1)
This is the first lost opportunity for spiritual practice.

puna caparaṃ, bhikkhave, tathāgato ca loka uppanno hoti ... pe ... satthā devamanussānaṃ buddho bhagavā, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito;

Furthermore, a Realized One has arisen in the world.

ayaṇca puggalo tiracchānayaṇiṃ upapanno hoti ... pe (2)
But a person has been reborn in the animal realm. This is the second lost opportunity.

puna caparaṃ, bhikkhave ... pe ...
Furthermore, a Realized One has arisen in the world.

ayaṇca puggalo pettivisayaṃ upapanno hoti ... pe (3)
But a person has been reborn in the ghost realm. This is the third lost opportunity.

puna caparaṃ, bhikkhave ... pe ...
Furthermore, a Realized One has arisen in the world.

ayaṇca puggalo aññataraṃ dīghāyukaṃ devanikāyaṃ 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 caparaṃ, bhikkhave ... pe ...
Furthermore, a Realized One has arisen in the world.

ayaṇca puggalo paccantimesu janapadesu paccājāto hoti, so ca hoti aviññātāresu milakkhesu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ ... 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 caparaṃ, bhikkhave ... pe ... ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādītṭhiko 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 dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā pavedenti’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 caparaṃ, bhikkhave ... pe ...

Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo appaṭibalo subhāsītadubbhāsītassa atthamaññātum.

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.

ayam, bhikkhave, sattamo akkhaṇo asamayo brahmacariyavāsāya. (7)

This is the seventh lost opportunity ...

puna caparaṃ, bhikkhave, tathāgato ca loke anuppanno hoti araham sammāsambuddho ... pe ... satthā devamanussānaṃ buddho bhagavā.

Furthermore, a Realized One has not arisen in the world ...

dhammo ca na desiyaṭi opasamiko parinibbāniko sambodhagāmī sugatappavedito. ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā aḷaḷo anelamūgo paṭibalo subhāsītadubbhāsītassa atthamaññātum.

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.

ayam, bhikkhave, atthamo akkhaṇo asamayo brahmacariyavāsāya. (8)

This is the eighth lost opportunity ...

ime kho, bhikkhave, attha 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 araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ 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 desiyaṭi opasamiko parinibbāniko sambodhagāmī sugatappavedito. ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā aḷaḷo anelamūgo paṭibalo subhāsītadubbhāsītassa atthamaññātum.

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.

ayam, bhikkhave, ekova khaṇo ca samayo ca brahmacariyavāsāyāti.

This is the one opportunity for spiritual practice.

manussalābham laddhāna,

When you’ve gained the human state,

saddhamme suppavedite;
and the true teaching has been so well proclaimed,

ye khaṇaṃ nādhigacchanti,
if you don't seize the moment

atināmenti te khaṇaṃ.
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.

tayidaṃ sammukhībhūtaṃ,
If you find yourself in their presence,

yaṃ lokasmiṃ sudullabhaṃ;
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;

alaṃ vāyamituṃ tattha,
that's enough to make an effort,

attakāmena jantunā.
for a person who loves themselves.

kathaṃ vijaññā saddhammaṃ,
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 naṃ virādheti,
If you fail to achieve

saddhammassa niyāmatam;
certainty regarding the true teaching

vāñjova atītatto,
you'll regret it for a long time,

cirattaṃ anutapissati.
like a trader who loses a profit.

avijjānivuto poso,
A man hindered by ignorance,

saddhammaṃ aparādhiko;
a failure in the true teaching,

jātimaraṇasaṃsāraṃ,
will long undergo

ciraṃ paccanubhossati.
transmigration through birth and death.

ye ca laddhā manussattaṃ,
Those who've gained the human state

saddhamme suppavedite;
when the true teaching has been so well proclaimed,

akaṃsu satthu vacanaṃ,
and have completed what the Teacher taught—

karissanti karonti vā.
or will do so, or are doing so now—

khaṇaṃ paccavidum loke,
have realized the right time in the world

brahmacariyaṃ anuttaraṃ;
for the supreme spiritual life.

ye maggaṃ paṭipajjimsu,
You should live guarded, ever mindful,

tathāgatappaveditaṃ.
not soaked with defilements,

ye saṃvarā 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

māradheyaparānuge;
that follow those drifting in Māra's dominion,

te ve pārāṅgatā loke,
they're the ones in this world who've truly crossed over,

ye pattā āsavakkhayan"ti.
having reached the ending of defilements."

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

3. gahapativagga
3. Householders

30. anuruddhamahāvitakkasutta
30. Anuruddha and the Great Thoughts

ekam samayaṃ bhagavā bhaggesu viharati sumsumāragire 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 pācīnavaṃsadāye.
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 evaṃ cetaso parivitaṅko udapādi:
Then as Anuruddha was in private retreat this thought came to his mind:

“appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa;
“This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa;
It's for the contented, not those who lack contentment.

pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa;
It's for the secluded, not those who enjoy company.

āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusītassa;
It's for the energetic, not the lazy.

upatṭhitassatissāyaṃ dhammo, nāyaṃ dhammo mutṭhassatissa;
It's for the mindful, not the unmindful.

samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa;
It's for those with immersion, not those without immersion.

paññavato ayaṃ dhammo, nāyaṃ dhammo duppaññassā”ti.
It's for the wise, not the witless.”

atha kho bhagavā āyasmato anuruddhassa cetasā cetoparivittakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evamevaṃ—bhaggesu susumāragire bhesakaḷāvane migadāye antarahito cetīsu pācīnavaṃsadāye 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 Anuruddha 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 bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Anuruddha bowed to the Buddha and sat down to one side.

ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca:
The Buddha said to him:

“sādhū sādhū, anuruddha.
“Good, good, Anuruddha!

sādhū kho tvaṃ, anuruddha, yaṃ taṃ mahāpurisavitakkaṃ vitakkesi:
It's good that you reflect on these thoughts of a great man:

‘appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa;
‘This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa;
It's for the contented, not those who lack contentment.

pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa;
It's for the secluded, not those who enjoy company.

āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusītassa;
It's for the energetic, not the lazy.

upaṭṭhitassatissāyaṃ dhammo, nāyaṃ dhammo muṭṭhassatissa;
It's for the mindful, not the unmindful.

samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa;
It's for those with immersion, not those without immersion.

paññavato ayaṃ dhammo, nāyaṃ dhammo duppaññassā'ti.
It's for the wise, not the witless.'

tena hi tvam, anuruddha, imampi aṭṭhamaṃ mahāpurisavitakkaṃ vitakkehi:
Well then, Anuruddha, you should also reflect on the following eighth thought of a great man:

‘nippapañcārāmassāyaṃ dhammo nippapañcaratino, nāyaṃ 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 tvam, anuruddha, ime aṭṭha mahāpurisavitakke vitakkeṣṣasi, tato tvam,
anuruddha, yāvadeva ākaṅkhissasi, vivicca kāmehi vivicca akusalehi dhammehi
savittakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamamaṃ jhānaṃ 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 tvam, anuruddha, ime aṭṭha mahāpurisavitakke vitakkeṣṣasi, tato tvam,
anuruddha, yāvadeva ākaṅkhissasi, vitakkavicārānaṃ vūpasamā ajjhataṃ
sampaśādanaṃ cetasa ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukkaṃ
dutiyaṃ jhānaṃ 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 tvam, anuruddha, ime aṭṭha mahāpurisavitakke vitakkeṣṣasi, tato tvam,
anuruddha, yāvadeva ākaṅkhissasi, pītiyā ca virāgā upekkhako ca viharissasi sato ca
sampaṇāno sukhaṇa kāyena paṭisaṃvedissasi yaṃ taṃ ariyā ācikkhanti:
‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ 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 tvam, anuruddha, ime aṭṭha mahāpurisavitakke vitakkeṣṣasi, tato tvam,
anuruddha, yāvadeva ākaṅkhissasi, sukhassa ca pahānā dukkhassa ca pahānā
pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukkaṃ
upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ 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 tvam, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkeṣṣasi, imesaṇa
catunnaṃ jhānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihāraṇaṃ nikāmalābhī
bhavissasi akicchalābhī akasiralābhī, tatō tuyhaṃ, anuruddha, seyyathāpi nāma
gahapatissa vā gahapati puttassa vā nānārattānaṃ dussānaṃ 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.

evamevaṃ te pamsukūlacīvaram khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuviḥārāya okkamanāya nibbānassa.

It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

yato kho tvam, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tatō tuyham, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā sālīnaṃ odano vicitakālako 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.

evamevaṃ te piṇḍiyālopabhojanaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuviḥārāya okkamanāya nibbānassa.

It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

yato kho tvam, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tatō tuyham, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā kūṭāgāraṃ ullittāvalittam nivatam phusitaggaḷam pihitavātapānaṃ;

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.

evamevaṃ te rukkhamaḷasenāsaṇaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuviḥārāya okkamanāya nibbānassa.

It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

yato kho tvam, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tatō tuyham, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā pallaṅko gonakattatho paṭikattatho paṭalikattatho kadalimigapavarapaccattaraṇo 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.

evamevaṃ te tiṇasanthārakasayanāsaṇaṃ khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuviḥārāya okkamanāya nibbānassa.

It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

yato kho tvam, anuruddha, ime ca aṭṭha mahāpurisavitakke vitakkessasi, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī bhavissasi akicchalābhī akasiralābhī, tatō tuyham, anuruddha, seyyathāpi nāma gahapatissa vā gahapatiputtassa vā nānābhesajjāni, seyyathidaṃ—sappi navanitam telam madhu phāṇitam;

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.

evamevaṃ te pūtimuttabhesajjam khāyissati santuṭṭhassa viharato ratiyā aparitassāya phāsuviḥārāya okkamanāya nibbānassa.

It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

tena hi tvam, anuruddha, āyatikampi vassāvāsaṃ idheva cetisu pācīnavaṃsadāye vihareyyāsi”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.”

“evaṃ, bhante”ti kho āyasmā anuruddho bhagavato paccassosi.

“Yes, sir,” Anuruddha replied.

atha kho bhagavā āyasmantaṃ anuruddhaṃ iminā ovādena ovaditvā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ—cetīsu pācīnavaṃsadāye antarahito bhaggesu susumāragire bhesakalāvane migadāye pāturaḥosīti.

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 Bhesakalā'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, taṃ 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?

appicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassa;

This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asantuṭṭhassa;

It's for the contented, not those who lack contentment.

pavivittassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo saṅgaṇikārāmassa;

It's for the secluded, not those who enjoy company.

āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītaṃ;

It's for the energetic, not the lazy.

upatṭhitassatissāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mutṭhassatissa;

It's for the mindful, not the unmindful.

samāhitassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asamāhitassa;

It's for those with immersion, not those without immersion.

paññavato ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo duppaññassa;

It's for the wise, not the witless.

nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃ 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.

‘appicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassā’ ti,

‘This teaching is for those of few wishes, not those of many wishes.’

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

idha, bhikkhave, bhikkhu appiccho samāno ‘appicchoti maṃ jāneyyūn’ ti na icchati, santuṭṭho samāno ‘santuṭṭhoti maṃ jāneyyūn’ ti na icchati, pavivitto samāno ‘pavivittoti maṃ jāneyyūn’ ti na icchati, āraddhavīriyo samāno ‘āraddhavīriyoti maṃ jāneyyūn’ ti na icchati, upatṭhitassati samāno ‘upatṭhitassatīti maṃ jāneyyūn’ ti na icchati, samāhito samāno ‘samāhitoti maṃ jāneyyūn’ ti na icchati, paññavā samāno ‘paññavāti maṃ jāneyyūn’ ti na icchati, nippapañcārāmo samāno ‘nippapañcārāmoti maṃ jāneyyūn’ 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!’

‘appicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassā’ti,
‘This teaching is for those of few wishes, not those of many wishes.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (1)
That’s what I said, and this is why I said it.

‘santutṭhassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asantutṭhassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
‘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 santutṭho hoti
itaritaracīvarapiṇḍapātasenāsanāgilānapaccayabhesajjaparikkhārena.
It’s for a mendicant who’s content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

‘santutṭhassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asantutṭhassā’ti,
‘This teaching is for the contented, not those who lack contentment.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (2)
That’s what I said, and this is why I said it.

‘pavivittassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo saṅgaṇikārāmassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
‘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 titthiyasāvaka.
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 vivekaṇaṇa vivekapabbhārena vivekaṭṭhena nekkhammābhiratena aññadattu uyyojanikapāṭisaṃyuttamyeva kathaṃ 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.

‘pavivittassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo saṅgaṇikārāmassā’ti,
‘This teaching is for the secluded, not those who enjoy company.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (3)
That’s what I said, and this is why I said it.

‘āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
‘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 akusalānaṃ dhammānaṃ pahānāya kusalaṇaṃ dhammānaṃ upasampadāya thāmaṃvā dalhaparakkamo 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.

‘āraddhavīriyassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo kusītassā’ti,
‘This teaching is for the energetic, not the lazy.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (4)
That’s what I said, and this is why I said it.

‘upaṭṭhittassatissāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo muṭṭhassatissā’ti,
‘This teaching is for the mindful, not the unmindful.’

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?
That’s what I said, but why did I say it?

idha, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsītampi 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.

‘upatthitassatissāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo, muṭṭhassatissā’ti,
‘This teaching is for the mindful, not the unmindful.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (5)

That's what I said, and this is why I said it.

‘samāhitassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asamāhitassā’ti,
‘This teaching is for those with immersion, not those without immersion.’

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

idha, bhikkhave, bhikkhu vivicca kāmehi ... pe ... catuttham jhānaṃ 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.

‘samāhitassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo asamāhitassā’ti,
‘This teaching is for those with immersion, not those without immersion.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (6)

That's what I said, and this is why I said it.

‘paññavato ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo duppaññassā’ti,
‘This teaching is for the wise, not the witless.’

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

idha, bhikkhave, bhikkhu paññavā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiya.

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 ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo duppaññassā’ti,
‘This teaching is for the wise, not the witless.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (7)

That's what I said, and this is why I said it.

‘nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃ 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 panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

idha, bhikkhave, bhikkhuno papañcanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

It's for a mendicant whose mind is eager, confident, settled, and decided regarding the cessation of proliferation.

‘nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃ 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 yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ”ti. (8)

That's what I said, and this is why I said it.”

atha kho āyasmā anuruddho āyatikampi vassāvāsaṃ tattheva cetīsu
pācīnavaṃsadāye 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 vūpakatṭho appamatto ātāpī pahitatto viharanto
nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ 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.

“khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ ithattāyā”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 arahataṃ ahoṣīti.

And Venerable Anuruddha became one of the perfected.

atha kho āyasmā anuruddho arahattappatto tāyaṃ velāyaṃ 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

nippapañcaṃ adesayi.

taught me non-proliferation.

tassāhaṃ dhammamaññāya,

Understanding that teaching,

vihāsiṃ sāsane rato;

I happily did his bidding.

tisso vijjā anupattā,

I’ve attained the three knowledges,

katamaṃ buddhassa sāsanaṃ”ti.

and have fulfilled the Buddha’s instructions.”

dasamaṃ.

gahapativaggo tatiyo.

dve uggā dve ca hatthakā,

mahānāmena jīvako;
dve balā akkhaṇā vuttā,
anuruddhena te dasāti.

aṅguttara nikāya 8
Numbered Discourses 8

4. dānavagga
4. Giving

31. pathamadānasutta
31. Giving (1st)

“aṭṭhimāni, bhikkhave, dānāni.
“Mendicants, there are these eight gifts.

katamāni aṭṭha?
What eight?

āsajja dānaṃ deti,
A person might give a gift after insulting the recipient.

bhayā dānaṃ deti,
Or they give out of fear.

‘adāsi me’ti dānaṃ deti,
Or they give thinking, ‘They gave to me.’

‘dassati me’ti dānaṃ deti,
Or they give thinking, ‘They’ll give to me.’

‘sāhu dānaṃ’ti dānaṃ deti,
Or they give thinking, ‘It’s good to give.’

‘ahaṃ pacāmi, ime na pacanti; nārahāmi pacanto apacantānaṃ dānaṃ adātun’
ti dānaṃ deti,
Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’

‘imaṃ me dānaṃ dadato kalyāṇo kittisaddo abbhuggacchaṭi’
ti dānaṃ deti,
Or they give thinking, ‘By giving this gift I’ll get a good reputation.’

cittālankāraccittaparikkhāratthaṃ dānaṃ deti.
Or they give thinking, ‘This is an adornment and requisite for the mind.’

imāni kho, bhikkhave, aṭṭha dānāni”
ti.
These are the eight gifts.”

paṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

4. dānavagga
4. Giving

32. dutiyadānasutta
32. Giving (2nd)

“saddhā hiriyaṃ kusalañca dānaṃ,
“Faith, conscience, and skillful giving

dhammā ete sappurisānuyātā;
are qualities good people follow.

etañhi maggaṃ diviyaṃ vadanti,
For this, they say, is the path of the gods,

etena hi gacchati devalokaṃ”ti.
which leads to the heavenly realm.”

dutiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

4. dānavagga
4. Giving

33. dānavatthusutta
33. Reasons to Give

“aṭṭhimāni, bhikkhave, dānavatthūni.
“Mendicants, there are these eight grounds for giving.

katamāni aṭṭha?
What eight?

chandā dānaṃ deti, dosā dānaṃ deti, mohā dānaṃ deti, bhayā dānaṃ deti,
‘dinnapubbaṃ katapubbaṃ pitupitāmahehi, nārahāmi porānaṃ kulavaṃsaṃ
hāpetun’ti dānaṃ deti, ‘imāhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjissāmi’ti dānaṃ deti, ‘imaṃ me dānaṃ dadato cittaṃ
pasīdati, attamanatā somanassaṃ upajāyati’ti dānaṃ deti,
cittālankāracittaparikkhāratthaṃ dānaṃ 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.”

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

4. dānavagga
4. Giving

34. khetasutta
34. A Field

“aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ na mahapphalaṃ hoti na mahassādaṃ na phātiseyyaṃ.

“Mendicants, when a field has eight factors a seed sown in it is not very fruitful or rewarding or productive.

kathaṃ aṭṭhaṅgasamannāgate?
What eight factors does it have?

idha, bhikkhave, khettaṃ unnāmaninnāmi ca hoti, pāsāṇasakkhārikaṇca hoti, ūsaraṇca hoti, na ca gambhīrasitaṃ hoti, na āyasampannaṃ hoti, na apāyasampannaṃ hoti, na mātikāsampannaṃ hoti, na mariyādasampannaṃ 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.

evaṃ aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ na mahapphalaṃ hoti na mahassādaṃ na phātiseyyaṃ.
When a field has these eight factors a seed sown in it is not fruitful or rewarding or productive.

evamevaṃ kho, bhikkhave, aṭṭhaṅgasamannāgatesu samaṇabrāhmaṇesu dānaṃ dinnaṃ na mahapphalaṃ hoti na mahānisamsaṃ na mahājutikaṃ na mahāvipphāraṃ.
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.

kathaṃ aṭṭhaṅgasamannāgatesu?
What eight factors do they have?

idha, bhikkhave, samaṇabrāhmaṇā micchādītthikā honti, micchāsāṅkappā, micchāvācā, micchākammantā, micchāñjīvā, micchāvāyāmā, micchāsatiṇo, 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.

evaṃ aṭṭhaṅgasamannāgatesu, bhikkhave, samaṇabrāhmaṇesu dānaṃ dinnaṃ na mahapphalaṃ hoti na mahānisamsaṃ na mahājutikaṃ na mahāvipphāraṃ.
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 bījaṃ vuttaṃ mahapphalaṃ hoti mahassādaṃ phātiseyyaṃ.
When a field has eight factors a seed sown in it is very fruitful and rewarding and productive.

kathaṃ aṭṭhaṅgasamannāgate?
What eight factors does it have?

idha, bhikkhave, khettaṃ anunnāmāninnāmi ca hoti, apāsāṇasakkhārikaṇca hoti, anūsaraṇca hoti, gambhīrasitaṃ hoti, āyasampannaṃ hoti, apāyasampannaṃ hoti, mātikāsampannaṃ hoti, mariyādasampannaṃ 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.

evaṃ aṭṭhaṅgasamannāgate, bhikkhave, khette bījaṃ vuttaṃ mahapphalaṃ hoti mahassādaṃ phātiseyyaṃ.
When a field has these eight factors a seed sown in it is very fruitful and rewarding and productive.

evamevaṃ kho, bhikkhave, atthaṅgasamannāgatesu samaṇabrāhmaṇesu dānaṃ dinnam mahapphalaṃ hoti mahānisaṃsaṃ mahājutikaṃ mahāvipphāraṃ.

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.

kathaṃ atthaṅgasamannāgatesu?

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.

evaṃ atthaṅgasamannāgatesu, bhikkhave, samaṇabrāhmaṇesu dānaṃ dinnam mahapphalaṃ hoti mahānisaṃsaṃ mahājutikaṃ mahāvipphāraṃ.

When an ascetic or brahmin has these eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful.

yathāpi khetto sampanne,

When the field is excellent,

pavuttā bījasampadā;

and the seed sown in it is excellent,

deve sampādayantamhi,

and the rainfall is excellent,

hoti dhañṇassa sampadā.

the crop of grain will be excellent.

anītisampadā hoti,

Its health is excellent,

virūlhi bhavati sampadā;

its growth is excellent,

vepullasampadā hoti,

its maturation is excellent,

phalaṃ ve hoti sampadā.

and its fruit is excellent.

evaṃ sampannasīlesu,

So too, when you give excellent food

dinnā bhojanasampadā;

to those of excellent ethics,

sampadānaṃ upaneti,

it leads to many excellences,

sampannaṃ hissa taṃ kataṃ.

for what you did was excellent.

tasmā sampadamākaṅkhi,

So if a person wants excellence,

sampannatthūdha puggalo;

let them excel in this.

sampannapañṇe sevetha,

You should frequent those with excellent wisdom,

evaṃ ijjhanti sampadā.

so that your own excellence will flourish.

vijjācaraṇasampanne,

Excelling in knowledge and conduct,

laddhā cittassa sampadam;
and having excellence of mind,

karoti kammampadam,
you perform excellent deeds,

labhati catthampadam.
and gain excellent benefits.

lokaṃ ñatvā yathābhūtaṃ,
Truly knowing the world,

pappuyya diṭṭhisampadam;
and having attained excellence of view,

maggasampadamāgama,
one who excels in mind proceeds,

yāti sampannamānaso.
relying on excellence in the path.

odhunitvā malaṃ sabbaṃ,
Shaking off all stains,

patvā nibbānasampadam;
and attaining the excellence of extinguishment,

muccati sabbadukkhehi,
you're freed from all sufferings:

sā hoti sabbasampadā”ti.
this is complete excellence.”

catutthaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

4. dānavagga
4. Giving

35. dānūpapattisutta
35. Rebirth by Giving

“aṭṭhimā, bhikkhave, dānūpapattiyo.
“Mendicants, there are these eight rebirths by giving.

katamā aṭṭha?
What eight?

idha, bhikkhave, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ
vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles;
garlands, fragrance, and makeup; and bed, house, and lighting.*

so yaṃ deti taṃ 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 evaṃ hoti:
It occurs to them:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ vā
brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā sahabyataṃ upapajjeyyaṃ’*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 taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that idea, concentrate on it and develop it.

tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitāṃ, tatrūpapattiyaṃ saṃvattati.
As they’ve settled for less and not developed further, their idea leads to rebirth there.

kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā
gahapatimahāsālānaṃ vā sahabyataṃ 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 dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ
pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

Next, someone gives to ascetics or brahmins ...

so yaṃ deti taṃ paccāsīsati.
Whatever they give, they expect something back.

tassa sutāṃ 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 evaṃ hoti:
It occurs to them:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ
sahabyataṃ 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 taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitaṃ, tatrūpapattiyaṃ saṃvattati.

kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ 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 dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ
pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

Next, someone gives to ascetics or brahmins ...

so yaṃ deti taṃ paccāsīsati.

Whatever they give, they expect something back.

tassa sutāṃ hoti—

And they’ve heard:

tāvatiṃsā 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 evaṃ hoti:

It occurs to them:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ
sahabyataṃ 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 taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that idea, concentrate on it and develop it.

tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitaṃ, tatrūpapattiyaṃ saṃvattati.

As they’ve settled for less and not developed further, their idea leads to rebirth there.

kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahabyataṃ
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 dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

so yaṃ deti taṃ paccāsīsi.

Whatever they give, they expect something back.

tassa suttaṃ 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 evaṃ hoti:

It occurs to them:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ saṃsāraṃ upapajjeyya’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 taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that idea, concentrate on it and develop it.

tassa taṃ cittaṃ hīne vimuttaṃ, uttari abhāvitaṃ, tatrūpapattiyaṃ saṃvattati.

As they’ve settled for less and not developed further, their idea leads to rebirth there.

kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ saṃsāraṃ 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 cetopañidhi 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.”

pañcamāṃ.

4. dānavagga
4. Giving

36. puñṇakiriyavattusutta
36. Grounds for Making Merit

“ūṇimāni, bhikkhave, puñṇakiriyavattūni.
“Mendicants, there are these three grounds for making merit.

katamāni tīni?
What three?

dānamayaṃ puñṇakiriyavattu, sīlamayaṃ puñṇakiriyavattu, bhāvanāmayam
puñṇakiriyavattu.
Giving, ethical conduct, and meditation are all grounds for making merit.

idha, bhikkhave, ekaccassa dānamayaṃ puñṇakiriyavattu parittaṃ kataṃ hoti,
sīlamayaṃ puñṇakiriyavattu parittaṃ kataṃ hoti, bhāvanāmayam
puñṇakiriyavattum 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 param maraṇā manussadobhayaṃ upapajjati. (1)
When their body breaks up, after death, they're reborn among disadvantaged humans.

idha pana, bhikkhave, ekaccassa dānamayaṃ puñṇakiriyavattu mattaso kataṃ hoti,
sīlamayaṃ puñṇakiriyavattu mattaso kataṃ hoti, bhāvanāmayam
puñṇakiriyavattum 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 param maraṇā manussasobhayaṃ upapajjati. (2)
When their body breaks up, after death, they're reborn among well-off humans.

idha pana, bhikkhave, ekaccassa dānamayaṃ puñṇakiriyavattu adhimattaṃ kataṃ
hoti, sīlamayaṃ puñṇakiriyavattu adhimattaṃ kataṃ hoti, bhāvanāmayam
puñṇakiriyavattum 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 param maraṇā cātumahārājikānaṃ devānaṃ sahaḃyatam
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 dānamayaṃ puñṇakiriyavattum atirekaṃ
karitvā, sīlamayaṃ puñṇakiriyavattum atirekaṃ karitvā, cātumahārājike deve
dasahi thānehi adhigaṇhanti—
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 dānamayaṃ puñṇakiriyavattu adhimattaṃ kataṃ
hoti, sīlamayaṃ puñṇakiriyavattu adhimattaṃ kataṃ hoti, bhāvanāmayam
puñṇakiriyavattum 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 bhedaṃ paraṃ maraṇā tāvatimsānaṃ devānaṃ saṃsāraṃ 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 dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā tāvatimse deve dasahi ṭhānehi adhigaṇhāti—

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 āyunaṃ ... pe ...

dibbehi phoṭṭhabbehi. (4)

idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayam puññakiriyavatthuṃ nābhisaṃbhوتي.

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 bhedaṃ paraṃ maraṇā yāmānaṃ devānaṃ saṃsāraṃ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Gods of Yama.

tatra, bhikkhave, suyāmo devaputto dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, yāme deve dasahi ṭhānehi adhigaṇhāti—

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 āyunaṃ ... pe ...

dibbehi phoṭṭhabbehi. (5)

idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayam puññakiriyavatthuṃ nābhisaṃbhوتي.

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 bhedaṃ paraṃ maraṇā tusitānaṃ devānaṃ saṃsāraṃ upapajjati.
When their body breaks up, after death, they're reborn in the company of the Joyful Gods.

tatra, bhikkhave, santusito devaputto dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, tusite deve dasahi ṭhānehi adhigaṇhāti—

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 āyunaṃ ... pe ...

dibbehi phoṭṭhabbehi. (6)

idha pana, bhikkhave, ekaccassa dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayam puññakiriyavatthuṃ nābhisaṃbhوتي.

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 bhedaṃ paraṃ maraṇā nimmānaratīnaṃ devānaṃ saṃsāraṃ 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 dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, nimmānaratīdeva dasahi ṭhānehi adhigaṇhāti—

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 dānamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, sīlamayaṃ puññakiriyavatthu adhimattaṃ kataṃ hoti, bhāvanāmayam puññakiriyavatthuṃ 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 paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ 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 dānamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, sīlamayaṃ puññakiriyavatthuṃ atirekaṃ karitvā, paranimmitavasavattīdeva 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, tīni puññakiriyavattūnī"ti. (8)

These are the three grounds for making merit."

chatṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

4. dānavagga
4. Giving

37. sappurisa dānasutta
37. Gifts of a Good Person

“aṭṭhimāni, bhikkhave, sappurisa dānāni.
“Mendicants, there are these eight gifts of a good person.

katamāni aṭṭha?
What eight?

suciṃ deti, paṇītaṃ deti, kālena deti, kappiyaṃ deti, viceyya deti, abhiṇhaṃ deti,
dadaṃ cittaṃ 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 sappurisa dānānīti.
These are the eight gifts of a good person.

suciṃ paṇītaṃ kālena,
He gives pure, good quality, and timely gifts

kappiyaṃ pānabhojanaṃ;
of appropriate food and drinks

abhiṇhaṃ dadāti dānaṃ,
regularly to spiritual practitioners

sukhettesu brahmacārisu.
who are fertile fields of merit.

neva vippaṭisārissa,
They never regret

cajivā āmiṣaṃ bahuṃ;
giving away many material things.

evaṃ dinnāni dānāni,
Discerning people praise

vaṇṇayanti vipassino.
giving such gifts.

evaṃ yajivā medhāvī,
An intelligent person sacrifices like this,

saddho muttena cetasā;
faithful, with a mind of letting go.

abyābajjhaṃ sukhaṃ lokaṃ,
Such an astute person is reborn

paṇḍito upapajjati”ti.
in a happy, pleasing world.”

sattamaṃ.

4. dānavagga
4. Giving

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.

mātāpitūnaṃ atthāya hitāya sukhāya hoti, puttadārassa atthāya hitāya sukhāya hoti, dāsakammakaraporisassa atthāya hitāya sukhāya hoti, mittāmaccaṇaṃ atthāya hitāya sukhāya hoti, pubbapetānaṃ atthāya hitāya sukhāya hoti, rañño atthāya hitāya sukhāya hoti, devatānaṃ atthāya hitāya sukhāya hoti, samaṇabrāhmaṇānaṃ 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 sampādentō 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.

evamevaṃ 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. ...

mātāpitūnaṃ atthāya hitāya sukhāya hoti, puttadārassa atthāya hitāya sukhāya hoti, dāsakammakaraporisassa atthāya hitāya sukhāya hoti, mittāmaccaṇaṃ atthāya hitāya sukhāya hoti, pubbapetānaṃ atthāya hitāya sukhāya hoti, rañño atthāya hitāya sukhāya hoti, devatānaṃ atthāya hitāya sukhāya hoti, samaṇabrāhmaṇānaṃ atthāya hitāya sukhāya hotīti.

bahūnaṃ vata atthāya,
A wise person living at home

sappañño gharamāvasaṃ;
benefits many people.

mātaraṃ pitaraṃ 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,

pubbekatamanussaraṃ;
remembering what they have done.

anāgāre pabbajite,
One of settled faith and good nature

apace brahmacārayo.
venerates the homeless renunciates,

nivīṭṭhasaddho 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,

ñātīnaṃ sakhinaṃ hito.
and good for relatives and friends.

sabbesaṃ so hito hoti,
In fact, they're good for everyone,

saddhamme suppatitthito;
well grounded in the true teaching.

vineyya maccheramalaṃ,
Rid of the stain of stinginess,

sa lokaṃ bhajate sivaṃ”ti.
they'll enjoy a world of grace.”

aṭṭhamāṃ.

4. dānavagga
4. Giving

39. abhisandasutta
39. Overflowing Merit

“aṭṭhime, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“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 buddhaṃ saraṇaṃ gato hoti.
Firstly, a noble disciple has gone for refuge to the Buddha.

ayaṃ, bhikkhave, paṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. (1)
This is the first kind of overflowing merit ...

puna caparaṃ, bhikkhave, ariyasāvako dhammaṃ saraṇaṃ gato hoti.
Furthermore, a noble disciple has gone for refuge to the teaching.

ayaṃ, bhikkhave, dutiyo puññābhisando ... pe ... saṃvattati. (2)
This is the second kind of overflowing merit ...

puna caparaṃ, bhikkhave, ariyasāvako saṅghaṃ saraṇaṃ gato hoti.
Furthermore, a noble disciple has gone for refuge to the Saṅgha.

ayaṃ, bhikkhave, tatiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. (3)
This is the third kind of overflowing merit ...

pañcimāni, bhikkhave, dānāni mahādānāni aggaññāni rattaññāni vamsaññāni porāṇāni asaṃkiṇṇāni asaṃkiṇṇapubbāni, na saṃkiyanti na saṅkiyissanti, appaṭikuttāni 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 pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti.
Firstly, a noble disciple gives up killing living creatures.

pāṇātipātā pativirato, bhikkhave, ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti, averaṃ deti, abyābajjhaṃ deti.
By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will.

aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā abyābajjhaṃ datvā aparimāṇassa abhayaṃ avaraṃ datvā abyābajjhassa bhāgī hoti.
And they themselves also enjoy unlimited freedom from fear, enmity, and ill will.

idaṃ, bhikkhave, paṭhamam dānaṃ mahādānaṃ aggaññaṃ rattaññaṃ vamsaññaṃ porāṇaṃ asaṅkiṇṇaṃ asaṅkiṇṇapubbam, na saṅkiyati na saṅkiyissati, appaṭikuttaṃ 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.

ayaṃ, bhikkhave, catuttho puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. (4)

This is the fourth kind of overflowing merit ...

puna caparaṃ, bhikkhave, ariyasāvako adinnādānaṃ pahāya adinnādānā paṭivirato hoti ... pe ...

Furthermore, a noble disciple gives up stealing. ...

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti ... pe ...

Furthermore, a noble disciple gives up sexual misconduct. ...

- *This is the sixth kind of overflowing merit ...*

musāvādaṃ pahāya musāvādā paṭivirato hoti ... pe ...

Furthermore, a noble disciple gives up lying. ...

- *This is the seventh kind of overflowing merit ...*

surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

Furthermore, a noble disciple gives up alcoholic drinks that cause negligence.

surāmerayamajjapamādaṭṭhānā paṭivirato, bhikkhave, ariyasāvako aparimāṇaṃ sattānaṃ abhayaṃ deti averaṃ deti abyābajjhaṃ deti.

By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will.

aparimāṇaṃ sattānaṃ abhayaṃ datvā averaṃ datvā abyābajjhaṃ datvā, aparimāṇassa abhayassa averassa abyābajjhassa bhāgī hoti.

And they themselves also enjoy unlimited freedom from fear, enmity, and ill will.

idaṃ, bhikkhave, pañcamam dānaṃ mahādānaṃ aggaññaṃ rattaññaṃ vamsaññaṃ porāṇaṃ asaṅkiṇṇaṃ asaṅkiṇṇapubbam, na saṅkiyati na saṅkiyissati, appaṭikuttaṃ 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.

ayaṃ kho, bhikkhave, aṭṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. (5-8.)

This is the eighth kind of overflowing merit ...

ime kho, bhikkhave, aṭṭha puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā, iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti”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.”

navamaṃ.

4. dānavagga
4. Giving

40. duccaritavipākasutta
40. The Results of Misconduct

“pāṇātipāto, bhikkhave, āsevito bhāvito bahulīkato nirayasamvattaniko
tiracchānayonisamvattaniko pettivisayasamvattaniko.

“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, manussabhūtaṃ appāyukasaṃvattaniko hoti.
(1)

The minimum result it leads to for a human being is a short life span.

adinnādānaṃ, bhikkhave, āsevitam bhāvitam bahulīkatam nirayasamvattanikaṃ
tiracchānayonisamvattanikaṃ pettivisayasamvattanikaṃ.

Stealing, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

yo sabbalahuso adinnādānaṃ vipāko, manussabhūtaṃ bhogabyasanaṃvattaniko
hoti. (2)

The minimum result it leads to for a human being is loss of wealth.

kāmesumicchācāro, bhikkhave, āsevito bhāvito bahulīkato nirayasamvattaniko
tiracchānayonisamvattaniko pettivisayasamvattaniko.

Sexual misconduct, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

yo sabbalahuso kāmesumicchācāraṃ vipāko, manussabhūtaṃ
sapattaverasaṃvattaniko hoti. (3)

The minimum result it leads to for a human being is rivalry and enmity.

musāvādo, bhikkhave, āsevito bhāvito bahulīkato nirayasamvattaniko
tiracchānayonisamvattaniko pettivisayasamvattaniko.

Lying, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

yo sabbalahuso musāvādaṃ vipāko, manussabhūtaṃ
abhūtabbhakkhānaṃvattaniko hoti. (4)

The minimum result it leads to for a human being is false accusations.

pisuṇā, bhikkhave, vācā āsevitā bhāvitā bahulīkatā nirayasamvattanikā
tiracchānayonisamvattanikā pettivisayasamvattanikā.

Divisive speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

yo sabbalahuso pisuṇāya vācāya vipāko, manussabhūtaṃ mittehi
bhēdanasaṃvattaniko hoti. (5)

The minimum result it leads to for a human being is being divided against friends.

pharusā, bhikkhave, vācā āsevitā bhāvitā bahulīkatā nirayasamvattanikā
tiracchānayonisamvattanikā pettivisayasamvattanikā.

Harsh speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

yo sabbalahuso pharusāya vācāya vipāko, manussabhūtaṃ
amanāpasaddasaṃvattaniko hoti. (6)

The minimum result it leads to for a human being is hearing disagreeable things.

samphappalāpo, bhikkhave, āsevito bhāvito bahulīkato nirayasamvattaniko
tiracchānayonisamvattaniko pettivisayasamvattaniko.

Talking nonsense, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm.

yo sabbalahuso samphappalāpassa vipāko, manussabhūtaṃ
anādeyyavācāsaṃvattaniko hoti. (7)

The minimum result it leads to for a human being is that no-one takes what you say seriously.

surāmerayaṇaṃ, bhikkhave, āseviṇaṃ bhāviṇaṃ bahulīkaṃ
nirayaṇaṃ tiracchānayaṇaṃ pettivisayaṇaṃ.
*Taking alcoholic drinks that cause negligence, when cultivated, developed, and practiced,
leads to hell, the animal realm, or the ghost realm.*

yo sabbalahuso surāmerayaṇassa vipāko, manussabhūtaṃ
ummattakasaṃvattaniko hoti”ti. (8)
The minimum result it leads to for a human being is madness.”

dasamaṃ.

dānavaggo catuttho.

dve dānāni vatthuṇa,

khettaṃ dānūpapattiyo;

kiriyaṃ dve sappurisa,

abhisando vipāko cāti.

aṅguttara nikāya 8
Numbered Discourses 8

5. uposathavagga
5. *Sabbath*

41. saṅkhittūposathasutta
41. *The Sabbath With Eight Factors, In Brief*

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī 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 paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“atthaṅgasamannāgato, bhikkhave, uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro.
“Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

kathaṃ upavuttho ca, bhikkhave, atthaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro?
And how should it be observed?

idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

‘yāvajīvaṃ arahanto pāṇātipātāṃ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihiatasatthā 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 imaṅca rattim imaṅca divasaṃ pāṇātipātāṃ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihiatasattho 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 arahataṃ 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.

‘yāvajīvaṃ arahanto adinnādānaṃ 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 imaṅca rattim imaṅca divasaṃ adinnādānaṃ 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 arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.'

iminā dutiyena añgena samannāgato hoti. (2)

This is its second factor.

‘yāvajīvaṃ arahanto abrahmacariyaṃ 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 rattiṃ imañca divasaṃ abrahmacariyaṃ 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.

imināpañgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

iminā tatiyena añgena samannāgato hoti. (3)

This is its third factor.

‘yāvajīvaṃ arahanto musāvādaṃ pahāya musāvādā paṭiviratā saccavādinō saccasandhā thetā paccayikā avisaṃvādako 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 rattiṃ imañca divasaṃ musāvādaṃ pahāya musāvādā paṭivirato saccavādī saccasandho theto paccayiko avisaṃvādako 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.

imināpañgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

iminā catutthena añgena samannāgato hoti. (4)

This is its fourth factor.

‘yāvajīvaṃ arahanto surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭiviratā.

‘As long as they live, the perfected ones give up alcoholic drinks that cause negligence.

ahampajja imañca rattiṃ imañca divasaṃ surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato.

I, too, for this day and night will give up alcoholic drinks that cause negligence.

imināpañgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

iminā pañcamena añgena samannāgato hoti. (5)

This is its fifth factor.

‘yāvajīvaṃ 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 rattiṃ imañca divasaṃ 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.

imināpañgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

iminā chaṭṭhena añgena samannāgato hoti. (6)

This is its sixth factor.

‘yāvajīvaṃ arahanto

naccagītavādītavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānaṃ
pahāya
naccagītavādītavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
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 imaṇca rattim imaṇca divasaṃ

naccagītavādītavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānaṃ
pahāya
naccagītavādītavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
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.*

imināpaṇgena arahataṃ 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.

‘yāvajīvaṃ arahanto uccāsayanamahāsayaṇaṃ pahāya uccāsayanamahāsayaṇā
paṭiviratā nīcaseyyaṃ 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 imaṇca rattim imaṇca divasaṃ uccāsayanamahāsayaṇaṃ pahāya
uccāsayanamahāsayaṇā paṭivirato nīcaseyyaṃ 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.*

imināpaṇgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī’ti.

I will observe the sabbath by doing as the perfected ones do in this respect.’

iminā atṭhamena aṅgena samannāgato hoti. (8)

This is its eighth factor.

evaṃ upavuttho kho, bhikkhave, atṭhaṅgasamannāgato uposatho mahapphalo hoti
mahānisamso mahājutiko mahāvipphāro’ti.

*The observance of the sabbath with its eight factors in this way is very fruitful and beneficial
and splendid and bountiful.”*

paṭhamam.

5. uposathavagga
5. Sabbath

42. vitthatūposathasutta
42. The Sabbath With Eight Factors, In Detail

“aṭṭhaṅgasamannāgato, bhikkhave, uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro.

“Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

katham upavuttho ca, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro?

And how should it be observed?

idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:
It's when a noble disciple reflects:

‘yāvajīvaṃ arahanto pāṇātipātāṃ 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 imaṅca rattim imaṅca divasaṃ pāṇātipātāṃ 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 arahataṃ anukaromi, uposatho ca me upavuttho bhavissatī'ti.
I will observe the sabbath by doing as the perfected ones do in this respect.

iminā pathamena aṅgena samannāgato hoti ... pe
This is its first factor. ...

‘yāvajīvaṃ arahanto uccāsayanamahāsayanāṃ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ 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 imaṅca rattim imaṅca divasaṃ uccāsayanamahāsayanāṃ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ 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 arahataṃ 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.

evaṃ upavuttho kho, bhikkhave, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro.

The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

kīvamahapphalo hoti kīvamahānisaṃso kīvamahājutiko kīvamahāvippahāro?
How much so?

seyyathāpi, bhikkhave, yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahutarattaratanānaṃ issariyādhipaccaṃ rajjaṃ kāreyya, seyyathidaṃ—

Suppose you were to rule as sovereign lord over these sixteen great countries—Anga, Magadha, Kāśi, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ ceṭīnaṃ vaṅgānaṃ
kurūnaṃ pañcālānaṃ macchānaṃ sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ
kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ kalamā nāgghati soḷasiṃ.

This wouldn't be worth a sixteenth part of the sabbath with its eight factors.

taṃ kissa hetu?

Why is that?

kapaṇaṃ, bhikkhave, mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Because human kingship is a poor thing compared to the happiness of the gods.

yāni, bhikkhave, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko
rattindivo.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings.

tāya rattiyā tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ
āyuppaṃ mānaṃ.

The life span of the Gods of the Four Great Kings is five hundred of these divine years.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā
cātumahārājikānaṃ devānaṃ saḥabyataṃ 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.*

idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yāni, bhikkhave, mānusakāni vassasatāni, tāvatimsānaṃ devānaṃ eso eko rattindivo.

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three.

tāya rattiyā tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbaṃ vassasahassaṃ tāvatimsānaṃ devānaṃ āyuppaṃ mānaṃ.

The life span of the Gods of the Thirty-Three is a thousand of these divine years.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā
tāvatimsānaṃ devānaṃ saḥabyataṃ 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.*

idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yāni, bhikkhave, mānusakāni dve vassasatāni, yāmānaṃ devānaṃ eso eko rattindivo.

Two hundred years in the human realm is one day and night for the Gods of Yama.

tāya rattiyā tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsenā dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni dve vassasahassāni yāmānaṃ devānaṃ āyuppaṃaṇaṃ.

The life span of the Gods of Yama is two thousand of these divine years.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā
atthaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
yāmānaṃ devānaṃ saṃvāyamaṃ 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.

idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakāṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yāni, bhikkhave, mānusakāni cattāri vassasatāni, tusitānaṃ devānaṃ eso eko
rattindivo.

Four hundred years in the human realm is one day and night for the Joyful Gods.

tāya rattiyaṃ timsarattiyo māso.

Thirty such days make up a month.

tena māsenā dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ
āyuppaṃaṇaṃ.

The life span of the Joyful Gods is four thousand of these divine years.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā
atthaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
tusitānaṃ devānaṃ saṃvāyamaṃ 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.

idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakāṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yāni, bhikkhave, mānusakāni attha vassasatāni, nimmānaratīnaṃ devānaṃ eso eko
rattindivo.

Eight hundred years in the human realm is one day and night for the Gods Who Love to Create.

tāya rattiyaṃ timsarattiyo māso.

Thirty such days make up a month.

tena māsenā dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni attha vassasahassāni nimmānaratīnaṃ devānaṃ
āyuppaṃaṇaṃ.

The life span of the Gods Who Love to Create is eight thousand of these divine years.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā
atthaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
nimmānaratīnaṃ devānaṃ saṃvāyamaṃ 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.

idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yāni, bhikkhave, māṇusakāni soḷasa vassasatāni, paranimmitavasavattīnaṃ devānaṃ 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 rattiyaṃ tiṃsarattiyo māso.

Thirty such days make up a month.

tena māseṇa dvādasamāsiyo saṃvaccaro.

Twelve such months make up a year.

tena saṃvaccarena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppaṃānaṃ.

The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years.

thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saṃvaccaro 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.

idaṃ kho panetaṃ, bhikkhave, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’ti.

‘Human kingship is a poor thing compared to the happiness of the gods.’

pāṇaṃ 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,

rattiṃ na bhuñjeyya vikālabhojanaṃ.

and don’t eat at night, the wrong time.

mālaṃ na dhāre na ca gandhamācare,

Not wearing garlands or applying perfumes,

mañce chamāyaṃ va sayetha santhate;

you should sleep on a low bed, or a mat on the ground.

etañhi aṭṭhaṅgikamāhuposathaṃ,

This is the eight-factored sabbath, they say,

buddhena dukkhaṇṭagunā pakāsitaṃ.

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,

obhāsayaṃ anupariyanti yāvata;

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.

etasmim yaṃ vijjati antare dhanam,
All of the wealth that's found in this realm—

muttā maṇi veḷuriyaṇca bhaddakam;
pearls, gems, fine beryl too,

siṅgīsuvannaṃ atha vāpi kañcanaṃ,
horn-gold or mountain gold,

yaṃ jātārūpaṃ haṭakanti vuccati.
or natural gold dug up by marmots—

aṭṭhaṅgupetassa uposathassa,
they're not worth a sixteenth part

kalampi te nānubhavanti soḷasim;
of the sabbath with its eight factors,

candappabhā tāraṇā ca sabbe.
as all the constellations of stars can't equal the light of the moon.

tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

aṭṭhaṅgupetaṃ upavassuposathaṃ;
who has observed the eight-factored sabbath,

puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

aninditā saggamupenti tḥānaṃ”ti.
blameless, they go to a heavenly place.”

dutiyaṃ.

5. uposathavagga
5. Sabbath

43. visākhāsutta
43. With Visākhā on the Sabbath

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

atha kho visākhā migāramātā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho visākhāṃ migāramātaraṃ 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 mahānisaṃso mahājutiko mahāvippahāro.

“Visākhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

kathaṃ upavuttho ca, visākhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro?

And how should it be observed?

idha, visākhe, ariyasāvako iti paṭisañcikkhati:

It's when a noble disciple reflects:

‘yāvajīvaṃ arahanto pānātipātāṃ pahāya pānātipātā 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 imaṇca rattiṃ imaṇca divasaṃ pānātipātāṃ pahāya pānātipātā 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 arahataṃ 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. ...

‘yāvajīvaṃ arahanto uccāsayanamahāsayaṇaṃ pahāya uccāsayanamahāsayaṇā paṭiviratā nīcaseyyaṃ 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 imaṇca rattiṃ imaṇca divasaṃ uccāsayanamahāsayaṇaṃ pahāya uccāsayanamahāsayaṇā paṭivirato nīcaseyyaṃ 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 arahataṃ 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.

evaṃ upavuttho kho, visākhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro.

The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

kīvamahapphalo hoti, kīvamahānisaṃso, kīvamahājutiko, kīvamahāvippahāro?

How much so?

seyyathāpi, visākhe, yo imesaṃ soḷasannaṃ mahājanapadānaṃ
pahūtarattaratanānaṃ issariyādhiccaṃ rajjaṃ kāreyya, seyyathidaṃ—

Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāśi, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ cetūnaṃ vaṅgānaṃ
kurūnaṃ pañcālānaṃ macchānaṃ sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ
kambojānaṃ, atthaṅgasamannāgatassa uposathassa etaṃ kalamā nāgghati soḷasiṃ.

This wouldn't be worth a sixteenth part of the sabbath with its eight factors.

taṃ kissa hetu?

Why is that?

kapaṇaṃ, visākhe, mānusakam rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Because human kingship is a poor thing compared to the happiness of the gods.

yāni, visākhe, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko
rattindivo.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings.

tāya rattiyaṃ tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ
āyupamānaṃ.

The life span of the Gods of the Four Great Kings is five hundred of these divine years.

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā
atthaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
cātumahārājikānaṃ devānaṃ saḥabyataṃ 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.

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakam rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yaṃ, visākhe, mānusakam vassasataṃ, tāvatimsānaṃ devānaṃ eso eko rattindivo.

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three.

tāya rattiyaṃ tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena vassasahassaṃ tāvatimsānaṃ devānaṃ āyupamānaṃ.

The life span of the Gods of the Thirty-Three is a thousand of these divine years.

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā
atthaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
tāvatimsānaṃ devānaṃ saḥabyataṃ 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.

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.
‘Human kingship is a poor thing compared to the happiness of the gods.’

yāni, visākhe, māṇusakāni 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 paranimmitavasavattīnaṃ devānaṃ 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 tiṃsarattiyo māso.
Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccaro.
Twelve such months make up a year.

tena saṃvaccarena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppaṃ māṇaṃ.
The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years.

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ 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.

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:
This is what I was referring to when I said:

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’ ti.
‘Human kingship is a poor thing compared to the happiness of the gods.’

pāṇaṃ 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,

rattiṃ na bhuñjeyya vikālabhojanaṃ.
and don’t eat at night, the wrong time.

mālaṃ na dhāre na ca gandhamācare,
Not wearing garlands or applying perfumes,

mañce chamāyaṃ va sayetha santhate;
you should sleep on a low bed, or a mat on the ground.

etañhi aṭṭhaṅgikamāhuposathaṃ,
This is the eight-factored sabbath, they say,

buddhena dukkhantagunā pakāsitaṃ.
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,

obhāsayaṃ anupariyanti yāvata;
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.

etasmim yaṃ vijjati antare dhanam,
All of the wealth that's found in this realm—

muttā maṇi veḷuriyaṇca bhaddakam;
pearls, gems, fine beryl too,

siṅḡisuvanṇam atha vāpi kañcanam,
horn-gold or mountain gold,

yaṃ jātarūpaṃ haṭakanti vuccati.
or natural gold dug up by marmots—

aṭṭhaṅgupetassa uposathassa,
they're not worth a sixteenth part

kalampi te nānubhavanti soḷasim;
of the sabbath with its eight factors,

candappabhā tāraṇā ca sabbe.
as all the constellations of stars can't equal the light of the moon.

tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

aṭṭhaṅgupetaṃ upavassuposathaṃ;
who has observed the eight-factored sabbath,

puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

aninditā saggamupenti ṭhānaṃ”ti.
blameless, they go to a heavenly place.”

tatiyaṃ.

5. uposathavagga
5. Sabbath

44. vāseṭṭhasutta
44. With Vāseṭṭha on the Sabbath

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho vāseṭṭhaṃ upāsakaṃ 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 ṭhānaṃ”ti.
blameless, they go to a heavenly place.”

evam vutte, vāseṭṭho upāsako bhagavantam etadavoca:
When he said this, Vāseṭṭha said to the Buddha:

“piyā me, bhante, nātisālohitā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, piyaṇampi me assa nātisālohitānaṃ dīgharattaṃ 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 aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi, bhante, brāhmaṇā ... pe ... vessā ... suddā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāya”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.”

“evametam, vāseṭṭha, evametam, vāseṭṭha.
“That’s so true, Vāseṭṭha! That’s so true, Vāseṭṭha!

sabbe cepi, vāseṭṭha, khattiyā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi, vāseṭṭha, brāhmaṇā ... pe ... vessā ... suddā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sabbesampissa suddānaṃ dīgharattaṃ 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 sabrahmakko sassamaṇabrāhmaṇī pajā sadevamanussā aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ 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 aṭṭhaṅgasamannāgataṃ uposathaṃ upavaseyyuṃ, imesampissa mahāsālānaṃ dīgharattaṃ 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 manussabhūtaṃ”ti.
How much more than a human being!”

catuttham.

5. uposathavagga
5. Sabbath

45. bojjhasutta
45. With Bojjhā on the Sabbath

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho bojjhā upāsikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho bojjham upāsikaṃ 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 mahānisaṃso mahājutiko mahāvippahāro.

“Bojjhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful.

katham upavuttho ca, bojjhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro?

And how should it be observed?

idha, bojjhe, ariyasāvako iti paṭisaṅcikkhati:

It's when a noble disciple reflects:

‘yāvajīvaṃ arahanto pānātipātāṃ pahāya pānātipātā paṭiviratā nihitadaṇḍā nihiṭasatthā 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.

aḥampajja imaṅca rattiṃ imaṅca divasaṃ pānātipātāṃ pahāya pānātipātā paṭivirato nihiṭadaṇḍo nihiṭasattho 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 arahataṃ 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. ...

‘yāvajīvaṃ arahanto uccāsayanamahāsayanam pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti—maṅcake 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.

aḥampajja imaṅca rattiṃ imaṅca divasaṃ uccāsayanamahāsayanam pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ kappemi—maṅcake 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 arahataṃ 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.

evaṃ upavuttho kho, bojjhe, aṭṭhaṅgasamannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro.

The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

kīvamahapphalo hoti, kīvamahānisaṃso, kīvamahājutiko, kīvamahāvippahāro?

How much so?

seyyathāpi, bojjhe, yo imesaṃ soḷasannaṃ mahājanapadānaṃ pahūtarrattaranānaṃ issariyādhīpaccaṃ rajjaṃ kāreyya, seyyathidaṃ—

Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāśi, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things.

aṅgānaṃ magadhānaṃ kāsīnaṃ kosalānaṃ vajjīnaṃ mallānaṃ cetīnaṃ vaṅgānaṃ kurūnaṃ pañcālānaṃ macchānaṃ sūrasenānaṃ assakānaṃ avantīnaṃ gandhārānaṃ kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ kalamā nāgghati soḷasiṃ.

This wouldn't be worth a sixteenth part of the sabbath with its eight factors.

tam kissa hetu?

Why is that?

kapaṇaṃ, bojjhe, mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Because human kingship is a poor thing compared to the happiness of the gods.

yāni, bojjhe, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko rattindivo.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings.

tāya rattiyaṃ tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ āyupamānaṃ.

The life span of the Gods of the Four Great Kings is five hundred of these divine years.

thānaṃ kho panetaṃ, bojjhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ 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.

idaṃ kho panetaṃ, bojjhe, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.

‘Human kingship is a poor thing compared to the happiness of the gods.’

yaṃ, bojjhe, mānusakaṃ vassasataṃ ... 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 paranimmitvasavattīnaṃ devānaṃ 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 rattiyaṃ tiṃsarattiyo māso.

Thirty such days make up a month.

tena māsena dvādasamāsiyo saṃvaccharo.

Twelve such months make up a year.

tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppaṃāṇaṃ.

The life span of the gods who control the creations of others is sixteen thousand of these divine years.

thānaṃ kho panetaṃ, bojjhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ 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.

idaṃ kho panetaṃ, bojjhe, sandhāya bhāsitaṃ:

This is what I was referring to when I said:

‘kapaṇaṃ mānusakāṃ rajjaṃ dibbaṃ sukhaṃ upanidhāyā’ti.

‘Human kingship is a poor thing compared to the happiness of the gods.’

pāṇaṃ na haññe na cadinnaṃmādiye,

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,

rattiṃ na bhuñjeyya vikālabhojanaṃ.

and don’t eat at night, the wrong time.

mālaṃ na dhāre na ca gandhamācare,

Not wearing garlands or applying perfumes,

mañce chamāyaṃ va sayetha santhate;

you should sleep on a low bed, or a mat on the ground.

etañhi aṭṭhaṅgikamāhuposathaṃ,

This is the eight-factored sabbath, they say,

buddhena dukkhantagunā pakāsitaṃ.

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,

obhāsayaṃ anupariyanti yāvata;

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.

etasmaṃ yaṃ vijjati antare dhanam,

All of the wealth that’s found in this realm—

muttā maṇi veḷuriyañca bhaddakam;

pearls, gems, fine beryl too,

siṅḡisuvannaṃ atha vāpi kañcanaṃ,

horn-gold or mountain gold,

yaṃ jātārūpaṃ haṭakanti vuccati.

or natural gold dug up by marmots—

aṭṭhaṅgupetassa uposathassa,

they’re not worth a sixteenth part

kalampi te nānubhavanti soḷasiṃ;
of the mind developed with love,

candappabhā tāragaṇā ca sabbe.
as all the constellations of stars can't equal the light of the moon.

tasmā hi nārī ca naro ca sīlavā,
So an ethical woman or man,

aṭṭhaṅgupetaṃ upavassuposathaṃ;
who has observed the eight-factored sabbath,

puññāni katvāna sukhudrayāni,
having made merit whose outcome is happiness,

aninditā saggamupenti ṭhānaṃ”ti.
blameless, they go to a heavenly place.”

pañcamaṃ.

5. uposathavagga
5. Sabbath

46. anuruddhasutta
46. Anuruddha and the Agreeable Deities

ekam samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

tena kho pana samayena āyasmā anuruddho divāvihāraṃ 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
tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ anuruddhaṃ abhivādetvā
ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhitā kho tā devatā āyasmantaṃ anuruddhaṃ
etadavocum:
Then several deities of the Lovable Host went up to Venerable Anuruddha, bowed, stood to one side, and said to him:

“mayam, bhante anuruddha, manāpakāyikā nāma devatā tīsu ʈhānesu issariyaṃ
kārema vasaṃ vatteṃa.
“Sir, Anuruddha, we are the deities called ‘Loveable’. We wield authority and control over three things.

mayam, bhante anuruddha, yādisakaṃ vaṇṇaṃ ākaṅkhāma tādisakaṃ vaṇṇaṃ
ʈhānaso paṭilabhāma;
We can turn any color we want.

yādisakaṃ saraṃ ākaṅkhāma tādisakaṃ saraṃ ʈhānaso paṭilabhāma;
We can get any voice that we want.

yādisakaṃ sukhaṃ ākaṅkhāma tādisakaṃ sukhaṃ ʈhānaso paṭilabhāma.
We can get any pleasure that we want.

mayam, bhante anuruddha, manāpakāyikā nāma devatā imesu tīsu ʈhānesu
issariyaṃ kārema vasaṃ vatteṃa”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 nīlālaṅkāra”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 ahesuṃ
nīlavaṇṇā nīlavatthā nīlālaṅkāra.
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 lohitaṅkā assu ...
“If only these gods would all turn red ...”

sabbāva odātā assu odātavaṇṇā odātavatthā odātālaṅkāra”ti.
“If only these gods would all turn white ...”

atha kho tā devatā āyasmato anuruddhassa cittamaññāya sabbāva odātā ahesuṃ
odātavaṇṇā odātavatthā odātālaṅkāra.
Then those deities, knowing Anuruddha's thought, all turned white.

atha kho tā devatā ekā ca gāyi ekā ca nacci ekā ca accharam 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 pemaṇīyo 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.

evamevaṃ tāsam devatānaṃ alaṅkāraṇaṃ saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemaṇīyo 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 sādiyaṭi”ti tatthevantaradhāyimsu.

Then those deities, thinking “Master Anuruddha isn't enjoying this,” vanished right there.

atha kho āyasmā anuruddho sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā anuruddho bhagavantaṃ 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:

“idhāhaṃ, bhante, divāvihāraṃ gato homi paṭisallīno.

atha kho, bhante, sambahulā manāpakāyikā devatā yenāhaṃ tenupasaṅkamimsu; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho, bhante, tā devatā maṃ etadavocum:

‘mayam, bhante anuruddha, manāpakāyikā nāma devatā tīsu ṭhānesu issariyaṃ kārema vasaṃ vatteva.

mayam, bhante anuruddha, yādisakaṃ vaṇṇaṃ ākaṅkhāma tādisakaṃ vaṇṇaṃ ṭhānaso paṭilabhāma;

yādisakaṃ saraṃ ākaṅkhāma tādisakaṃ saraṃ ṭhānaso paṭilabhāma;

yādisakaṃ sukhaṃ ākaṅkhāma tādisakaṃ sukhaṃ ṭhānaso paṭilabhāma.

mayam, bhante anuruddha, manāpakāyikā nāma devatā imesu tīsu ṭhānesu issariyaṃ kārema vasaṃ vattamā’ti.

tassa mayhaṃ, bhante, etadahosi:

‘aho vatimā devatā sabbāva nīlā assu nīlavaṇṇā nīlavatthā nīlālaṅkāra’ti.

atha kho, bhante, tā devatā mama cittamaññāya sabbāva nīlā ahesuṃ nīlavaṇṇā nīlavatthā nīlālaṅkāra.

tassa mayhaṃ, bhante, etadahosi:

‘aho vatimā devatā sabbāva pītā assu ... pe ...

sabbāva lohitaḥ assu ... pe ...

sabbāva odātā assu odātavaṇṇā odātavatthā odātālankārā'ti.

atha kho, bhante, tā devatā mama cittamaññāya sabbāva odātā ahesuṃ odātavaṇṇā odātavatthā odātālankārā.

atha kho, bhante, tā devatā ekā ca gāyi ekā ca nacci ekā ca accharam vādesi.

seyyathāpi nāma pañcaṅgikassa tūriyassa suvinītassa suppaṭipatālītassa kusalehi susamannāhatassa saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemaṇīyo ca madanīyo ca;

evamevaṃ tāsam devatānaṃ alaṅkāraṇaṃ saddo hoti vaggu ca rajanīyo ca kamanīyo ca pemaṇīyo ca madanīyo ca.

atha khvāhaṃ, bhante, indriyāni okkhipi.

atha kho, bhante, tā devatā 'na khvayyo anuruddho sādīyati'ti tatthevataradhāyimsu.

katihī nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ saḥabyataṃ upapajjati'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?"

"atthahi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ saḥabyataṃ 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 atthahi?

What eight?

idha, anuruddha, mātugāmo yassa mātāpitaro bhattuno denti atthakāmā hitesino anukampakā anukampaṃ upādāya tassa hoti pubbuṭṭhāyini pacchānipātini kinṅkaraṇaṭṭhāyini manāpacārini piyavādini. (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, gaṇaṃ karoti, mānati, 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 tatrūpāyā vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātuṃ. (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.

tesaṃ kataṇṇa katato jānāti akataṇṇa akatato jānāti, gilānakāṇaṃ balābalaṃ jānāti khādaniyaṃ bhojanīyaṇṇassa paccamsena saṃvibhajati. (4)

She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

yaṃ bhattu āharati dhaṇaṃ vā dhaññaṃ vā jātarūpaṃ vā taṃ ārakkhena guttiyā
sampaḍeti, tattha ca hoti adhutti atheni asoṇḍi 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 buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṅghaṃ
saraṇaṃ 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.

pānātipātā 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 agāraṃ ajjhāvasati muttacāgā payatapāṇinī
vossaggaratā yācayogā dānaṃ vibhāgaratā. (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 mātuḡāmo kāyassa bheda
paraṃ maraṇā manāpakāyikānaṃ devānaṃ saḥabyataṃ upapajjati.

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 naṃ bharati sabbadā,

She'd never look down on her husband,

niccaṃ ātāpi ussuko;

who's always keen to work hard,

taṃ sabbakāmadāṃ posaṃ,

always looking after her,

bhattāraṃ nātimaññati.

and bringing whatever she wants.

na cāpi sotthi bhattāraṃ,

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.

utthāhikā analasā,

She gets up early, works tirelessly,

saṅgahitaparijjanā;

and manages the domestic help.

bhattu manāpaṃ carati,

She's loveable to her husband,

sambhataṃ anurakkhati.

and preserves his wealth.

yā evaṃ 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 upapajjati'ti.
called 'Loveable'."

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

5. uposathavagga
5. *Sabbath*

47. dutiyavisākhāsutta
47. *With Visākhā on the Loveable Gods*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbarāme 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.

ekamantaṃ nisinnaṃ kho visākhaṃ migāramātaraṃ bhagavā etadavoca:
The Buddha said to her:

“aṭṭhahi kho, visākhe, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahaḃyatam 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 anukampaṃ upādāya tassa hoti pubbuṭṭhāyini pacchānipātini kinkāraṇaṭṭhāyini manāpacārini 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 agāraṃ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānaṣaṃvibhāgaratā.

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 paraṃ maraṇā manāpakāyikānaṃ devānaṃ sahaḃyatam upapajjati.

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 naṃ bharati sabbadā,
She'd never look down on her husband,

niccaṃ ātāpi ussuko;
who's always keen to work hard,

taṃ sabbakāmadam posam,
always looking after her,

bhattāraṃ nātimaññati.
and bringing whatever she wants.

na cāpi sotthi bhattāraṃ,
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.

utṭhāhikā analasā,
She gets up early, works tirelessly,

saṅgahitaparijjanā;
and manages the domestic help.

bhattu manāpaṃ carati,
She's loveable to her husband,

sambhataṃ anurakkhati.
and preserves his wealth.

yā evaṃ 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 upapajjati”ti.
called ‘Loveable’.”

sattamaṃ.

5. uposathavagga
5. Sabbath

48. nakulamātāsutta
48. With Nakula's Mother on the Loveable Gods

ekam samayaṃ 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 Bhesakaḷa's Wood.

atha kho nakulamātā gahapatānī yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe
.... ekamantaṃ nisinnaṃ kho nakulamātaraṃ gahapatāniṃ 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 bhedaṃ paraṃ
maraṇā manāpakāyikanāṃ devānaṃ saḥabyataṃ 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 anumāpāṇaṃ upādāya tassa hoti pubbuṭṭhāyini pacchānipātini
kiṅkaraṇaṭṭhāyini manāpacārini 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 garuṃ 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
analaṃ tatrūpāyā vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātum. (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.

tesaṃ kataṇṇa katato jānāti akataṇṇa akatato jānāti, gilānakāṇaṇṇa balābalaṃ jānāti
khādanīyaṃ bhojanīyaṇṇassa paccamaṇa saṃvibhajati. (4)
She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

yaṃ bhattā āharati dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā taṃ ārakkhena
guttiyā sampādeti, tattha ca hoti adhutti athenī aṇḍāvināsikā. (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 buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṅghaṃ
saraṇaṃ 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 agāraṃ ajjhāvasati muttacāgā
payatapaṇiṇī vossaggaratā yācayogā dānasamvibhāgaratā. (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, atṭhahi dhammehi samannāgato mātugāmo kāyassa bhedā
paraṃ maraṇā manāpakāyikānaṃ devānaṃ saḥabyataṃ upapajjati.
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 naṃ bharati sabbadā,
She'd never look down on her husband,

niccaṃ ātāpi ussuko;
who's always keen to work hard,

taṃ sabbakāmadāṃ posaṃ,
always looking after her,

bhattāraṃ nātimaññati.
and bringing whatever she wants.

na cāpi sotthi bhattāraṃ,
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 manāpaṃ carati,
She's loveable to her husband,

sambhataṃ anurakkhati.
and preserves his wealth.

yā evaṃ 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 upapajjati'ti.
called 'Loveable'."

atṭhamāṃ.

5. uposathavagga
5. Sabbath

49. paṭhamaidhalokikasutta
49. Winning in This Life (1st)

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvattī 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.

ekamantaṃ nisinnaṃ kho visākhā migāramātaraṃ bhagavā etadavoca:
The Buddha said to her:

“catūhi kho, visākhe, dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa 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 susaṃvhitakammanto hoti, saṅgahitaparijano, bhattu manāpaṃ carati, sambhataṃ anurakkhati.
It's when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

kathaṇca, visākhe, mātugāmo susaṃvhitakammanto hoti?
And how is a female well-organized at work?

idha, visākhe, mātugāmo ye te bhattu abbhantarā kammanā—unnāti vā kappāsāti vā—tattha dakkhā hoti analasā tatrūpāyā vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātum.
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.

evaṃ kho, visākhe, mātugāmo susaṃvhitakammanto hoti. (1)
That's how a female is well-organized at work.

kathaṇca, 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.

tesaṃ kataṇca katato jānāti akataṇca akatato jānāti, gilānakānaṃ balābalaṃ jānāti khādaniyaṃ bhojaniyaṃcassa paccamsena saṃvibhajati.
She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of various foods.

evaṃ kho, visākhe, mātugāmo saṅgahitaparijano hoti. (2)
That's how a female manages the domestic help.

kathaṇca, visākhe, mātugāmo bhattu manāpaṃ carati?
And how does a female act lovingly toward her husband?

idha, visākhe, mātugāmo yaṃ bhattu amanāpasāṅkhātāṃ taṃ jīvita hetupi 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.

evaṃ kho, visākhe, mātugāmo bhattu manāpaṃ carati. (3)

That's how a female acts lovingly toward her husband.

kathaṇca, visākhe, mātugāmo sambhataṃ anurakkhati?

And how does a female preserve his earnings?

idha, visākhe, mātugāmo yaṃ bhattā āharati dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā taṃ ārakkhena guttiyā sampādeti, tattha ca hoti adhuttā 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.

evaṃ kho, visākhe, mātugāmo sambhataṃ anurakkhati.

That's how a female preserves his earnings.

imehi kho, visākhe, catūhi dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa 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.

kathaṇca, visākhe, mātugāmo saddhāsampanno hoti?

And how is a female accomplished in faith?

idha, visākhe, mātugāmo saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a female has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ 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.’

evaṃ kho, visākhe, mātugāmo saddhāsampanno hoti. (5)

That's how a female is accomplished in faith.

kathaṇca, visākhe, mātugāmo sīlasampanno hoti?

And how is a female accomplished in ethics?

idha, visākhe, mātugāmo pāṇātipātā paṭivirato hoti ... pe ...

surāmerayamajjapamādatthānā paṭivirato hoti.

It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

evaṃ kho, visākhe, mātugāmo sīlasampanno hoti. (6)

That's how a female is accomplished in ethics.

kathaṇca, visākhe, mātugāmo cāgasampanno hoti?

And how is a female accomplished in generosity?

idha, visākhe, mātugāmo vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasamvibhāgaratā.

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.

evaṃ kho, visākhe, mātugāmo cāgasampanno hoti. (7)

That's how a female is accomplished in generosity.

kathaṇca, 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.

evaṃ 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.

susamvīhitakammantā,

She's organized at work,

saṅgahitaparijjanā;

and manages the domestic help.

bhattu manāpaṃ carati,

She's loveable to her husband,

sambhataṃ anurakkhati.

and preserves his wealth.

saddhā sīlena sampannā,

Faithful, accomplished in ethics,

vadaññū vītamaccharā;

kind, rid of stinginess,

niccaṃ maggaṃ visodheti,

she always purifies the path

sothhānaṃ samparāyikaṃ.

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 sīlavatī āhu,

is known as virtuous,

dhammaṭṭhaṃ saccavādinīṃ.

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 devalokaṃ manāpan''ti.

is reborn in the realm of the Loveable Gods."

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

5. uposathavagga
5. *Sabbath*

50. dutiyaidhalokikasutta
50. *Winning in This Life (2nd)*

“catūhi, bhikkhave, dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa 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 susaṃvihitakammanto hoti, saṅgahitaparijano, bhattu manāpaṃ carati, sambhataṃ anurakkhati.

It's when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

kathaṇca, bhikkhave, mātugāmo susaṃvihitakammanto 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 ...

evaṃ kho, bhikkhave, mātugāmo susaṃvihitakammanto hoti.
That's how a female is well-organized at work.

kathaṇca, 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.

evaṃ kho, bhikkhave, mātugāmo saṅgahitaparijano hoti.
That's how a female manages the domestic help.

kathaṇca, bhikkhave, mātugāmo bhattu manāpaṃ carati?
And how does a female act lovingly toward her husband?

idha, bhikkhave, mātugāmo yaṃ bhattu amanāpasāṅkhātāṃ taṃ jīvita hetupi 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.

evaṃ kho, bhikkhave, mātugāmo bhattu manāpaṃ carati.
That's how a female acts lovingly toward her husband.

kathaṇca, bhikkhave, mātugāmo sambhataṃ anurakkhati?
And how does a female preserve his earnings?

idha, bhikkhave, mātugāmo yaṃ bhattā āharati ... pe ...
It's when she tries to guard and protect any income her husband earns ...

evaṃ kho, bhikkhave, mātugāmo sambhataṃ anurakkhati.
That's how a female preserves his earnings.

imehi kho, bhikkhave, catūhi dhammehi samannāgato mātugāmo idhalokavijayāya paṭipanno hoti, ayaṃsa 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 ...

evam 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 paṇātipātā 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.

evam 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 agāraṃ 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.

evam 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.

evam 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.

susamvihitakammantā,

She's organized at work,

saṅgahitaparijjanā;

and manages the domestic help.

bhattu manāpaṃ carati,

She's loveable to her husband,

sambhataṃ anurakkhati.

and preserves his wealth.

saddhā sīlena sampannā,

Faithful, accomplished in ethics,

vadaññū vītamaccharā;
being kind and rid of stinginess.

niccam maggam visodheti,
She always purifies the path

sotthānam samparāyikaṃ.
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 sīlavatīṃ āhu,
is known as virtuous,

dhammatṭham saccavādinīṃ.
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 devalokaṃ manāpan”ti.
is reborn in the realm of the Loveable Gods.”

dasamaṃ.
-

uposathavaggo pañcamaṃ.
-

saṅkhitte vitthate visākhe,
-

vāsetṭho bojjhāya pañcamaṃ;
-

anuruddham puna visākhe,
-

nakulā idhalokikā dveti.
-

paṭhamo paṇṇāsako samatto.
-

6. gotamīvagga
6. Gotamī

51. gotamīsutta
51. With Gotamī

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ 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 bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho mahāpajāpatī gotamī bhagavantam 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 anagāriyaṃ 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.”

“alaṃ, gotami.

“Enough, Gotamī.

mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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.”

dotiampi kho mahāpajāpatī gotamī bhagavantam etadavoca:

For a second time ...

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan”ti.

“alaṃ, gotami.

mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjā”ti.

tatiampi kho mahāpajāpatī gotamī bhagavantam etadavoca:

For a third time, Mahāpajāpatī Gotamī said to the Buddha:

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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.”

“alaṃ, gotami.

“Enough, Gotamī.

mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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 anagāriyaṃ pabbajjan”ti dukkhī dummanā assumukhī rudamānā bhagavantam abhivādetvā padakkhiṇaṃ 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 kapilavattusmiṃ yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi.

When the Buddha had stayed in Kapilavattu as long as he wished, he set out for Vesālī.

anupubbena cārikaṃ caramāno yena vesālī tadavasari.

Traveling stage by stage, he arrived at Vesālī,

tatra sudam bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

where he stayed at the Great Wood, in the hall with the peaked roof.

atha kho mahāpajāpatī gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi sākiyānihi saddhiṃ 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 mahāvanam kūtāgārasālā 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 mahāpajāpatim gotamim sūnehi pādehi rajokiṇṇena gattena dukkhim dummanam assumukhim rudamānam bahidvārakoṭṭhake ṭhiṭam.

Venerable Ānanda saw her standing there,

disvāna mahāpajāpatim gotamim etadavoca:

and said to her,

“kiṃ nu tvam, gotamī, sūnehi pādehi rajokinṇena gattena dukkhī dummanā assumukhī rudamānā bahidvārakoṭṭhake ṭhiṭā”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 anagāriyaṃ 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 tvam, gotamī, muhuttaṃ idheva tāva hohi, yāvahaṃ bhagavantam yācāmi mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam 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 ṭhiṭā:

“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 anagāriyaṃ pabbajjan’ti.

She says that it’s because the Buddha does not permit females to go forth.

sādhū, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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.”

“alam, ānanda.

“Enough, Ānanda.

mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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 bhagavantaṃ etadavoca:

For a third time, Ānanda said to the Buddha:

“sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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."

“alaṃ, ānanda.

"Enough, Ānanda.

mā te rucci mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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 anagāriyaṃ pabbajjan.

"The Buddha does not permit females to go forth.

yannūnāhaṃ aññenapi pariyāyena bhagavantaṃ yāceyyaṃ mātugāmassa tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan”ti.

Why don't I try another approach?"

atha kho āyasmā ānando bhagavantaṃ etadavoca:

Then Venerable Ānanda said to the Buddha,

“bhabbo nu kho, bhante, mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaphalaṃ 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 anagāriyaṃ pabbajitvā sotāpattiphalaṃ sakadāgāmiphalaṃ anāgāmiphalaṃ arahattaphalaṃ sacchikātun”ti.

"She is able, Ānanda."

“sace, bhante, bhabbo mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalaṃ ... pe ... arahattaphalaṃ sacchikātun;

"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.

bhagavantaṃ janettiyā kālaṅkatāya thaññaṃ pāyesi.

When the Buddha's birth mother passed away, she nurtured him at her own breast.

sādhu, bhante, labheyya mātugāmo tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ 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 atṭha garudhamme paṭiggaṇhāti, sāvasā hotu upasampadā—

“Ānanda, if Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination.

vassasatūpasampannāya bhikkhuniyā tadahūpasampannassa bhikkhuno abhivādanam paccuṭṭhānam añjalikammaṃ sāmīcikkammaṃ kattabbaṃ.

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 garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

(1)

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

na bhikkhuniyā abhikkhuke āvāse vassaṃ upagantabbaṃ.

A nun should not commence the rainy season residence in a monastery without monks.

ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

(2)

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

anvaḍḍhamāsaṃ bhikkhuniyā bhikkhusaṃghato dve dhammā paccāsīsitabbā—

Each fortnight the nuns should expect two things from the community of monks:

uposathapucchakaṇṇa, ovādūpasāṅkamaṇṇa.

the date of the sabbath, and visiting for advice.

ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

(3)

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

vassaṃvuṭṭhāya bhikkhuniyā ubhatoesaṅghe tīhi thānehi pavāretabbaṃ—

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 parisāṅkāya vā.

seen, heard, or suspected.

ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo.

(4)

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatoesaṅghe pakkhamānattaṃ caritabbaṃ.

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 garuṃ katvā mānetvā pūjetvā yāvajīvaṃ 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 ubhatoesaṅghe 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 garuṃ katvā mānetvā pūjetvā yāvajīvaṃ 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 paribhāsitaḥ.

A nun should not abuse or insult a monk in any way.

ayampi dhammo sakkatvā garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anattikamanīyo.
(7)

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ 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 garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anattikamanīyo.
(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 mahāpajāpatīm gotamīm etadavoca:

Then Ananda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpatī Gotamī and said:

“sace kho tvam, 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 abhivādanam paccuṭṭhānam añjalikammaṃ sāmicikammaṃ kattabbaṃ.

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 garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anattikamanīyo
... pe ...

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. ...

ajjatagge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ 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 garuṃ katvā mānetvā pūjetvā yāvajīvaṃ anattikamanīyo.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

sace kho tvam, 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 sisamnhāto uppalamālaṃ vā vassikamālaṃ vā adhimuttakamālaṃ vā labhitvā ubhohi hatthehi paṭiggaṇhetvā uttamaṅge sirasmiṃ patitthāpeyya;

“Ananda, 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.

evamevaṃ kho ahaṃ, bhante ānanda, ime aṭṭha garudhamme paṭiggaṇhāmi yāvajīvaṃ anattikamaniye”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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“paṭiggahitā, bhante, mahāpajāpatiṃ gotamiyā aṭṭha garudhammā yāvajīvam anatikkamanīyā”ti.

“Sir, Mahāpajāpati 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 anagāriyaṃ pabbajjāṃ, ciraṭṭhitikaṃ, ānanda, brahmacariyaṃ abhaviṣṣa, vassasahasameva 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 anagāriyaṃ pabbajito, na dāni, ānanda, brahmacariyaṃ ciraṭṭhitikaṃ bhaviṣṣati.

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 suppadhamṣiyāni honti corehi kumbhatthenakehi;

It's like those families with many women and few men. They're easy prey for bandits and thieves.

evamevaṃ kho, ānanda, yasmim dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjāṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ 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, evaṃ taṃ sālikkhettaṃ na ciraṭṭhitikaṃ hoti;

It's like a field full of rice. Once the disease called 'white bones' attacks, it doesn't last long.

evamevaṃ kho, ānanda, yasmim dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjāṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ 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, evaṃ taṃ ucchukkhettaṃ na ciraṭṭhitikaṃ hoti;

It's like a field full of sugar cane. Once the disease called 'red rot' attacks, it doesn't last long.

evamevaṃ kho, ānanda, yasmim dhammavinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjāṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ 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 āliṃ bandheyya yāvadeva udakassa anatikkamanāya;

As a man might build a dyke around a large lake as a precaution against the water overflowing,

evamevaṃ kho, ānanda, mayā paṭikacceva bhikkhunīnaṃ aṭṭha garudhammā paññattā yāvajīvam 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.”

paṭhamam.

6. gotamīvagga
6. Gotamī

52. ovādasutta
52. An Adviser for Nuns

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.
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 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam 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 suppavatṭini 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 vissatṭhāya anelagaḷāya atthassa viññāpaniyā;

They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

paṭibalo hoti bhikkhunisaṃghassa dhammiyā kathāya sandassetum samādapetum samuttejetum sampahamsetum;

They’re able to educate, encourage, fire up, and inspire the community of nuns.

yebhuyyena bhikkhunīnaṃ piyo hoti manāpo;

They’re likable and agreeable to most of the nuns.

na kho panetaṃ bhagavantam uddissa pabbajitāya kāsāyavattavasānāya garudhammaṃ 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.”

dutiyam.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

53. saṅkhittasutta
53. Brief Advice to Gotamī

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
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 bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ʈhitā kho sā mahāpajāpatī gotamī bhagavantaṃ etadavoca:

Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā ekā vūpakatṭhā appamattā ātāpīni 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 tvaṃ, gotamī, dhamme jāneyyāsi:

“Gotamī, you might know that certain things

‘ime dhammā sarāgāya saṃvattanti, no virāgāya;

lead to passion, not dispassion;

saṃyogāya saṃvattanti, no viṣaṃyogāya;

to being fettered, not to being unfettered;

ācayāya saṃvattanti, no apacayāya;

to accumulation, not dispersal;

mahicchatāya saṃvattanti, no appicchatāya;

to more desires, not fewer;

asantuṭṭhiyā saṃvattanti, no santuṭṭhiyā;

to lack of contentment, not contentment;

saṅgaṇikāya saṃvattanti, no pavivekāya;

to crowding, not seclusion;

kosajjāya saṃvattanti, no vīriyārambhāya;

to laziness, not energy;

dubbharatāya saṃvattanti, no subharatāyā’ti,

to being hard to look after, not being easy to look after.

ekamsena, gotamī, dhāreyyāsi:

You should definitely bear in mind that these things are

‘neso dhammo, neso vinayo, netam satthusāsanā’ti.

not the teaching, not the training, and not the Teacher’s instructions.

ye ca kho tvaṃ, gotamī, dhamme jāneyyāsi:

You might know that certain things

‘ime dhammā virāgāya saṃvattanti, no sarāgāya;

lead to dispassion, not passion;

viṣaṃyogāya saṃvattanti, no saṃyogāya;

to being unfettered, not to being fettered;

apacayāya saṃvattanti, no ācayāya;

to dispersal, not accumulation;

appicchatāya saṃvattanti, no mahicchatāya;
to fewer desires, not more;

santutṭhiyā saṃvattanti, no asantutṭhiyā;
to contentment, not lack of contentment;

pavivekāya saṃvattanti, no saṅgaṇikāya;
to seclusion, not crowding;

vīriyārambhāya saṃvattanti, no kosajjāya;
to energy, not laziness;

subharatāya saṃvattanti, no dubbharatāyā'ti,
to being easy to look after, not being hard to look after.

ekaṃsena, gotami, dhāreyyāsi:
You should definitely bear in mind that these things are

‘eso dhammo, eso vinayo, etaṃ satthusāsanā’”ti.
the teaching, the training, and the Teacher's instructions.”

tatiyaṃ.

6. gotamīvagga
6. Gotamī

54. dīghajāṇusutta
54. With Dīghajāṇu

ekaṃ samayaṃ bhagavā kolīyesu viharati kakkarapattaṃ nāma koliyānaṃ nigamo.
At one time the Buddha was staying in the land of the Kolīyans, where they have a town named Kakkarapatta.

atha kho dīghajāṇu kolīyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho dīghajāṇu kolīyaputto bhagavantaṃ etadvoca:
Then Dīghajāṇu the Kolīyan went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“mayāṃ, bhante, gihī kāmabhogino puttasaṃbādhasayanaṃ ajjhāvasāma, kāsikacandanaṃ paccanubhoma, mālāgandhavilepanaṃ dhārayāma, jātārūparajataṃ sādāyāma.

“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.

tesaṃ no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāya”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 saṃvattanti diṭṭhadhammasukhāya.

“Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life.

katame cattāro?
What four?

uṭṭhānasampadā, ārakkhasampadā, kalyānamittatā, samajivitā.
Accomplishment in initiative, protection, good friendship, and balanced finances.

katamā ca, byagghapajja, uṭṭhānasampadā?
And what is accomplishment in initiative?

idha, byagghapajja, kulaputto yena kammaṭṭhānena jīvikaṃ kappeti—
It’s when a gentleman earns a living by means such as

yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaṇṇatarena—
farming, trade, raising cattle, archery, government service, or one of the professions.

tattha dakkho hoti analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ samvidhātuṃ.
They understand how to go about these things in order to complete and organize the work.

ayaṃ 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:

They ensure it is guarded and protected, thinking:

‘kinti me ime bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakam vaheyya, na appiyā dāyādā hareyyuṃ’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?’

ayam 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 yasmim gāme vā nigame vā paṭivasati, tattha ye te honti—gahapati vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā—tehi saddhim santiṭṭhati sallapati sākaccham samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ 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. That person associates with them, converses, and engages in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom.

ayam 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 āyaṇca bhogānaṃ viditvā, vayaṇca bhogānaṃ viditvā, samaṃ jīvikaṃ kappeti nāccogālhaṃ nātihīnaṃ: ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassati’ti.

It’s when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: ‘In this way my income will exceed my expenditure, not the reverse.’

seyyathāpi, byagghapajja, tulādhāro vā tulādhārantevāsī vā tulaṃ paggaheṭvā jānāti: ‘ettakena vā onataṃ, 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.

evamevaṃ kho, byagghapajja, kulaputto āyaṇca bhogānaṃ viditvā, vayaṇca bhogānaṃ viditvā, samaṃ jīvikaṃ kappeti nāccogālhaṃ nātihīnaṃ: ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassati’ti.

In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: ‘In this way my income will exceed my expenditure, not the reverse.’

sacāyaṃ, byagghapajja, kulaputto appāyo samāno ulāraṃ jīvikaṃ kappeti, tassa bhavanti vattāro: ‘udumbarakhādīvayaṃ kulaputto bhoge khādātī’ti.

If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’

sace panāyaṃ, byagghapajja, kulaputto mahāyo samāno kasiraṃ jīvikaṃ kappeti, tassa bhavanti vattāro: ‘ajetṭhamaraṇavāyaṃ 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 khoyam, byagghapajja, kulaputto āyañca bhogānaṃ viditvā, vayañca bhogānaṃ viditvā, samam jīvikaṃ kappeti nāccogālhaṃ nātihīnaṃ: ‘evaṃ me āyo vayam pariyādāya ṭhassati, na ca me vayo āyam pariyādāya ṭhassatī’ ti.

But a gentleman, knowing their 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.’

ayam vuccati, byagghapajja, samajīvita.

This is called accomplishment in balanced finances.

evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ 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 dhāraṃ anuppavecceyya.

and the heavens don’t provide enough rain.

evañhi tassa, byagghapajja, mahato taḷākassa parihāniyeva pāṭikañkhā, no vuddhi;

You’d expect that large reservoir to dwindle, not expand.

evamevaṃ, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ 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.

evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ 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 dhāraṃ anuppavecceyya.

and the heavens provide plenty of rain.

evañhi tassa, byagghapajja, mahato taḷākassa vuddhiyeva pāṭikañkhā, no parihāni;

You’d expect that large reservoir to expand, not dwindle.

evamevaṃ kho, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ 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 samvattanti diṭṭhadhammasukhāya.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

cattārome, byagghapajja, dhammā kulaputtassa samparāyahitāya samvattanti 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 bodhiṃ:

It's when a gentleman has faith in the Realized One's awakening:

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ 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.’

ayam vuccati, byagghapajja, saddhāsampadā. (1: 5)

This is called accomplishment in faith.

katamā ca, byagghapajja, sīlasampadā?

And what is accomplishment in ethics?

idha, byagghapajja, kulaputto pānātipātā 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.

ayam 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 agāraṃ ajjhāvasati muttacāgo payatapaṇi vossaggarato yācayogo dānasamvibhāgarato.

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.

ayam 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. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ayam vuccati, byagghapajja, paññāsampadā. (4: 8)

This is called accomplishment in wisdom.

ime kho, byagghapajja, cattāro dhammā kulaputtassa samparāyahitāya samvattanti samparāyasukhāyāti.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

utṭhātā kammadheyyesu,

They're enterprising in the workplace,

appamatto vidhānavā;
diligent in managing things,
samaṃ kappeti jīvikam,
they balance their finances,
sambhatam anurakkhati.
and preserve their wealth.
saddho sīlena sampanno,
Faithful, accomplished in ethics,
vadaññū vītamaccharo;
kind, rid of stinginess,
niccam maggam visodheti,
they always purify the path
sothhānam samparāyikam.
to well-being in lives to come.
iccete attha 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.
evametam gahatthānam,
This is how, for a householder,
cāgo puññaṃ pavaḍḍhatī'ti.
merit grows by generosity."
catuttham.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

55. ujjayasutta
55. With Ujjaya

atha kho ujjayo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi.

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho ujjayo brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“mayam, bho gotama, pavāsaṃ gantukāmā.

“Master Gotama, we wish to travel abroad.

tesaṃ no bhavaṃ gotamo amhākaṃ tathā dhammaṃ desetu—ye amhākaṃ assu dhammā diṭṭhadhammahitāya, diṭṭhadhammasukhāya, samparāyāhitāya, samparāyasukhāya”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 saṃvattanti, diṭṭhadhammasukhāya.

“Brahmin, these four things lead to the welfare and happiness of a gentleman in this life.

katame cattāro?

What four?

uṭṭhānasampadā, āraṅkhasampadā, 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 jīvikaṃ kappeti—

A gentleman may earn a living by means such as

yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaññātarena—

farming, trade, raising cattle, archery, government service, or one of the professions.

tattha dakkho hoti analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ samvidhātuṃ.

They understand how to go about these things in order to complete and organize the work.

ayaṃ vuccati, brāhmaṇa, uṭṭhānasampadā. (1: 1)

This is called accomplishment in initiative.

katamā ca, brāhmaṇa, āraṅkhasampadā?

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 āraṅkkena guttiyā sampādeti:

They ensure it is guarded and protected, thinking:

‘kinti me ime bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiṃyā dāyādā hareyyuṃ’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?’

ayaṃ vuccati, brāhmaṇa, ārakhasampadā. (2: 2)

This is called accomplishment in protection.

katamā ca, brāhmaṇa, kalyāṇamittatā?

And what is accomplishment in good friendship?

idha, brāhmaṇa, kulaputto yasmiṃ gāme vā nigame vā paṭivasati tatra ye te honti—gahapati vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā—tehi saddhiṃ santiṭṭhati sallapati sākaccham samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ 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. That person associates with them, converses, and engages in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom.

ayaṃ 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 āyaṇca bhogānaṃ viditvā vayaṇca bhogānaṃ viditvā samam jīvikaṃ kappeti nāccogālham nātihiṇam: ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti.

It’s when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: ‘In this way my income will exceed my expenditure, not the reverse.’

seyyathāpi, brāhmaṇa, tulādhāro vā tulādhārantevāsī vā tulaṃ paggaheṭvā jānāti: ‘ettakena vā onataṃ, 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.

evamevaṃ kho, brāhmaṇa, kulaputto āyaṇca bhogānaṃ viditvā vayaṇca bhogānaṃ viditvā samam jīvikaṃ kappeti nāccogālham nātihiṇam: ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti.

In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: ‘In this way my income will exceed my expenditure, not the reverse.’

sacāyaṃ, brāhmaṇa, kulaputto appāyo samāno ulāraṃ jīvikaṃ kappeti, tassa bhavanti vattāro: ‘udumbarakhādīvāyaṃ kulaputto bhoge khādātī’ti.

If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’

sace panāyaṃ, brāhmaṇa, kulaputto mahāyo samāno kasiraṃ jīvikaṃ kappeti, tassa bhavanti vattāro: ‘ajeṭṭhamaraṇaṃvāyaṃ 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 khoyaṃ, brāhmaṇa, kulaputto āyaṇca bhogānaṃ viditvā vayaṇca bhogānaṃ viditvā samam jīvikaṃ kappeti nāccogālham nātihiṇam: ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti,

But a gentleman, knowing their 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.’

ayaṃ vuccati, brāhmaṇa, samajīvitā.

This is called accomplishment in balanced finances.

evaṃ samuppannānaṃ, brāhmaṇa, bhogānaṃ 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 dhāraṃ anuppaveccheyya. evaṃhi tassa, brāhmaṇa, mahato taḷākassa parihāniyeva pātikaṅkhā, 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.

evamevaṃ kho, brāhmaṇa, evaṃ samuppannānaṃ bhogānaṃ 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.

evaṃ samuppannānaṃ, brāhmaṇa, bhogānaṃ 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 dhāraṃ anuppaveccheyya. evaṃhi tassa, brāhmaṇa, mahato taḷākassa vuddhiyeva pātikaṅkhā, 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.

evamevaṃ kho, brāhmaṇa, evaṃ samuppannānaṃ bhogānaṃ 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 saṃvattanti diṭṭhadhammasukhāya.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

cattārome, brāhmaṇa, kulaputtassa dhammā samparāyahitāya saṃvattanti 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 bodhiṃ:

It's when a gentleman has faith in the Realized One's awakening:

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ 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.’

ayaṃ vuccati, brāhmaṇa, saddhāsampadā. (1: 5)

This is called accomplishment in faith.

katamā ca, brāhmaṇa, sīlasampadā?

And what is accomplishment in ethics?

idha, brāhmaṇa, kulaputto pānātipātā pativirato hoti ... pe ...

surāmerayamājjapamādaṭṭhānā pativirato hoti.

It’s when a gentleman doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

ayaṃ 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 agāraṃ ajjhāvasati
muttacāgo payatāpāṇi vosaggarato yācayogo dānasamvibhāgarato.

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.

ayaṃ 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. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ayaṃ vuccati, brāhmaṇa, paññāsampadā. (4: 8)

This is called accomplishment in wisdom.

“ime kho, brāhmaṇa, cattāro dhammā kulaputtassa samparāyahitāya saṃvattanti
samparāyasukhāyāti.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

utthātā kammadheyyesu,

They’re enterprising in the workplace,

appamatto vidhānavā;

diligent in managing things,

samaṃ kappeti jīvikaṃ,

they balance their finances,

sambhataṃ anurakkhati.

and preserve their wealth.

saddho sīlena sampanno,

Faithful, accomplished in ethics,

vadaññū vītamaccharo;

kind, rid of stinginess,

niccaṃ maggaṃ visodheti,

they always purify the path

sothhānaṃ samparāyikaṃ.

to well-being in lives to come.

iccete at̐tha 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,

dit̐thadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

evametam gahat̐thānam,
This is how, for a householder,

cāgo puññam pavaḍḍhatī'ti.
merit grows by generosity."

pañcamam.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

56. bhayasutta
56. Danger

“‘bhayan’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘Mendicants, ‘danger’ is a term for sensual pleasures.

‘dukkhan’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘Suffering’,

‘rogo’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘disease’,

‘gaṇḍo’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘boil’,

‘sallan’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘dart’,

‘saṅgo’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘tie’,

‘paṅko’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
‘bog’,

‘gabbho’ti, bhikkhave, kāmānametaṃ adhivacanaṃ.
and ‘womb’ are terms for sensual pleasures.

kasmā ca, bhikkhave, ‘bhayan’ti kāmānametaṃ adhivacanaṃ?
And why is ‘danger’ a term for sensual pleasures?

yasmā ca kāmārāgarattāyaṃ, bhikkhave, chandarāgavinibaddho ditṭhadhammikāpi
bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā ‘bhayan’ti
kāmānametaṃ adhivacanaṃ.

*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 ...
‘tie’,

‘paṅko’ti ...
‘bog’,

‘gabbho’ti kāmānametaṃ adhivacanaṃ?
and ‘womb’ terms for sensual pleasures?

yasmā ca kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho dīṭṭhadhammikāpi
gabbhā na parimuccati, samparāyikāpi gabbhā na parimuccati, tasmā ‘gabbho’ti
kāmanāmetam adbhavanam.

*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.*

bhayaṃ dukkhaṇca roga ca,
Danger, suffering, and disease,

gaṇḍo sallaṇca saṅgo ca;
boil, dart, and tie,

paṅko gabbho ca ubhayaṃ,
and bogs and wombs both.

ete kāmā pavuccanti;
These describe the sensual pleasures

yattha satto puthujjano.
to which ordinary people are attached.

otinno sātārūpena,
Śwamped by things that seem pleasant,

puna gabbhāya gacchati;
you go to another womb.

yato ca bhikkhu ātāpī,
But when a mendicant is keen,

sampajāñṇam na riccati.
and doesn’t forget awareness,

so imaṃ palipatham duggaṃ,
in this way they transcend

atikkamma tathāvidho;
this grueling swamp.

pajaṃ jātijarūpetam,
They watch this population as it trembles,

phandamānam avekkhatī’ti.
fallen into rebirth and old age.”

chaṭṭham.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

57. pathamaāhuneyyasutta
57. Worthy of Offerings to the Gods (1st)

“atthahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with eight factors is worthy of offerings dedicated 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 atthahi?
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.

catunnaṃ jhānaṃ ābhisecāsikānaṃ diṭṭhadhammasukhavihārānaṃ 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.

anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati;
They recollect many kinds of past lives, with features and details.

dibbena cakkhunā visuddhena atikkantaṃ mānusakena ... pe ... yathākammūpage satte pajānāti;
With clairvoyance that is purified and surpasses the human, they see how sentient beings are reborn according to their deeds.

āsavānaṃ 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, atthahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā”ti.
A mendicant with these eight factors is worthy of offerings dedicated 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.”

sattamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

58. dutiyaāhuneyyasutta
58. Worthy of Offerings to the Gods (2nd)

“aṭṭhahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...
anuttaraṃ puññakkhettaṃ lokassa.

“A mendicant with eight factors is worthy of offerings dedicated 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 thāmaṃ dāḥaparakkamo anikkhattadhuro 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.

ārañṇiko hoti pantasenāsano;
They live in the wilderness, in remote lodgings.

aratiratisaḥo hoti, uppannaṃ aratiṃ abhibhuyya abhibhuyya viharati;
They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

bhayabheravasaho hoti, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya viharati;
They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ 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.

āsavānaṃ 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 ...
anuttaraṃ puññakkhettaṃ lokassā”ti.
A mendicant with these eight factors is worthy of offerings dedicated 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.”

aṭṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

59. paṭhamapuggalasutta
59. Eight People (1st)

“aṭṭhime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā
anuttaraṃ puññakkhettaṃ 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, sotāpattiṭṭhalasacchikiriyāya 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 ... anuttaraṃ puññakkhettaṃ
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 ṭhitaḥ;
and four established in the fruit.

esa saṅgho ujubhūto,
This is the upright Saṅgha,

paññāsīlasamāhito.
with wisdom, ethics, and immersion.

yajamānānaṃ manussānaṃ,
For humans, those merit-seeking creatures,

puññaṇeppakkhāna pāṇinaṃ;
who sponsor sacrifices,

karotaṃ opadhikaṃ puññaṃ,
making merit with attachments,

saṅghe dinnam mahapphalan”ti.
what is given to the Saṅgha is very fruitful.”

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

6. gotamīvagga
6. Gotamī

60. dutiyapuggalasutta
60. Eight People (2nd)

“aṭṭhime, bhikkhave, puggalā āhuneyyā ... pe ... anuttaraṃ puññakkhettaṃ 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?

soṭāpanno, soṭāpattiṭṭhalasacchikiriyāya 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 ... anuttaraṃ puññakkhettaṃ 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 thitā;
and four established in the fruit.

esa saṅgho samukkaṭṭho,
This is the exalted Saṅgha,

sattānaṃ aṭṭha puggalā.
the eight people among sentient beings.

yajamānānaṃ manussānaṃ,
For humans, those merit-seeking creatures,

puññaṭṭhekkhāna pāṇinaṃ;
who sponsor sacrifices,

karotaṃ opadhikaṃ puññaṃ,
making merit with attachments,

ettha dinnam mahapphalan”ti.
what’s given here is very fruitful.”

dasamaṃ.

gotamīvaggo paṭhamo.

gotamī ovādaṃ saṅkhittaṃ,

dīghajāṇu ca ujjayo;

bhayā dve āhuneyyā ca,

dve ca aṭṭha puggalāti.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

61. icchāsutta
61. Desire

“aṭṭhime, bhikkhave, puggalā santo samvijjamānā lokasmiṃ.
“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, urattāliṃ kandati, sammohaṃ āpajjati.
And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

ayaṃ 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.

ayaṃ 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, urattālīṃ kandati, sammohaṃ āpajjati.

And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

ayaṃ 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.

ayaṃ vuccati, bhikkhave:

This is called

‘bhikkhu iccho viharati lābhāya, na uṭṭhahati na ghaṭati na vāyamati lābhāya, lābhī ca maḍī ca, pamāḍī 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 urattālīṃ kandati, na sammohaṃ 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.

ayaṃ 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 uttḥahati ghaṭati vāyamati lābhāya.

They try hard, strive, and make an effort to get them.

tassa uttḥahato 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.

ayaṃ vuccati, bhikkhave:

This is called

‘bhikkhu iccho viharati lābhāya, uttḥahati ghaṭati vāyamati lābhāya, lābhī ca, na ca maḍi na ca pamādi, 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 uttḥahati, na ghaṭati, na vāyamati lābhāya.

They don't try hard, strive, and make an effort to get them.

tassa anuttḥahato, aghaṭato, avāyamato lābhāya lābho nuppajjati.

And material possessions don't come to them.

so tena alābhena na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ 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.

ayaṃ vuccati, bhikkhave:

This is called

‘bhikkhu iccho viharati lābhāya, na uttḥahati, na ghaṭati, na vāyamati lābhāya, na ca lābhī, na ca soci 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 uttḥahati, na ghaṭati, na vāyamati lābhāya.

They don't try hard, strive, and make an effort to get them.

tassa anuttḥahato 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.

ayaṃ vuccati, bhikkhave:

This is called

‘bhikkhu iccho viharati lābhāya, na uttḥahati, na ghaṭati, na vāyamati lābhāya, lābhī ca, na ca maḍi na ca pamādi, 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 puṅgalā santo saṃvijjamānā lokasmin”ti.

These are the eight people found in the world.”

paṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

62. alaṃsutta
62. Good Enough

“chahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano alaṃ paresaṃ.
“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 dhammānaṃ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūpaparikkhita 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
anelaḡaḡāya atthassa viññāpaniyā;
They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ.
They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu alaṃ attano alaṃ
paresaṃ. (1)
A mendicant with these six qualities is good enough for themselves and others.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano alaṃ paresaṃ.
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 dhammānaṃ dhāraṇajātiko hoti;
They readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūpaparikkhita 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 sampahaṃsako sabrahmacārīnaṃ.
They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṃ attano alaṃ
paresaṃ. (2)
A mendicant with these five qualities is good enough for themselves and others.

catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano nālaṃ paresaṃ.
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 dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūparikkhitā hoti;

They examine the meaning of teachings they've memorized.

atthamaññāya dhammamaññāya dhammānudhammappatipanno ca hoti;

Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissatthāya aneḷagaḷāya 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 sampahaṃsako sabrahmacārīnaṃ.

They don't educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṃ attano nālaṃ paresaṃ. (3)

A mendicant with these four qualities is good enough for themselves but not for others.

catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ paresaṃ nālaṃ 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 dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

no ca dhātānaṃ dhammānaṃ atthūparikkhitā hoti;

But they don't examine the meaning of teachings they've memorized.

na ca atthamaññāya dhammamaññāya dhammānudhammappatipanno 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 ... sabrahmacārīnaṃ.

They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. (4)

A mendicant with these four qualities is good enough for others but not for themselves.

tīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano nālaṃ paresaṃ.

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 dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūparikkhitā 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 sampahaṃsako sabrahmacārīnaṃ.

They don't educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ. (5)

A mendicant with these three qualities is good enough for themselves but not for others.

tīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ 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.

sutānaṃca dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

no ca dhātānaṃ dhammānaṃ atthūpaparikkhitaṃ 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 sampahaṃsako sabrahmacārīnaṃ.

They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano. (6)

A mendicant with these three qualities is good enough for others but not for themselves.

dvīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

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 sutānaṃ dhammānaṃ dhāraṇajātiko hoti;

And they don't readily memorize the teachings they've heard.

dhātānaṃca dhammānaṃ atthūpaparikkhitaṃ 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 ... sabrahmacārīnaṃ.

They don't educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ. (7)

A mendicant with these two qualities is good enough for themselves but not for others.

dvīhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ 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 sutānaṃ dhammānaṃ dhāraṇajātiko hoti;

And they don't readily memorize the teachings they've heard.

no ca dhātānaṃ dhammānaṃ atthūpaparikkhitaṃ 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 sampahaṃsako sabrahmacārīnaṃ.

They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano”ti. (8)

A mendicant with these two qualities is good enough for others but not for themselves.”

dutiyaṃ.

7. bhūmicālavagga
7. Earthquakes

63. saṅkhittasutta
63. A Teaching in Brief

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

“sādu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyaṃ”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.”

“evamevaṃ panidhekacce moghapurisā mamaññeva ajjesanti.

“This is exactly how some foolish people ask me for something.

dhamme ca bhāsite mamaññeva anubandhitabbaṃ maññanti”ti.

But when the teaching has been explained they think only of following me around.”

“desetu me, bhante, bhagavā saṅkhittena dhammaṃ, desetu sugato saṅkhittena dhammaṃ. appeva nāmāhaṃ bhagavato bhāsitassa atthaṃ ājāneyyaṃ, appeva nāmāhaṃ bhagavato bhāsitassa dāyādo assaṃ”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, evaṃ sikkhitabbaṃ:

“Well then, mendicant, you should train like this:

‘ajjhataṃ me cittaṃ t̥hitaṃ bhavissati susaṇṭhitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya t̥hassanti”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, sikkhitabbaṃ.

That’s how you should train.

yato kho te, bhikkhu, ajjhataṃ cittaṃ t̥hitaṃ hoti susaṇṭhitaṃ, na ca uppannā pāpakā akusalā dhammā cittaṃ pariyādāya t̥t̥hanti, tato te, bhikkhu, evaṃ sikkhitabbaṃ:

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 bahuḷikatā yānikatā vatthukatā anuṭṭhitā paricitaṃ 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, sikkhitabbaṃ.

That’s how you should train.

yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahuḷikato, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkampi savicāraṃ bhāveyyāsi, avitakkampi vicāramattaṃ bhāveyyāsi, avitakkampi avicāraṃ 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, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te, bhikkhu, evaṃ sikkhitabbaṃ:

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 paricīṭā susamāradhā’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.’

evaṃhi te, bhikkhu, sikkhitabbaṃ.

That’s how you should train.

yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkasavicāraṃpi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicāraṃpi 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, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te, bhikkhu, evaṃ sikkhitabbaṃ:

When this immersion is well developed and cultivated in this way, you should train like this:

‘kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa’ti.

‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.’

evaṃhi te, bhikkhu, sikkhitabbaṃ.

That’s how you should train.

yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkasavicāraṃpi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicāraṃpi 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, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato te, bhikkhu, evaṃ sikkhitabbaṃ:

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 abhijjhādomanassa’ti.

‘I’ll meditate on an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.’

evañhi te, bhikkhu, sikkhitabbaṃ.

That's how you should train.

yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ samādhiṃ savitakkasavicāraṃpi bhāveyyāsi, avitakkavicāramattampi bhāveyyāsi, avitakkaavicāraṃpi bhāveyyāsi, sappītikampi bhāveyyāsi, nippītikampi bhāveyyāsi, sātasaḥagatampi 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, ayaṃ samādhi evaṃ bhāvito hoti subhāvito, tato tvaṃ, bhikkhu, yena yeneva gagghasi phāsumyeva gagghasi, yattha yattha ṭhassasi phāsumyeva ṭhassasi, yattha yattha nisīdissasi phāsumyeva nisīdissasi, yattha yattha seyyaṃ kappessasi phāsumyeva seyyaṃ kappessasi”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 bhagavantaṃ abhivādetvā padakkhiṇaṃ 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 vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ 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, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

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 arahataṃ ahoṣīti.

And that mendicant became one of the perfected.

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

64. gayāsīsasutta
64. At Gāyā Head

ekaṃ samayaṃ bhagavā gayāyaṃ 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:

“pubbāhaṃ, 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 mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṃ obhāsaññeva sañjāneyyaṃ rūpāni ca passeyyaṃ;
‘What if I were to both perceive light and see visions?

evaṃ me idaṃ ñāṇadassanaṃ parisuddhataṃ assā’ti.
Then my knowledge and vision would become even more purified.’

so kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto
obhāsaññeva 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 saddhiṃ santiṭṭhāmi sallapāmi sākacchaṃ samāpajjāmi. (2)
But I didn’t associate with those deities, converse, or engage in discussion.

tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṃ obhāsaññeva sañjāneyyaṃ rūpāni ca passeyyaṃ, tāhi ca devatāhi
saddhiṃ santiṭṭheyyaṃ sallapeyyaṃ sākacchaṃ samāpajjeyyaṃ;
*‘What if I were to perceive light and see visions; and associate with those deities, converse,
and engage in discussion?*

evaṃ me idaṃ ñāṇadassanaṃ parisuddhataṃ assā’ti.
Then my knowledge and vision would become even more purified.’

so kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto
obhāsaññeva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṃ santiṭṭhāmi
sallapāmi sākacchaṃ 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 mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṃ obhāsaññeva sañjāneyyaṃ rūpāni ca passeyyaṃ, tāhi ca devatāhi
saddhiṃ santiṭṭheyyaṃ sallapeyyaṃ sākacchaṃ samāpajjeyyaṃ, tā ca devatā
jāneyyaṃ;
*‘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?

evam me idaṃ nāṇadassanaṃ parisuddhataṃ assā’ti.
Then my knowledge and vision would become even more purified.’

so kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto
obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṃ santiṭṭhāmi
sallapāmi sākacchaṃ 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 kammaṃ 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 kammaṃ 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 kammaṃ vipākena evamāhārā
evaṃsukhadukkhappaṭisaṃvediniyo’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 kammaṃ vipākena evamāhārā
evaṃsukhadukkhappaṭisaṃvediniyo’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 evaṃdīghāyukā evaṃciratṭhitikā’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 evaṃdīghāyukā evaṃciratṭhitikā’ti;
these deities have a life-span of such a length.

no ca kho tā devatā jānāmi yadi vā me imāhi devatāhi saddhiṃ sannivutthapubbaṃ
yadi vā na sannivutthapubbanti. (4–7.)
But I didn’t know whether or not I had previously lived together with those deities.

tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘sace kho ahaṃ obhāsañceva sañjāneyyaṃ, rūpāni ca passeyyaṃ, tāhi ca devatāhi
saddhiṃ santiṭṭheyyaṃ sallapeyyaṃ sākacchaṃ samāpajjeyyaṃ, tā ca devatā
jāneyyaṃ:
*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 jāneyyaṃ:
and find out which orders of gods those deities come from;

“imā devatā imassa kammassa vipākena ito cutā tattha upapannā”ti, tā ca devatā jāneyyaṃ:

and what deeds caused those deities to be reborn there after passing away from here;

“imā devatā evamāhārā evaṃsukhadukkhappaṭisaṃvediniyo”ti, tā ca devatā jāneyyaṃ:

and what deeds caused those deities to have such food and such an experience of pleasure and pain;

“imā devatā evaṃdīghāyukā evaṃciratthitikā”ti, tā ca devatā jāneyyaṃ yadi vā me imāhi devatāhi saddhiṃ sannivutthapubbam 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.

evaṃ me idaṃ ñāṇadassanaṃ parisuddhataṃ assā”ti.

Then my knowledge and vision would become even more purified.’

so kho ahaṃ, bhikkhave, aparena samayena appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi, rūpāni ca passāmi, tāhi ca devatāhi saddhiṃ santiṭṭhāmi sallapāmi sākacchaṃ 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 evaṃsukhadukkhappaṭisaṃvediniyo’ti, tā ca devatā jānāmi:

‘imā devatā evaṃdīghāyukā evaṃciratthitikā’ti, tā ca devatā jānāmi yadi vā me devatāhi saddhiṃ sannivutthapubbam yadi vā na sannivutthapubbanti. (8)

I found out whether or not I have previously lived together with those deities.

yāvakiṇa me, bhikkhave, evaṃ atthaparivattaṃ adhidevañāṇadassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamanabrāhmaṇiṇā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

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, evaṃ atthaparivattaṃ adhidevañāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, ‘sadevake loke samārake sabrahmake sassamanabrāhmaṇiṇā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ;

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.

ñāṇaṇa pana me dassanaṃ 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 are no more future lives.’”

catutthaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

65. abhībhāyatanasutta
65. Dimensions of Mastery

“atthimāni, bhikkhave, abhībhāyatanāni.
“Mendicants, there are these eight dimensions of mastery.

katamāni attha?
What eight?

ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘tāni abhībhuyya jānāmi passāmī’ti, evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

idaṃ paṭhamam abhībhāyatanam. (1)
This is the first dimension of mastery.

ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘tāni abhībhuyya jānāmi passāmī’ti, evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

idaṃ dutiyam abhībhāyatanam. (2)
This is the second dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘tāni abhībhuyya jānāmi passāmī’ti, evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

idaṃ tatiyam abhībhāyatanam. (3)
This is the third dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘tāni abhībhuyya jānāmi passāmī’ti, evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

idaṃ catuttham abhībhāyatanam. (4)
This is the fourth dimension of mastery.

ajjhataṃ 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 abhībhuyya jānāmi passāmī’ti, evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

idaṃ pañcamam abhībhāyatanam. (5)
This is the fifth dimension of mastery.

ajjhataṃ 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 abhībhuyya jānāmi passāmī’ti, evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

idaṃ chaṭṭhaṃ abhibhāyatanam. (6)

This is the sixth dimension of mastery.

ajjhataṃ 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 passāmi’ti, evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ sattamaṃ abhibhāyatanam. (7)

This is the seventh dimension of mastery.

ajjhataṃ 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 passāmi’ti, evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

idaṃ aṭṭhamaṃ abhibhāyatanam.

This is the eighth dimension of mastery.

imāni kho, bhikkhave, aṭṭha abhibhāyatanāni’ti. (8)

These are the eight dimensions of mastery.”

pañcamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

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.

ayaṃ paṭhamo vimokkho. (1)
This is the first liberation.

ajjhataṃ arūpasaññī, bahiddhā rūpāni passati.
Not perceiving form internally, they see visions externally.

ayaṃ dutiyo vimokkho. (2)
This is the second liberation.

subhanteva adhimutto hoti.
They're focused only on beauty.

ayaṃ tatiyo vimokkho. (3)
This is the third liberation.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañāncāyatanaṃ 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.

ayaṃ catuttho vimokkho. (4)
This is the fourth liberation.

sabbaso ākāsañāncāyatanaṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti
viññāṇañcāyatanaṃ 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.

ayaṃ pañcama vimokkho. (5)
This is the fifth liberation.

sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ
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.

ayaṃ chaṭṭho vimokkho. (6)
This is the sixth liberation.

sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja
viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṃ sattamo vimokkho. (7)
This is the seventh liberation.

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ
upasampajja viharati.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhamo vimokkho.

This is the eighth liberation.

ime kho, bhikkhave, aṭṭha vimokkhā”ti. (8)

These are the eight liberations.”

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

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.”

sattamaṃ.

añguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

68. ariyavohārasutta
68. Noble Expressions

“aṭṭhime, bhikkhave, ariyavohārā.
“Mendicants, there are these eight noble expressions.

katame aṭṭha?
What eight?

aditṭhe aditṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte aviññātavāditā,
ditṭhe ditṭhavāditā, 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.”

aṭṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

69. parisāsutta
69. Assemblies

“aṭṭhimā, bhikkhave, parisā.
“Mendicants, there are these eight assemblies.

katamā aṭṭha?
What eight?

khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā,
cātumahārājikaparisā, tāvatimsaparisā, 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 the Māras. An assembly of Brahmas.

abhijānāmi kho panāhaṃ, bhikkhave, anekasataṃ khattiyapariisaṃ upasaṅkamitā.
I recall having approached an assembly of hundreds of aristocrats.

tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca
samāpannapubbā.
There I used to sit with them, converse, and engage in discussion.

tattha yādisako tesam vaṇṇo hoti tādīsako mayhaṃ vaṇṇo hoti, yādisako tesam saro
hoti tādīsako mayhaṃ saro hoti.
And my appearance and voice became just like theirs.

dhammīyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

bhāsamānañca maṃ na jānanti:
But when I spoke they didn't know:

‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti.
‘Who is this that speaks? Is it a god or a human?’

dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā
antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

antarahitañca maṃ na jānanti:
But when I vanished they didn't know:

‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti.
‘Who was that who vanished? Was it a god or a human?’

abhijānāmi kho panāhaṃ, bhikkhave, anekasataṃ brāhmaṇapariisaṃ ... pe ...
I recall having approached an assembly of hundreds of brahmins ...

gahapatipariisaṃ ...
householders ...

samaṇapariisaṃ ...
ascetics ...

cātumahārājikapariisaṃ ...
the gods under the Four Great Kings ...

tāvatimsapariisaṃ ...
the gods under the Thirty-Three ...

mārapariisaṃ ...
Māras ...

brahmapariṣaṃ upasaṅkamitā.

Brahmās.

tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākaṇḍhā ca
samāpannapubbā.

There too I used to sit with them, converse, and engage in discussion.

tattha yādisako tesaṃ vaṇṇo hoti tādisako mayhaṃ vaṇṇo hoti, yādisako tesaṃ saro
hoti tādisako mayhaṃ saro hoti.

And my appearance and voice became just like theirs.

dhammiyā ca kathāya sandassemi samādapemi samuttejemi sampahaṃsemi.

I educated, encouraged, fired up, and inspired them with a Dhamma talk.

bhāsamānañca maṃ na jānanti:

But when I spoke they didn't know:

‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti.

‘Who is this that speaks? Is it a god or a human?’

dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā
antaradhāyāmi.

And when my Dhamma talk was finished I vanished.

antarahitañca maṃ na jānanti:

But when I vanished they didn't know:

‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti.

‘Who was that who vanished? Was it a god or a human?’

imā kho, bhikkhave, aṭṭha parisa”ti.

These are the eight assemblies.”

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

7. bhūmicālavagga
7. Earthquakes

70. bhūmicālasutta
70. Earthquakes

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgarasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanto āyasmantaṃ ānandaṃ āmantesi:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda,

“gaṇhāhi, ānanda, nisīdanaṃ.
“Ānanda, get your sitting cloth.

yena cāpālaṃ cetiyaṃ tenupasaṅkamissāma divāvihārāyā”ti.
Let’s go to the Cāpāla shrine for the day’s meditation.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

atha kho bhagavā yena cāpālaṃ cetiyaṃ 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 āyasmantaṃ ānandaṃ āmantesi:
When he was seated he said to Venerable Ānanda:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtakaṃ cetiyaṃ; ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.
“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 paricīṭā susamāradhā, ākaṅkhamāno so, ānanda, kappaṃ vā tiṭṭheyya kappāvasesaṃ 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.

tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricīṭā susamāradhā. ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ 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 nāsakki paṭivijjhituṃ;
But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṃ yāci:
He didn’t beg the Buddha,

“tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti, yathā tam mārena pariutuṭṭhitacitto.

“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.

dutiyaampi kho bhagavā ... pe ...

For a second time ...

tatiyaampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

And for a third time, the Buddha said to him:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtakaṃ cetiyaṃ, ramaṇīyaṃ sārandaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sāranda, and Cāpāla shrines are all lovely.

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, ākaṅkhamāno so, ānanda, kappam vā tiṭṭheyya kappāvesaṃ 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.

tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā ... pe ... ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvesaṃ 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 nāsakki paṭivijjhitum;

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṃ yāci:

He didn’t beg the Buddha,

“tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti, yathā tam mārena pariutuṭṭhitacitto.

“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 āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“gaccha tvaṃ, ānanda, yassadāni kālaṃ maññasī”ti.

“Go now, Ānanda, at your convenience.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā bhagavato avidūre aññatarasmim rukkhamaṇi nīsi.

“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 bhagavantaṃ 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.

bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā pattayogakkhemā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakāṃ ācariyakāṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti’ 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, sakāṃ ācariyakāṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ 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.

bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvāhaṃ, 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, sakāṃ ācariyakāṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti’ 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, sakāṃ ācariyakāṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ 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.

bhāsītā kho panesā, bhante, bhagavatā vācā:

Sir, you once made this statement:

‘na tāvahaṃ, pāpima, parinibbāyissāmi yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissatī phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ’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 brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.

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 tvaṃ, pāpima, hohi. naciraṃ tathāgatassa parinibbānaṃ bhavissati.

“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.

Three months from now the Realized One will finally be extinguished.”

atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ ossaji.

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

ossatthe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso, devadundubhiyo ca phalimsu.

When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then, knowing the meaning of this, on that occasion the Buddha was inspired to exclaim:

“tulamatulañca sambhavaṃ,

“Weighing up the incomparable against an extension of life,

bhavaśaṅkhāramavassaji muni;

the sage surrendered the life force.

ajjhatarato samāhito,

Happy inside, serene,

abhindi kavacamivattasambhavaṃ”ti.

he burst out of this self-made chain like a suit of armor.”

atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“mahā vatāyaṃ bhūmicālo;

“That was a really big earthquake!

sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso, devadundubhiyo ca phalimsu.

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 bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“mahā vatāyaṃ, bhante, bhūmicālo;

“Sir, that was a really big earthquake!

sumahā vatāyaṃ, bhante, bhūmicālo bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu.

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 pātubhāvāya”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?

ayaṃ, ānanda, mahāpathavī udaye patiṭṭhitā; udakaṃ vāte patiṭṭhitaṃ; vāto ākāsaṭṭho hoti. so, ānanda, samayo yaṃ mahāvātā vāyanti; mahāvātā vāyantaṃ udakaṃ kampenti; udakaṃ kampitaṃ pathaviṃ 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.

ayaṃ, ānanda, paṭhamo hetu, paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

(1)

This is the first cause and reason for a great earthquake.

puna caparaṃ, ānanda, samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto devatā vā mahiddhikā mahānubhāvā. tassa parittā pathavīsaṇṇā bhāvitā hoti, appamāṇā āposañña. so imaṃ pathaviṃ 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.

ayaṃ, ānanda, dutiyo hetu, dutiyo paccayo mahato bhūmicālassa pātubhāvāya. (2)

This is the second cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkamati, tadāyaṃ 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.

ayaṃ, ānanda, tatiyo hetu, tatiyo paccayo mahato bhūmicālassa pātubhāvāya. (3)

This is the third cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṃ 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.

ayaṃ, ānanda, catuttho hetu, catuttho paccayo mahato bhūmicālassa pātubhāvāya.

(4)

This is the fourth cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles.

ayaṃ, ānanda, pañcamo hetu, pañcamo paccayo mahato bhūmicālassa pātubhāvāya.

(5)

This is the fifth cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

ayaṃ, ānanda, chaṭṭho hetu, chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya. (6)
This is the sixth cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusañkhāraṃ ossajjati,
tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi sampavedhati.
*Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth
shakes and rocks and trembles.*

ayaṃ, ānanda, sattamo hetu, sattamo paccayo mahato bhūmicālassa pātubhāvāya.
(7)
This is the seventh cause and reason for a great earthquake.

puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati,
tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi 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.*

ayaṃ, 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.”

dasamaṃ.

bhūmicālavaggo dutiyo.

icchā alaṅka saṅkhittaṃ,

gayā abhibhunā saha;

vimokkho dve ca vohārā,

parisā bhūmicālenāti.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

71. pathamasaddhāsutta
71. Inspiring All Around (1st)

“saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā.
“Mendicants, a mendicant is faithful but not ethical.

evaṃ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

tena taṃ aṅgaṃ paripūretabbam:
and should fulfill it, thinking:

‘kintāhaṃ saddho ca assaṃ 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,

evaṃ so tenaṅgena aparipūro 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.

evaṃ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

tena taṃ aṅgaṃ paripūretabbam:
and should fulfill it, thinking:

‘kintāhaṃ saddho ca assaṃ, 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,

evaṃ so tenaṅgena aparipūro 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 dhammaṃ deseti ... pe ...
they don’t teach Dhamma to the assembly with assurance ...

visārado ca parisāya dhammaṃ deseti, no ca catunnaṃ jhānānaṃ ābhicetasikānaṃ
diṭṭhadhammasukhavihārānaṃ 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 ...*

catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī, no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayam 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.*

evaṃ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

tena taṃ aṅgaṃ paripūretabbam:

and should fulfill it, thinking:

‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, catunnaṅca jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī, āsavānaṅca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’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 dhammaṃ deseti, catunnaṅca jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, āsavānaṅca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ 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,

evaṃ so tenaṅgena paripūro hoti.

they’re complete in that respect.

imehi kho, bhikkhave, atṭhahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbakāraparipūro cā”ti.

A mendicant who has these eight qualities is inspiring all around, and is complete in every respect.”

paṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

72. dutiyasaddhāsutta
72. Inspiring All Around (2nd)

“saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā.
‘A mendicant is faithful, but not ethical.

evaṃ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

tena taṃ aṅgaṃ paripūretabbam:
and should fulfill it, thinking:

‘kintāhaṃ saddho ca assaṃ 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,

evaṃ 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 dhammaṃ deseti ... pe ...
they don’t teach Dhamma to the assembly with assurance ...

visārado ca parisāya dhammaṃ 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
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
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.*

evaṃ so tenaṅgena aparipūro hoti.
So they’re incomplete in that respect,

tena taṃ aṅgaṃ paripūretabbam:
and should fulfill it, thinking:

‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca,
parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, ye te santā vimokkhā
atikkamma rūpe āruppā te kāyena phusitvā vihareyyaṃ, āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā
upasampajja vihareyyaṃ’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 dhammaṃ 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,

evaṃ so tenaṅgena paripūro hoti.

they're complete in that respect.

imehi kho, bhikkhave, atṭhahi 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.”

dutiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

73. pathamamaraṇassatisutta
73. Mindfulness of Death (1st)

ekaṃ samayaṃ bhagavā nālike viharati giṇḍakāvasathe.
At one time the Buddha was staying at Nālika in the brick house.

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

“bhikkhavo”ti,
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā
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.

bhāvētha no tumhe, bhikkhave, maraṇassatin”ti.
But do you develop mindfulness of death?”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“ahaṃ kho, bhante, bhāvēmi maraṇassatin”ti.
“Sir, I develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:
“In this case, sir, I think:

‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu
vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (1)
That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:
“In this case, sir, I think:

‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata
me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (2)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ upadḍhadivasam jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (3)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaram jīveyyaṃ yadantaram ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (4)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaram jīveyyaṃ yadantaram upadḍhapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (5)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaram jīveyyaṃ yadantaram cattāro pañca ālope saṅkhāditvā
ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (6)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaram jīveyyaṃ yadantaram ekaṃ ālopaṃ saṅkhāditvā
ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (7)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaram jīveyyaṃ yadantaram assasitvā vā passasāmi, passasitvā
vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (8)

That’s how I develop mindfulness of death.”

evaṃ vutte, bhagavā te bhikkhū etadavoca:

When this was said, the Buddha said to those mendicants:

“yvāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

“The mendicants who develop mindfulness of death by wishing

‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu
vata me kataṃ assā’ti.

to live for a day and night ...

yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti;

or to live for a day ...

yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

‘aho vatāhaṃ upaḍḍhadvivasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.

or to live for half a day ...

yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti;

or to live as long as it takes to eat a meal of alms-food ...

yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ upaḍḍhapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.

or to live as long as it takes to eat half a meal of alms-food ...

yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti—

or to live as long as it takes to chew and swallow four or five mouthfuls ...

ime vuccanti, bhikkhave, ‘bhikkhū pamattā viharanti, dandhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya’.

These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

yo ca khvāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

But the mendicants who develop mindfulness of death by wishing

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti.

to live as long as it takes to chew and swallow a single mouthful ...

yo cāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ assasitvā vā passasāmi, passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ 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, tikkhaṃ maraṇassatiṃ bhāventi āsavānaṃ khayāya’.

These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāma, tikkhaṃ maraṇassatiṃ bhāvayissāma āsavānaṃ khayāya’ti.

‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

74. dutiyamaṇassatisutta
74. Mindfulness of Death (2nd)

ekaṃ samayaṃ bhagavā nālike viharati giṇṇakāvasathe.
At one time the Buddha was staying at Nālika in the brick house.

tatra kho bhagavā bhikkhū āmantesi ... pe ...
There the Buddha addressed the mendicants:

maṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā
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.

kathaṃ bhāvitā ca, bhikkhave, maṇassati kathaṃ bahulīkatā mahapphalā hoti
mahānisaṃsā 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 rattiyaṃ patihitāya iti paṭisaṇcikkhati:
As day passes by and night draws close, a mendicant reflects:

‘bahukā kho me paccayaṃ maṇassa—
‘I might die of many causes.

ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya;
A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriyaṃ. so mama assa antarāyo.
And if I died from that it would be an obstacle to me.

upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me
kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, manussā vā
maṃ upakkameyyuṃ, amanussā vā maṃ upakkameyyuṃ;
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 kālakiriyaṃ. so mama assa antarāyo’ti.
And if I died from that it would be an obstacle to me.’

tena, bhikkhave, bhikkhunā iti paṭisaṇcikkhitabbaṃ:
That mendicant should reflect:

‘atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ
karontassa antarāyā’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 evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

‘atthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa
antarāyā’ti, tena, bhikkhave, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ
dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca
appaṭivānī ca satī ca sampajaññaṇa karaṇīyaṃ.
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 adhimattam chandaṇa vāyāmaṇa ussāhaṇa ussoḷhiṇa appaṭivāniṇa satīṇa sampajaññaṇa 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.

evamevaṃ kho, bhikkhave, tena bhikkhunā tesamēva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṇa karaṇīyaṃ.

In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa antarāyā’¹ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānūsikkhinā 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 rattiyaṃ 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 maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya;

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 papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, manussā vā maṃ upakkameyyuṃ, amanussā vā maṃ upakkameyyuṃ;

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’²ti.

And if I died from that it would be an obstacle to me.’

tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam:

That mendicant should reflect:

‘atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṃ karontassa antarāyā’³ti.

‘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 evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘atthi me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṃ karontassa antarāyā’⁴ti, tena, bhikkhave, bhikkhunā tesamēva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṇa karaṇīyaṃ.

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 adhimattaṃ chandaṇa vāyāmaṇa ussāhaṇa ussoḷhiṇa appaṭivāniṇa satīṇa sampajaññaṇa 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.

evamevaṃ kho, bhikkhave, tena bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṃ.

In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā ye me assu divā kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ 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.

evaṃ bhāvitā kho, bhikkhave, maraṇassati evaṃ bahuḷikatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’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.”

catutthaṃ.

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aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

75. pathamasampadāsutta
75. Accomplishments (1st)

“aṭṭhimā, bhikkhave, sampadā.
“Mendicants, there are these eight accomplishments.

katamā aṭṭha?
What eight?

uṭṭhānasampadā, ārakkhasampadā, kalyānamittatā, 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,

samaṃ kappeti jīvikam,
they balance their finances,

sambhatam anurakkhati.
and preserve their wealth.

saddho sīlena sampanno,
Faithful, accomplished in ethics,

vadaññū vītamaccharo;
kind, rid of stinginess,

niccam maggam visodheti,
they always purify the path

soṭṭhānam samparāyikam.
to well-being in lives to come.

iccete aṭṭha dhammā ca,
And so these eight qualities

saddhassa ghāramesino;
of a faithful householder

akkhātā saccaṇāmena,
are declared by the one who is truly named

ubhayattha sukhāvahā.
to lead to happiness in both spheres,

diṭṭhadhammahitattāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in lives to come.

evametam gahaṭṭhānam,
This is how, for a householder,

cāgo puññaṃ pavaḍḍhati”ti.
merit grows by generosity.”

pañcamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

76. dutiyasampadāsutta
76. Accomplishments (2nd)

“aṭṭhimā, bhikkhave, sampadā.
“Mendicants, there are these eight accomplishments.

katamā aṭṭha?
What eight?

uṭṭhānasampadā, ārakḥhasampadā, kalyāṇamittatā, samajīvitā, saddhāsampadā, silāsampadā, 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 jīvitam kappeti—
It's when a gentleman earns a living by means such as

yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issattena yadi rājaporisena yadi sippaṇṇatarena—
farming, trade, raising cattle, archery, government service, or one of the professions.

tattha dakkho hoti analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ samvidhātunti.
They understand how to go about these things in order to complete and organize the work.

ayaṃ vuccati, bhikkhave, uṭṭhānasampadā. (1)
This is called accomplishment in initiative.

katamā ca, bhikkhave, ārakḥhasampadā?
And what is accomplishment in protection?

idha, bhikkhave, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā te ārakḥhena 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. They ensure it is guarded and protected, thinking:

‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyuṃ’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?’

ayaṃ vuccati, bhikkhave, ārakḥhasampadā. (2)
This is called accomplishment in protection.

katamā ca, bhikkhave, kalyāṇamittatā?
And what is accomplishment in good friendship?

idha, bhikkhave, kulaputto yasmim̐ gāme vā nigame vā pativasati, tattha ye te honti gahapati vā gahapatiputtā vā daharā vā vuddhasīlino vuddhā vā vuddhasīlino saddhāsampannā sīlasampannā cāgasampannā paññāsampannā, tehi saddhim̐ santitthāti sallapati sākacchaṃ samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ 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. They associate with them, converse and engage in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom.

ayaṃ 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 bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogālhaṃ nātihiṇaṃ: 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassati'ti.

It's when a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.'

seyyathāpi, bhikkhave, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahetvā jānāti: 'ettakena vā onataṃ, ettakena vā unnataṃ'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.

evamevaṃ kho, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogālhaṃ nātihiṇaṃ: 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassati'ti.

In the same way, a gentleman, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.'

sacāyaṃ, bhikkhave, kulaputto appāyo samāno ulāraṃ jīvikaṃ kappeti, tassa bhavanti vattāro 'udumbarakhādī vāyaṃ kulaputto bhoge khādati'ti.

If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!'

sace panāyaṃ, bhikkhave, kulaputto mahāyo samāno kasiraṃ jīvikaṃ kappeti, tassa bhavanti vattāro: 'ajetthamaraṇaṃ vāyaṃ kulaputto marissati'ti.

If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!'

yato ca khoyaṃ, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikaṃ kappeti nāccogālhaṃ nātihiṇaṃ: 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassati'ti.

But a gentleman, knowing their 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.'

ayaṃ 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 bodhim̐:

It's when a gentleman has faith in the Realized One's awakening:

'itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavā'ti.

'That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.'

ayaṃ vuccati, bhikkhave, saddhāsampadā. (5)

This is called accomplishment in faith.

katamā ca, bhikkhave, sīlasampadā?

And what is accomplishment in ethics?

idha, bhikkhave, kulaputto pānātipātā 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.

ayaṃ 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 agāraṃ ajjhāvasati ... pe ...
yācayogo dānasamvibhāgarato.

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.

ayaṃ 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. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ayaṃ vuccati, bhikkhave, paññāsampadā. (8)

This is called accomplishment in wisdom.

imā kho, bhikkhave, aṭṭha sampadāti.

These are the eight accomplishments.

utthātā kammadheyyesu,

They're enterprising in the workplace,

appamatto vidhānavā;

diligent in managing things,

samaṃ kappeti jīvikam,

they balance their finances,

sambhataṃ anurakkhati.

and preserve their wealth.

saddho sīlena sampanno,

Faithful, accomplished in ethics,

vadaññū vītamaccharo;

kind, rid of stinginess,

niccaṃ maggaṃ visodheti,

they always purify the path

sotthānaṃ samparāyikaṃ.

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,

ditṭhadhammahitatthāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

evametam gahaṭṭhānam,
This is how, for a householder,

cāgo puññaṃ pavaḍḍhati”ti.
merit grows by generosity.”

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

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 paccassosum.
“Reverend,” they replied.

āyasmā sāriputto etadavoca:
Sāriputta said this:

“aṭṭhime, āvuso, puggalā santo samvijjamānā lokasmiṃ.
“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 utṭhahati, ghaṭati, vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

tassa utṭhahato, ghaṭato, vāyamato lābhāya lābho nuppajjati.
But material possessions don’t come to them.

so tena alābhena socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati.
And so they sorrow and pine and lament, beating their breast and falling into confusion because they don’t get those material possessions.

ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, utṭhahati, 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 utṭhahati, ghaṭati, vāyamati lābhāya.
They try hard, strive, and make an effort to get them.

tassa utṭhahato 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.

ayaṃ vuccatāvuso, ‘bhikkhu iccho viharati lābhāya, utṭhahati 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 utṭhahati, na ghaṭati, na vāyamati lābhāya.

They don't try hard, strive, and make an effort to get them.

tassa anutṭhahato, aghaṭato, avāyamato lābhāya lābho nuppajjati.

And material possessions don't come to them.

so tena alābhena socati kilamati paridevati, urattālīṃ kandati, sammohaṃ āpajjati.

And so they sorrow and pine and lament, beating their breast and falling into confusion because they don't get those material possessions.

ayaṃ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, na utṭhahati, 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 utṭhahati, na ghaṭati, na vāyamati lābhāya.

They don't try hard, strive, and make an effort to get them.

tassa anutṭhahato, 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.

ayaṃ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, na utṭhahati 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 utṭhahati, ghaṭati, vāyamati lābhāya.

They try hard, strive, and make an effort to get them.

tassa utṭhahato, ghaṭato, vāyamato lābhāya, lābho nuppajjati.

But material possessions don't come to them.

so tena alābhena na socati na kilamati na paridevati, na urattālīṃ kandati, na sammohaṃ 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.

ayaṃ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, utṭhahati 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 utṭhahati, ghaṭati, vāyamati lābhāya.

They try hard, strive, and make an effort to get them.

tassa utṭhahato, 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.

ayaṃ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, utṭhahati, ghaṭati, vāyamati lābhāya, lābhī ca, na ca maḍi na ca pamādi, 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 utṭhahati, na ghaṭati, na vāyamati lābhāya.

They don't try hard, strive, and make an effort to get them.

tassa anutṭhahato, aghaṭato, avāyamato lābhāya, lābho nuppajjati.

And material possessions don't come to them.

so tena alābhena na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ 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.

ayaṃ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, na utṭhahati, 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 utṭhahati, na ghaṭati, na vāyamati lābhāya.

They don't try hard, strive, and make an effort to get them.

tassa anutṭhahato, 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.

ayaṃ vuccatāvuso, 'bhikkhu iccho viharati lābhāya, na utṭhahati, na ghaṭati, na vāyamati lābhāya, lābhī ca, na ca maḍi na ca pamādi, 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 saṃvijjamānā lokasmin"ti. (8)

These eight people are found in the world."

sattamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

78. alaṃsutta
78. Good Enough

tatra kho āyasmā sāriputto bhikkhū āmantesi ... pe ...
There Sāriputta addressed the mendicants:

chahāvuso, dhammehi samannāgato bhikkhu alaṃ attano, alaṃ paresaṃ.
“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 dhammānaṃ dhāraṇajātiko hoti;
They readily memorize the teachings they’ve heard.

dhātānañca dhammānaṃ atthūparikkhitā 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 vissatṭhāya
anelagaḷāya atthassa viññāpaniyā;
They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ.
They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, chahi dhammehi samannāgato bhikkhu alaṃ attano, alaṃ
paresaṃ.
A mendicant with these six qualities is good enough for themselves and others.

pañcahāvuso, dhammehi samannāgato bhikkhu alaṃ attano, alaṃ paresaṃ.
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 dhammānaṃ dhāraṇajātiko hoti;
They readily memorize the teachings they’ve heard.

dhātānañca dhammānaṃ atthūparikkhitā 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 ... sabrahmacārīnaṃ.
They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṃ attano, alaṃ
paresaṃ.
A mendicant with these five qualities is good enough for themselves and others.

catūhāvuso, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

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 dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūparikkhitā 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 ... sabrahmacārīnaṃ.

They don't educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, catūhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

A mendicant with these four qualities is good enough for themselves but not for others.

catūhāvuso, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ 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 dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

no ca dhātānaṃ dhammānaṃ atthūparikkhitā 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 ... sabrahmacārīnaṃ.

They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, catūhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano.

A mendicant with these four qualities is good enough for others but not for themselves.

tīhāvuso, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

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 dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūparikkhitā 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 ... sabrahmacārīnaṃ.

They don't educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, tīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

A mendicant with these three qualities is good enough for themselves but not for others.

tīhāvuso, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ 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 kusalessu dhammesu;

A mendicant is not quick-witted when it comes to skillful teachings.

sutānañca dhammānaṃ dhāraṇajātiko hoti;

They readily memorize the teachings they've heard.

no ca dhātānaṃ dhammānaṃ atthūparikkhitā 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 ... sabrahmacārīnaṃ.

They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, tīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano.

A mendicant with these three qualities is good enough for others but not for themselves.

dvīhāvuso, dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

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 kusalessu dhammesu;

A mendicant is not quick-witted when it comes to skillful teachings.

no ca sutānaṃ dhammānaṃ dhāraṇajātiko hoti;

And they don't readily memorize the teachings they've heard.

dhātānañca dhammānaṃ atthūparikkhitā 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 ... sabrahmacārīnaṃ.

They don't educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, dvīhi dhammehi samannāgato bhikkhu alaṃ attano, nālaṃ paresaṃ.

A mendicant with these two qualities is good enough for themselves but not for others.

dvīhāvuso, dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ 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 sutānaṃ dhammānaṃ dhāraṇajātiko hoti;

And they don't readily memorize the teachings they've heard.

no ca dhātānaṃ dhammānaṃ atthūpaparikkhitaṃ hoti;

Nor do they examine the meaning of teachings they've memorized.

no ca atthamaññāya dhammamaññāya dhammānudhammapaṭipanno hoti;

Understanding the meaning and the teaching, they don't practice accordingly.

kalyāṇavāco ca hoti kalyāṇavākkaraṇo, poriyā vācāya samannāgato vissaṭṭhāya aneḷaḷāya atthassa viññāpaniyā;

They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ.

They educate, encourage, fire up, and inspire their spiritual companions.

imehi kho, āvuso, dvīhi dhammehi samannāgato bhikkhu alaṃ paresaṃ, nālaṃ attano”ti.

A mendicant with these two qualities is good enough for others but not for themselves.”

aṭṭhamāṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

79. parihānasutta
79. Decline

“aṭṭhime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti.
“These eight things lead to the decline of a mendicant trainee.

katame aṭṭha?
What eight?

kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu
aguttadvāratā, bhojane amattaññutā, saṃsaggārāmatā, 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 saṃvattanti.
These eight things lead to the decline of a mendicant trainee.

aṭṭhime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.
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, asaṃsaggārāmatā, 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 saṃvattantī”ti.
These eight things don’t lead to the decline of a mendicant trainee.”

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

8. yamakavagga
8. Pairs

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 kammaṃ kattabbaṃ hoti.
Firstly, a mendicant has some work to do.

tassa evaṃ hoti:
They think:

‘kammaṃ kho me kattabbaṃ bhavissati. kammaṃ kho pana me karontassa kāyo kilamissati. handāhaṃ nipajjāmi’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 vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

idaṃ, bhikkhave, paṭhamam kusītavatthu. (1)
This is the first ground for laziness.

puna caparaṃ, bhikkhave, bhikkhunā kammaṃ kataṃ hoti.
Furthermore, a mendicant has done some work.

tassa evaṃ hoti:
They think:

‘ahaṃ kho kammaṃ akāsiṃ. kammaṃ kho pana me karontassa kāyo kilanto. handāhaṃ nipajjāmi’ti.
‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

so nipajjati, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

idaṃ, bhikkhave, dutiyaṃ kusītavatthu. (2)
This is the second ground for laziness.

puna caparaṃ, bhikkhave, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

tassa evaṃ hoti:
They think:

‘maggo me gantabbo bhavissati. maggaṃ kho pana me gacchantassa kāyo kilamissati. handāhaṃ nipajjāmi’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 vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

idaṃ, bhikkhave, tatiyaṃ kusītavatthu. (3)
This is the third ground for laziness.

puna caparaṃ, bhikkhave, bhikkhunā maggo gato hoti.

Furthermore, a mendicant has gone on a journey.

tassa evaṃ hoti:

They think:

‘ahaṃ kho maggaṃ agamāsiṃ. maggaṃ kho pana me gacchantassa kāyo kilanto. handāhaṃ nipajjāmi’ ti.

‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

so nipajjati, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

idaṃ, bhikkhave, catutthaṃ kusītavatthu. (4)

This is the fourth ground for laziness.

puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ.

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 evaṃ hoti:

They think:

‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ. tassa me kāyo kilanto akammañño. handāhaṃ nipajjāmi’ 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 vīriyaṃ ārabhati ... pe ...

They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized.

idaṃ, bhikkhave, pañcamaṃ kusītavatthu. (5)

This is the fifth ground for laziness.

puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

tassa evaṃ hoti:

They think:

‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattaṃ lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ. tassa me kāyo garuko akammañño māsācittaṃ maññe. handāhaṃ nipajjāmi’ 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 vīriyaṃ ārabhati ... pe ...

They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized.

idaṃ, bhikkhave, chaṭṭhaṃ kusītavatthu. (6)

This is the sixth ground for laziness.

puna caparaṃ, bhikkhave, bhikkhuno uppanno hoti appamattako ābādhō.

Furthermore, a mendicant feels a little sick.

tassa evaṃ hoti:

They think:

‘uppanno kho me ayam appamattako ābādho atthi kappo nipajjitum. handāhaṃ nipajjāmi’ti.

‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

so nipajjati, na vīriyaṃ ārabhati ... pe ...

They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized.

idaṃ, bhikkhave, sattamaṃ kusītavatthu. (7)

This is the seventh ground for laziness.

puna caparaṃ, bhikkhave, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā.

Furthermore, a mendicant has recently recovered from illness.

tassa evaṃ hoti:

They think:

‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā. tassa me kāyo dubbalo akammaṇṇo. handāhaṃ nipajjāmi’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 vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

idaṃ, bhikkhave, aṭṭhamaṃ 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 kammaṃ kattabbaṃ hoti.

Firstly, a mendicant has some work to do.

tassa evaṃ hoti:

They think:

‘kammaṃ kho me kattabbaṃ bhavissati. kammaṃ kho mayā karontena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātum. handāhaṃ patikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’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 vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

idaṃ, bhikkhave, paṭhamaṃ ārambhavatthu. (1)

This is the first ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhunā kammaṃ kataṃ hoti.

Furthermore, a mendicant has done some work.

tassa evaṃ hoti:

They think:

‘aham kho kammaṃ akāsim. kammaṃ kho panāhaṃ karonto nāsakkhiṃ
buddhānaṃ sāsanaṃ manasi kātum. handāhaṃ vīriyaṃ ārabhāmi appattassa pattiya
anadhigatassa adhiḡamāya asacchikatassa sacchikiriyā’*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 vīriyaṃ ārabhati.

They rouse up energy ...

idaṃ, bhikkhave, dutiyaṃ ārambhavatthu. (2)

This is the second ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhunā maggo gantabbo hoti.

Furthermore, a mendicant has to go on a journey.

tassa evaṃ hoti—

They think:

maggo kho me gantabbo bhavissati. maggaṃ kho pana me gacchantena na sukaraṃ
buddhānaṃ sāsanaṃ manasi kātum. handāhaṃ vīriyaṃ ... 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 ...’ ...*

idaṃ, bhikkhave, tatiyaṃ ārambhavatthu. (3)

This is the third ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhunā maggo gato hoti.

Furthermore, a mendicant has gone on a journey.

tassa evaṃ hoti—

They think:

aham kho maggaṃ agamāsim. maggaṃ kho panāhaṃ gacchanto nāsakkhiṃ
buddhānaṃ sāsanaṃ manasi kātum. handāhaṃ vīriyaṃ 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 ...’ ...*

idaṃ, bhikkhave, catutthaṃ ārambhavatthu. (4)

This is the fourth ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na
labhati lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ.

*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 evaṃ hoti—

They think:

aham kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītaṃ
vā bhojanassa yāvadatthaṃ pāripūriṃ. tassa me kāyo lahuko kammaṇṇo. handāhaṃ
vīriyaṃ 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 ...’ ...*

idaṃ, bhikkhave, pañcamaṃ ārambhavatthu. (5)

This is the fifth ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati
lūkhassa vā paṇītaṃ vā bhojanassa yāvadatthaṃ pāripūriṃ.

*Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as
they like, coarse or fine.*

tassa evaṃ hoti—

They think:

aham kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattoṃ lūkhassa vā paṇītassa vā
bhojanassa yāvadattoṃ pāripūriṃ. tassa me kāyo balavā kammañño. haṇḍāhaṃ
vīriyaṃ 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 ...' ...*

idaṃ, bhikkhave, chaṭṭhaṃ ārambhavatto. (6)

This is the sixth ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhuno uppanno hoti appamattako ābādhō.

Furthermore, a mendicant feels a little sick.

tassa evaṃ hoti—

They think:

uppanno kho me ayaṃ appamattako ābādhō. thānaṃ kho panetaṃ vijjati yaṃ me
ābādhō pavaddheyya. haṇḍāhaṃ paṭikacceva vīriyaṃ ārabhāmi ... pe ...

*'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy
...'*

idaṃ, bhikkhave, sattamaṃ ārambhavatto. (7)

This is the seventh ground for arousing energy.

puna caparaṃ, bhikkhave, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.

Furthermore, a mendicant has recently recovered from illness.

tassa evaṃ hoti:

They think:

‘aham kho gilānā vuṭṭhito aciravuṭṭhito gelaññā. thānaṃ kho panetaṃ vijjati yaṃ
me ābādhō paccudāvatteyya. haṇḍāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa
pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ 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 vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa
sacchikiriyāya.

*They rouse energy for attaining the unattained, achieving the unachieved, and realizing the
unrealized.*

idaṃ, bhikkhave, aṭṭhamaṃ ārambhavatto. (8)

This is the eighth ground for arousing energy.

imāni kho, bhikkhave, aṭṭha ārambhavattūnī” ti.

These are the eight grounds for arousing energy.”

dasamaṃ.

yamakavaggo tatiyo.

dve saddhā dve maraṇassatī,

dve sampadā athāpare;

icchā alaṃ parihānaṃ,

kusītārambhavattūnīti.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

81. satisampajaññasutta
81. Mindfulness and Situational Awareness

“satisampajaññe, bhikkhave, asati satisampajaññavipannassa hatūpanisaṃ hoti hirottappaṃ.

“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 indriyaṣaṃvaro.

When there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint.

indriyaṣaṃvare asati indriyaṣaṃvaravipannassa hatūpanisaṃ hoti sīlaṃ.

When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhī.

When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtaññadassanaṃ.

When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtaññadassane asati yathābhūtaññadassanavipannassa 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 hatūpanisaṃ hoti vimuttiññadassanaṃ.

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 pāripūriṃ gacchati, tacopi ... pheggupi ... sāropi na pāripūriṃ gacchati.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, bhikkhave, satisampajaññe asati satisampajaññavipannassa hatūpanisaṃ hoti hirottappaṃ;

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 ...

vimuttiññadassanaṃ.

One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

satisampajaññe, bhikkhave, sati satisampajaññasampannassa upanisasampannaṃ hoti hirottappaṃ.

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 indriyaṣaṃvaro.

When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint.

indriyasamvare sati indriyasamvarasampannassa upanisasampannaṃ hoti sīlaṃ.
When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct.

sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhī.
When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādisampannassa upanisasampannaṃ hoti
yathābhūtañāṇadassanaṃ.
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 nibbidāviraḡo.
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāviraḡe sati nibbidāviraḡasampannassa upanisasampannaṃ hoti
vimuttiñāṇadassanaṃ.
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 sākhāpalāśasampanno. tassa papaṭikāpi pāripūriṃ
gacchati, tacopi ... pheggupi ... sāropi pāripūriṃ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

evamevaṃ kho, bhikkhave, satisampajaññe sati satisampajaññasampannassa
upanisasampannaṃ hoti hirottappaṃ;
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 ...

vimuttiñāṇadassanaṃ”ti.
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

paṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

82. punñiyasutta
82. With Puñña

atha kho āyasmā punñiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā punñiyo bhagavantam etadavoca:

Then Venerable Puñña went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena appekadā tathāgataṃ dhammadesanā paṭibhātī, 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, punñiya, bhikkhu hoti, no cupasaṅkamitā;

“Puñña, when a mendicant has faith but doesn’t approach,

neva tathāgataṃ dhammadesanā paṭibhātī.

the Realized One doesn’t feel inspired to teach.

yato ca kho, punñiya, bhikkhu saddho ca hoti, upasaṅkamitā ca;

But when a mendicant has faith and approaches,

evaṃ tathāgataṃ dhammadesanā paṭibhātī.

the Realized One feels inspired to teach.

saddho ca, punñiya, bhikkhu hoti, upasaṅkamitā ca, no ca payirupāsītā ... pe ...

When a mendicant has faith and approaches, but doesn’t pay homage ...

payirupāsītā ca, no ca paripucchitā ...

they pay homage, but don’t ask questions ...

paripucchitā ca, no ca ohitasoto dhammam suṇāti ...

they ask questions, but don’t lend an ear ...

ohitasoto ca dhammam suṇāti, no ca sutvā dhammam dhāreti ...

they lend an ear, but don’t remember the teaching they’ve heard ...

sutvā ca dhammam dhāreti, no ca dhātānaṃ dhammānaṃ atthaṃ upaparikkhati ...

they remember the teaching they’ve heard, but don’t reflect on the meaning of the teachings they’ve remembered ...

dhātānaṃ dhammānaṃ atthaṃ upaparikkhati, no ca atthamaññāya

dhammamaññāya dhammānudhammapatipanno 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 tathāgataṃ dhammadesanā paṭibhātī.

The Realized One doesn’t feel inspired to teach.

yato ca kho, punñiya, bhikkhu saddho ca hoti, upasaṅkamitā ca, payirupāsītā ca, paripucchitā ca, ohitasoto ca dhammam suṇāti, sutvā ca dhammam dhāreti, dhātānaṃ dhammānaṃ atthaṃ upaparikkhati, atthamaññāya dhammamaññāya dhammānudhammapatipanno 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,

evaṃ tathāgataṃ dhammadesanā paṭibhātī.

the Realized One feels inspired to teach.

imehi kho, punñiya, atthahi dhammehi samannāgatā ekantapaṭibhānā tathāgataṃ dhammadesanā hotī”ti.

When someone has these eight qualities, the Realized One feels totally inspired to teach.”

dutiyam.

9. sativagga
9. Mindfulness

83. mūlakasutta
83. Rooted

“sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ:
“Mendicants, if wanderers who follow other paths were to ask:

‘kimmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ 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?’

“bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnnettikā bhagavaṃpaṭisaṇā. sādhu, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsītassa 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.

taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmi’ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ:
“Mendicants, if wanderers who follow other paths were to ask:

‘kimmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā 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?’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:
You should answer them:

‘chandaṃmūlakā, āvuso, sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaṇā 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.’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā’ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

tatiyaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

84. corasutta
84. A Master Thief

“aṭṭhahi, bhikkhave, aṅgehi samannāgato mahācoro khippaṃ 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, anavasesaṃ ādiyati, itthiṃ hanati, kumāriṃ dūseti, pabbajitaṃ vilumpati, rājakosaṃ vilumpati, accāsanne kammaṃ 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 khippaṃ 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 khippaṃ pariyāpajjati, ciraṭṭhitiko hoti.

A master thief with eight factors is not soon executed, and lives long.

katamehi aṭṭhahi?
What eight?

na appaharantassa paharati, na anavasesaṃ ādiyati, na itthiṃ hanati, na kumāriṃ dūseti, na pabbajitaṃ vilumpati, na rājakosaṃ vilumpati, na accāsanne kammaṃ 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 khippaṃ pariyāpajjati, ciraṭṭhitiko hotī”ti.

A master thief with these eight factors is not soon executed, and lives long.”

catutthaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

85. samaṇasutta
85. Terms for the Realized One

“samaṇo’ti, bhikkhave, tathāgatassetam adhivacanam arahato
sammāsambuddhassa.
“*Ascetic*” is a term for the Realized One, the perfected one, the fully awakened Buddha.

‘brāhmaṇo’ti, bhikkhave, tathāgatassetam adhivacanam arahato
sammāsambuddhassa.
‘*Brahmin*’,

‘vedagū’ti, bhikkhave, tathāgatassetam adhivacanam arahato sammāsambuddhassa.
‘*Knowledge Master*’,

‘bhisakko’ti, bhikkhave, tathāgatassetam adhivacanam arahato
sammāsambuddhassa.
‘*Healer*’,

‘nimmalo’ti, bhikkhave, tathāgatassetam adhivacanam arahato
sammāsambuddhassa.
‘*Unstained*’,

‘vimalo’ti, bhikkhave, tathāgatassetam adhivacanam arahato sammāsambuddhassa.
‘*Immaculate*’,

‘ñāṇī’ti, bhikkhave, tathāgatassetam adhivacanam arahato sammāsambuddhassa.
‘*Knower*’,

‘vimutto’ti, bhikkhave, tathāgatassetam adhivacanam arahato
sammāsambuddhassāti.
and ‘*Freed*’ are terms for the Realized One, the perfected one, the fully awakened Buddha.

yaṃ samaṇena pattaḅbam,
The supreme should be attained by an ascetic,

brāhmaṇena vusīmatā;
a brahmin who has lived the life;

yaṃ vedagunā pattaḅbam,
it should be attained by a knowledge master;

bhisakkena anuttaram.
a healer.

yaṃ nimmalena pattaḅbam,
The supreme should be attained by the unstained,

vimalena sucīmatā;
stainless and pure;

yaṃ ñāṇinā ca pattaḅbam,
it should be attained by a knower,

vimuttena anuttaram.
who is free.

sohaṃ 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.”

pañcamaṃ.
-

9. sativagga
9. Mindfulness

86. yasasutta
86. With Nāgita

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena icchānaṅgalaṃ nāma kosalanāṃ 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.

tata sudam bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

assosum kho icchānaṅgalakā brāhmaṇagahapatikā:
The brahmins and householders of Icchānaṅgala heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṃ anupatto 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.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā araham 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 tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.
It’s good to see such perfected ones.”

atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahutaṃ khādanīyaṃ bhojanīyaṃ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamimsu; upasaṅkamitvā bahidvārakoṭṭhake aṭṭhaṃsu 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 upatṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha’s attendant.

atha kho bhagavā āyasmantaṃ nāgitaṃ āmantesi:
Then the Buddha said to Nāgita,

“ke pana te, nāgita, uccāsaddā mahāsaddā kevattā maññe macchavilope”ti?
“Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahutaṃ khādanīyaṃ bhojanīyaṃ ādāya bahidvārakoṭṭhake thitā bhagavantaṃyeva uddissa bhikkhusaṃghañcā”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.”

“māhaṃ, nāgita, yasena samāgamam, 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 akicchālābhī akasiralābhī. yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchālābhī 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 taṃ mīḥasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyyā”ti.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“adhivāsetu dāni, bhante, bhagavā. adhvāsetu 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 yathāninnaṃ udakāni pavattanti;
It’s like when it rains heavily and the water flows downhill.

evamevaṃ 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.

taṃ kissa hetu?
Why is that?

tathā hi, bhante, bhagavato sīlapaññānaṃ”ti.
Because of the Buddha’s ethics and wisdom.”

“māhaṃ, nāgita, yasena samāgamaṃ, 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 akicchālābhī akasiralābhī. yassāhaṃ
nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa
nikāmalābhī akicchālābhī 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 taṃ mīḥasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyya.
Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

devatāpi kho, nāgita, ekaccā nayimassa nekkhammasukhassa pavivekasukhassa
upasamasukhassa sambodhasukhassa nikāmalābhiniyo assu akicchālābhiniyo
akasiralābhiniyo, yassāhaṃ nekkhammasukhassa pavivekasukhassa
upasamasukhassa sambodhasukhassa nikāmalābhī akicchālābhī 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, saṅgama samāgama saṅgaṇikavihāraṃ anuyuttānaṃ
viharaṃ evaṃ 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 akicchālābhino
akasiralābhino. yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa
sambodhasukhassa nikāmalābhī akicchālābhī 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 saṅgama samāgama saṅgaṇikavihāraṃ anuyuttā
viharaṃti’.
That must be because they come together to enjoy each other’s company.’

idhāhaṃ, nāgita, bhikkhū passāmi aññamaññaṃ aṅgulipatodakena sañjagghante
saṅkilante.
Take mendicants I see poking each other with their fingers, giggling and playing together.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. yassāhaṃ 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 aññamaññaṃ aṅgulipatodakena sañjagghanti saṅkīlanti’.

(1)

That must be because they’re poking each other with their fingers, giggling and playing together.’

idha panāhaṃ, nāgita, bhikkhū passāmi yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyuttē 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 mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘na hi nūname āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchalābhino akasiralābhino. yassāhaṃ 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 yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ 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.’

idhāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ samāhitaṃ nisinnaṃ.

Take a mendicant living in the neighborhood of a village who I see sitting immersed in samādhi.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni imaṃ āyasmantaṃ ārāmiko vā upatṭhahissati samaṇuddeso vā. taṃ tamhā samādhimhā cāvessatī’ti.

‘Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.

tenāhaṃ, 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 panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe pacalāyamānaṃ nisinnaṃ.

Take a mendicant in the wilderness who I see sitting nodding in meditation.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni ayamāyasmā imaṃ niddākilamathaṃ paṭivinodetvā araññasaññaṃyeva manasi karissati ekattaṃ’ti.

‘Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.’

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (4)

So I’m pleased that that mendicant is living in the wilderness.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe asaṃhitaṃ nisinnaṃ.

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni ayamāyasmā asamāhitam vā cittaṃ samādahissati, samāhitam vā cittaṃ anurakkhissati’ 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.’

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araṇṇavihārena. (5)

So I’m pleased that that mendicant is living in the wilderness.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraṇṇikaṃ araṇṇe samāhitam nisinnaṃ.

Take a mendicant in the wilderness who I see sitting immersed in samādhi.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni ayamāyasmā avimuttaṃ vā cittaṃ vimuccissati, vimuttaṃ vā cittaṃ anurakkhissati’ ti.

‘Now this venerable will free the unfreed mind or preserve the freed mind.’

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araṇṇavihārena. (6)

So I’m pleased that that mendicant is living in the wilderness.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

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 taṃ lābhasakkārasilokaṃ nikāmayamāno riñcati paṭisallānaṃ, riñcati araṇṇāvanapatthāni pantāni senāsanāni;

Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest.

gāmanigamarājadhāniṃ osaritvā vāsaṃ kappeti.

They come down to villages, towns and capital cities and make their homes there.

tenāhaṃ, 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 panāhaṃ, nāgita, bhikkhuṃ passāmi āraṇṇikaṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

Take a mendicant who I see in the wilderness receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

so taṃ lābhasakkārasilokaṃ paṭipañāmetvā na riñcati paṭisallānaṃ, na riñcati araṇṇāvanapatthāni 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.

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araṇṇavihārena. (8)

So I’m pleased that that mendicant is living in the wilderness.

yasmāhaṃ, nāgita, samaye addhānamaggappaṭipanno na kañci passāmi purato vā pacchato vā, phāsu me, nāgita, tasmīṃ 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.”

chaṭṭhaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

87. pattanikujjanasutta
87. Turning the Bowl Upside Down

“atthahi, bhikkhave, aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattam nikkujjeyya.

“Mendicants, the Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on eight grounds.

katamehi atthahi?
What eight?

bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ 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, atthahaṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattam nikkujjeyya.

The Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on these eight grounds.

atthahi, bhikkhave, aṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattam ukkujjeyya.

The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on eight grounds.

katamehi atthahi?
What eight?

na bhikkhūnaṃ alābhāya parisakkati, na bhikkhūnaṃ anattāya parisakkati, na bhikkhūnaṃ avāsāya parisakkati, na bhikkhū akkosati paribhāsati, na bhikkhū bhikkhūhi bhedeti, buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ 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, atthahaṅgehi samannāgatassa upāsakassa ākaṅkhamāno saṅgho pattam ukkujjeyyā”ti.

The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on these eight grounds.”

sattamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

88. appasādapavedanīyasutta
88. A Proclamation of No Confidence

“aṭṭhahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamānā upāsakā appasādaṃ pavedeyyūṃ.

“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?

gihīnaṃ alābhāya parisakkati, gihīnaṃ anattāya parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, agocare ca naṃ 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 appasādaṃ pavedeyyūṃ.

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 pasādaṃ pavedeyyūṃ.

The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has eight qualities.

katamehi aṭṭhahi?
What eight?

na gihīnaṃ alābhāya parisakkati, na gihīnaṃ anattāya parisakkati, na gihī akkosati paribhāsati, na gihī gihīhi bhedeti, buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṃghassa vaṇṇaṃ bhāsati, gocare ca naṃ 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 pasādaṃ pavedeyyūṃ”ti.

The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has these eight qualities.”

aṭṭhamam.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

89. paṭisāraṇīyasutta
89. Reconciliation

“atthahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṃ kareyya.

“Mendicants, the Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

katamehi atthahi?
What eight?

gihīnaṃ alābhāya parisakkati, gihīnaṃ anattāya parisakkati, gihī akkosati paribhāsati, gihī gihīhi bhedeti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati, dhammikaṇca ghipaṭissavaṃ 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, atthahi dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyaṃ kammaṃ kareyya.

The Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

atthahi, bhikkhave, dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṃ paṭippassambheyya.

The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation.

katamehi atthahi?
What eight?

na gihīnaṃ alābhāya parisakkati, na gihīnaṃ anattāya parisakkati, na gihī akkosati paribhāsati, na gihī gihīhi bhedeti, buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati, dhammikaṇca ghipaṭissavaṃ 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, atthahi dhammehi samannāgatassa bhikkhuno ākaṅkhamāno saṅgho paṭisāraṇīyakammaṃ paṭippassambheyyā"ti.

The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation.”

navamaṃ.

aṅguttara nikāya 8
Numbered Discourses 8

9. sativagga
9. Mindfulness

90. sammāvattanasutta
90. Proper Behavior in a Case of Aggravated Misconduct

“tassapāpiyasikakammakatena, bhikkhave, bhikkhunā aṭṭhasu dhammesu sammā vattitabbam—

“Mendicants, a mendicant who has been convicted of aggravated misconduct must behave themselves properly in eight respects.

na upasampādetabbo, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo, na bhikkhunovādakasammuti sādītābbā, sammatenapī bhikkhuniyo na ovaditābbā, na kāci saṃghasammuti sādītābbā, na kismiñci paccekāṭṭhāne ṭhapetabbo, na ca tena mūlena vutṭhāpetabbo.

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.”

dasamaṃ.

sativaggo catuttho.

satipunṇīyamūlena,

corasamaṇena pañcamam;

yaso pattappasādena,

paṭisāraṇīyañca vattananti.

10. sāmaññavagga
10. Similarity

91–117
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 pañcama.

dutiyo paṇṇāsako samatto.

11. rāgaḥpeyyāla
11. Abbreviated Texts Beginning With Greed

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“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, sammāsaṭi, sammāsamādhī—
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.”

11. rāgaṭṭhā
11. Abbreviated Texts Beginning With Greed

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“rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā.
“For insight into greed, eight things should be developed.

katame aṭṭha?
What eight?

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

tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

ajjhataṃ rūpasāññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni
abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti.
Perceiving form internally, they see visions externally, limitless, both pretty and ugly. ...

ajjhataṃ arūpasāññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni
abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti.
Not perceiving form internally, they see visions externally, limited, both pretty and ugly. ...

ajjhataṃ arūpasāññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni
abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī hoti.
Not perceiving form internally, they see visions externally, limitless, both pretty and ugly. ...

ajjhataṃ arūpasāññī 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 ... odātānibhāsāni,
Not perceiving form internally, they see visions externally, white, with white color, white hue,
and white tint.

tāni abhibhuyya ‘jānāmi passāmī’ti evaṃsaññī 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.”

11. rāgaḥpeyyāla
11. Abbreviated Texts Beginning With Greed

120
120

“rāgassa, bhikkhave, abhiññāya aṭṭha dhammā bhāvetabbā.
“For insight into greed, eight things should be developed.

katame aṭṭha?
What eight?

rūpī rūpāni passati, ajjhataṃ arūpasāññī bahiddhā rūpāni passati, subhanteva adhimutto hoti, sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññācāyatanam upasampajja viharati, sabbaso ākāsaññācāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanam upasampajja viharati, sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanam upasampajja viharati, sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham 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.”

aṅguttara nikāya 8
Numbered Discourses 8

11. rāgaṭṭhāya
11. Abbreviated Texts Beginning With Greed

121–147
121–147

“rāgaṭṭhāya, bhikkhave, pariññāya ... pe ...
“For the complete understanding of greed ...

parikkhāya ...
complete ending ...

paṭisaṅgāya ...
giving up ...

khayāya ...
ending ...

vayāya ...
vanishing ...

virāgaṭṭhāya ...
fading away ...

nirodhāya ...
cessation ...

cāgaṭṭhāya ...
giving away ...

paṭinissaggāya ... pe ...
letting go ...

ime aṭṭha dhammā bhāvetabbā”.
these eight things should be developed.”

aṅguttara nikāya 8
Numbered Discourses 8

11. rāgaṭṭhāyāla
11. Abbreviated Texts Beginning With Greed

148–627
148–627

“dosassa ... pe ...
“Of hate ...

mohassa ...
delusion ...

kodhassa ...
anger ...

upanāhassa ...
hostility ...

makkhassa ...
offensiveness ...

palāsassa ...
contempt ...

issāya ...
jealousy ...

macchāriyassa ...
stinginess ...

māyāya ...
deceitfulness ...

sāṭṭheyyassa ...
deviousness ...

thambhassa ...
obstinacy ...

sārambhassa ...
aggression ...

mānassa ...
conceit ...

atimānassa ...
arrogance ...

madassa ...
vanity ...

pamādaṭṭhāyāla ... pe ...
for insight into negligence ...

pariññāya ...
complete understanding ...

parikkhāyāya ...
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.”

rāgaḥpeyyālaṃ niṭṭhitam.

aṭṭhakanipātapāli niṭṭhitā.
The Book of the Eights is finished.