

## Majjhima Nikāya I

*Middle Discourses I*

### Mūlapariyāyasutta

*The Root of All Things*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālārājamūle.

*At one time the Buddha was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent <i>sal</i> tree.*

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:*

“sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmi.

*“Mendicants, I will teach you the explanation of the root of all things.*

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*Listen and pay close attention, I will speak.”*

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

*“Yes, sir,” they replied.*

Bhagavā etadavoca:

*The Buddha said this:*

“Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto—

*“Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

pathaviṃ pathavito sañjānāti;

*They perceive earth as earth.*

pathaviṃ pathavito saññatvā pathaviṃ meti maññati, pathaviyā maññati, pathavito maññati, pathaviṃ meti maññati, pathaviṃ meti maññati, pathaviṃ abhinandati.

*But then they identify with earth, they identify regarding earth, they identify as earth, they identify that ‘earth is mine’, they take pleasure in earth.*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ti vadāmi. (1)

*Because they haven’t completely understood it, I say.*

Āpaṃ āpato sañjānāti;

*They perceive water as water.*

āpaṃ āpato saññatvā āpaṃ maññati, āpasmiṃ maññati, āpato maññati, āpaṃ meti maññati, āpaṃ meti maññati, āpaṃ abhinandati.

*But then they identify with water ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (2)  
*Because they haven’t completely understood it, I say.*

Tejaṃ tejato sañjānāti;  
*They perceive fire as fire.*

tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ meti maññati, tejaṃ abhinandati.  
*But then they identify with fire ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (3)  
*Because they haven’t completely understood it, I say.*

Vāyaṃ vāyato sañjānāti;  
*They perceive air as air.*

vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmiṃ maññati, vāyato maññati, vāyaṃ meti maññati, vāyaṃ abhinandati.  
*But then they identify with air ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (4)  
*Because they haven’t completely understood it, I say.*

Bhūte bhūtato sañjānāti;  
*They perceive creatures as creatures.*

bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte meti maññati, bhūte abhinandati.  
*But then they identify with creatures ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (5)  
*Because they haven’t completely understood it, I say.*

Deve devato sañjānāti;  
*They perceive gods as gods.*

deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve meti maññati, deve abhinandati.  
*But then they identify with gods ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (6)  
*Because they haven’t completely understood it, I say.*

Pajāpatim pajāpatito sañjānāti;  
*They perceive the Creator as the Creator.*

pajāpatim pajāpatito saññatvā pajāpatim maññati, pajāpatismiṃ maññati, pajāpatito maññati, pajāpatim meti maññati, pajāpatim abhinandati.  
*But then they identify with the Creator ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ti vadāmi. (7)  
*Because they haven’t completely understood it, I say.*

Brahmaṃ brahmato sañjānāti;  
*They perceive Brahmā as Brahmā.*

brahmaṃ brahmato saññatvā brahmaṃ maññāti, brahmasmiṃ maññāti, brahmato maññāti, brahmaṃ meti maññāti, brahmaṃ abhinandati.  
*But then they identify with Brahmā ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ti vadāmi. (8)  
*Because they haven’t completely understood it, I say.*

Ābhassare ābhassarato sañjānāti;  
*They perceive the gods of streaming radiance as the gods of streaming radiance.*

ābhassare ābhassarato saññatvā ābhassare maññāti, ābhassaresu maññāti, ābhassarato maññāti, ābhassare meti maññāti, ābhassare abhinandati.  
*But then they identify with the gods of streaming radiance ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ti vadāmi. (9)  
*Because they haven’t completely understood it, I say.*

Subhakiṇhe subhakiṇhato sañjānāti;  
*They perceive the gods replete with glory as the gods replete with glory.*

subhakiṇhe subhakiṇhato saññatvā subhakiṇhe maññāti, subhakiṇhesu maññāti, subhakiṇhato maññāti, subhakiṇhe meti maññāti, subhakiṇhe abhinandati.  
*But then they identify with the gods replete with glory ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ti vadāmi. (10)  
*Because they haven’t completely understood it, I say.*

Vehapphale vehapphalato sañjānāti;  
*They perceive the gods of abundant fruit as the gods of abundant fruit.*

vehapphale vehapphalato saññatvā vehapphale maññāti, vehapphalesu maññāti, vehapphalato maññāti, vehapphale meti maññāti, vehapphale abhinandati.  
*But then they identify with the gods of abundant fruit ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ti vadāmi. (11)  
*Because they haven’t completely understood it, I say.*

Abhibhuṃ abhibhuto sañjānāti;  
*They perceive the Overlord as the Overlord.*

abhibhuṃ abhibhuto saññatvā abhibhuṃ maññāti, abhibhusmiṃ maññāti, abhibhuto maññāti, abhibhuṃ meti maññāti, abhibhuṃ abhinandati.  
*But then they identify with the Overlord ...*

Taṃ kissa hetu?  
*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (12)

*Because they haven’t completely understood it, I say.*

Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti;

*They perceive the dimension of infinite space as the dimension of infinite space.*

ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññāti,  
ākāsānañcāyatanasmim maññāti, ākāsānañcāyatanato maññāti, ākāsānañcāyatanam  
meti maññāti, ākāsānañcāyatanam abhinandati.

*But then they identify with the dimension of infinite space ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (13)

*Because they haven’t completely understood it, I say.*

Viññāṇañcāyatanam viññāṇañcāyatanato sañjānāti;

*They perceive the dimension of infinite consciousness as the dimension of infinite consciousness.*

viññāṇañcāyatanam viññāṇañcāyatanato saññatvā viññāṇañcāyatanam maññāti,  
viññāṇañcāyatanasmim maññāti, viññāṇañcāyatanato maññāti, viññāṇañcāyatanam  
meti maññāti, viññāṇañcāyatanam abhinandati.

*But then they identify with the dimension of infinite consciousness ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (14)

*Because they haven’t completely understood it, I say.*

Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti;

*They perceive the dimension of nothingness as the dimension of nothingness.*

ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññāti,  
ākiñcaññāyatanasmim maññāti, ākiñcaññāyatanato maññāti, ākiñcaññāyatanam  
meti maññāti, ākiñcaññāyatanam abhinandati.

*But then they identify with the dimension of nothingness ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (15)

*Because they haven’t completely understood it, I say.*

Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti;

*They perceive the dimension of neither perception nor non-perception as the dimension of  
neither perception nor non-perception.*

nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato saññatvā  
nevasaññānāsaññāyatanam maññāti, nevasaññānāsaññāyatanasmim maññāti,  
nevasaññānāsaññāyatanato maññāti, nevasaññānāsaññāyatanam  
meti maññāti, nevasaññānāsaññāyatanam abhinandati.

*But then they identify with the dimension of neither perception nor non-perception ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (16)

*Because they haven’t completely understood it, I say.*

Diṭṭhaṃ diṭṭhato sañjānāti;

*They perceive the seen as the seen.*

diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññati, diṭṭhasmiṃ maññati, diṭṭhato maññati,  
diṭṭhaṃ meti maññati, diṭṭhaṃ abhinandati.

*But then they identify with the seen ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (17)

*Because they haven’t completely understood it, I say.*

Sutaṃ sutato sañjānāti;

*They perceive the heard as the heard.*

sutaṃ sutato saññatvā sutaṃ maññati, sutasmiṃ maññati, sutato maññati, sutaṃ  
meti maññati, sutaṃ abhinandati.

*But then they identify with the heard ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (18)

*Because they haven’t completely understood it, I say.*

Mutaṃ mutato sañjānāti;

*They perceive the thought as the thought.*

mutaṃ mutato saññatvā mutaṃ maññati, mutasmiṃ maññati, mutato maññati,  
mutaṃ meti maññati, mutaṃ abhinandati.

*But then they identify with the thought ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (19)

*Because they haven’t completely understood it, I say.*

Viññātaṃ viññātato sañjānāti;

*They perceive the known as the known.*

viññātaṃ viññātato saññatvā viññātaṃ maññati, viññātasmiṃ maññati, viññātato  
maññati, viññātaṃ meti maññati, viññātaṃ abhinandati.

*But then they identify with the known ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (20)

*Because they haven’t completely understood it, I say.*

Ekattaṃ ekattato sañjānāti;

*They perceive oneness as oneness.*

ekattaṃ ekattato saññatvā ekattaṃ maññati, ekattasmiṃ maññati, ekattato maññati,  
ekattaṃ meti maññati, ekattaṃ abhinandati.

*But then they identify with oneness ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (21)

*Because they haven’t completely understood it, I say.*

Nānattaṃ nānattato sañjānāti;

*They perceive diversity as diversity.*

nānattaṃ nānattato saññatvā nānattaṃ maññati, nānattasmiṃ maññati, nānattato maññati, nānattaṃ meti maññati, nānattaṃ abhinandati.

*But then they identify with diversity ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (22)

*Because they haven’t completely understood it, I say.*

Sabbam sabbato sañjānāti;

*They perceive all as all.*

sabbam sabbato saññatvā sabbam maññati, sabbasmiṃ maññati, sabbato maññati, sabbam meti maññati, sabbam abhinandati.

*But then they identify with all ...*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (23)

*Because they haven’t completely understood it, I say.*

Nibbānaṃ nibbānato sañjānāti;

*They perceive extinguishment as extinguishment.*

nibbānaṃ nibbānato saññatvā nibbānaṃ maññati, nibbānasmiṃ maññati, nibbānato maññati, nibbānaṃ meti maññati, nibbānaṃ abhinandati.

*But then they identify with extinguishment, they identify regarding extinguishment, they identify as extinguishment, they identify that ‘extinguishment is mine’, they take pleasure in extinguishment.*

Taṃ kissa hetu?

*Why is that?*

‘Apariññātaṃ tassā’ ti vadāmi. (24)

*Because they haven’t completely understood it, I say.*

Puthujjanavasena paṭhamanayabhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu sekkho appattamānaso anuttaraṃ yogakkhemaṃ pathayamāno viharati, sopi pathaviṃ pathavito abhijānāti;

*A mendicant who is a trainee, who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary, directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ mā maññi, pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandi.

*But they shouldn’t identify with earth, they shouldn’t identify regarding earth, they shouldn’t identify as earth, they shouldn’t identify that ‘earth is mine’, they shouldn’t take pleasure in earth.*

Taṃ kissa hetu?

*Why is that?*

‘Pariññeyyaṃ tassā’ ti vadāmi.

*So that they may completely understand it, I say.*

Āpaṃ ... pe ...

*They directly know water ...*

tejaṃ ...

*fire ...*

vāyaṃ ...

*air ...*

bhūte ...  
*creatures ...*

deve ...  
*gods ...*

pajāpatim ...  
*the Creator ...*

brahmaṃ ...  
*Brahmā ...*

ābhassare ...  
*the gods of streaming radiance ...*

subhakiṇhe ...  
*the gods replete with glory ...*

vehapphale ...  
*the gods of abundant fruit ...*

abhibhuṃ ...  
*the Overlord ...*

ākāsānañcāyatanam ...  
*the dimension of infinite space ...*

viññāṇañcāyatanam ...  
*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...  
*the dimension of nothingness ...*

nevasaññānāsaññāyatanam ...  
*the dimension of neither perception nor non-perception ...*

diṭṭhaṃ ...  
*the seen ...*

sutaṃ ...  
*the heard ...*

mutaṃ ...  
*the thought ...*

viññātaṃ ...  
*the known ...*

ekattaṃ ...  
*oneness ...*

nānattaṃ ...  
*diversity ...*

sabbaṃ ...  
*all ...*

nibbānaṃ nibbānato abhijānāti;  
*They directly know extinguishment as extinguishment.*

nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi, nibbānasmiṃ mā maññi,  
nibbānato mā maññi, nibbānaṃ meti mā maññi, nibbānaṃ mābhinandi.  
*But they shouldn't identify with extinguishment, they shouldn't identify regarding  
extinguishment, they shouldn't identify as extinguishment, they shouldn't identify that  
'extinguishment is mine', they shouldn't take pleasure in extinguishment.*

Taṃ kissa hetu?  
*Why is that?*

‘Pariññeyyaṃ tassā’ ti vadāmi.

*So that they may completely understand it, I say.*

Sekkhavasena dutiyanayaabhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, sopi pathaviṃ pathavito abhijānāti;

*A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.

*But they don’t identify with earth, they don’t identify regarding earth, they don’t identify as earth, they don’t identify that ‘earth is mine’, they don’t take pleasure in earth.*

Tam kissa hetu?

*Why is that?*

‘Pariññātaṃ tassā’ ti vadāmi.

*Because they have completely understood it, I say.*

Āpaṃ ... pe ...

*They directly know water ...*

tejaṃ ...

*fire ...*

vāyaṃ ...

*air ...*

bhūte ...

*creatures ...*

deve ...

*gods ...*

pajāpatiṃ ...

*the Creator ...*

brahmaṃ ...

*Brahmā ...*

ābhassare ...

*the gods of streaming radiance ...*

subhakinhe ...

*the gods replete with glory ...*

vehapphale ...

*the gods of abundant fruit ...*

abhibhuṃ ...

*the Overlord ...*

ākāsānañcāyatanam ...

*the dimension of infinite space ...*

viññānañcāyatanam ...

*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...

*the dimension of nothingness ...*

nevasaññānāsaññāyatanam ...

*the dimension of neither perception nor non-perception ...*



ditṭhaṃ ...  
*the seen ...*

sutaṃ ...  
*the heard ...*

mutaṃ ...  
*the thought ...*

viññātaṃ ...  
*the known ...*

ekattaṃ ...  
*oneness ...*

nānattaṃ ...  
*diversity ...*

sabbaṃ ...  
*all ...*

nibbānaṃ nibbānato abhijānāti;  
*They directly know extinguishment as extinguishment.*

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati,  
nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.  
*But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.*

Taṃ kissa hetu?  
*Why is that?*

'Pariññātaṃ tassā'ti vadāmi.  
*Because they have completely understood it, I say.*

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro  
anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ  
pathavito abhijānāti;  
*A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati,  
pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.  
*But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.*

Taṃ kissa hetu?  
*Why is that?*

Khayā rāgassa, vītarāgattā.  
*Because they're free of greed due to the ending of greed.*

Āpaṃ ... pe ...  
*They directly know water ...*

tejaṃ ...  
*fire ...*

vāyaṃ ...  
*air ...*

bhūte ...  
*creatures ...*

deve ...  
*gods ...*

pajāpatim ...  
*the Creator ...*

brahmaṃ ...  
*Brahmā ...*

ābhassare ...  
*the gods of streaming radiance ...*

subhakinhe ...  
*the gods replete with glory ...*

vehapphale ...  
*the gods of abundant fruit ...*

abhibhum ...  
*the Overlord ...*

ākāsānañcāyatanam ...  
*the dimension of infinite space ...*

viññāṇañcāyatanam ...  
*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...  
*the dimension of nothingness ...*

nevasaññānāsaññāyatanam ...  
*the dimension of neither perception nor non-perception ...*

ditṭham ...  
*the seen ...*

sutam ...  
*the heard ...*

mutam ...  
*the thought ...*

viññātam ...  
*the known ...*

ekattam ...  
*oneness ...*

nānattam ...  
*diversity ...*

sabbam ...  
*all ...*

nibbānaṃ nibbānato abhijānāti;  
*They directly know extinguishment as extinguishment.*

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti, nibbānaṃ na maññāti,  
nibbānato na maññāti, nibbānaṃ meti na maññāti, nibbānaṃ nābhinandati.  
*But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.*

Taṃ kissa hetu?  
*Why is that?*

Khayā rāgassa, vītarāgattā.  
*Because they're free of greed due to the ending of greed.*

Khīṇāsavavasena catutthanayabhūmipariccheto niṭṭhito.

Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, sopi pathaviṃ pathavito abhijānāti;

*A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.

*But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.*

Tam kissa hetu?

*Why is that?*

Khayā dosassa, vītadosattā.

*Because they're free of hate due to the ending of hate.*

Āpam ... pe ...

*They directly know water ...*

tejam ...

*fire ...*

vāyam ...

*air ...*

bhūte ...

*creatures ...*

deve ...

*gods ...*

pajāpatiṃ ...

*the Creator ...*

brahmaṃ ...

*Brahmā ...*

ābhassare ...

*the gods of streaming radiance ...*

subhakiṇhe ...

*the gods replete with glory ...*

vehapphale ...

*the gods of abundant fruit ...*

abhibhuṃ ...

*the Overlord ...*

ākāsānañcāyatanam ...

*the dimension of infinite space ...*

viññāṇañcāyatanam ...

*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...

*the dimension of nothingness ...*

nevasaññānāsaññāyatanam ...

*the dimension of neither perception nor non-perception ...*

diṭṭham ...

*the seen ...*

sutaṃ ...  
*the heard ...*

mutaṃ ...  
*the thought ...*

viññātaṃ ...  
*the known ...*

ekattaṃ ...  
*oneness ...*

nānattaṃ ...  
*diversity ...*

sabbaṃ ...  
*all ...*

nibbānaṃ nibbānato abhijānāti;  
*They directly know extinguishment as extinguishment.*

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati,  
nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.  
*But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.*

Taṃ kissa hetu?  
*Why is that?*

Khayā dosassa, vītadosattā.  
*Because they're free of hate due to the ending of hate.*

Khīṇāsavavasena pañcamanayabhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro  
anuppattasattho parikkhīṇabhavasamyojano sammadaññāvimutto, sopi pathaviṃ  
pathavito abhijānāti;  
*A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati,  
pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.  
*But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.*

Taṃ kissa hetu?  
*Why is that?*

Khayā mohassa, vītamohattā.  
*Because they're free of delusion due to the ending of delusion.*

Āpaṃ ... pe ...  
*They directly know water ...*

tejaṃ ...  
*fire ...*

vāyaṃ ...  
*air ...*

bhūte ...  
*creatures ...*

deve ...  
*gods ...*

pajāpatiṃ ...  
*the Creator ...*

brahmaṃ ...  
*Brahmā ...*

ābhassare ...  
*the gods of streaming radiance ...*

subhakinhe ...  
*the gods replete with glory ...*

vehapphale ...  
*the gods of abundant fruit ...*

abhibhuṃ ...  
*the Overlord ...*

ākāsānañcāyatanam ...  
*the dimension of infinite space ...*

viññānañcāyatanam ...  
*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...  
*the dimension of nothingness ...*

nevasaññānāsaññāyatanam ...  
*the dimension of neither perception nor non-perception ...*

ditṭham ...  
*the seen ...*

sutam ...  
*the heard ...*

mutam ...  
*the thought ...*

viññātam ...  
*the known ...*

ekattam ...  
*oneness ...*

nānattam ...  
*diversity ...*

sabbam ...  
*all ...*

nibbānam nibbānato abhijānāti;  
*They directly know extinguishment as extinguishment.*

nibbānam nibbānato abhiññāya nibbānam na maññāti, nibbānasmim na maññāti,  
nibbānato na maññāti, nibbānam meti na maññāti, nibbānam nābhinandati.  
*But they don't identify with extinguishment, they don't identify regarding extinguishment, they  
don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't  
take pleasure in extinguishment.*

Tam kissa hetu?  
*Why is that?*

Khayā mohassa, vītamohattā.  
*Because they're free of delusion due to the ending of delusion.*

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti;  
*The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati,  
pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.  
*But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth.*

Taṃ kissa hetu?  
*Why is that?*

'Pariññātantaṃ tathāgatassā'ti vadāmi.  
*Because the Realized One has completely understood it to the end, I say.*

Āpaṃ ... pe ...  
*He directly knows water ...*

tejaṃ ...  
*fire ...*

vāyaṃ ...  
*air ...*

bhūte ...  
*creatures ...*

deve ...  
*gods ...*

pajāpatiṃ ...  
*the Creator ...*

brahmaṃ ...  
*Brahmā ...*

ābhassare ...  
*the gods of streaming radiance ...*

subhakiṇhe ...  
*the gods replete with glory ...*

vehapphale ...  
*the gods of abundant fruit ...*

abhibhuṃ ...  
*the Overlord ...*

ākāsānañcāyatanam ...  
*the dimension of infinite space ...*

viññānañcāyatanam ...  
*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...  
*the dimension of nothingness ...*

nevasaññānāsaññāyatanam ...  
*the dimension of neither perception nor non-perception ...*

diṭṭhaṃ ...  
*the seen ...*

sutaṃ ...  
*the heard ...*

mutaṃ ...  
*the thought ...*

viññātaṃ ...  
*the known ...*

ekattam ...  
*oneness ...*

nānattam ...  
*diversity ...*

sabbam ...  
*all ...*

nibbānam nibbānato abhijānāti;  
*He directly knows extinguishment as extinguishment.*

nibbānam nibbānato abhiññāya nibbānam na maññāti, nibbānasmim na maññāti,  
nibbānato na maññāti, nibbānam meti na maññāti, nibbānam nābhinandati.  
*But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment.*

Tam kissa hetu?  
*Why is that?*

‘Pariññātantaṃ tathāgatassā’ti vadāmi.  
*Because the Realized One has completely understood it to the end, I say.*

Tathāgatavasena sattamanayabhūmiparicchedo ñiṭṭhito.

Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti;  
*The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth.*

pathaviṃ pathavito abhiññāya pathaviṃ na maññāti, pathaviyā na maññāti,  
pathavito na maññāti, pathaviṃ meti na maññāti, pathaviṃ nābhinandati.  
*But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth.*

Tam kissa hetu?  
*Why is that?*

‘Nandī dukkhassa mūlan’ti—  
*Because he has understood that relishing is the root of suffering,*

iti veditvā ‘bhavā jāti bhūtassa jarāmarañan’ti.  
*and that rebirth comes from continued existence; whoever has come to be gets old and dies.*

Tasmātiha, bhikkhave, ‘tathāgato sabbaso tanhānam khayā virāgā nirodhā cāgā  
paṇissaggā anuttaram sammāsambodhiṃ abhisambuddho’ti vadāmi.  
*That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.*

Āpaṃ ... pe ...  
*He directly knows water ...*

tejaṃ ...  
*fire ...*

vāyaṃ ...  
*air ...*

bhūte ...  
*creatures ...*

deve ...  
*gods ...*

pajāpatim ...  
*the Creator ...*

brahmaṃ ...  
*Brahmā ...*

ābhassare ...  
*the gods of streaming radiance ...*

subhakinhe ...  
*the gods replete with glory ...*

vehapphale ...  
*the gods of abundant fruit ...*

abhibhum ...  
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*the dimension of infinite consciousness ...*

ākīñcaññāyatanam ...  
*the dimension of nothingness ...*

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*the dimension of neither perception nor non-perception ...*

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*the heard ...*

mutam ...  
*the thought ...*

viññātam ...  
*the known ...*

ekattam ...  
*oneness ...*

nānattam ...  
*diversity ...*

sabbam ...  
*all ...*

nibbānam nibbānato abhijānāti;  
*He directly knows extinguishment as extinguishment.*

nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati,  
nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati.  
*But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment.*

Tam kissa hetu?  
*Why is that?*

‘Nandī dukkhassa mūlan’ti—  
*Because he has understood that relishing is the root of suffering.*

iti viditvā ‘bhavā jāti bhūtassa jarāmaraṇan’ti.  
*and that rebirth comes from continued existence; whoever has come to be gets old and dies.*

Tasmātiha, bhikkhave, ‘tathāgato sabbaso tanhānam khayā virāgā nirodhā cāgā  
paṇissaggā anuttaram sammāsambodhim abhisambuddho’ti vadāmi’ti.  
*That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.”*

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.



Idamavoca bhagavā.

*That is what the Buddha said.*

Na te bhikkhū bhagavato bhāsitam abhinanduntī.

*But the mendicants were not happy with what the Buddha said.*

Mūlapariyāyasuttam niṭṭhitam paṭhamam.

## Majjhima Nikāya 2

### Middle Discourses 2

## Sabbāsavasutta

### All the Defilements

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time the Buddha was staying near Sāvattī 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:*

“sabbāsavasamvarapariyāyaṃ vo, bhikkhave, desessāmi.

*“Mendicants, I will teach you the explanation of the restraint of all defilements.*

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*Listen and pay close attention, I will speak.”*

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

*“Yes, sir,” they replied.*

Bhagavā etadavoca:

*The Buddha said this:*

“Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayam vadāmi, no ajānato no apassato.

*“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.*

Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayam vadāmi?

*For one who knows and sees what?*

Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ.

*Proper attention and improper attention.*

Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti;

*When you pay improper attention, defilements arise, and once arisen they grow.*

yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

*When you pay proper attention, defilements don't arise, and those that have already arisen are given up.*

Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

*Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.*

### 1. Dassanāpahātabbāāsava

#### 1. Defilements Given Up by Seeing

Katame ca, bhikkhave, āsavā dassanā pahātabbā?

*And what are the defilements that should be given up by seeing?*

Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto—

*Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti.

*They don't understand to which things they should pay attention and to which things they should not pay attention.*

So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

*So they pay attention to things they shouldn't and don't pay attention to things they should.*

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti?

*And what are the things to which they pay attention but should not?*

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati;

*They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire,*

anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati;

*desire to be reborn,*

anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati—

*and ignorance.*

ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

*These are the things to which they pay attention but should not.*

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti?

*And what are the things to which they do not pay attention but should?*

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati;

*They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire,*

anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati;

*desire to be reborn,*

anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati—

*and ignorance.*

ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

*These are the things to which they do not pay attention but should.*

Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

*Because of paying attention to what they should not and not paying attention to what they should, unarisen defilements arise and arisen defilements grow.*

So evaṃ ayoniso manasi karoti:

*This is how they attend improperly:*

‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ?

*‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?’*

Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ'ti?

*Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?'*

Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṃkathī hoti:

*Or they are undecided about the present thus:*

'ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmi bhavissati'ti?

*'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'*

Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati.

*When they attend improperly in this way, one of the following six views arises in them and is taken as a genuine fact.*

'Atthi me attā'ti vā assa saccato thetato diṭṭhi uppajjati;

*The view: 'My self exists in an absolute sense.'*

'natthi me attā'ti vā assa saccato thetato diṭṭhi uppajjati;

*The view: 'My self does not exist in an absolute sense.'*

'attanāva attānaṃ sañjānāmī'ti vā assa saccato thetato diṭṭhi uppajjati;

*The view: 'I perceive the self with the self.'*

'attanāva anattānaṃ sañjānāmī'ti vā assa saccato thetato diṭṭhi uppajjati;

*The view: 'I perceive what is not-self with the self.'*

'anattanāva attānaṃ sañjānāmī'ti vā assa saccato thetato diṭṭhi uppajjati;

*The view: 'I perceive the self with what is not-self.'*

atha vā panassa evaṃ diṭṭhi hoti:

*Or they have such a view:*

'yo me ayaṃ attā vado vedeyyo tatra tatra kalyānapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati'ti.

*'This self of mine is he who speaks and feels and experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.'*

Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ.

*This is called a misconception, the thicket of views, the desert of views, the trick of views, the elusiveness of views, the fetter of views.*

Diṭṭhisamyojanasamyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

*An uneducated ordinary person who is fettered by views is 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.*

Sutavā ca kho, bhikkhave, ariyasāvako—

ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto—

*But take an educated noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.*

manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti.

*They understand to which things they should pay attention and to which things they should not pay attention.*

So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

*So they pay attention to things they should and don't pay attention to things they shouldn't.*

Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti?

*And what are the things to which they don't pay attention and should not?*

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati;

*They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire,*

anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati;

*desire to be reborn,*

anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati—

*and ignorance.*

ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

*These are the things to which they don't pay attention and should not.*

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti?

*And what are the things to which they do pay attention and should?*

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati;

*They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire,*

anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati;

*desire to be reborn,*

anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati—

*and ignorance.*

ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

*These are the things to which they do pay attention and should.*

Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

*Because of not paying attention to what they should not and paying attention to what they should, unarisen defilements don't arise and arisen defilements are given up.*

So 'idaṃ dukkhaṇ'ti yoniso manasi karoti, 'ayaṃ dukkhasamudayo'ti yoniso manasi karoti, 'ayaṃ dukkhanirodho'ti yoniso manasi karoti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yoniso manasi karoti.

*They properly attend: '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'.*

Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti—

*And as they do so, they give up three fetters:*

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

*identity view, doubt, and misapprehension of precepts and observances.*

Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

*These are called the defilements that should be given up by seeing.*

## 2. Saṃvarāpahātabbāāsava

### 2. Defilements Given Up by Restraint

Katame ca, bhikkhave, āsavā saṃvarā pahātabbā?

*And what are the defilements that should be given up by restraint?*

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati.

*Take a mendicant who, reflecting properly, lives restraining the faculty of the eye.*

Yaṇhissa, bhikkhave, cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, cakkhundriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint.*

Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati ... pe ...

*Reflecting properly, they live restraining the faculty of the ear ...*

ghānindriyasamvarasamvuto viharati ... pe ...

*the nose ...*

jivhindriyasamvarasamvuto viharati ... pe ...

*the tongue ...*

kāyindriyasamvarasamvuto viharati ... pe ...

*the body ...*

manindriyasamvarasamvuto viharati.

*the mind.*

Yaṇhissa, bhikkhave, manindriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.*

Yaṇhissa, bhikkhave, samvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, samvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint.*

Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

*These are called the defilements that should be given up by restraint.*

### 3. Paṭisevanāpahātabbaāsava

*3. Defilements Given Up by Using*

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā?

*And what are the defilements that should be given up by using?*

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati:

*Take a mendicant who, reflecting properly, makes use of robes:*

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, daṃsamakasavātātāpasarīsapasamphassānaṃ paṭighātāya, yāvadeva hirikopinappaṭicchādanattham’.

*‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.’*

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati:

*Reflecting properly, they make use of almsfood:*

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’.

*‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’*

Paṭisaṅkhā yoniso senāsanam paṭisevati:

*Reflecting properly, they make use of lodgings:*

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasaṇḍatāpasarīsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmattham’.

*‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’*

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati:

*Reflecting properly, they make use of medicines and supplies for the sick:*

‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhaparamatāya’.

*‘Only for the sake of warding off the pains of illness and to promote good health.’*

Yaṇhissa, bhikkhave, appaṭisevato uppajjeyyūṃ āsavā vighātapaṇiḥhā, paṭisevato evaṃsa te āsavā vighātapaṇiḥhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used.*

Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

*These are called the defilements that should be given up by using.*

#### 4. Adhivāsanāpahātabbāāsava

*4. Defilements Given Up by Enduring*

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā?

*And what are the defilements that should be given up by enduring?*

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya. Ḍaṃsamakasaṇḍatāpasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti.

*Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.*

Yaṇhissa, bhikkhave, anadhivāsayato uppajjeyyūṃ āsavā vighātapaṇiḥhā, adhivāsayato evaṃsa te āsavā vighātapaṇiḥhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured.*

Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

*These are called the defilements that should be given up by enduring.*

#### 5. Parivajjanāpahātabbāāsava

*5. Defilements Given Up by Avoiding*

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā?

*And what are the defilements that should be given up by avoiding?*

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ haṭṭhiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khānuṃ kaṇṭakaṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ.

*Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer.*

Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so taṇca anāsaṇaṃ taṇca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

*Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.*

Yaṇhissa, bhikkhave, aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided.*

Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

*These are called the defilements that should be given up by avoiding.*

## 6. Vinodanāpahātabbāsaṃsa

6. Defilements Given Up by Dispelling

Katame ca, bhikkhave, āsavā vinodanā pahātabbā?

*And what are the defilements that should be given up by dispelling?*

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ ... pe ... uppannaṃ vihiṃsāvittakkaṃ ... pe ... uppannapanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

*Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.*

Yaṇhissa, bhikkhave, avinodayato uppajjeyyuṃ āsavā vighātapariḷāhā, vinodayato evaṃsa te āsavā vighātapariḷāhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled.*

Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

*These are called the defilements that should be given up by dispelling.*

## 7. Bhāvanāpahātabbāsaṃsa

7. Defilements Given Up by Developing

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā?

*And what are the defilements that should be given up by developing?*

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ; paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ.

*It's when a mendicant, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.*

Yaṇhissa, bhikkhave, abhāvayato uppajjeyyuṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti.

*For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed.*



Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

*These are called the defilements that should be given up by developing.*

Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adbhivāsana pahātabbā te adbhivāsana pahīnā honti, ye āsavā parivajjana pahātabbā te parivajjana pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti;

*Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing.*

ayaṃ vuccati, bhikkhave: ‘bhikkhu sabbāsavaṣaṃvaraṣavuto viharati, acchecceti taṇhaṃ, vivattayati saṃyojanaṃ, sammā mānābhisaṃmayā antamakāsi dukkhassa’”ti.

*They're called a mendicant who lives having restrained all defilements, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what the Buddha said.*

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

## Majjhima Nikāya 3

*Middle Discourses 3*

### Dhammadāyādasutta

*Heirs in the Teaching*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time the Buddha was staying near Sāvattī 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:*

“Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā.

*“Mendicants, be my heirs in the teaching, not in material things.*

Atthi me tumhesu anukampā:

*Out of compassion for you, I think,*

‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’ti.

*‘How can my disciples become heirs in the teaching, not in material things?’*

Tumhe ca me, bhikkhave, āmisadāyādā bhaveyyātha no dhammadāyādā, tumhepi tena ādiyā bhaveyyātha:

*If you become heirs in material things, not in the teaching, they’ll point to you, saying,*

‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti;

*‘The Teacher’s disciples live as heirs in material things, not in the teaching.’*

ahampi tena ādiyo bhaveyyam:

*And they’ll point to me, saying,*

‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti.

*‘The Teacher’s disciples live as heirs in material things, not in the teaching.’*

Tumhe ca me, bhikkhave, dhammadāyādā bhaveyyātha, no āmisadāyādā, tumhepi tena na ādiyā bhaveyyātha:

*If you become heirs in the teaching, not in material things, they’ll point to you, saying,*

‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti;

*‘The Teacher’s disciples live as heirs in the teaching, not in material things.’*

ahampi tena na ādiyo bhaveyyam:

*And they’ll point to me, saying,*

‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti.

*‘The Teacher’s disciples live as heirs in the teaching, not in material things.’*

Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā.

*So, mendicants, be my heirs in the teaching, not in material things.*

Atthi me tumhesu anukampā:

*Out of compassion for you, I think,*

‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’ti.

*‘How can my disciples become heirs in the teaching, not in material things?’*

Idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito paripuṇṇo pariyosito suhito yāvadattho;

*Suppose that I had eaten and refused more food, being full, and having had as much as I needed.*

siyā ca me piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

*And there was some extra alms-food that was going to be thrown away.*

Atha dve bhikkhū āgaccheyyūṃ jighacchādubbalyaparetā.

*Then two mendicants were to come who were weak with hunger.*

Tyāhaṃ evaṃ vadeyyaṃ:

*I'd say to them,*

‘ahaṃ khomhi, bhikkhave, bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

*Mendicants, I have eaten and refused more food, being full, and having had as much as I need.*

atthi ca me ayaṃ piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

*And there is this extra alms-food that's going to be thrown away.*

Sace ākaṅkatha, bhuñjatha, no ce tumhe bhuñjissatha, idānāhaṃ appaharite vā chaddessāmi, appānake vā uduke opilāpessāmi’ti.

*Eat it if you like. Otherwise I'll throw it out where there is little that grows, or drop it into water that has no living creatures.’*

Tatrekassa bhikkhuno evamassa:

*Then one of those mendicants thought,*

‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

*The Buddha has eaten and refused more food.*

atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

*And he has some extra alms-food that's going to be thrown away.*

Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appānake vā uduke opilāpessati.

*If we don't eat it he'll throw it away.*

Vuttaṃ kho panetaṃ bhagavatā:

*But the Buddha has also said:*

“dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā”ti.

*“Be my heirs in the teaching, not in material things.”*

Āmisaññataraṃ kho panetaṃ, yadidaṃ piṇḍapāto.

*And alms-food is a kind of material thing.*

Yannūnāhaṃ imaṃ piṇḍapātaṃ abhuñjitvā imināva jighacchādubbalyena evaṃ imaṃ rattindivaṃ vitināmeyyaṃ’ti.

*Instead of eating this alms-food, why don't I spend this day and night weak with hunger?’*

So taṃ piṇḍapātaṃ abhuñjitvā teneva jighacchādubbalyena evaṃ taṃ rattindivaṃ vitināmeyya.

*And that's what they did.*

Atha dutiyassa bhikkhuno evamassa:

*Then the second of those mendicants thought,*

‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

*The Buddha has eaten and refused more food.*

atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

*And he has some extra alms-food that's going to be thrown away.*

Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appānake vā uduke opilāpessati.

*If we don't eat it he'll throw it away.*

Yannūnāhaṃ imaṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ imaṃ rattindivaṃ vītināmeyyaṃ'ti.

*Why don't I eat this alms-food, then spend the day and night having got rid of my hunger and weakness?*

So taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya.

*And that's what they did.*

Kiñcāpi so, bhikkhave, bhikkhu taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya, atha kho asueva me purimo bhikkhu pujjataro ca pāsaṃsataro ca.

*Even though that mendicant, after eating the alms-food, spent the day and night rid of hunger and weakness, it is the former mendicant who is more worthy of respect and praise.*

Taṃ kissa hetu?

*Why is that?*

Taṃhi tassa, bhikkhave, bhikkhuno dīgharattaṃ appicchatāya santuṭṭhiyā sallekhāya subharatāya viriyārambhāya saṃvattissati.

*Because for a long time that will conduce to that mendicant being of few wishes, content, self-effacing, easy to look after, and energetic.*

Tasmātiha me, bhikkhave, dhammāyādā bhavatha, mā āmisadāyādā.

*So, mendicants, be my heirs in the teaching, not in material things.*

Atthi me tumhesu anukampā:

*Out of compassion for you, I think,*

'kinti me sāvaka dhammāyādā bhaveyyuṃ, no āmisadāyādā'ti.

*'How can my disciples become heirs in the teaching, not in material things?'*

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.*

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi:

*Then soon after the Buddha left, Venerable Sārīputta said to the mendicants,*

“āvuso bhikkhave”ti.

*“Reverends, mendicants!”*

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ.

*“Reverend,” they replied.*

Āyasmā sārīputto etadavoca:

*Sārīputta said this:*

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvaka vivekaṃ nānūsikkhanti, kittāvatā ca pana satthu pavivittassa viharato sāvaka vivekamanūsikkhanti”ti?

*“Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? And how do they train in seclusion?”*

“Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sārīputtassa santike etassa bhāsitaṃ atthamaññātum.

*“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sārīputta.*

Sādhu vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsitaṃ attho;

*May Venerable Sārīputta himself please clarify the meaning of this.*

āyasmato sārīputtassa sutvā bhikkhū dhāressanti”ti.

*The mendicants will listen and remember it.”*

“Tena hāvuso, suṇātha, sādhuḥkaṃ manasi karoṭha, bhāsissāmi”ti.

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

“Evaṃāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

*“Yes, reverend,” they replied.*

Āyasmā sārīputto etadavoca:

*Sārīputta said this:*

“Kittāvātā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti?”

*“Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion?”*

Idhāvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti,

*The disciples of a teacher who lives in seclusion do not train in seclusion.*

yesaṇca dhammānaṃ satthā pahānamāha, te ca dhamme nappajahanti,

*They don’t give up what the Teacher tells them to give up.*

bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā.

*They’re indulgent and slack, leaders in backsliding, neglecting seclusion.*

Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti.

*In this case, the senior mendicants should be criticized on three grounds.*

‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti’ti—

*‘The disciples of a teacher who lives in seclusion do not train in seclusion.’*

iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti.

*This is the first ground.*

‘Yesaṇca dhammānaṃ satthā pahānamāha te ca dhamme nappajahanti’ti—

*‘They don’t give up what the Teacher tells them to give up.’*

iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti.

*This is the second ground.*

‘Bāhulikā ca, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā’ti—

*‘They’re indulgent and slack, leaders in backsliding, neglecting seclusion.’*

iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti.

*This is the third ground.*

Therā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti.

*The senior mendicants should be criticized on these three grounds.*

Tatrāvuso, majjhimā bhikkhū ... pe ...

*In this case, the middle mendicants*

navā bhikkhū tīhi ṭhānehi gārayhā bhavanti.

*and the junior mendicants should be criticized on the same three grounds.*

‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti’ti—

iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti.

‘Yesaṇca dhammānaṃ satthā pahānamāha te ca dhamme nappajahanti’ti—

iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti.

‘Bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā’ti—

iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti.

Navā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti.

Ettāvātā kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.  
*This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.*

Kittāvātā ca panāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti?  
*And how do the disciples of a teacher who lives in seclusion train in seclusion?*

Idhāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti—  
*The disciples of a teacher who lives in seclusion train in seclusion.*

yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti;  
*They give up what the Teacher tells them to give up.*

na ca bāhulikā honti, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā.  
*They're not indulgent and slack, leaders in backsliding, neglecting seclusion.*

Tatrāvuso, therā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti.  
*In this case, the senior mendicants should be praised on three grounds.*

‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ti—  
*‘The disciples of a teacher who lives in seclusion train in seclusion.’*

iminā paṭhamena ṭhānena therā bhikkhū pāsaṃsā bhavanti.  
*This is the first ground.*

‘Yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti’ti—  
*‘They give up what the Teacher tells them to give up.’*

iminā dutiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti.  
*This is the second ground.*

‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ti—  
*‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’*

iminā tatiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti.  
*This is the third ground.*

Therā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti.  
*The senior mendicants should be praised on these three grounds.*

Tatrāvuso, majjhimā bhikkhū ... pe ...  
*In this case, the middle mendicants*

navā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti.  
*and the junior mendicants should be praised on the same three grounds.*

‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ti—

iminā paṭhamena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

‘Yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti’ti—

iminā dutiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ti—

iminā tatiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

Navā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti.

Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti.

*This is how the disciples of a Teacher who lives in seclusion train in seclusion.*

Tatrāvuso, lobho ca pāpako doso ca pāpako.

*The bad thing here is greed and hate.*

Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*There is a middle way of practice for giving up greed and hate. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.*

Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

*And what is that middle way?*

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

*It is simply this noble eightfold path, that is:*

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo  
sammāvāyāmo sammāsati sammāsamādhi.

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

Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.*

Tatrāvuso, kodho ca pāpako upanāho ca pāpako ... pe ...

*The bad thing here is anger and hostility. ...*

makkho ca pāpako paḷāso ca pāpako,

*offensiveness and contempt ...*

issā ca pāpikā maccheraṇa pāpakam,

*jealousy and stinginess ...*

māyā ca pāpikā sātheyyaṇa pāpakam,

*deceit and deviousness ...*

thambho ca pāpako sārambho ca pāpako,

*obstinacy and aggression ...*

māno ca pāpako atimāno ca pāpako,

*conceit and arrogance ...*

mado ca pāpako pamādo ca pāpako.

*vanity and negligence.*

Madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*There is a middle way of practice for giving up vanity and negligence. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.*

Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

*And what is that middle way?*

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

*It is simply this noble eightfold path, that is:*

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo  
sammāvāyāmo sammāsati sammāsamādhi.

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

Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī”ti.

*This is that middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.”*

Idamavocāysmā sāriputto.

*This is what Venerable Sāriputta said.*

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what Sāriputta said.*

Dhammadāyādasuttaṃ niṭṭhitaṃ tatiyaṃ.



## Majjhima Nikāya 4

### Middle Discourses 4

## Bhayabheravasutta

### Fear and Dread

Evam me sutam—

*So I have heard.*

ekam samayam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.*

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

Sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

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

“yeme, bho gotama, kulaputtā bhavantaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, bhavaṃ tesam gotamo pubbaṅgamo, bhavaṃ tesam gotamo bahukāro, bhavaṃ tesam gotamo samādapetā;

*“Master Gotama, those gentlemen who have gone forth from the lay life to homelessness out of faith in Master Gotama have Master Gotama to lead the way, help them out, and give them encouragement.*

bhoto ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati”ti.

*And those people follow Master Gotama's example.”*

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

*“That's so true, brahmin! Everything you say is true, brahmin!”*

Ye te, brāhmaṇa, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, ahaṃ tesam pubbaṅgamo, ahaṃ tesam bahukāro, ahaṃ tesam samādapetā;

mama ca pana sā janatā diṭṭhānugatiṃ āpajjati”ti.

“Durabhisambhavāni hi kho, bho gotama, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ

*“But Master Gotama, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in it.*

ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno”ti.

*Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi.”*

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

*“That's so true, brahmin! Everything you say is true, brahmin!”*

Durabhisambhavāni hi kho, brāhmaṇa, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno.

Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

*Before my awakening—when I was still unawakened but intent on awakening—I too thought,*

‘durabhisambhavāni hi kho araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ

*‘Remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion, and hard to find joy in it.*

ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno'ti.  
*Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi.'*

Tassa mayhaṃ, brāhmaṇa, etadahosi:  
*Then I thought,*

'ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araññavanapatthāni  
pantāni senāsanāni paṭisevanti, aparisuddhakāyakammantasandosahetu have te  
bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.  
*'There are ascetics and brahmins with unpurified conduct of body, speech, and mind who  
frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins  
summon unskillful fear and dread because of these defects in their conduct.*

Na kho panāhaṃ aparisuddhakāyakammanto araññavanapatthāni pantāni senāsanāni  
paṭisevāmi;  
*But I don't frequent remote lodgings in the wilderness and the forest with unpurified conduct of  
body, speech, and mind.*

parisuddhakāyakammantohamasmi.  
*My conduct is purified.*

Ye hi vo ariyā parisuddhakāyakammantā araññavanapatthāni pantāni senāsanāni  
paṭisevanti tesamahaṃ aññataro'ti.  
*I am one of those noble ones who frequent remote lodgings in the wilderness and the forest  
with purified conduct of body, speech, and mind.'*

Etamahaṃ, brāhmaṇa, parisuddhakāyakammataṃ attani sampassamāno bhiyyo  
pallomamāpādiṃ araññe viharāya. (1)  
*Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.*

Tassa mayhaṃ, brāhmaṇa, etadahosi:  
*Then I thought,*

'ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavadīkamantā ... pe ...  
aparisuddhamanokammantā ... pe ...

aparisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti,  
aparisuddhājīvasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ  
bhayaabheravaṃ avhāyanti.  
*'There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in  
the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread  
because of these defects in their livelihood.*

Na kho panāhaṃ aparisuddhājīvo araññavanapatthāni pantāni senāsanāni  
paṭisevāmi;  
*But I don't frequent remote lodgings in the wilderness and the forest with unpurified livelihood.*

parisuddhājīvohamasmi.  
*My livelihood is purified.*

Ye hi vo ariyā parisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti  
tesamahaṃ aññataro'ti.  
*I am one of those noble ones who frequent remote lodgings in the wilderness and the forest  
with purified livelihood.'*

Etamahaṃ, brāhmaṇa, parisuddhājīvatam attani sampassamāno bhiyyo  
pallomamāpādiṃ araññe viharāya. (2–4.)  
*Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.*

Tassa mayhaṃ, brāhmaṇa, etadahosi:  
*Then I thought,*

‘ye kho keci samanā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā  
araññavanapattthāni pantāni senāsanāni paṭisevanti,  
abhijjhālukāmesutibbasārāgasandosahetu have te bhonto samanābrāhmaṇā  
akusalaṃ bhayaḃheravaṃ avhāyanti.

*‘There are ascetics and brahmins full of desire for sensual pleasures, with acute lust ...*

Na kho panāhaṃ abhijjhālu kāmesu tibbasārāgo araññavanapattthāni pantāni  
senāsanāni paṭisevāmi;

anabhijjhālūhamasmi.

*I am not full of desire ...’*

Ye hi vo ariyā anabhijjhālū araññavanapattthāni pantāni senāsanāni paṭisevanti,  
tesamahā aññataro’ti.

Etamaḃhaṃ, brāhmaṇa, anabhijjhālutaṃ attani sampassamāno bhiyyo  
pallomamāpādiṃ araññe viharāya. (5)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samanā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasāṅkappā  
araññavanapattthāni pantāni senāsanāni paṭisevanti,  
byāpannacittapaduṭṭhamanasāṅkappasandosahetu have te bhonto samanābrāhmaṇā  
akusalaṃ bhayaḃheravaṃ avhāyanti.

*‘There are ascetics and brahmins full of ill will, with hateful intentions ...*

Na kho panāhaṃ byāpannacitto paduṭṭhamanasāṅkappo araññavanapattthāni pantāni  
senāsanāni paṭisevāmi;

mettacittohamasmi.

*I have a heart full of love ...’*

Ye hi vo ariyā mettacittā araññavanapattthāni pantāni senāsanāni paṭisevanti  
tesamahā aññataro’ti.

Etamaḃhaṃ, brāhmaṇa, mettacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ  
araññe viharāya. (6)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samanā vā brāhmaṇā vā thinamiddhapariyuṭṭhitā araññavanapattthāni  
pantāni senāsanāni paṭisevanti, thinamiddhapariyuṭṭhānasandosahetu have te bhonto  
samanābrāhmaṇā akusalaṃ bhayaḃheravaṃ avhāyanti.

*‘There are ascetics and brahmins overcome with dullness and drowsiness ...*

Na kho panāhaṃ thinamiddhapariyuṭṭhito araññavanapattthāni pantāni senāsanāni  
paṭisevāmi;

vigatathinamiddhohamasmi.

*I am free of dullness and drowsiness ...’*

Ye hi vo ariyā vigatathinamiddhā araññavanapattthāni pantāni senāsanāni paṭisevanti  
tesamahā aññataro’ti.

Etamaḃhaṃ, brāhmaṇa, vigatathinamiddhataṃ attani sampassamāno bhiyyo  
pallomamāpādiṃ araññe viharāya. (7)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti, uddhataavūpasantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

*‘There are ascetics and brahmins who are restless, with no peace of mind ...*

Na kho panāhaṃ uddhato avūpasantacitto araṇṇavanapattḥāni pantāni senāsanāni paṭisevāmi;

vūpasantacittohamasmi.

*‘My mind is peaceful ...’*

Ye hi vo ariyā vūpasantacittā araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, vūpasantacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya. (8)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchā araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti, kaṅkhivicikicchisandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

*‘There are ascetics and brahmins who are doubting and uncertain ...*

Na kho panāhaṃ kaṅkhī vicikicchā araṇṇavanapattḥāni pantāni senāsanāni paṭisevāmi;

tiṇṇavicikicchohamasmi.

*‘I’ve gone beyond doubt ...’*

Ye hi vo ariyā tiṇṇavicikicchā araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, tiṇṇavicikicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya. (9)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti, attukkaṃsanaparavambhanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

*‘There are ascetics and brahmins who glorify themselves and put others down ...*

Na kho panāhaṃ attukkaṃsako paravambhī araṇṇavanapattḥāni pantāni senāsanāni paṭisevāmi;

anattukkaṃsako aparavambhīhamasmi.

*‘I don’t glorify myself and put others down ...’*

Ye hi vo ariyā anattukkaṃsakā aparavambhī araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, anattukkaṃsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya. (10)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, chambhibhīrukajātikasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

*‘There are ascetics and brahmins who are cowardly and craven ...*

Na kho panāhaṃ chambhī bhīrukajātiko araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

vigatalomahaṃsohamasmi.

*‘I don’t get startled ...’*

Ye hi vo ariyā vigatalomahaṃsā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, vigatalomahaṃsatam attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (11)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāmayamānā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, lābhasakkārasilokanikāmanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

*‘There are ascetics and brahmins who enjoy possessions, honor, and popularity ...*

Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

appicchohamasmi.

*‘I have few wishes ...’*

Ye hi vo ariyā appicchā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, appicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (12)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnavīriyā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, kusītahīnavīriyasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

*‘There are ascetics and brahmins who are lazy and lack energy ...*

Na kho panāhaṃ kusīto hīnavīriyo araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

āraddhavīriyohamasmi.

*‘I am energetic ...’*

Ye hi vo ariyā āraddhavīriyā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.

Etamaham, brāhmaṇa, āradhāvīriyatam attani sampassamāno bhiyyo  
pallomamāpādiṃ araṇṇe vihārāya. (13)

Tassa mayham, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā mutṭhassatī asampajānā araṇṇavanapattḥāni  
pantāni senāsanāni paṭisevanti, mutṭhassatiasampajānasandosahetu have te bhonto  
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.

*‘There are ascetics and brahmins who are unmindful and lack situational awareness ...*

Na kho panāham mutṭhassati asampajāno araṇṇavanapattḥāni pantāni senāsanāni  
paṭisevāmi;

upaṭṭhitassatihamasmi.

*I am mindful ...’*

Ye hi vo ariyā upaṭṭhitassatī araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti  
tesamaham aññataro’ti.

Etamaham, brāhmaṇa, upaṭṭhitassatitam attani sampassamāno bhiyyo  
pallomamāpādiṃ araṇṇe vihārāya. (14)

Tassa mayham, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araṇṇavanapattḥāni  
pantāni senāsanāni paṭisevanti, asamāhitavibbhantacittasandosahetu have te bhonto  
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.

*‘There are ascetics and brahmins who lack immersion, with straying minds ...*

Na kho panāham asamāhito vibbhantacitto araṇṇavanapattḥāni pantāni senāsanāni  
paṭisevāmi;

samādhisampannohamasmi.

*I am accomplished in immersion ...’*

Ye hi vo ariyā samādhisampannā araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti  
tesamaham aññataro’ti.

Etamaham, brāhmaṇa, samādhisampadam attani sampassamāno bhiyyo  
pallomamāpādiṃ araṇṇe vihārāya. (15)

Tassa mayham, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā duppaññā eḷamūgā araṇṇavanapattḥāni pantāni  
senāsanāni paṭisevanti, duppaññaeḷamūgasandosahetu have te bhonto  
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.

*‘There are ascetics and brahmins who are witless and stupid who frequent remote lodgings in  
the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread  
because of the defects of witlessness and stupidity.*

Na kho panāham duppañño eḷamūgo araṇṇavanapattḥāni pantāni senāsanāni  
paṭisevāmi;

*But I don’t frequent remote lodgings in the wilderness and the forest witless and stupid.*

paññāsampannohamasmi.

*I am accomplished in wisdom.*

Ye hi vo ariyā paññāsampannā araññavanapatthāni pantāni senāsanaṇi paṭisevanti tesamaham aññataro'ti.

*I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.'*

Etamaham, brāhmaṇa, paññāsampadam attani sampassamāno bhiyyo pallomamāpādiṃ araññe viharāya. (16)

*Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in the forest.*

Solasapariyāyaṃ niṭṭhitam.

Tassa mayham, brāhmaṇa, etadahosi:

*Then I thought,*

'yannūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā—

*'There are certain nights that are recognized as specially portentous:*

cātuddasī pañcadasī aṭṭhamī ca pakkhassa—

*the fourteenth, fifteenth, and eighth of the fortnight.*

tathārūpāsu rattīsu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ appeva nāmāhaṃ bhayaabheravaṃ passeyyan'ti.

*On such nights, why don't I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.'*

So kho ahaṃ, brāhmaṇa, aparena samayena yā tā rattiyo abhiññātā abhilakkhitā—

*Some time later, that's what I did.*

cātuddasī pañcadasī aṭṭhamī ca pakkhassa—

tathārūpāsu rattīsu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi.

Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pāteti, vāto vā paṇṇakasataṃ ereti;

*As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves.*

tassa mayham brāhmaṇa etadahosi:

*Then I thought,*

'etaṃ nūna taṃ bhayaabheravaṃ āgacchatī'ti.

*'Is this that fear and dread coming?'*

Tassa mayham, brāhmaṇa, etadahosi:

*Then I thought,*

'kiṃ nu kho ahaṃ aññadatthu bhayaapaṭikaṅkhī viharāmi?

*'Why do I always meditate expecting that fear and terror to come?'*

Yannūnāhaṃ yathābhūtaṃ yathābhūtaṃ me taṃ bhayaabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova taṃ bhayaabheravaṃ paṭivineyyan'ti.

*Why don't I get rid of that fear and dread just as it comes, while remaining just as I am?'*

Tassa mayham, brāhmaṇa, caṅkamantassa taṃ bhayaabheravaṃ āgacchati.

*Then that fear and dread came upon me as I was walking.*

So kho ahaṃ, brāhmaṇa, neva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi, yāva caṅkamantova taṃ bhayaabheravaṃ paṭivinemi.

*I didn't stand still or sit down or lie down until I had got rid of that fear and dread while walking.*

Tassa mayhaṃ, brāhmaṇa, t̥hitassa taṃ bhayabheravaṃ āgacchati.

*Then that fear and dread came upon me as I was standing.*

So kho ahaṃ, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva t̥hitova taṃ bhayabheravaṃ paṭivinemi.

*I didn't walk or sit down or lie down until I had got rid of that fear and dread while standing.*

Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati.

*Then that fear and dread came upon me as I was sitting.*

So kho ahaṃ, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi, yāva nisinnova taṃ bhayabheravaṃ paṭivinemi.

*I didn't lie down or stand still or walk until I had got rid of that fear and dread while sitting.*

Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati.

*Then that fear and dread came upon me as I was lying down.*

So kho ahaṃ, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi, yāva nipannova taṃ bhayabheravaṃ paṭivinemi.

*I didn't sit up or stand still or walk until I had got rid of that fear and dread while lying down.*

Santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattimyeva samānaṃ divāti sañjānanti, divāyeva samānaṃ rattitī sañjānanti.

*There are some ascetics and brahmins who perceive that it's day when in fact it's night, or perceive that it's night when in fact it's day.*

Idamaṃ tesāṃ samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi.

*This meditation of theirs is delusional, I say.*

Ahaṃ kho pana, brāhmaṇa, rattimyeva samānaṃ rattitī sañjānāmi, divāyeva samānaṃ divātī sañjānāmi.

*I perceive that it's night when in fact it is night, and perceive that it's day when in fact it is day.*

Yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya:

*And if there's anyone of whom it may be rightly said that*

‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti, mameva taṃ sammā vadamāno vadeyya:

*a being not liable to delusion has arisen in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said.*

‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāradhho, 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 pathamaṃ jhānaṃ upasampajja vihāsim.

*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 samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim.

*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 vihāsim, sato ca sampajāno sukhañca kāyena patisaṃvedesiṃ; yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim.

*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 atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

*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 anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ.

So anekavihiṭaṃ pubbenivāsaṃ anussarāmi,

*When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives.*

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivatṭakappe anekepi saṃvaṭṭavivatṭakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

*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 pathame yāme paṭhamā vijjā adhigatā,

*This was the first knowledge, which I achieved in the first watch of the night.*

avijjā vihatā vijjā uppannā, tamo vihatō 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.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmesiṃ.

*When my mind had become 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 upavāḍakā micchādīṭṭhikā micchādīṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatim sāggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi.

*With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act 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 chose to act 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, rattiyaṃ majjhime yāme dutiyaṃ 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.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim.

*When my mind had become 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 dukkhanirodhagāminī 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 āsavanirodhagāminī 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 ahoṣi.

*When it was freed, I knew it was freed.*

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya’ti abbhaññāsim.

*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 tatiyaṃ vijjā adhigatā,  
*This was the third knowledge, which I achieved in the final watch of the night.*

avijjā vihatā vijjā uppannā, tamo vihatō 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.*

Siyā kho pana te, brāhmaṇa, evamassa:

*Brahmin, you might think:*

‘ajjāpi nūna samaṇo gotamo avītarāgo avītadoso avītamoho, tasmā  
araññavanapattthāni pantāni senāsanāni paṭisevatī’ti.

*‘Perhaps the Master Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.’*

Na kho panetaṃ, brāhmaṇa, evaṃ datṭhabbam.

*But you should not see it like this.*

Dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araññavanapattthāni pantāni  
senāsanāni paṭisevāmi—

*I see two reasons to frequent remote lodgings in the wilderness and the forest.*

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ  
anukampamāno”ti.

*I see a happy life for myself in the present, and I have compassion for future generations.”*

“Anukampitarūpā vatāyaṃ bhotā gotamena pacchimā janatā, yathā taṃ arahatā  
sammāsambuddhena.

*“Indeed, Master Gotama has compassion for future generations, since he is a perfected one, a fully awakened Buddha.*

Abhikkantaṃ, bho gotama. Abhikkantaṃ, bho gotama.

*Excellent, Master Gotama! Excellent, Master Gotama!*

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,  
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:  
‘cakkhumanto rūpāni dakkhanti’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 dhammañca bhikkhusaṅghaṇca.

*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.”*

Bhayaabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

## Majjhima Nikāya 5

### Middle Discourses 5

## Anaṅgaṇasutta

### Unblemished

Evam me sutam—

*So I have heard.*

ekam 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 āyasmā sārīputto bhikkhū āmantesi:

*There Sārīputta addressed the mendicants:*

“āvuso bhikkhave”ti.

*“Reverends, mendicants!”*

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

*“Reverend,” they replied.*

Āyasmā sārīputto etadavoca:

*Sārīputta said this:*

“Cattārome, āvuso, puggalā santo samvijjamānā lokasmiṃ.

*“Mendicants, these four people are found in the world.*

Katame cattāro?

*What four?*

Idhāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ nappajānāti.

*One person with a blemish doesn’t truly understand: ‘There is a blemish in me.’*

Idha panāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ pajānāti.

*But another person with a blemish does truly understand: ‘There is a blemish in me.’*

Idhāvuso, ekacco puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ nappajānāti.

*One person without a blemish doesn’t truly understand: ‘There is no blemish in me.’*

Idha panāvuso, ekacco puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ pajānāti.

*But another person without a blemish does truly understand: ‘There is no blemish in me.’*

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva  
satam hīnapuriso akkhāyati.

*In this case, of the two persons with a blemish, the one who doesn’t understand is said to be worse,*

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satam  
setṭhapuriso akkhāyati.

*while the one who does understand is better.*

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satam  
satam hīnapuriso akkhāyati.

*And of the two persons without a blemish, the one who doesn’t understand is said to be worse,*

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti  
yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satam  
setṭhapuriso akkhāyati”ti.

*while the one who does understand is better.”*

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca:

*When he said this, Venerable Mahāmoggallāna said to him:*

“Ko nu kho, āvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati?”

*“What is the cause, Reverend Sārīputta, what is the reason why, of the two persons with a blemish, one is said to be worse and one better?”*

Ko panāvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati”ti?

*And what is the cause, what is the reason why, of the two persons without a blemish, one is said to be worse and one better?”*

“Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ nappajānāti, tassetāṃ pāṭikaṅkhaṃ—na chandaṃ janessati na vāyamiṃsati na viriyaṃ ārabhissati tassaṅgaṇassa pahānāya;

*“Reverend, take the case of the person who has a blemish and does not understand it. You can expect that they won’t generate enthusiasm, make an effort, or rouse up energy to give up that blemish.*

so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

*And they will die with greed, hate, and delusion, blemished, with a corrupted mind.*

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā.

*Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains.*

Tamenaṃ sāmikā na ceva paribhuñjeyyaṃ na ca pariyaḍapeyyaṃ, rajāpathe ca naṃ nikkhipeyyaṃ.

*And the owners neither used it or had it cleaned, but kept it in a dirty place.*

Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā”ti?

*Over time, wouldn’t that bronze dish get even dirtier and more stained?”*

“Evamāvuso”ti.

*“Yes, reverend.”*

“Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ—na chandaṃ janessati na vāyamiṃsati na viriyaṃ ārabhissati tassaṅgaṇassa pahānāya;

*“In the same way, take the case of the person who has a blemish and does not understand it. You can expect that ...*

so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

*they will die with a corrupted mind.*

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ—chandaṃ janessati vāyamiṃsati viriyaṃ ārabhissati tassaṅgaṇassa pahānāya;

*Take the case of the person who has a blemish and does understand it. You can expect that they will generate enthusiasm, make an effort, and rouse up energy to give up that blemish.*

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.

*And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind.*

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā.

*Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains.*

Tamenaṃ sāmikā paribhuñjeyyaṃyūnceva pariyaḍapeyyaṃyūnca, na ca naṃ rajāpathe nikkhipeyyaṃ.

*But the owners used it and had it cleaned, and didn’t keep it in a dirty place.*

Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyaḍatā”ti?

*Over time, wouldn’t that bronze dish get cleaner and brighter?”*

“Evamāvuso”ti.  
“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham—chandaṃ janessati vāyamisatti vīriyaṃ ārabhissati tassaṅgaṇassa pahāṇāya;

*“In the same way, take the case of the person who has a blemish and does understand it. You can expect that ...*

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.  
*they will die with an uncorrupted mind.*

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkham—subhanimittam manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati;

*Take the case of the person who doesn’t have a blemish but does not understand it. You can expect that they will focus on the feature of beauty, and because of that, lust will infect their mind.*

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati.  
*And they will die with greed, hate, and delusion, blemished, with a corrupted mind.*

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

*Suppose a bronze dish was brought from a shop or smithy clean and bright.*

Tamenam sāmikā na ceva paribhuñjeyyūṃ na ca pariyoda peyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ.

*And the owners neither used it or had it cleaned, but kept it in a dirty place.*

Evañhi sā, āvuso, kaṃsapāti aparena samayena saṅkiliṭṭhatarā assa malaggahitā”ti?  
*Over time, wouldn’t that bronze dish get dirtier and more stained?”*

“Evamāvuso”ti.  
“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkham—subhanimittam manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati;

*“In the same way, take the case of the person who has no blemish and does not understand it. You can expect that ...*

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati.  
*they will die with a corrupted mind.*

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham—subhanimittam na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati;

*Take the case of the person who doesn’t have a blemish and does understand it. You can expect that they won’t focus on the feature of beauty, and because of that, lust won’t infect their mind.*

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.  
*And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind.*

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

*Suppose a bronze dish was brought from a shop or smithy clean and bright.*

Tamenam sāmikā paribhuñjeyyūnceva pariyoda peyyūṇca, na ca naṃ rajāpathe nikkhipeyyūṃ.

*And the owners used it and had it cleaned, and didn’t keep it in a dirty place.*

Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti?  
*Over time, wouldn’t that bronze dish get cleaner and brighter?”*

“Evamāvuso”ti.  
“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ anaṅgaṇa’ti yathābhūtaṃ pajānāti, tassetaṃ paṭikaṅkhaṃ—subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati;  
*“In the same way, take the case of the person who doesn’t have a blemish and does understand it. You can expect that ...*

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.  
*they will die with an uncorrupted mind.*

Ayaṃ kho, āvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyati.  
*This is the cause, this is the reason why, of the two persons with a blemish, one is said to be worse and one better.*

Ayaṃ paṇāvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyati”ti.  
*And this is the cause, this is the reason why, of the two persons without a blemish, one is said to be worse and one better.”*

“Aṅgaṇaṃ aṅgaṇanti, āvuso, vuccati.  
*“Reverend, the word ‘blemish’ is spoken of.*

Kissa nu kho etaṃ, āvuso, adhivacanaṃ yadidaṃ aṅgaṇaṃ”ti?  
*But what is ‘blemish’ a term for?”*

“Pāpakānaṃ kho etaṃ, āvuso, akusalānaṃ icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇaṃ”ti.  
*“Reverend, ‘blemish’ is a term for the spheres of bad, unskillful wishes.*

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:  
*It’s possible that some mendicant might wish:*

‘āpattiṃ vata āpanno assaṃ, na ca maṃ bhikkhū jāneyyūṃ āpattiṃ āpanno’ti.  
*‘If I commit an offense, I hope the mendicants don’t find out!’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū jāneyyūṃ:  
*But it’s possible that the mendicants do find out that that mendicant*

‘āpattiṃ āpanno’ti.  
*has committed an offense.*

‘Jānanti maṃ bhikkhū āpattiṃ āpanno’ti—  
*Thinking, ‘The mendicants have found out about my offense,’*

iti so kupito hoti appatīto.  
*they get angry and bitter.*

Yo ceva kho, āvuso, kopo yo ca appaccayo—  
*And that anger and that bitterness*

ubhayametaṃ aṅgaṇaṃ.  
*are both blemishes.*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:  
*It’s possible that some mendicant might wish:*

‘āpattiṃ vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyūṃ, no saṅghamajjhe’ti.  
*‘If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū saṅghamajjhe codeyyūṃ, no anuraho.  
*But it’s possible that the mendicants do accuse that mendicant in the middle of the Saṅgha ...*

‘Saṅghamajjhe maṃ bhikkhū codenti, no anuraho’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā  
upparijeyya:

*It’s possible that some mendicant might wish:*

‘āpattiṇca vata āpanno assaṃ, sappatipuggalo maṃ codeyya, no appatipuggalo’ti.

*‘If I commit an offense, I hope I’m accused by an equal, not by someone who is not an equal.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ appatipuggalo codeyya, no  
sappatipuggalo.

*But it’s possible that someone who is not an equal accuses that mendicant ...*

‘Appatipuggalo maṃ codeti, no sappatipuggalo’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā  
upparijeyya:

*It’s possible that some mendicant might wish:*

‘aho vata mameva satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ  
deseyya, na aññaṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ  
dhammaṃ deseyyā’ti.

*‘Oh, I hope the Teacher will teach the mendicants by repeatedly questioning me alone, not  
some other mendicant.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ satthā paṭipucchitvā  
paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na taṃ bhikkhuṃ satthā  
paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya.

*But it’s possible that the Teacher will teach the mendicants by repeatedly questioning some  
other mendicant ...*

‘Aññaṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseti,  
na maṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseti’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā  
upparijeyya:

*It’s possible that some mendicant might wish:*



‘aho vata mameva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ, na aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyun’ti.

*‘Oh, I hope the mendicants will enter the village for the meal putting me at the very front, not some other mendicant.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ, na taṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ.

*But it’s possible that the mendicants will enter the village for the meal putting some other mendicant at the very front ...*

‘Aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya pavisanti, na maṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya pavisanti’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

*It’s possible that some mendicant might wish:*

‘aho vata ahameva labheyyaṃ bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, na añño bhikkhu labheyya bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ’ti.

*‘Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other mendicant.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu labheyya bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, na so bhikkhu labheyya bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ.

*But it’s possible that some other mendicant gets the best seat, the best drink, and the best alms-food in the refectory ...*

‘Añño bhikkhu labhati bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

*It’s possible that some mendicant might wish:*

‘aho vata ahameva bhattagge bhuttāvī anumodeyyaṃ, na añño bhikkhu bhattagge bhuttāvī anumodeyyā’ti.

*‘I hope that I alone give the verses of gratitude after eating in the refectory, not some other mendicant.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu bhattagge bhuttāvī anumodeyya, na so bhikkhu bhattagge bhuttāvī anumodeyya.

*But it’s possible that some other mendicant gives the verses of gratitude after eating in the refectory ...*

‘Añño bhikkhu bhattagge bhuttāvī anumodati, nāhaṃ bhattagge bhuttāvī anumodāmi’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

*It’s possible that some mendicant might wish:*

‘aho vata ahameva āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyā’ti.

*‘Oh, I hope that I might teach the Dhamma to the monks, nuns, laymen, and laywomen in the monastery, not some other mendicant.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya, na so bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya.

‘Añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseti, nāhaṃ āramagatānaṃ bhikkhūnaṃ dhammaṃ desemi’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

‘aho vata ahameva āramagatānaṃ bhikkhunīnaṃ dhammaṃ deseyyaṃ ... pe ...

upāsakānaṃ dhammaṃ deseyyaṃ ... pe ...

upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyyā’ti.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya.

*But it’s possible that some other mendicant teaches the Dhamma ...*

‘Añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseti, nāhaṃ āramagatānaṃ upāsikānaṃ dhammaṃ desemi’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppaṃjeyya:

*It's possible that some mendicant might wish:*

‘aho vata mameva bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ’ti.

*‘Oh, I hope that the monks, nuns, laymen, and laywomen will honor, respect, revere, and venerate me alone, not some other mendicant.’*

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ.

‘Aññaṃ bhikkhuṃ bhikkhū sakkaronti garuṃ karonti mānenti pūjenti, na maṃ bhikkhū sakkaronti garuṃ karonti mānenti pūjenti’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppaṃjeyya:

‘aho vata mameva bhikkhuniyo ... pe ...

upāsakā ... pe ...

upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ’ti.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na taṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ.

*But it's possible that some other mendicant is honored, respected, revered, and venerated ...*

‘Aññaṃ bhikkhuṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti, na maṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppaṃjeyya:

*It's possible that some mendicant might wish:*

‘aho vata ahameva lābhī assaṃ paṇītānaṃ cīvarānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ’ti.

*‘I hope I get the nicest robes, alms-food, lodgings, and medicines and supplies for the sick, not some other mendicant.’*

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ, na so bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ.

*But it's possible that some other mendicant gets the nicest robes, alms-food, lodgings, and medicines and supplies for the sick ...*

‘Añño bhikkhu lābhī paṇītānaṃ cīvarānaṃ, nāhaṃ lābhī paṇītānaṃ cīvarānaṃ’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

‘aho vata ahameva lābhī assaṃ paṇītānaṃ piṇḍapātānaṃ ... pe ...

paṇītānaṃ senāsanānaṃ ... pe ...

paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ’ti.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na so bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ.

‘Añño bhikkhu lābhī paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, nāhaṃ lābhī paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ’ti—

*Thinking, ‘Some other mendicant has got the nicest robes, alms-food, lodgings, and medicines and supplies for the sick’,*

iti so kupito hoti appatīto.

*they get angry and bitter.*

Yo ceva kho, āvuso, kopo yo ca appaccayo—

*And that anger and that bitterness*

ubhayametaṃ aṅgaṇaṃ.

*are both blemishes.*

Imesaṃ kho etaṃ, āvuso, pāpakānaṃ akusalānaṃ icchāvacarānaṃ adhivacanānaṃ, yadidaṃ aṅgaṇanti.

*‘Blemish’ is a term for these spheres of bad, unskillful wishes.*

Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapaḍānacārī paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti.

*Suppose these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant. Even though they dwell in the wilderness, in remote lodgings, eat only alms-food, wander indiscriminately for alms-food, wear rag robes, and wear shabby robes, their spiritual companions don’t honor, respect, revere, and venerate them.*

Taṃ kissa hetu?

*Why is that?*

Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

*It’s because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.*

Seyyathāpi, āvuso, kamsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

*Suppose a bronze dish was brought from a shop or smithy clean and bright.*

Tamenam sāmikā ahikuṇapaṃ vā kukkurakuṇapaṃ vā manussakuṇapaṃ vā racayitvā aññissā kamsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ.

*Then the owners were to prepare it with the carcass of a snake, a dog, or a human, cover it with a bronze lid, and parade it through the market-place.*

Tamenam jano disvā evaṃ vadeyya:

*When people saw it they'd say:*

‘ambho, kimevidaṃ harīyati jaññaṇaṇṇaṃ viyā’ti?

*‘My good man, what is it that you’re carrying like a precious treasure?’*

Tamenam utṭhahitvā apāpuritvā olokeyya.

*So they'd open up the lid for people to look inside.*

Tassa sahadassanena amanāpatā ca saṇṭhaheyya, pāṭikulyatā ca saṇṭhaheyya, jegucchatā ca saṇṭhaheyya;

*But as soon as they saw it they were filled with loathing, revulsion, and disgust.*

jighacchitānampi na bhottukamyatā assa, pageva suhitānaṃ.

*Not even those who were hungry wanted to eat it, let alone those who had eaten.*

Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapadānacārī paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti.

*In the same way, when these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant ... their spiritual companions don't honor, respect, revere, and venerate them.*

Taṃ kissa hetu?

*Why is that?*

Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

*It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.*

Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapati-cīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti.

*Suppose these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant. Even though they dwell in the neighborhood of a village, accept invitations to a meal, and wear robes offered by householders, their spiritual companions honor, respect, revere, and venerate them.*

Taṃ kissa hetu?

*Why is that?*

Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca.

*It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable.*

Seyyathāpi, āvuso, kamsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

*Suppose a bronze dish was brought from a shop or smithy clean and bright.*

Tamenam sāmikā sālīnaṃ odanaṃ vicitakālakaṃ anekasūpaṃ anekabyañjanaṃ racayitvā aññissā kamsapātiyā paṭikujjitvā antarāpanaṃ paṭipajjeyyūṃ.

*Then the owners were to prepare it with boiled fine rice with the dark grains picked out and served with many soups and sauces, cover it with a bronze lid, and parade it through the market-place.*

Tamenam jano disvā evaṃ vadeyya:

*When people saw it they'd say:*

‘ambho, kimevidam harīyati jaññañaññaṃ viyā’ti?  
*‘My good man, what is it that you’re carrying like a precious treasure?’*

Tamenam utthahitvā apāpuritvā olokeyya.  
*So they’d open up the lid for people to look inside.*

Tassa saha dassanena manāpatā ca sañṭhaheyya, appāṭikulyatā ca sañṭhaheyya,  
ajegucchatā ca sañṭhaheyya;  
*And as soon as they saw it they were filled with liking, attraction, and relish.*

suhitānampi bhottukamyatā assa, pageva jighacchitānam.  
*Even those who had eaten wanted to eat it, let alone those who were hungry.*

Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā  
pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko  
gahapatiṭṭharadhāro, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti  
pūjenti.

*In the same way, when these spheres of bad, unskillful wishes are seen and heard to be given  
up by a mendicant ... their spiritual companions honor, respect, revere, and venerate them.*

Tam kissa hetu?  
*Why is that?*

Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti cā’ti.  
*It’s because these spheres of bad, unskillful wishes are seen and heard to be given up by that  
venerable.”*

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadvoca:  
*When he said this, Venerable Mahāmoggallāna said to him,*

“upamā maṃ, āvuso sāriputta, paṭibhātī”ti.  
*“Reverend Sāriputta, a simile springs to mind.”*

“Paṭibhātu taṃ, āvuso moggallānā”ti.  
*“Then speak as you feel inspired,” said Sāriputta.*

“Ekamidāhaṃ, āvuso, samayaṃ rājagahe viharāmi giribbaje.  
*“Reverend, at one time I was staying right here in Rājagaha, the Mountain Keep.*

Atha khvāhaṃ, āvuso, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ  
piṇḍāya pāvisiṃ.  
*Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms.*

Tena kho pana samayena samīti yānakāraputto rathassa nemiṃ tacchati.  
*Now at that time Samīti the cartwright was planing the rim of a chariot wheel.*

Tamenam paṇḍuputto ājīvako purāṇayānakāraputto paccupaṭṭhito hoti.  
*The <i>Ājīvaka</i> ascetic Paṇḍuputta, who used to be a cartwright, was standing by,*

Atha kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa evaṃ cetaso  
parivitaṅko udapādi:  
*and this thought came to his mind:*

‘aho vatāyaṃ samīti yānakāraputto imissā nemiya imaṇca vaṅkaṃ imaṇca jimhaṃ  
imaṇca dosaṃ taccheyya, evāyaṃ nemi apagatavaṅkā apagatajimhā apagatadosā  
suddhā assa sāre patitṭhitā’ti.  
*‘Oh, I hope Samīti the cartwright planes out the crooks, bends, and flaws in this rim. Then the  
rim will be rid of crooks, bends, and flaws, and consist purely of the essential core.’*

Yathā yathā kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa cetaso  
parivitaṅko hoti tathā tathā samīti yānakāraputto tassā nemiya taṇca vaṅkaṃ taṇca  
jimhaṃ taṇca dosaṃ tacchati.  
*And Samīti planed out the flaws in the rim just as Paṇḍuputta thought.*

Atha kho, āvuso, paṇḍuputto ājīvako purāṇayānakāraputto attamano attamanavācaṃ  
nicchāresi:  
*Then Paṇḍuputta expressed his gladness:*

‘hadayā hadayaṃ maññe aññāya tacchatī’ ti.

*‘He planes like he knows my heart with his heart!’*

Evameva kho, āvuso, ye te puggalā assaddhā, jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananuyuttā, sāmaññe anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, kusitā hīnavīriyā muṭṭhassatī asaṃpajānā asaṃhīta vibbhantacittā duppaññā eḷamūgā, tesam āyasmā sāriputto iminā dhammapariyāyena hadayā hadayaṃ maññe aññāya tacchati.

*In the same way, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Venerable Sāriputta planes their faults with this exposition of the teaching as if he knows my heart with his heart!*

Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āradhaviīriyā pahitattā upatthitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sāriputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca:

*But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Hearing this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were. And in speech and thought they say:*

‘sādhū vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patitthāpetī’ ti.

*‘It’s good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.’*

Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsammhāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ vā labhivā ubho hi hatthehi paṭiggaḥetvā uttamaṅge sirasmiṃ patitthāpeyya;

*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.*

evameva kho, āvuso, ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asathā amāyāvino ketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āradhaviīriyā pahitattā upatthitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sāriputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca:

*In the same way, those gentlemen who went forth from the lay life to homelessness out of faith ... say:*

‘sādhū vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patitthāpetī’” ti.

*‘It’s good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.’”*

Iti ha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodimsūti.

*And so these two spiritual giants agreed with each others’ fine words.*

Anaṅgaṇasuttaṃ niṭṭhitaṃ pañcamam.

Majjhima Nikāya 6  
*Middle Discourses 6*

Ākaṅkheyyasutta  
*One Might Wish*

Evam me sutam—  
*So I have heard.*

ekam 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:*

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā;  
pātimokkhasamvarasamvutā viharatha ācāragocarasaṃpannā aṇumattesu vajjesu  
bhayadassāvino; samādāya sikkhatha sikkhāpadesu.  
*“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘sābrahmacārīnaṃ piyo ca assaṃ manāpo ca  
garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto  
anirākatajjhāno vipassanāya samannāgato brūhetā suññagārānaṃ. (1)  
*A mendicant might wish: ‘May I be liked and approved by my spiritual companions, respected and admired.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘lābhī assaṃ  
cīvarapiṇḍapāṭasenāsanagilānappaccayabhesajjaparikkhārānaṃ’ti, sīlesvevassa  
paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya  
samannāgato brūhetā suññagārānaṃ. (2)  
*A mendicant might wish: ‘May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘yesāhaṃ  
cīvarapiṇḍapāṭasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi tesam te  
kāra mahapphalā assu mahānisamsā’ti, sīlesvevassa paripūrakārī ajjhataṃ  
cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā  
suññagārānaṃ. (3)  
*A mendicant might wish: ‘May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘ye maṃ nātī sālohitā petā kālaṅkatā  
pasannacitā anussaranti tesam taṃ mahapphalaṃ assa mahānisamsan’ti,  
sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno  
vipassanāya samannāgato brūhetā suññagārānaṃ. (4)  
*A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts ...*



Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘aratiratisaho assaṃ, na ca maṃ aratī saheyya, uppannaṃ aratīṃ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (5)

*A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘bhayaabheravasaho assaṃ, na ca maṃ bhayaabheravaṃ saheyya, uppannaṃ bhayaabheravaṃ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (6)

*A mendicant might wish: ‘May I prevail over fear and terror, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavahārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (7)

*A mendicant might wish: ‘May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘ye te santā vimokkhā atikkamma rūpe aruppā, te kāyena phusitvā vihareyyan’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (8)

*A mendicant might wish: ‘May I have direct meditative experience of the peaceful liberations that are formless, transcending form.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno assaṃ avinipātadhammo niyato sambodhiparāyaṇo’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (9)

*A mendicant might wish: ‘May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī assaṃ sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ kareyyan’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (10)

*A mendicant might wish: ‘May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner, coming back to this world once only, then making an end of suffering.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko assaṃ tattha parinibbāyī anāvattidhammo tasmā lokā’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (11)

*A mendicant might wish: ‘May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘anekavihiṭaṃ iddhividhaṃ paccanubhaveyyaṃ—ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udaye; udaye pi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkiṭṭhaṃ sakunā; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyaṃ’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (12)

*A mendicant might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘dibbāya sotadhātuyā visuddhāya atikkantaṃ mānusi kāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca ye dūre santike ca’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (13)

*A mendicant might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ So let them fulfill their precepts ...*

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittaṃti pajāneyyaṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittaṃti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittaṃti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃti pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittaṃti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittaṃti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittaṃti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittaṃti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃti pajāneyyaṃ’ti,

*A mendicant might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’*

sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (14)

*So let them fulfill their precepts ...*

Ākañkheyya ce, bhikkhave, bhikkhu: ‘ānekavihitam pubbenivāsam anussareyyam, seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jāti satasahasampi anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe—amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādasi; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāram sauddesaṃ ānekavihitam pubbenivāsam anussareyyan’ti,

*A mendicant might wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I thus recollect my many kinds of past lives, with features and details.’*

sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (15)

*So let them fulfill their precepts ...*

Ākañkheyya ce, bhikkhave, bhikkhu: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ—ime vatā bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan’ti,

*A mendicant might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “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 chose to act 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 chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’*

sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (16)

*So let them fulfill their precepts ...*

Ākañkheyya ce, bhikkhave, bhikkhu: ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyan’ti,

*A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’*

sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (17)

*So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.*

‘Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā;  
pātimokkhasamvarasamvutā viharatha ācāragocarasampannā aṇumattesu vajjesu  
bhayadassāvino; samādāya sikkhatha sikkhāpadesū’ti—

*‘Mendicants, live by the ethical precepts and the monastic code. Live restrained in the  
monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger  
in the slightest fault, keep the rules you’ve undertaken.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan’ti.

*That’s what I said, and this is why I said it.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what the Buddha said.*

Ākaṅkheyyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 7  
Middle Discourses 7

Vatthasutta  
The Simile of the Cloth

Evam me sutam—  
So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
At one time the Buddha was staying near Sāvattī 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:

“Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ;  
“Suppose, mendicants, there was a cloth that was dirty and soiled.

tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya—yadi nīlakāya yadi  
pītakāya yadi lohitaḥkāya yadi mañjiṭṭhakāya durattavaṇṇamevassa  
aparissuddhavaṇṇamevassa.  
No matter what dye the dyer applied—whether yellow or red or magenta—it would look poorly  
dyed and impure in color.

Taṃ kissa hetu?  
Why is that?

Aparissuddhattā, bhikkhave, vatthassa.  
Because of the impurity of the cloth.

Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati pāṭikaṅkhā.  
In the same way, when the mind is corrupt, a bad destiny is to be expected.

Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ;  
Suppose there was a cloth that was pure and clean.

tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya—yadi nīlakāya yadi  
pītakāya yadi lohitaḥkāya yadi mañjiṭṭhakāya—surattavaṇṇamevassa  
parissuddhavaṇṇamevassa.  
No matter what dye the dyer applied—whether yellow or red or magenta—it would look well  
dyed and pure in color.

Taṃ kissa hetu?  
Why is that?

Parisuddhattā, bhikkhave, vatthassa.  
Because of the purity of the cloth.

Evameva kho, bhikkhave, citte asaṃkiliṭṭhe, sugati pāṭikaṅkhā.  
In the same way, when the mind isn't corrupt, a good destiny is to be expected.

Katame ca, bhikkhave, cittassa upakkilesā?  
And what are the corruptions of the mind?

Abhijjhāvisamalobho cittaṣa upakkilesa, byāpādo cittaṣa upakkilesa, kodho cittaṣa upakkilesa, upanāho cittaṣa upakkilesa, makkho cittaṣa upakkilesa, paḷāso cittaṣa upakkilesa, issā cittaṣa upakkilesa, macchariyaṃ cittaṣa upakkilesa, māyā cittaṣa upakkilesa, sāṭheyyaṃ cittaṣa upakkilesa, thambho cittaṣa upakkilesa, sārambho cittaṣa upakkilesa, māno cittaṣa upakkilesa, atimāno cittaṣa upakkilesa, mado cittaṣa upakkilesa, pamādo cittaṣa upakkilesa.

*Covetousness and immoral greed, ill will, anger, hostility, offensiveness, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.*

Sa kho so, bhikkhave, bhikkhu ‘abhijjhāvisamalobho cittaṣa upakkilesa’ti—iti veditvā abhijjhāvisamalobhaṃ cittaṣa upakkilesaṃ pajahati;

*A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up.*

‘byāpādo cittaṣa upakkilesa’ti—

*A mendicant who understands that ill will ...*

iti veditvā byāpādaṃ cittaṣa upakkilesaṃ pajahati;

‘kodho cittaṣa upakkilesa’ti—

iti veditvā kodhaṃ cittaṣa upakkilesaṃ pajahati;

‘upanāho cittaṣa upakkilesa’ti—

iti veditvā upanāhaṃ cittaṣa upakkilesaṃ pajahati;

‘makkho cittaṣa upakkilesa’ti—

iti veditvā makkhaṃ cittaṣa upakkilesaṃ pajahati;

‘paḷāso cittaṣa upakkilesa’ti—

iti veditvā paḷāsaṃ cittaṣa upakkilesaṃ pajahati;

‘issā cittaṣa upakkilesa’ti—

iti veditvā issaṃ cittaṣa upakkilesaṃ pajahati;

‘macchariyaṃ cittaṣa upakkilesa’ti—

iti veditvā macchariyaṃ cittaṣa upakkilesaṃ pajahati;

‘māyā cittaṣa upakkilesa’ti—

iti veditvā māyaṃ cittaṣa upakkilesaṃ pajahati;

‘sāṭheyyaṃ cittaṣa upakkilesa’ti—

iti veditvā sāṭheyyaṃ cittaṣa upakkilesaṃ pajahati;

‘thambho cittaṣa upakkilesa’ti—

iti viditvā thambhaṃ cittassa upakkilesaṃ pajahati;

‘sārambho cittassa upakkileso’ti—

iti viditvā sārambhaṃ cittassa upakkilesaṃ pajahati;

‘māno cittassa upakkileso’ti—

iti viditvā mānaṃ cittassa upakkilesaṃ pajahati;

‘atimāno cittassa upakkileso’ti—

iti viditvā atimānaṃ cittassa upakkilesaṃ pajahati;

‘mado cittassa upakkileso’ti—

iti viditvā madaṃ cittassa upakkilesaṃ pajahati;

‘pamādo cittassa upakkileso’ti—  
*negligence is a corruption of the mind gives it up.*

iti viditvā pamādaṃ cittassa upakkilesaṃ pajahati.

Yato kho, bhikkhave, bhikkhuno ‘abhijjhāvisamalobho cittassa upakkileso’ti—  
*When they have understood these corruptions of the mind*

iti viditvā abhijjhāvisamalobho cittassa upakkileso pahīno hoti, ‘byāpādo cittassa upakkileso’ti—  
*for what they are, and have given them up,*

iti viditvā byāpādo cittassa upakkileso pahīno hoti;

‘kodho cittassa upakkileso’ti—

iti viditvā kodho cittassa upakkileso pahīno hoti;

‘upanāho cittassa upakkileso’ti—

iti viditvā upanāho cittassa upakkileso pahīno hoti;

‘makkho cittassa upakkileso’ti—

iti viditvā makkho cittassa upakkileso pahīno hoti;

‘paḷāso cittassa upakkileso’ti—

iti viditvā paḷāso cittassa upakkileso pahīno hoti;

‘issā cittassa upakkileso’ti—

iti viditvā issā cittassa upakkileso pahīno hoti;

‘macchariyaṃ cittassa upakkilesa’ti—

iti viditvā macchariyaṃ cittassa upakkilesa pahīno hoti;

‘māyā cittassa upakkilesa’ti—

iti viditvā māyā cittassa upakkilesa pahīno hoti;

‘sāṭheyyaṃ cittassa upakkilesa’ti—

iti viditvā sāṭheyyaṃ cittassa upakkilesa pahīno hoti;

‘thambho cittassa upakkilesa’ti—

iti viditvā thambho cittassa upakkilesa pahīno hoti;

‘sārambho cittassa upakkilesa’ti—

iti viditvā sārambho cittassa upakkilesa pahīno hoti;

‘māno cittassa upakkilesa’ti—

iti viditvā māno cittassa upakkilesa pahīno hoti;

‘atimāno cittassa upakkilesa’ti—

iti viditvā atimāno cittassa upakkilesa pahīno hoti;

‘mado cittassa upakkilesa’ti—

iti viditvā mado cittassa upakkilesa pahīno hoti;

‘pamādo cittassa upakkilesa’ti—

iti viditvā pamādo cittassa upakkilesa pahīno hoti.

So buddhe aveccappasādena samannāgato hoti:

*they have experiential confidence in the Buddha:*

‘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.’*

dhamme aveccappasādena samannāgato hoti:

*They have experiential confidence in the teaching:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko  
pacattam veditabbo viññūhi’ti;

*‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’*



saṅghe aveccappasādena samannāgato hoti:

*They have experiential confidence in the Saṅgha:*

‘suppaṭipanno bhagavato sāvakasaṅgho, uppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā. Esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaram puññakkhettaṃ lokassā’ti.

*‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings 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.’*

Yathodhi kho panassa cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissatthaṃ, so ‘buddhe aveccappasādena samannāgatomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

*When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, ‘I have experiential confidence in the Buddha ...*

Pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati;

‘dhamme ... pe ...

*the teaching ...*

saṅghe aveccappasādena samannāgatomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ;

*the Saṅgha,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.*

pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

‘Yathodhi kho pana me cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissatthaṃ’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ;

*Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.*

pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

*When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhī.*

Sa kho so, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evampaṇño sālīnañcepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyā.

*When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.*

Seyyathāpi, bhikkhave, vatthaṃ saṅkilittaṃ malaggahitaṃ acchodakaṃ āgamaṃ parisuddhaṃ hoti pariyodātaṃ, ukkāmaṃ vā panāgamaṃ jātarūpaṃ parisuddhaṃ hoti pariyodātaṃ;

*Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or unrefined gold, which can be made pure and bright by a forge.*

evameva kho, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evampaṇño sālīnañcepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyā.

*In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.*

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati;

*They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

karuṇāsahagatena cetasā ... pe ...

*They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

moditāsahagatena cetasā ... pe ...

*They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

*They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

So ‘atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttari nissaraṇaṃ’ti pajānāti.

*They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’*

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

*Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.*

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

*When they’re freed, they know they’re freed.*

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

*They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’*

Ayaṃ vuccati, bhikkhave:

*This is called*

‘bhikkhu sināto antarena sinānena’”ti.

*a mendicant who is bathed with the inner bathing.”*

Tena kho pana samayena sundarikabhāradvājo brāhmaṇo bhagavato avidūre nisinna hoti.

*Now, at that time the brahmin Sundarika Bhāradvāja was sitting not far from the Buddha.*

Atha kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca:

*He said to the Buddha,*

“gacchati pana bhavaṃ gotamo bāhukaṃ nadiṃ sināyitun”ti?

*“But does Master Gotama go to the river Bāhuka to bathe?”*

“Kiṃ, brāhmaṇa, bāhukāya nadiyā?

*“Brahmin, why go to the river Bāhuka?”*

Kim bāhukā nadī karissatī”ti?

*What can the river Bāhuka do?”*

“Lokkhaṣammatā hi, bho gotama, bāhukā nadī bahujaṇassa, puññasammatā hi, bho gotama, bāhukā nadī bahujaṇassa, bāhukāya pana nadiyā bahujaṇo pāpakammaṃ kataṃ pavāhetī”ti.

*“Many people agree that the river Bāhuka bestows cleanliness and merit. And many people wash off their bad deeds in the river Bāhuka.”*

Atha kho bhagavā sundarikabhāradvājaṃ brāhmaṇaṃ gāthāhi ajjhabhāsi:

*Then the Buddha addressed Sundarika in verse:*

“Bāhukaṃ adhikakkaṇca,

*“The Bāhuka and the Adhikakka,*

gayam sundarikaṃ mapi;

*the Gaya and the Sundarika too,*

Sarassatiṃ payāgaṇca,

*Sarasvatī and Payāga,*

atho bāhumatiṃ nadim;

*and the river Bāhumati:*

Niccampi bālo pakkhando,

*a fool can constantly plunge into them*

kaṇhakammo na sujjhati.

*but it won’t purify their dark deeds.*

Kim sundarikā karissati,

*What can the Sundarika do?*

Kim payāgā kim bāhukā nadī;

*What the Payāga or the Bāhuka?*

Verim katakibbisam naram,

*They can’t cleanse a cruel and criminal person*

Na hi nam sodhaye pāpakamminam.

*from their bad deeds.*

Suddhassa ve sadā phaggu,

*For the pure in heart it’s always*

Suddhassuposatho sadā;

*the spring festival or the sabbath.*

Suddhassa sucikammassa,

*For the pure in heart and clean of deed,*

Sadā sampajjate vatam;

*their vows will always be fulfilled.*

Idheva sināhi brāhmaṇa,

*It’s here alone that you should bathe, brahmin,*

Sabbabhūtesu karohi khematam.

*making yourself a sanctuary for all creatures.*

Sace musā na bhaṇasi,

*And if you speak no lies,*

sace pāṇam na himsasi;

*nor harm any living creature,*

Sace adinnaṃ nādiyasi,

*nor steal anything not given,*

saddahāno amaccharī;  
*and you're faithful and not stingy:*

Kim kāhasi gayam gantvā,  
*what's the point of going to Gaya?*

udapānopi te gayā”ti.  
*For any well will be your Gaya!”*

Evam vutte, sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca:  
*When he had spoken, the brahmin Sundarika Bhāradvāja said to the Buddha,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.  
*“Excellent, Master Gotama! Excellent!*

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya—cakkhumanto rūpāni dakkhantīti; 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 dhammañca bhikkhusaṅghaṇca.  
*I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.  
*Sir, may I receive the going forth, the ordination in the Buddha's presence?”*

Alattha kho sundarikabhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadam.

*And the brahmin Sundarika Bhāradvāja received the going forth, the ordination in the Buddha's presence.*

Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacīrasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

*Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end 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 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 kho panāyasmā bhāradvājo arahataṃ ahoṣīti.

*And Venerable Bhāradvāja became one of the perfected.*

Vatthasuttaṃ niṭṭhitaṃ sattamaṃ.

## Majjhima Nikāya 8

*Middle Discourses 8*

### Sallekhasutta

*Self-Effacement*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.*

Atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho āyasmā mahācundo bhagavantam etadavoca:

*Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha.*

*He bowed, sat down to one side, and said to the Buddha:*

“yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti—

*“Sir, there are many different views that arise in the world*

attavādapatisamyuttā vā lokavādapatisamyuttā vā—

*connected with doctrines of the self or with doctrines of the cosmos.*

ādiṃeva nu kho, bhante, bhikkhuno manasikaroto evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti”ti?

*How does a mendicant who is focusing on the starting point give up and let go of these views?”*

“Yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti—

*“Cunda, there are many different views that arise in the world*

attavādapatisamyuttā vā lokavādapatisamyuttā vā—

*connected with doctrines of the self or with doctrines of the cosmos.*

yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti taṃ

‘netam mama, nesohamasmi, na me so attā’ti—evametam yathābhūtaṃ

sammappaññaṃ passato evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

*A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: ‘This is not mine, I am not this, this is not my self.’*

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja vihareyya.

*It's possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

Tassa evamassa:

*They might think*

‘sallekhena viharāmi’ti.

*they're practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

*But in the training of the noble one these are not called ‘self-effacement’;*

Diṭṭhadhammasukkhavihārā ete ariyassa vinaye vuccanti.

*they're called ‘blissful meditations in the present life’.*

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya.

*It's possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might 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.*

Tassa evamassa:

*They might think*

‘sallekhena viharāmi’ti.

*they're practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekhaṃ vuccanti.

*But in the training of the noble one these are not called 'self-effacement';*

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

*they're called 'blissful meditations in the present life'.*

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno sukhañca kāyena patisaṃvedeyya, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihareyya.

*It's possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

Tassa evamassa:

*They might think*

‘sallekhena viharāmi’ti.

*they're practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekhaṃ vuccanti.

*But in the training of the noble one these are not called 'self-effacement';*

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

*they're called 'blissful meditations in the present life'.*

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya.

*It's possible that some mendicant, with the giving up of pleasure and pain, and the ending of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

Tassa evamassa:

*They might think*

‘sallekhena viharāmi’ti.

*they're practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekhaṃ vuccanti.

*But in the training of the noble one these are not called 'self-effacement';*

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

*they're called 'blissful meditations in the present life'.*

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso rūpasāññānaṃ samatikkamā, paṭighasāññānaṃ atthaṅgamā, nānattasāññānaṃ amanasikārā, ‘ananto ākāso’ti ākāśānañcāyatanaṃ upasampajja vihareyya.

*It's possible that some mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, might enter and remain in the dimension of infinite space.*

Tassa evamassa:  
*They might think*

‘sallekhena viharāmi’ti.  
*they’re practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.  
*But in the training of the noble one these are not called ‘self-effacement’;*

Santā ete viharā ariyassa vinaye vuccanti.  
*they’re called ‘peaceful meditations’.*

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākāsañācāyatanāṃ samatikkamma ‘anantaṃ viññāna’ti viññāñācāyatanāṃ upasampajja vihareyya.  
*It’s possible that some mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, might enter and remain in the dimension of infinite consciousness.*

Tassa evamassa:  
*They might think*

‘sallekhena viharāmi’ti.  
*they’re practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.  
*But in the training of the noble one these are not called ‘self-effacement’;*

Santā ete viharā ariyassa vinaye vuccanti.  
*they’re called ‘peaceful meditations’.*

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso viññāñācāyatanāṃ samatikkamma ‘natthi kiñc’ti ākiñcaññāyatanāṃ upasampajja vihareyya.  
*It’s possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, might enter and remain in the dimension of nothingness.*

Tassa evamassa:  
*They might think*

‘sallekhena viharāmi’ti.  
*they’re practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.  
*But in the training of the noble one these are not called ‘self-effacement’;*

Santā ete viharā ariyassa vinaye vuccanti.  
*they’re called ‘peaceful meditations’.*

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja vihareyya.  
*It’s possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception.*

Tassa evamassa:  
*They might think*

‘sallekhena viharāmi’ti.  
*they’re practicing self-effacement.*

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.  
*But in the training of the noble one these are not called ‘self-effacement’;*

Santā ete viharā ariyassa vinaye vuccanti.  
*they’re called ‘peaceful meditations’.*

1. Sallekhaṇīya  
*1. The Exposition of Self-Effacement*

Idha kho pana vo, cunda, sallekho karaṇīyo.

*Now, Cunda, you should work on self-effacement in each of the following ways.*

‘Pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmā’ti sallekho karaṇīyo. (1)

*‘Others will be cruel, but here we will not be cruel.’*

‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (2)

*‘Others will kill living creatures, but here we will not kill living creatures.’*

‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (3)

*‘Others will steal, but here we will not steal.’*

‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ti sallekho karaṇīyo. (4)

*‘Others will be unchaste, but here we will not be unchaste.’*

‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (5)

*‘Others will lie, but here we will not lie.’*

‘Pare piṣuṇavācā bhavissanti, mayamettha piṣuṇāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (6)

*‘Others will speak divisively, but here we will not speak divisively.’*

‘Pare pharusavācā bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (7)

*‘Others will speak harshly, but here we will not speak harshly.’*

‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (8)

*‘Others will talk nonsense, but here we will not talk nonsense.’*

‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ti sallekho karaṇīyo. (9)

*‘Others will be covetous, but here we will not be covetous.’*

‘Pare byāpānaccittā bhavissanti, mayamettha abyāpānaccittā bhavissāmā’ti sallekho karaṇīyo. (10)

*‘Others will have ill will, but here we will not have ill will.’*

‘Pare micchādittī bhavissanti, mayamettha sammādittī bhavissāmā’ti sallekho karaṇīyo. (11)

*‘Others will have wrong view, but here we will have right view.’*

‘Pare micchāsāṅkappā bhavissanti, mayamettha sammāsāṅkappā bhavissāmā’ti sallekho karaṇīyo. (12)

*‘Others will have wrong thought, but here we will have right thought.’*

‘Pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmā’ti sallekho karaṇīyo. (13)

*‘Others will have wrong speech, but here we will have right speech.’*

‘Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā’ti sallekho karaṇīyo. (14)

*‘Others will have wrong action, but here we will have right action.’*

‘Pare micchājīvā bhavissanti, mayamettha sammājīvā bhavissāmā’ti sallekho karaṇīyo. (15)

*‘Others will have wrong livelihood, but here we will have right livelihood.’*

‘Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā’ti sallekho karaṇīyo. (16)

*‘Others will have wrong effort, but here we will have right effort.’*



‘Pare micchāsati bhavissanti, mayamettha sammāsati bhavissamā’ti sallekho karaṇīyo. (17)

*‘Others will have wrong mindfulness, but here we will have right mindfulness.’*

‘Pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissamā’ti sallekho karaṇīyo. (18)

*‘Others will have wrong immersion, but here we will have right immersion.’*

‘Pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissamā’ti sallekho karaṇīyo. (19)

*‘Others will have wrong knowledge, but here we will have right knowledge.’*

‘Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissamā’ti sallekho karaṇīyo. (20)

*‘Others will have wrong freedom, but here we will have right freedom.’*

‘Pare thinamiddhapariyuṭṭhitā bhavissanti, mayamettha vīgatathinamiddhā bhavissamā’ti sallekho karaṇīyo. (21)

*‘Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.’*

‘Pare uddhatā bhavissanti, mayamettha anuddhatā bhavissamā’ti sallekho karaṇīyo. (22)

*‘Others will be restless, but here we will not be restless.’*

‘Pare vicikicchī bhavissanti, mayamettha tiṇṇavicikicchā bhavissamā’ti sallekho karaṇīyo. (23)

*‘Others will have doubts, but here we will have gone beyond doubt.’*

‘Pare kodhanā bhavissanti, mayamettha akkodhanā bhavissamā’ti sallekho karaṇīyo. (24)

*‘Others will be irritable, but here we will be without anger.’*

‘Pare upanāhī bhavissanti, mayamettha anupanāhī bhavissamā’ti sallekho karaṇīyo. (25)

*‘Others will be hostile, but here we will be without hostility.’*

‘Pare makkhī bhavissanti, mayamettha amakkhī bhavissamā’ti sallekho karaṇīyo. (26)

*‘Others will be offensive, but here we will be inoffensive.’*

‘Pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissamā’ti sallekho karaṇīyo. (27)

*‘Others will be contemptuous, but here we will be without contempt.’*

‘Pare issukī bhavissanti, mayamettha anissukī bhavissamā’ti sallekho karaṇīyo. (28)

*‘Others will be jealous, but here we will be without jealousy.’*

‘Pare maccharī bhavissanti, mayamettha amaccharī bhavissamā’ti sallekho karaṇīyo. (29)

*‘Others will be stingy, but here we will be without stinginess.’*

‘Pare saṭṭhā bhavissanti, mayamettha asaṭṭhā bhavissamā’ti sallekho karaṇīyo. (30)

*‘Others will be devious, but here we will not be devious.’*

‘Pare māyāvī bhavissanti, mayamettha amāyāvī bhavissamā’ti sallekho karaṇīyo. (31)

*‘Others will be deceitful, but here we will not be deceitful.’*

‘Pare thaddhā bhavissanti, mayamettha atthaddhā bhavissamā’ti sallekho karaṇīyo. (32)

*‘Others will be stubborn, but here we will not be stubborn.’*

‘Pare atimānī bhavissanti, mayamettha anatimānī bhavissamā’ti sallekho karaṇīyo. (33)

*‘Others will be arrogant, but here we will not be arrogant.’*

‘Pare dubbacā bhavissanti, mayamettha suvacā bhavissāmā’ti sallekho karaṇīyo.  
(34)

*‘Others will be hard to admonish, but here we will not be hard to admonish.’*

‘Pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmā’ti sallekho karaṇīyo. (35)

*‘Others will have bad friends, but here we will have good friends.’*

‘Pare pamattā bhavissanti, mayamettha appamattā bhavissāmā’ti sallekho karaṇīyo.  
(36)

*‘Others will be negligent, but here we will be diligent.’*

‘Pare assaddhā bhavissanti, mayamettha saddhā bhavissāmā’ti sallekho karaṇīyo.  
(37)

*‘Others will be faithless, but here we will have faith.’*

‘Pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmā’ti sallekho karaṇīyo.  
(38)

*‘Others will be conscienceless, but here we will have a sense of conscience.’*

‘Pare anottāpī bhavissanti, mayamettha ottāpī bhavissāmā’ti sallekho karaṇīyo. (39)

*‘Others will be imprudent, but here we will be prudent.’*

‘Pare appassutā bhavissanti, mayamettha bahussutā bhavissāmā’ti sallekho karaṇīyo. (40)

*‘Others will be uneducated, but here we will be well educated.’*

‘Pare kusītā bhavissanti, mayamettha āraddhavīriyā bhavissāmā’ti sallekho karaṇīyo. (41)

*‘Others will be lazy, but here we will be energetic.’*

‘Pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitassatī bhavissāmā’ti sallekho karaṇīyo. (42)

*‘Others will be unmindful, but here we will be mindful.’*

‘Pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmā’ti sallekho karaṇīyo. (43)

*‘Others will be witless, but here we will be accomplished in wisdom.’*

‘Pare sandiṭṭhiparāmāsī ādhānaggāhī duppatinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggī bhavissāmā’ti sallekho karaṇīyo.  
(44)

*‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’*

## 2. Cittupapādapariyāya

### 2. Giving Rise to the Thought

Cittupapādampi kho ahaṃ, cunda, kusalesu dhammesu bahukāraṃ vadāmi, ko pana vādo kāyena vācāya anuvidhiyānāsu.

*Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body and speech.*

Tasmātiha, cunda, ‘pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmā’ti cittaṃ uppādetabbam.

*That’s why you should give rise to the following thoughts. ‘Others will be cruel, but here we will not be cruel.’*

‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti cittaṃ uppādetabbam ... pe ...

*‘Others will kill living creatures, but here we will not kill living creatures.’ ...*

‘pare sandiṭṭhiparāmāsī ādhānaggāhī duppatinissaggi bhavissanti, mayametta asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggi bhavissāmā’ti cittaṃ uppādetabbam. (44)

*‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’*

### 3. Parikkamanapariyāya

#### 3. A Way Around

Seyyathāpi, cunda, visamo maggo assa, tassa añño samo maggo parikkamanāya;

*Cunda, suppose there was a rough path and another smooth path to get around it.*

seyyathā vā pana, cunda, visamaṃ titthaṃ assa, tassa aññaṃ samaṃ titthaṃ parikkamanāya;

*Or suppose there was a rough ford and another smooth ford to get around it.*

evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā hoti parikkamanāya, pānātipātissa purisapuggalassa pānātipātā veramaṇī hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya, abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya, piṣuṇavācassa purisapuggalassa piṣuṇāya vācāya veramaṇī hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya, byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya. (1–10.)

*In the same way, a cruel individual gets around it by not being cruel. An individual who kills gets around it by not killing. ...*

Micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya, micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya, micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya, micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya, micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya, micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya, micchāsatissa purisapuggalassa sammāsati hoti parikkamanāya, micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya, micchāñāpissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya, micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya. (11–20.)

Thinamiddhapariyutthitassa purisapuggalassa vīgatathinamiddhatā hoti parikkamanāya, uddhatassa purisapuggalassa anuddhaccaṃ hoti parikkamanāya, vicikicchassa purisapuggalassa tiṇṇavicikicchatā hoti parikkamanāya, kodhanassa purisapuggalassa akkodho hoti parikkamanāya, upanāhassa purisapuggalassa anupanāho hoti parikkamanāya, makkhissa purisapuggalassa amakkho hoti parikkamanāya, paḷāssa purisapuggalassa apaḷāso hoti parikkamanāya, issukissa purisapuggalassa anissukitā hoti parikkamanāya, maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya, saṭhassa purisapuggalassa asātheyyaṃ hoti parikkamanāya, māyāvissa purisapuggalassa amāyā hoti parikkamanāya, thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya, atimānissa purisapuggalassa anati māno hoti parikkamanāya, dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya, pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya, pamattassa purisapuggalassa appamādo hoti parikkamanāya, assaddhassa purisapuggalassa saddhā hoti parikkamanāya, ahirikassa purisapuggalassa hiri hoti parikkamanāya, anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya, appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya, kusītaṃ purisapuggalassa vīriyārambho hoti parikkamanāya, muṭṭhassatiṣṭha purisapuggalassa upatthitassatitā hoti parikkamanāya, dūppaññassa purisapuggalassa paññāsampadā hoti parikkamanāya, sandiṭṭhiparāmāsīadāhanaggāhiduppaṭinissaggaṃ purisapuggalassa asandiṭṭhiparāmāsīadāhanaggāhisuppaṭinissaggaṃ hoti parikkamanāya. (21–44.)

*An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.*

#### 4. Uparibhāgapariyāya

##### 4. Going Up

Seyyathāpi, cunda, ye keci akusalā dhammā sabbe te adhobhāgaṅgamanīyā, ye keci kusalā dhammā sabbe te uparibhāgaṅgamanīyā;

*Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards.*

evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti uparibhāgāya, pānātipātissa purisapuggalassa pānātipātā veramaṇī hoti uparibhāgāya ... pe ...

*In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing ...*

sandiṭṭhiparāmāsīadāhanaggāhiduppaṭinissaggaṃ purisapuggalassa asandiṭṭhiparāmāsīadāhanaggāhisuppaṭinissaggaṃ hoti uparibhāgāya. (44)

*An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.*

#### 5. Parinibbānapariyāya

##### 5. The Exposition by Extinguishment

So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netam thānaṃ vijjati.

*Truly, Cunda, if you're sinking down in the mud you can't pull out someone else who is also sinking down in the mud.*

So vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti thānametaṃ vijjati.

*But if you're not sinking down in the mud you can pull out someone else who is sinking down in the mud.*

So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati viñessati parinibbāpessatīti netam thānaṃ vijjati.

*Truly, if you're not tamed, trained, and extinguished you can't tame, train, and extinguish someone else.*

So vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati vinessati parinibbāpessatīti tñānmetaṃ vijjati.

*But if you're tamed, trained, and extinguished you can tame, train, and extinguish someone else.*

Evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti parinibbānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya.

*In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. ...*

Adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya.

Abrahmacāriṣṣa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya.

Musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya.

Pisunāvācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parinibbānāya.

Pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya.

Samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya.

Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya.

Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. (1–10.)

Micchādītṭhissa purisapuggalassa sammādītṭhi hoti parinibbānāya.

Micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya.

Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya.

Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya.

Micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya.

Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya.

Micchāsatissa purisapuggalassa sammāsati hoti parinibbānāya.

Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya.

Micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya.

Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya. (11–20.)

Thinamiddhapariyuṭṭhitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya.

Uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya.

Vicikicchissa purisapuggalassa tiṇṇavicikicchata hoti parinibbānāya.

Kodhanassa purisapuggalassa akkodho hoti parinibbānāya.

Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.

Makkhissa purisapuggalassa amakkho hoti parinibbānāya.

Paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya.

Issukissa purisapuggalassa anissukitā hoti parinibbānāya.

Maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya.

Saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya.

Māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

Thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya.

Atimānissa purisapuggalassa anatimāno hoti parinibbānāya.

Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.

Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.

Pamattassa purisapuggalassa appamādo hoti parinibbānāya.

Assaddhassa purisapuggalassa saddhā hoti parinibbānāya.

Ahirikassa purisapuggalassa hirī hoti parinibbānāya.

Anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya.

Appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

Kusītassa purisapuggalassa vīriyārambho hoti parinibbānāya.

Muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parinibbānāya.

Duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya.

Sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggissa purisapuggalassa  
asandiṭṭhiparāmāsianādhānaggāhisuppaṭinissaggitā hoti parinibbānāya. (21–44.)

*An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.*

Iti kho, cunda, desito mayā sallekhaṇapariyāyo, desito cittuppādaṇapariyāyo, desito  
parikkamaṇapariyāyo, desito uparibhāgaṇapariyāyo, desito parinibbāṇapariyāyo.

*So, Cunda, I've taught the expositions by way of self-effacement, giving rise to thought, the way around, going up, and extinguishing.*

Yaṃ kho, cunda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena  
anukampaṃ upādāya, kataṃ vo taṃ mayā.

*Out of compassion, I've done what a teacher should do who wants what's best for their disciples.*

Etāni, cunda, rukkhamūlāni, etāni suññāgārāni, jhāyatha, cunda, mā pamādattha, mā  
pacchāvippaṭṭisārino ahuvattha—ayaṃ kho amhākaṃ anusāsanī”ti.

*Here are these roots of trees, and here are these empty huts. Practice absorption, Cunda!  
Don't be negligent! Don't regret it later! This is my instruction.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandīti.

*Satisfied, Venerable Mahācunda was happy with what the Buddha said.*

Catuttālīsapadā vuttā,

*Forty-four items have been stated,*

sandhaya pañca desitā;

*organized into five sections.*

Sallekho nāma suttanto,

*“Effacement” is the name of this discourse,*

gambhīro sāgarūpamoti.

*which is deep as the ocean.*

Sallekhasuttaṃ niṭṭhitaṃ aṭṭhamam.

—

## Majjhima Nikāya 9

*Middle Discourses 9*

### Sammāditthisutta

*Right View*

Evam me sutam—

*So I have heard.*

ekam 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 āyasmā sārīputto bhikkhū āmantesi:

*There Sāriputta addressed the mendicants:*

“āvuso bhikkhave”ti.

*“Reverends, mendicants!”*

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

*“Reverend,” they replied.*

Āyasmā sārīputto etadavoca:

*Sāriputta said this:*

“Sammāditṭhi sammāditṭhī”ti, āvuso, vuccati.

*“Reverends, they speak of this thing called ‘right view’.*

Kittāvatā nu kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

*How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”*

“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsitaṃ atthamaññātum.

*“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.*

Sādhū vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsitaṃ attho.

*May Venerable Sāriputta himself please clarify the meaning of this.*

Āyasmato sārīputtassa sutvā bhikkhū dhāressanti”ti.

*The mendicants will listen and remember it.”*

“Tena hi, āvuso, sunātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

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

“Evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

*“Yes, reverend,” they replied.*

Āyasmā sārīputto etadavoca:

*Sāriputta said this:*

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti—

*“A noble disciple understands the unskillful and its root, and the skillful and its root.*

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

*When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.*

Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ?

*But what is the unskillful and what is its root? And what is the skillful and what is its root?*



Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, piṣuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādittṭhi akusalaṃ—

*Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; and covetousness, ill will, and wrong view.*

idaṃ vuccatāvuso akusalaṃ.

*This is called the unskillful.*

Katamañcāvuso, akusalamūlaṃ?

*And what is the root of the unskillful?*

Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ—

*Greed, hate, and delusion.*

idaṃ vuccatāvuso, akusalamūlaṃ.

*This is called the root of the unskillful.*

Katamañcāvuso, kusalaṃ?

*And what is the skillful?*

Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ, piṣuṇāya vācāya veramaṇī kusalaṃ, pharusāya vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ, anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādittṭhi kusalaṃ—

*Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.*

idaṃ vuccatāvuso, kusalaṃ.

*This is called the skillful.*

Katamañcāvuso, kusalamūlaṃ?

*And what is the root of the skillful?*

Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ—

*Contentment, love, and understanding.*

idaṃ vuccatāvuso, kusalamūlaṃ.

*This is called the root of the skillful.*

Yato kho, āvuso, ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti dīṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, dīṭṭheva dhammē dukkhassantakaro hoti—

*A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life.*

ettāvatāpi kho, āvuso, ariyasāvako sammādittṭhi hoti, ujugatāssa dīṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman’ti.

*When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."*

“Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttari pañhaṃ apucchum:

*Saying "Good, sir," those mendicants approved and agreed with what Sāriputta said. Then they asked another question:*

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādit̥ṭhi hoti, ujugatāssa dit̥ṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

*“But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”*

“Siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako āhāraṇa pajānāti, āhārasamudayaṇa pajānāti, āhāranirodhaṇa pajānāti, āhāranirodhagāminīṃ paṭipadaṇa pajānāti—

*A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation.*

ettāvatāpi kho, āvuso, ariyasāvako sammādit̥ṭhi hoti, ujugatāssa dit̥ṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

*When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.*

Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāminī paṭipadā?

*But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation?*

Cattārome, āvuso, āhārā bhūtānaṃ vā sattānaṃ ṭṭhitiyā, sambhavesīnaṃ vā anuggahāya.

*There are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.*

Katame cattāro?

*What four?*

Kabalīkaro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

*Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.*

Tanhāsamudayā āhārasamudayo, tanhānirodhā āhāranirodho, ayameva ariyo at̥ṭhaṅgiko maggo āhāranirodhagāminī paṭipadā, seyyathidaṃ—

*Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is:*

sammādit̥ṭhi sammāsaṅkappo sammāvācā sammākammanto, sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

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

Yato kho, āvuso, ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmi’ti dit̥ṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, dit̥ṭheva dhamme dukkhassantakaro hoti—

*A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.*

ettāvatāpi kho, āvuso, ariyasāvako sammādit̥ṭhi hoti, ujugatāssa dit̥ṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

*When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”*

“Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasantam sāriputtam uttari pañham apucchum:

*Saying “Good, sir,” those mendicants ... asked another question:*

“Siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

*“But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”*

“Siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako dukkhañca pajānāti, dukkhasamudayañca pajānāti, dukkhanirodhañca pajānāti, dukkhanirodhagāminiṃ paṭipadañca pajānāti—

*A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation.*

ettāvātapi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

*When they’ve done this, they’re defined as a noble disciple who ... has come to the true teaching.*

Katamaṃ panāvuso, dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāminiṃ paṭipadā?

*But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation?*

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchamaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā—

*Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.*

idaṃ vuccatāvuso, dukkhaṃ.

*This is called suffering.*

Katamo cāvuso, dukkhasamudayo?

*And what is the origin of suffering?*

Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—

*It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,*

kāmatanā bhavatanā vibhavanā—

*craving for sensual pleasures, craving for continued existence, and craving to end existence.*

ayaṃ vuccatāvuso, dukkhasamudayo.

*This is called the origin of suffering.*

Katamo cāvuso, dukkhanirodho?

*And what is the cessation of suffering?*

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

*It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.*

ayaṃ vuccatāvuso, dukkhanirodho.

*This is called the cessation of suffering.*

Katamā cāvuso, dukkhanirodhagāminiṃ paṭipadā?

*And what is the practice that leads to the cessation of suffering?*

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

*It is simply this noble eightfold path, that is:*

sammādiṭṭhi ... pe ... sammāsamādhī—

*right view ... right immersion.*

ayaṃ vuccatāvuso, dukkhanirodhagāminī paṭipadā.

*This is called the practice that leads to the cessation of suffering.*

Yato kho, āvuso, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminin paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmī’ ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

*A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ” ti.

*When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”*

“Sādhāvuso” ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum:

*Saying “Good, sir,” those mendicants ... asked another question:*

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ” ti?

*“But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”*

“Siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako jarāmaranaṇa pajānāti, jarāmaranasamudayaṇa pajānāti, jarāmarananirodhaṇa pajānāti, jarāmarananirodhagāminin paṭipadaṇa pajānāti—

*A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, jarāmaranaṇaṃ, katamo jarāmaranasamudayo, katamo jarāmarananirodho, katamā jarāmarananirodhagāminī paṭipadā?

*But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation?*

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ paḷliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko—

*The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.*

ayaṃ vuccatāvuso, jarā.

*This is called old age.*

Katamañcāvuso, maraṇaṃ?

*And what is death?*

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriya khandhānaṃ bhedo, kaḷevarassa nikkhepo, jīvitindriyassupacchedo—

*The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.*

idaṃ vuccatāvuso, maraṇaṃ.

*This is called death.*

Iti ayañca jarā idañca maraṇaṃ—

*Such is old age, and such is death.*

idaṃ vuccatāvuso, jarāmarāṇaṃ.

*This is called old age and death.*

Jāṭisamudayā jarāmarāṇasamudayo, jāṭinirodhā jarāmarāṇanirodho, ayameva ariyo atṭhaṅgiko maggo jarāmarāṇanirodhagāminī paṭipadā, seyyathidaṃ—

*Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ

jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ pajānāti, evaṃ

jarāmarāṇanirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...  
pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme  
aveccappasādena samannāgato, āgato imaṃ saddhammaṃ<sup>ti</sup>.

“Sādhāvuso”<sup>ti</sup> kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako jāṭiṇca pajānāti, jāṭisamudayañca pajānāti,  
jāṭinirodhañca pajānāti, jāṭinirodhagāminī paṭipadañca pajānāti—

*A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme  
aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, jāti, katamo jāṭisamudayo, katamo jāṭinirodho, katamā  
jāṭinirodhagāminī paṭipadā?

*But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation?*

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti  
khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho—

*The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.*

ayaṃ vuccatāvuso, jāti.

*This is called rebirth.*

Bhavasamudayā jāṭisamudayo, bhavanirodhā jāṭinirodho, ayameva ariyo atṭhaṅgiko  
maggo jāṭinirodhagāminī paṭipadā, seyyathidaṃ—

*Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ jātim pajānāti, evaṃ jāṭisamudayaṃ pajānāti,  
evaṃ jāṭinirodhaṃ pajānāti, evaṃ jāṭinirodhagāminī paṭipadaṃ pajānāti, so  
sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvakō bhavañca pajānāti, bhavasamudayañca pajānāti, bhavanirodhañca pajānāti, bhavanirodhagāminīṃ paṭipadañca pajānāti—

*A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation.*

ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā?

*But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation?*

Tayome, āvuso, bhavā—

*There are these three states of continued existence.*

kāmaabhavo, rūpabhavo, arūpabhavo.

*Existence in the sensual realm, the realm of luminous form, and the formless realm.*

Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidaṃ—

*Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path ...”*

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvakō evaṃ bhavaṃ pajānāti, evaṃ bhavasamudayaṃ pajānāti, evaṃ bhavanirodhaṃ pajānāti, evaṃ bhavanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti.

Ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvakō upādānañca pajānāti, upādānasamudayañca pajānāti, upādānanirodhañca pajānāti, upādānanirodhagāminīṃ paṭipadañca pajānāti—

*A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation ...*

ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

Katamaṃ paṇāvuso, upādānaṃ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāminī paṭipadā?

*But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation?*

Cattārimāni, āvuso, upādānāni—

*There are these four kinds of grasping.*

kāmapādānaṃ, ditthupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

*Grasping at sensual pleasures, views, precepts and observances, and theories of a self.*

Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodho, ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā, seyyathidaṃ—

*Grasping originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā paṇāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako taṇhāṇica pajānāti, taṇhāsamudayaṇica pajānāti, taṇhānirodhaṇica pajānāti, taṇhānirodhagāminiṃ paṭipadaṇica pajānāti—

*A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation ...*

ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā paṇāvuso, taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāmini paṭipadā?

*But what is craving? What is its origin, its cessation, and the practice that leads to its cessation?*

Chayime, āvuso, taṇhākāyā—

*There are these six classes of craving.*

rūpatañhā, saddatañhā, gandhatanhā, rasatañhā, phoṭṭhabbatañhā, dhammatañhā.

*Craving for sights, sounds, smells, tastes, touches, and thoughts.*

Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidaṃ—

*Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ tanhaṃ pajānāti, evaṃ tanhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako vedanañca pajānāti, vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti, vedanānirodhagāmininī paṭipadañca pajānāti—

*A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

*But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation?*

Chayime, āvuso, vedanākāyā—

*There are these six classes of feeling.*

cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghāṇasaṃphassajā vedanā, jivhāsaṃphassajā vedanā, kāyasaṃphassajā vedanā, manosaṃphassajā vedanā.

*Feeling born of contact through the eye, ear, nose, tongue, body, and mind.*

Phassasamudayā vedanāsamudayo, phassanirodhā vedanānirodho, ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

*Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ...”*

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako phassañca pajānāti, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāmininī paṭipadañca pajānāti—

*A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ...*



ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā?

*But what is contact? What is its origin, its cessation, and the practice that leads to its cessation?*

Chayime, āvuso, phassakāyā—

*There are these six classes of contact.*

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

*Contact through the eye, ear, nose, tongue, body, and mind.*

Salāyatanasamudayā phassasamudayo, salāyatanirodhā phassanirodho, ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidaṃ—

*Contact originates from the six sense fields. Contact ceases when the six sense fields cease.*

*The practice that leads to the cessation of contact is simply this noble eightfold path ...”*

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako salāyatanaṃ pajānāti, salāyatanasamudayaṃ pajānāti, salāyatanirodhaṃ pajānāti, salāyatanirodhagāminiṃ paṭipadaṃ pajānāti—

*A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, salāyatanaṃ, katamo salāyatanasamudayo, katamo salāyatanirodho, katamā salāyatanirodhagāminī paṭipadā?

*But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation?*

Chayimāni, āvuso, āyatanāni—

*There are these six sense fields.*

cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

*The sense fields of the eye, ear, nose, tongue, body, and mind.*

Nāmarūpasamudayā saḷāyatanasamudayo, nāmarūpanirodhā saḷāyatananirodho, ayameva ariyo aṭṭhaṅgiko maggo saḷāyatananirodhagāminī paṭipadā, seyyathidaṃ—

*The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanasamudayaṃ pajānāti, evaṃ saḷāyatananirodhaṃ pajānāti, evaṃ saḷāyatananirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako nāmarūpaṇca pajānāti, nāmarūpasamudayaṇca pajānāti, nāmarūpanirodhaṇca pajānāti, nāmarūpanirodhagāminiṃ paṭipadaṇca pajānāti—

*A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ...*

ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminiṃ paṭipadā?

*But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation?*

Vedanā, saññā, cetanā, phasso, manasikāro—

*Feeling, perception, intention, contact, and attention—*

idaṃ vuccatāvuso, nāmaṃ;

*this is called name.*

cattāri ca mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpaṃ—

*The four primary elements, and form derived from the four primary elements—*

idaṃ vuccatāvuso, rūpaṃ.

*this is called form.*

Iti idaṇca nāmaṃ idaṇca rūpaṃ—

*Such is name and such is form.*

idaṃ vuccatāvuso, nāmarūpaṃ.

*This is called name and form.*

Viññānasamudayā nāmarūpasamudayo, viññānanirodhā nāmarūpanirodho, ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminiṃ paṭipadā, seyyathidaṃ—

*Name and form originate from consciousness. Name and form cease when consciousness ceases. The practice that leads to the cessation of name and form is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti, viññāṇanirodhaṃ pajānāti, viññāṇanirodhagāminīṃ paṭipadaṃ pajānāti—

*A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā?

*But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation?*

Chayime, āvuso, viññāṇakāyā—

*There are these six classes of consciousness.*

cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

*Eye, ear, nose, tongue, body, and mind consciousness.*

Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ—

*Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path ...”*

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanirodhaṃ pajānāti, evaṃ viññāṇanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti, saṅkhāranirodhañca pajānāti, saṅkhāranirodhagāmininim paṭipadañca pajānāti—

*A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā?

*But what are choices? What is their origin, their cessation, and the practice that leads to their cessation?*

Tayome, āvuso, saṅkhārā—

*There are these three kinds of choice.*

kāyasaṅkhāro, vacisaṅkhāro, cittasaṅkhāro.

*Choices by way of body, speech, and mind.*

Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo atthaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ—

*Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path ...*

sammāditṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ saṅkhāre pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāmininim paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmi’ ti ditṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, ditṭheva dhamme dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

*“Might there be another way to describe a noble disciple?”*

“siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako avijjañca pajānāti, avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti, avijjānirodhagāmininim paṭipadañca pajānāti—

*A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation ...*

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāminī paṭipadā?

*But what is ignorance? What is its origin, its cessation, and the practice that leads to its cessation?*

Yam kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ—

*Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.*

ayam vuccatāvuso, avijjā.

*This is called ignorance.*

Āsavasamudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayameva ariyo atṭhaṅgiko maggo avijjānirodhagāminī paṭipadā, seyyathidaṃ—

*Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path ...*

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ avijjaṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmi’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasantaṃ sārīputtaṃ uttari pañhaṃ apucchum:

*Saying “Good, sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question:*

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti?

*“But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”*

“Siyā, āvuso.

*“There might, reverends.*

Yato kho, āvuso, ariyasāvako āsavañca pajānāti, āsavasamudayañca pajānāti, āsavanirodhañca pajānāti, āsavanirodhagāminiṃ paṭipadañca pajānāti—

*A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation.*

ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

*When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.*

Katamo panāvuso, āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadāti?

*But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation?*

Tayome, āvuso, āsavā—

*There are these three defilements.*

kāmāsavo, bhavāsavo, avijjāsavo.

*The defilements of sensuality, desire to be reborn, and ignorance.*

Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayameva ariyo atṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ—

*Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is:*

sammādiṭṭhi ... pe ... sammāsamādhi.

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

Yato kho, āvuso, ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavaśamudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

*A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.*

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

*When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”*

Idamavocāyasmā sārīputto.

*This is what Venerable Sāriputta said.*

Attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

*Satisfied, the mendicants were happy with what Sāriputta said.*

Sammādiṭṭhisuttaṃ niṭṭhitaṃ navamaṃ.

## Majjhima Nikāya 10

*Middle Discourses 10*

### Satipatthānasutta

*Mindfulness Meditation*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.

*At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.*

Tatra kho bhagavā bhikkhū āmantesi:

*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:*

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipatthānā.

*“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.*

Katame cattāro?

*What four?*

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loka abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loka abhijjhādomanassaṃ;

*They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.*

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loka abhijjhādomanassaṃ;

*They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loka abhijjhādomanassaṃ.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

Uddeso nitthito.

#### 1. Kāyānupassanā

*1. Observing the Body*

##### 1.1. Kāyānupassanānāpānapabba

*1.1. Mindfulness of Breathing*

Kathaṇca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

*And how does a mendicant meditate observing an aspect of the body?*

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upatthapetvā.

*It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there.*

So satova assasati, satova passasati.

*Just mindful, they breathe in. Mindful, they breathe out.*

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti,

*When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’*

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti.

*When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’*

‘Sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati.

*They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.*

‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

*They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.*

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti;

*It’s like a deft carpenter or carpenter’s apprentice. When making a deep cut they know: ‘I’m making a deep cut,’ and when making a shallow cut they know: ‘I’m making a shallow cut.’*

evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

*And so they meditate observing an aspect of the body internally, externally, and both internally and externally.*

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

*They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, nā ca kiñci loke upādiyati.

*Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*That’s how a mendicant meditates by observing an aspect of the body.*



Ānāpānappabbaṃ nīṭṭhitam.

## 1.2. Kāyānupassanāriyāpathapabba

### 1.2. The Postures

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’ti pajānāti, ṭhito vā ‘ṭhitomhi’ti pajānāti, nisinno vā ‘nisinnomhi’ti pajānāti, sayāno vā ‘sayānomhi’ti pajānāti.

*Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’*

Yathā yathā vā panassa kāyo pañihito hoti tathā tathā naṃ pajānāti.

*Whatever posture their body is in, they know it.*

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhahiddhā vā kāye kāyānupassī viharati;

*And so they meditate observing an aspect of the body internally, externally, and both internally and externally.*

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

*They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, nā ca kiñci loke upādiyati.

*Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*That too is how a mendicant meditates by observing an aspect of the body.*

Iriyāpathapabbaṃ nīṭṭhitam.

## 1.3. Kāyānupassanāsampajānapabba

### 1.3. Situational Awareness

Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārīte sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

*Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.*

Iti ajjhataṃ vā kāye kāyānupassī viharati ... pe ...

*And so they meditate observing an aspect of the body internally ...*

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*That too is how a mendicant meditates by observing an aspect of the body.*

Sampajānapabbaṃ nīṭṭhitam.

## 1.4. Kāyānupassanāpaṭikūlamanasikārapabba

### 1.4. Focusing on the Repulsive

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamattakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

*Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.*

‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ  
vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ antaṃ antaguṇaṃ  
udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo  
siṅghānikā lasikā muttan’ti.

*‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow,  
kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces,  
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’*

Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhañṇassa,  
seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ.  
Tameṇaṃ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī ime vīhī ime  
muggā ime māsā ime tilā ime taṇḍulā’ti.

*It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such  
as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good  
eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat,  
these are mung beans, these are peas, these are sesame, and these are ordinary rice.’*

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho  
kesamatthakā, tacapariyaṇtaṃ pūraṃ nānappakārassa asucīno paccavekkhati:

‘atthi imasmiṃ kāye kesā lomā ... pe ... muttan’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

*And so they meditate observing an aspect of the body internally ...*

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*That too is how a mendicant meditates by observing an aspect of the body.*

Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

## 1.5. Kāyānupassanādhātumanasikārapabba

### 1.5. Focusing on the Elements

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ  
dhātuso paccavekkhati:

*Furthermore, a mendicant examines their own body, whatever its placement or posture,  
according to the elements:*

‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

*‘In this body there is the earth element, the water element, the fire element, and the air element.’*

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhivā  
catumahāpathe bilaso vibhajitvā nisinno assa.

*It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the  
crossroads with the meat cut into portions.*

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ  
dhātuso paccavekkhati:

‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

*And so they meditate observing an aspect of the body internally ...*

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*That too is how a mendicant meditates by observing an aspect of the body.*

Dhātumanasikārapabbaṃ niṭṭhitaṃ.

## 1.6. Kāyānupassanānavasivathikapabba

### 1.6. The Charnel Ground Contemplations

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ.

*Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.*

So imameva kāyaṃ upasaṃharati:

*They'd compare it with their own body:*

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

*‘This body is also of that same nature, that same kind, and cannot go beyond that.’*

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (1)

*That too is how a mendicant meditates by observing an aspect of the body.*

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gūjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pānakajātehi khajjamānaṃ.

*Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.*

So imameva kāyaṃ upasaṃharati:

*They'd compare it with their own body:*

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

*‘This body is also of that same nature, that same kind, and cannot go beyond that.’*

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (2)

*That too is how a mendicant meditates by observing an aspect of the body.*

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ atthikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ... pe ... (3)

*Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...*

Atthikasaṅkhalikaṃ nimāṃsalohitamakkhitaṃ nhārusambandhaṃ ... pe ... (4)

*A skeleton without flesh but smeared with blood, and held together by sinews ...*

Atthikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ... pe ... (5)

*A skeleton rid of flesh and blood, held together by sinews ...*

Atthikāni apagatasambandhāni disā vidiṣā vikkhittāni, aññena hatthatthikaṃ aññena pādattthikaṃ aññena goppakattthikaṃ aññena jaṅghattthikaṃ aññena ūrutthikaṃ aññena katittthikaṃ aññena phāsukattthikaṃ aññena piṭṭittthikaṃ aññena khandhattthikaṃ aññena gīvattthikaṃ aññena hanukattthikaṃ aññena dantattthikaṃ aññena śisakātāhaṃ.

*Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...*

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (6)

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ, aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ... pe ... (7)

*White bones, the color of shells ...*

Aṭṭhikāni puñjakitāni terovassikāni ... pe ... (8)

*Decrepit bones, heaped in a pile ...*

Aṭṭhikāni pūtini cunṇakajātāni.

*Bones rotted and crumbled to powder.*

So imameva kāyaṃ upasaṃharati:

*They'd compare it with their own body:*

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. (9)

*‘This body is also of that same nature, that same kind, and cannot go beyond that.’*

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

*And so they meditate observing an aspect of the body internally, externally, and both internally and externally.*

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

*They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

*Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*That too is how a mendicant meditates by observing an aspect of the body.*

Navasivathikapabbhaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhita.

## 2. Vedanānupassanā

### 2. Observing the Feelings

Kathaṇca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

*And how does a mendicant meditate observing an aspect of feelings?*

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (1)

*It’s when a mendicant who feels a pleasant feeling knows: ‘I feel a pleasant feeling.’*

Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. (2)

*When they feel a painful feeling, they know: ‘I feel a painful feeling.’*

Adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhmasukhaṃ vedanaṃ vedayāmī’ti pajānāti. (3)

*When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’*

Sāmisam vā sukhaṃ vedanaṃ vedayamāno ‘sāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (4)

*When they feel a material pleasant feeling, they know: ‘I feel a material pleasant feeling.’*

Nirāmisam vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (5)

*When they feel a spiritual pleasant feeling, they know: ‘I feel a spiritual pleasant feeling.’*

Sāmisam vā dukkham vedanam vedayamāno ‘sāmisam dukkham vedanam vedayāmī’ti pajānāti. (6)

*When they feel a material painful feeling, they know: ‘I feel a material painful feeling.’*

Nirāmisam vā dukkham vedanam vedayamāno ‘nirāmisam dukkham vedanam vedayāmī’ti pajānāti. (7)

*When they feel a spiritual painful feeling, they know: ‘I feel a spiritual painful feeling.’*

Sāmisam vā adukkhamasukham vedanam vedayamāno ‘sāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti. (8)

*When they feel a material neutral feeling, they know: ‘I feel a material neutral feeling.’*

Nirāmisam vā adukkhamasukham vedanam vedayamāno ‘nirāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti. (9)

*When they feel a spiritual neutral feeling, they know: ‘I feel a spiritual neutral feeling.’*

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabahiddhā vā vedanāsu vedanānupassī viharati;

*And so they meditate observing an aspect of the feelings internally, externally, and both internally and externally.*

samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati.

*They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti.

*Or mindfulness is established that feelings exist,*

Yāvadeva nāṇamattāya paṭṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

*to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

*That’s how a mendicant meditates by observing an aspect of feelings.*

Vedanānupassanā niṭṭhitā.

### 3. Cittānupassanā

*3. Observing the Mind*

Kathaṇca, bhikkhave, bhikkhu citte cittānupassī viharati?

*And how does a mendicant meditate observing an aspect of the mind?*

Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti. (1) Vītārāgaṃ vā cittaṃ ‘vītārāgaṃ cittaṃ’ti pajānāti. (2) Sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti. (3) Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti. (4) Samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti. (5) Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti. (6) Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti. (7) Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti. (8) Mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti. (9) Amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti. (10) Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti. (11) Anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti. (12) Samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti. (13) Asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti. (14) Vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti. (15) Avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti. (16)

*It’s when a mendicant knows mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They know mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They know mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’*

Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati;

*And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.*

samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati.

*They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi cittaṃ’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, nā ca kiñci loke upādiyati.

*Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

*That’s how a mendicant meditates by observing an aspect of the mind.*

Cittānupassanā niṭṭhitā.

#### 4. Dhammānupassanā

##### 4. Observing Principles

#### 4.1. Dhammānupassanānīvaraṇapabba

##### 4.1. The Hindrances

Kathaṇca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

*And how does a mendicant meditate observing an aspect of principles?*

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

*It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.*

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

*And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?*

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ 'natthi me ajjhataṃ kāmacchando'ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti. (1)

*It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.*

Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ byāpādo'ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti. (2)

*When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.*

Santaṃ vā ajjhataṃ thinamiddhaṃ 'atthi me ajjhataṃ thinamiddhaṃ'ti pajānāti, asantaṃ vā ajjhataṃ thinamiddhaṃ 'natthi me ajjhataṃ thinamiddhaṃ'ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti. (3)

*When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.*

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'atthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'natthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti. (4)

*When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.*

Santaṃ vā ajjhataṃ vicikicchā 'atthi me ajjhataṃ vicikicchā'ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā 'natthi me ajjhataṃ vicikicchā'ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti. (5)

*When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.*

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

*And so they meditate observing an aspect of principles internally, externally, and both internally and externally.*

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

*They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti.

*Or mindfulness is established that principles exist,*

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

*to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

*That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.*

Nīvaraṇapabbhaṃ nīṭṭhitam.

#### 4.2. Dhammānupassanākhandhapabba

##### 4.2. The Aggregates

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

*Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.*

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

*And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?*

Idha, bhikkhave, bhikkhu:

*It's when a mendicant contemplates:*

‘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, iti saññāya samudayo, iti saññāya atthaṅgamo;

*Such is perception, such is the origin of perception, such is the ending of perception.*

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

*Such are choices, such is the origin of choices, such is the ending of choices.*

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti;

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

iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

*And so they meditate observing an aspect of principles internally ...*

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

*That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.*

Khandhapabbhaṃ nīṭṭhitam.



#### 4.3. Dhammānupassanāyatanapabba

##### 4.3. The Sense Fields

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

*Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.*

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

*And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?*

Idha, bhikkhave, bhikkhu cakkhuṇca pajānāti, rūpe ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppānassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (1)

*It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.*

Sotaṇca pajānāti, sadde ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppānassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (2)

*They understand the ear, sounds, and the fetter ...*

Ghānaṇca pajānāti, gandhe ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppānassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (3)

*They understand the nose, smells, and the fetter ...*

Jivhaṇca pajānāti, rase ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppānassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (4)

*They understand the tongue, tastes, and the fetter ...*

Kāyaṇca pajānāti, phoṭṭhabbe ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppānassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (5)

*They understand the body, touches, and the fetter ...*

Manaṇca pajānāti, dhamme ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppānassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (6)

*They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.*

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati;

*And so they meditate observing an aspect of principles internally ...*

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

‘Atthi dhammā’ti vā panassa sati paccupatṭhitā hoti.

Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

*That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.*

Āyatanapabbam nitthitam.

#### 4.4. Dhammānupassanābojjhaṅgapabba

##### 4.4. The Awakening Factors

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

*Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.*

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

*And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?*

Idha, bhikkhave, bhikkhu santam vā ajjhattam satisambojjhaṅgam 'atthi me ajjhattam satisambojjhaṅgo'ti pajānāti, asantam vā ajjhattam satisambojjhaṅgam 'natthi me ajjhattam satisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (1)

*It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.*

Santam vā ajjhattam dhammavicayasambojjhaṅgam 'atthi me ajjhattam dhammavicayasambojjhaṅgo'ti pajānāti, asantam vā ajjhattam dhammavicayasambojjhaṅgam 'natthi me ajjhattam dhammavicayasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (2)

*When they have the awakening factor of investigation of principles ...*

Santam vā ajjhattam vīriyasambojjhaṅgam 'atthi me ajjhattam vīriyasambojjhaṅgo'ti pajānāti, asantam vā ajjhattam vīriyasambojjhaṅgam 'natthi me ajjhattam vīriyasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (3)

*energy ...*

Santam vā ajjhattam pītisambojjhaṅgam 'atthi me ajjhattam pītisambojjhaṅgo'ti pajānāti, asantam vā ajjhattam pītisambojjhaṅgam 'natthi me ajjhattam pītisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (4)

*rapture ...*

Santam vā ajjhattam passaddhisambojjhaṅgam 'atthi me ajjhattam passaddhisambojjhaṅgo'ti pajānāti, asantam vā ajjhattam passaddhisambojjhaṅgam 'natthi me ajjhattam passaddhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (5)

*tranquility ...*

Santaṃ vā ajjhataṃ samādhisaṃbojjhaṅgaṃ ‘atthi me ajjhataṃ samādhisaṃbojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ samādhisaṃbojjhaṅgaṃ ‘natthi me ajjhataṃ samādhisaṃbojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisaṃbojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa samādhisaṃbojjhaṅgassa bhāvanāya pāripurī hoti taṅca pajānāti. (6)  
*immersion ...*

Santaṃ vā ajjhataṃ upekkhāsaṃbojjhaṅgaṃ ‘atthi me ajjhataṃ upekkhāsaṃbojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ upekkhāsaṃbojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhāsaṃbojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsaṃbojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa upekkhāsaṃbojjhaṅgassa bhāvanāya pāripurī hoti taṅca pajānāti. (7)  
*equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.*

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;  
*And so they meditate observing an aspect of principles internally, externally, and both internally and externally.*

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.  
*They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.  
*Or mindfulness is established that principles exist,*

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.  
*to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.  
*That’s how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.*

Bojjhaṅgapabbhaṃ niṭṭhitam.

#### 4.5. Dhammānupassanāsaccapabba 4.5. The Truths

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.  
*Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.*

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?  
*And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?*

Idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.  
*It’s when a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’*

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati;  
*And so they meditate observing an aspect of principles internally, externally, and both internally and externally.*

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.  
*They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.*

‘Atthi dhammā’ ti vā panassa sati paccupaṭṭhitā hoti.  
*Or mindfulness is established that principles exist,*

Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.  
*to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.*

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.  
*That’s how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.*

Saccapabbaṃ niṭṭhitaṃ.

Dhammānupassanā niṭṭhitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnam phalānaṃ aññataraṃ phalaṃ paṭikaṅkhaṃ  
*Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:*

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.  
*enlightenment in the present life, or if there’s something left over, non-return.*

Tiṭṭhantu, bhikkhave, satta vassāni.  
*Let alone seven years,*

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ... pe ...  
*anyone who develops these four kinds of mindfulness meditation in this way for six years ...*

pañca vassāni ...  
*five years ...*

cattāri vassāni ...  
*four years ...*

tīni vassāni ...  
*three years ...*

dve vassāni ...  
*two years ...*

ekaṃ vassaṃ ...  
*one year ...*

tiṭṭhatu, bhikkhave, ekaṃ vassaṃ.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalānaṃ aññataraṃ phalaṃ paṭikaṅkhaṃ  
*seven months ...*

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ... pe ...

*six months ...*

pañca māsāni ...

*five months ...*

cattāri māsāni ...

*four months ...*

tīni māsāni ...

*three months ...*

dve māsāni ...

*two months ...*

ekaṃ māsaṃ ...

*one month ...*

aḍḍhamāsaṃ ...

*a fortnight ...*

tiṭṭhatu, bhikkhave, aḍḍhamāso.

*Let alone a fortnight,*

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnam phalaṇaṃ aññataraṃ phalaṃ pātikaṅkhaṃ

*anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results:*

diṭṭheva dhamme aññā sati vā upādisese anāgāmitāti.

*enlightenment in the present life, or if there's something left over, non-return.*

‘Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā’ti.

*‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’*

Iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan’ti.

*That's what I said, and this is why I said it.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

*Satisfied, the mendicants were happy with what the Buddha said.*

Satipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

Mūlasusaṃvaradhammadāyādā,

Bheravānaṅgaṇākaṅkheyyavatthaṃ;

Sallekhasammādiṭṭhisatipaṭṭhaṃ,

Vaggavaro asamo susamatto.