

aṅguttara nikāya 11
Numbered Discourses 11

1. nissayavagga
1. Dependence

1. kimatthiyasutta
1. What's the Purpose?

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

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

“kimatthiyāni, bhante, kusalāni sīlāni kimānisaṃsāni”ti?
“Sir, what's the purpose and benefit of skillful ethics?”

“avippaṭṭisārathāni kho, ānanda, kusalāni sīlāni avippaṭṭisārānisaṃsāni”ti.
“Ānanda, having no regrets is the purpose and benefit of skillful ethics.”

“avippaṭṭisāro pana, bhante, kimatthiyo kimānisaṃso”?
“But what's the purpose and benefit of having no regrets?”

“avippaṭṭisāro kho, ānanda, pāmojjattho pāmojjānisaṃso”.
“Joy is the purpose and benefit of having no regrets.”

“pāmojjaṃ pana, bhante, kimatthiyaṃ kimānisaṃsaṃ”?
“But what's the purpose and benefit of joy?”

“pāmojjaṃ kho, ānanda, pītatthaṃ pītānisaṃsaṃ”.
“Rapture ...”

“pīti pana, bhante, kimatthiyā kimānisaṃsā”?
“But what's the purpose and benefit of rapture?”

“pīti kho, ānanda, passaddhatthā passaddhānisaṃsā”.
“Tranquility ...”

“passaddhi pana, bhante, kimatthiyā kimānisaṃsā”?
“But what's the purpose and benefit of tranquility?”

“passaddhi kho, ānanda, sukhathā sukhānisaṃsā”.
“Bliss ...”

“sukhaṃ pana, bhante, kimatthiyaṃ kimānisaṃsaṃ”?
“But what's the purpose and benefit of bliss?”

“sukhaṃ kho, ānanda, samādhathā samādhānisaṃsaṃ”.
“Immersion ...”

“samādhi pana, bhante, kimatthiyo kimānisaṃso”?
“But what's the purpose and benefit of immersion?”

“samādhi kho, ānanda, yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisaṃso”.
“Truly knowing and seeing ...”

“yathābhūtañāṇadassanaṃ pana, bhante, kimatthiyaṃ kimānisaṃsaṃ”?
“But what's the purpose and benefit of truly knowing and seeing?”

“yathābhūtañāṇadassanaṃ kho, ānanda, nibbidatthaṃ nibbidānisaṃsaṃ”.
“Disillusionment ...”

“nibbidā pana, bhante, kimatthiyā kimānisamsā”?

“But what’s the purpose and benefit of disillusionment?”

“nibbidā kho, ānanda, virāgatthā virāgānisamsā”.

“Dispassion ...”

“virāgo pana, bhante, kimatthiyo kimānisamsō”?

“But what’s the purpose and benefit of dispassion?”

“virāgo kho, ānanda, vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō.

“Knowledge and vision of freedom is the purpose and benefit of dispassion.

iti kho, ānanda, kusalāni sīlāni avippaṭṭisārathāni avippaṭṭisārānisamsāni,

So, Ānanda, the purpose and benefit of skillful ethics is not having regrets.

avippaṭṭisāro pāmojjattho pāmojjānisamsō,

Joy is the purpose and benefit of not having regrets.

pāmojjam pītattam pītānisamsam,

Rapture is the purpose and benefit of joy.

pīti passaddhatthā passaddhānisamsā,

Tranquility is the purpose and benefit of rapture.

passaddhi sukhathā sukhānisamsā,

Bliss is the purpose and benefit of tranquility.

sukham samādhattam samādhānisamsam,

Immersion is the purpose and benefit of bliss.

samādhi yathābhūtañāṇadassanatto yathābhūtañāṇadassanānisamsō,

Truly knowing and seeing is the purpose and benefit of immersion.

yathābhūtañāṇadassanam nibbidattam nibbidānisamsam,

Disillusionment is the purpose and benefit of truly knowing and seeing.

nibbidā virāgatthā virāgānisamsā,

Dispassion is the purpose and benefit of disillusionment.

virāgo vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō.

And knowledge and vision of freedom is the purpose and benefit of dispassion.

iti kho, ānanda, kusalāni sīlāni anupubbena aggāya parenti”ti.

So, Ānanda, skillful ethics progressively lead up to the highest.”

paṭhamam.

aṅguttara nikāya 11

Numbered Discourses 11

1. nissayavagga

1. Dependence

2. cetanākaraṇīyasutta

2. Making a Wish

“sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ:

“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish:

‘avippaṭisāro me uppajjatū’ti.

‘May I have no regrets!’

dharmatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.

It’s only natural that an ethical person has no regrets.

avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ:

When you have no regrets you need not make a wish:

‘pāmojjaṃ me uppajjatū’ti.

‘May I feel joy!’

dharmatā esā, bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ uppajjati.

It’s only natural that joy springs up when you have no regrets.

pamuditassa, bhikkhave, na cetanāya karaṇīyaṃ:

When you feel joy you need not make a wish:

‘pīti me uppajjatū’ti.

‘May I experience rapture!’

dharmatā esā, bhikkhave, yaṃ pamuditassa pīti uppajjati.

It’s only natural that rapture arises when you’re joyful.

pītimanassa, bhikkhave, na cetanāya karaṇīyaṃ:

When your mind is full of rapture you need not make a wish:

‘kāyo me passambhatū’ti.

‘May my body become tranquil!’

dharmatā esā, bhikkhave, yaṃ pītimanassa kāyo passambhati.

It’s only natural that your body becomes tranquil when your mind is full of rapture.

passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṃ:

When your body is tranquil you need not make a wish:

‘sukhaṃ vediyāmi’ti.

‘May I feel bliss!’

dharmatā esā, bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati.

It’s only natural to feel bliss when your body is tranquil.

sukhino, bhikkhave, na cetanāya karaṇīyaṃ:

When you feel bliss you need not make a wish:

‘cittaṃ me samādhīyatū’ti.

‘May my mind be immersed in samādhi!’

dharmatā esā, bhikkhave, yaṃ sukhino cittaṃ samādhīyati.

It’s only natural for the mind to become immersed in samādhi when you feel bliss.

samāhitassa, bhikkhave, na cetanāya karaṇīyaṃ:

When your mind is immersed in samādhi you need not make a wish:

‘yathābhūtaṃ jānāmi passāmi’ti.

‘May I truly know and see!’

dhammatā esā, bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti passati.

It's only natural to truly know and see when your mind is immersed in samādhi.

yathābhūtaṃ, bhikkhave, jānato passato na cetanāya karaṇīyaṃ:

When you truly know and see you need not make a wish:

‘nibbindāmī’ti.

‘May I grow disillusioned!’

dhammatā esā, bhikkhave, yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati.

It's only natural to grow disillusioned when you truly know and see.

nibbinnassa, bhikkhave, na cetanāya karaṇīyaṃ:

When you're disillusioned you need not make a wish:

‘virajjāmī’ti.

‘May I become dispassionate!’

dhammatā esā, bhikkhave, yaṃ nibbinno virajjati.

It's only natural to grow dispassionate when you're disillusioned.

virattassa, bhikkhave, na cetanāya karaṇīyaṃ:

When you're dispassionate you need not make a wish:

‘vimuttiñāṇadassanaṃ sacchikaromī’ti.

‘May I realize the knowledge and vision of freedom!’

dhammatā esā, bhikkhave, yaṃ viratto vimuttiñāṇadassanaṃ sacchikaroti.

It's only natural to realize the knowledge and vision of freedom when you're dispassionate.

iti kho, bhikkhave, virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisamso,

nibbidā virāgatthā virāganisamsā, yathābhūtañāṇadassanaṃ nibbidatthaṃ

nibbidānisamsaṃ, samādhi yathābhūtañāṇadassanattho

yathābhūtañāṇadassanānisamso, sukham samādhattam samādhānisamsaṃ,

passaddhi sukhattā sukhānisamsā, pīti passaddhattā passaddhānisamsā, pāmojjaṃ

pītatthaṃ pītanisamsaṃ, avipparisāro pāmojjattho pāmojjanisamso, kusalāni sīlāni

avipparisāratthāni avipparisāranisamsāni.

And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of dispassion. Dispassion is the purpose and benefit of disillusionment. Disillusionment is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics.

iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti

apārā pāraṃ gamanāyā”ti.

And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

dutiyaṃ.

aṅguttara nikāya 11

Numbered Discourses 11

1. nissayavagga

1. Dependence

3. pathamaupanisāsutta

3. Vital Conditions (1st)

“dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti avippatīsāro.

“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippatīsāre asati avippatīsāravipannassa hatūpanisaṃ hoti pāmojjaṃ.

When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti.

When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi.

When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ.

When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhī.

When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti
yathābhūtañāḍassanaṃ.

When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāḍassane asati yathābhūtañāḍassanavipannassa hatūpanisā hoti
nibbidā.

When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment.

nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo.

When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion.

virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāḍassanaṃ.

When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. tassa papaṭikāpi na pāripūriṃ
gacchati, tacopi ... pheggupi ... sāropi na pāripūriṃ gacchati.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti avippatīsāro,

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippatīsāre asati avippatīsāravipannassa hatūpanisaṃ hoti pāmojjaṃ ... pe ...

When there are regrets, one who has regrets has destroyed a vital condition for joy. ...

vimuttiñāḍassanaṃ.

When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti avippatīsāro,

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippatīsāre sati avippatīsārasampannassa upanisasampannaṃ hoti pāmojjaṃ,

When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannessa upanisasampannā hoti pīti,
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannessa upanisasampannā hoti passaddhi,
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannessa upanisasampannaṃ hoti sukhaṃ,
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannessa upanisasampanno hoti sammāsamādhi,
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannessa upanisasampannaṃ hoti
yathābhūtañāṇadassanaṃ,
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannessa upanisasampannā
hoti nibbidā,
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

nibbidāya sati nibbidāsampannessa upanisasampanno hoti virāgo,
When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion.

virāge sati virāgasampannessa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

seyyathāpi, bhikkhave, rukkho sākhāpalāśasampanno. tassa papaṭikāpi pāripūriṃ
gacchati, tacopi ... pheggupi ... sāropi pāripūriṃ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

evamevaṃ kho, bhikkhave, sīlavato sīlasampannessa upanisasampanno hoti
avippaṭisāro,
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti ... pe ...
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...

vimuttiñāṇadassanaṃ”ti.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

tatiyaṃ.

aṅguttara nikāya 11
Numbered Discourses 11

1. nissayavagga
1. Dependence

4. dutiyaupanisāsutta
4. Vital Conditions (2nd)

tatra kho āyasmā sārīputto bhikkhū āmantesi:
There Venerable 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:

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippatisāro,
“An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets.

avippatisāre asati avippatisāravipannassa hatūpanisaṃ hoti pāmojjaṃ,
When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti,
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi,
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ,
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhī,
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti
yathābhūtañāṇadassanaṃ,
When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti
nibbidā,
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment.

nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo,
When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion.

virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.
When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. tassa papatikāpi na pāripūriṃ
gacchati, tacopi ... pheggupi ... sārōpi na pāripūriṃ gacchati.
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippatisāro,
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippatisāre asati avippatisāravipannassa hatūpanisaṃ hoti pāmojjaṃ ... pe ...
When there are regrets, one who has regrets has destroyed a vital condition for joy. ...

vimuttiñāṇadassanaṃ.

When there is dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro,

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ,

When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti,

When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi,

When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ,

When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi,

When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ,

When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā,

When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo,

When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion.

virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. tassa papaṭikāpi pāripūriṃ gacchati, tacopi ... pheggupi ... sārapi pāripūriṃ gacchati.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro,

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ ... pe

... *When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...*

vimuttiñāṇadassanaṃ”ti. ... pe ...

When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

catutthaṃ.

aṅguttara nikāya 11
Numbered Discourses 11

1. nissayavagga
1. Dependence

5. tatiyaupanisāsutta
5. Vital Conditions (3rd)

tatra kho āyasmā ānando bhikkhū āmantesi ... pe ...
There Venerable Ānanda addressed the mendicants ...

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippatisāro,
“An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets.

avippatisāre asati avippatisāravipannassa hatūpanisaṃ hoti pāmojjaṃ,
When there are regrets, one who has regrets has destroyed a vital condition for joy.

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti,
When there is no joy, one who lacks joy has destroyed a vital condition for rapture.

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi,
When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.

passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ,
When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhī,
When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti
yathābhūtañāṇadassanaṃ,
*When there is no right immersion, one who lacks right immersion has destroyed a vital
condition for true knowledge and vision.*

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti
nibbidā,
*When there is no true knowledge and vision, one who lacks true knowledge and vision has
destroyed a vital condition for disillusionment.*

nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo,
*When there is no disillusionment, one who lacks disillusionment has destroyed a vital
condition for dispassion.*

virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.
*When there is no dispassion, one who lacks dispassion has destroyed a vital condition for
knowledge and vision of freedom.*

seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. tassa papatikāpi na pāripūriṃ
gacchati, tacopi ... pheggupi ... sāropi na pāripūriṃ gacchati.
*Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and
heartwood would not grow to fullness.*

evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippatisāro,
*In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for
having no regrets.*

avippatisāre asati avippatisāravipannassa hatūpanisaṃ hoti pāmojjaṃ ... pe ...
When there are regrets, one who has regrets has destroyed a vital condition for joy. ...

vimuttiñāṇadassanaṃ.
*When there is no dispassion, one who lacks dispassion has destroyed a vital condition for
knowledge and vision of freedom.*

sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippatisāro,
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippatisāre sati avippatisārasampannassa upanisasampannaṃ hoti pāmojjaṃ,
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti,
When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi,
When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.

passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ,
When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi,
When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti
yathābhūtañāṇadassanaṃ,
When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā
hoti nibbidā,
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo,
When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion.

virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

seyyathāpi, āvuso, rukkho sākhāpalāśasampanno. tassa papaṭikāpi pāripūriṃ
gacchati, tacopi ... pheggupi ... sāropi pāripūriṃ gacchati.
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro,
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ ... pe
...
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...

vimuttiñāṇadassanaṃ”ti.
When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

pañcamaṃ.

aṅguttara nikāya 11
Numbered Discourses 11

1. nissayavagga
1. Dependence

6. byasanasutta
6. Disasters

“yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, ṭhānametaṃ avakāso yaṃ so ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyya.

“Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

katamesaṃ ekādasannaṃ?
What eleven?

anadhigataṃ nādhigacchati,
They don't achieve the unachieved.

adhigatā parihāyati,
What they have achieved falls away.

saddhammassa na vodāyanti,
They don't refine their good qualities.

saddhammesu vā adhimāniko hoti,
They overestimate their good qualities.

anabhirato vā brahmacariyaṃ carati,
Or they live the spiritual life dissatisfied.

aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ āpajjati,
Or they commit a corrupt offense.

sikkhaṃ vā paccakkhāya hīnāyāvattati,
Or they reject the training and return to a lesser life.

gālhaṃ vā rogātāṅkaṃ phusati,
Or they contract a severe illness.

ummādaṃ vā pāpuṇāti cittakkhepaṃ vā,
Or they go mad and lose their mind.

sammūlho kālaṃ karoti,
They feel lost when they die.

kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati—
And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, ṭhānametaṃ avakāso yaṃ so imesaṃ ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyya.

Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ, aṭṭhānametaṃ anavakāso yaṃ so ekādasannaṃ byasanānaṃ aññataraṃ byasanaṃ na nigaccheyya.

Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters.

katamesaṃ ekādasannaṃ?
What eleven?

anadhigataṃ nādhigacchati,
They don't achieve the unachieved.

adhigatā parihāyati,
What they have achieved falls away.

saddhammassa na vodāyanti,
They don't refine their good qualities.

saddhammesu vā adhimāniko hoti,
They overestimate their good qualities.

anabhirato vā brahmacariyaṃ carati,
Or they live the spiritual life dissatisfied.

aññataraṃ vā saṅkiliṭṭhaṃ āpattiṃ āpajjati,
Or they commit one of the corrupt offenses.

sikkhaṃ vā paccakkhāya hīnāyāvattati,
Or they reject the training and return to a lesser life.

gāḷhaṃ vā rogātāṅkaṃ phusati,
Or they contract a severe illness.

ummādaṃ vā pāpunāti cittaṃ kkhepaṃ vā,
Or they go mad and lose their mind.

sammūḷho kālaṃ karoti,
They feel lost when they die.

kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati—
And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

yo so, bhikkhave, bhikkhu akkosako paribhāsako ariyūpavādo sabrahmacārīnaṃ,
atṭhānametaṃ anavakāso yaṃ so imesaṃ ekādasannaṃ byasanānaṃ aññataraṃ
byasanaṃ na nigaccheyyā”ti.

Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters.”

chaṭṭhaṃ.

1. nissayavagga
1. Dependence

7. saññāsutta
7. Percipient

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

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

“siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ sutam mutaṃ viññātam pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa; saññī ca pana assā”ti?

“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ sutam mutaṃ viññātam pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa; saññī ca pana assā”ti.

“It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ sutam mutaṃ viññātam pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa; saññī ca pana assā”ti.

“But how could this be, sir?”

“idhānanda, bhikkhu evaṃsaññī hoti:

“Ānanda, it’s when a mendicant perceives:

‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārāsamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evam kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmīṃ vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññānañcāyatane viññānañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.

That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

atha kho āyasmā ānando bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmataṃ sārīputtena saddhiṃ sammodi.

And then Ānanda approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā ānando āyasmantaṃ sārīputtaṃ etadavoca:

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

“siyā nu kho, āvuso sārīputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī pana assā”ti.

“Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth ... And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

“siyā, āvuso ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.

“It could be, Reverend Ānanda."

“yathā kathaṃ panāvuso sārīputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti?

“But how could this be?”

“idha, āvuso ānanda, bhikkhu evaṃsaññī hoti:

“Ānanda, it's when a mendicant perceives:

‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārāsamatho sabbūpadhipaṭinissaggo taṇhākkhayaṃ virāgo nirodho nibbānaṃ’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evam kho, āvuso ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññī assa, saññī ca pana assā”ti.

That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth ... And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

“acchariyaṃ, āvuso, abbhutaṃ, āvuso.

“It's incredible, it's amazing!

yatra hi nāma satthu ceva sāvakassa ca atthena attho byañjanena byañjanaṃ
saṃsandissati samessati na viggayhissati, yadidaṃ aggapadasmiṃ.

*How the meaning and the phrasing of the teacher and the disciple fit together and agree
without conflict when it comes to the chief matter!*

idānāhaṃ, āvuso, bhagavantam upasaṅkamitvā etamatthaṃ apucchim.

Just now I went to the Buddha and asked him about this matter.

bhagavāpi me etehi akkharehi etehi padehi etehi byañjanehi etamatthaṃ byākāsi,
seyyathāpi āyasmā sāriputto.

*And the Buddha explained it to me in this manner, with these words and phrases, just like
Venerable Sāriputta.*

acchariyaṃ, āvuso, abbhutaṃ, āvuso.

It's incredible, it's amazing!

yatra hi nāma satthu ceva sāvakassa ca atthena attho byañjanena byañjanaṃ
saṃsandissati samessati na viggayhissati, yadidaṃ aggapadasmiṃ”ti.

*How the meaning and the phrasing of the teacher and the disciple fit together and agree
without conflict when it comes to the chief matter!”*

sattamaṃ.

1. nissayavagga
1. Dependence

8. manasikārasutta
8. Awareness

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

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

“siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhum manasi kareyya, na rūpaṃ manasi kareyya, na sotam manasi kareyya, na saddam manasi kareyya, na ghānam manasi kareyya, na gandham manasi kareyya, na jivham manasi kareyya, na rasaṃ manasi kareyya, na kāyam manasi kareyya, na phoṭṭhabbam manasi kareyya, na pathaviṃ manasi kareyya, na āpaṃ manasi kareyya, na tejaṃ manasi kareyya, na vāyaṃ manasi kareyya, na ākāśānañcāyatanam manasi kareyya, na viññāṇañcāyatanam manasi kareyya, na ākiñcaññāyatanam manasi kareyya, na nevaśāññānāśāññāyatanam manasi kareyya, na idhalokaṃ manasi kareyya, na paralokaṃ manasi kareyya, yampidaṃ diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tampi na manasi kareyya;

“Could it be, sir, that a mendicant might gain a state of immersion like this. They wouldn’t be aware of the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. They wouldn’t be aware of earth in earth, water in water, fire in fire, or air in air. And they wouldn’t be aware of the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t be aware of this world in this world, or the other world in the other world. And they wouldn’t be aware of what is seen, heard, thought, known, attained, sought, or explored by the mind.

manasi ca pana kareyyā”ti?

Yet they would be aware?”

“siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhum manasi kareyya, na rūpaṃ manasi kareyya, na sotam manasi kareyya, na saddam manasi kareyya, na ghānam manasi kareyya, na gandham manasi kareyya, na jivham manasi kareyya, na rasaṃ manasi kareyya, na kāyam manasi kareyya, na phoṭṭhabbam manasi kareyya, na pathaviṃ manasi kareyya, na āpaṃ manasi kareyya, na tejaṃ manasi kareyya, na vāyaṃ manasi kareyya, na ākāśānañcāyatanam manasi kareyya, na viññāṇañcāyatanam manasi kareyya, na ākiñcaññāyatanam manasi kareyya, na nevaśāññānāśāññāyatanam manasi kareyya, na idhalokaṃ manasi kareyya, na paralokaṃ manasi kareyya, yampidaṃ diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tampi na manasi kareyya;

“It could be, Ānanda.”

manasi ca pana kareyyā”ti.

“yathā katham pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhum manasi kareyya, na rūpaṃ manasi kareyya ... pe ...

“But how could this be?”

yampidaṃ diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tampi na manasi kareyya;

manasi ca pana kareyyā”ti?

“idhānanda, bhikkhu evaṃ manasi karoti:

“Ānanda, it’s when a mendicant is aware:

‘etaṃ santaṃ etaṃ paṇītaṃ, yaḍidaṃ sabbasaṅkhārasamatho
sabbūpadhipaṭinissaggo taṇhākkhayaṃ virāgo nirodho nibbānaṃ’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evaṃ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ
manasi kareyya, na rūpaṃ manasi kareyya ... pe ...

That’s how a mendicant might gain a state of immersion like this. They wouldn’t be aware of the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. ...

yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ
manasā, tampi na manasi kareyya;

And they wouldn’t be aware of what is seen, heard, thought, known, attained, sought, or explored by the mind.

manasi ca pana kareyyā’ti.

Yet they would be aware.”

aṭṭhamam.

aṅguttara nikāya 11
Numbered Discourses 11

1. nissayavagga
1. Dependence

9. saddhasutta
9. With Sandha

ekam samayaṃ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

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

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

“ājānīyajhāyitaṃ kho, saddha, jhāya;
“Sandha, meditate like a thoroughbred,

mā khaḷunkajhāyitaṃ.
not like a wild colt.

kathaṇca, khaḷunkajhāyitaṃ hoti?
And how does a wild colt meditate?

assakhaḷunko hi, saddha, doniyā baddho ‘yavasam yavasan’ti jhāyati.
A wild colt, tied up by the feeding trough, meditates: ‘Fodder, fodder!’

tam kissa hetu?
Why is that?

na hi, saddha, assakhaḷunkassa doniyā baddhassa evaṃ hoti:
Because it doesn’t occur to the wild colt tied up by the feeding trough:

‘kim nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī’ti.
‘What task will the horse trainer have me do today? How should I respond?’

so doniyā baddho ‘yavasam yavasan’ti jhāyati.
Tied up by the feeding trough they just meditate: ‘Fodder, fodder!’

evamevaṃ kho, saddha, idhekacco purisakhaḷunko araṇṇagatopi rukkhamaḷagatopi suñṇāgāragatopi kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti.
In the same way, take a certain wild person who has gone to the forest, the root of a tree, or an empty hut. Their heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen.

so kāmarāgaṃyeva antaraṃ katvā jhāyati pajjhāyati nijjhāyati avajjhāyati,
Harboring sensual desire within they meditate and concentrate and contemplate and ruminate.

byāpādapariyuṭṭhitena cetasā viharati ...
Their heart is overcome by ill will ...

thinamiddhapariyuṭṭhitena cetasā viharati ...
dullness and drowsiness ...

uddhaccakukkuccapariyuṭṭhitena cetasā viharati ...
restlessness and remorse ...

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti.
doubt ...

so vicikicchāṃyeva antaraṃ katvā jhāyati pajjhāyati nijjhāyati avajjhāyati.
Harboring doubt within they meditate and concentrate and contemplate and ruminate.

so pathavampi nissāya jhāyati, āpampi nissāya jhāyati, tejampi nissāya jhāyati, vāyampi nissāya jhāyati, ākāsānañcāyatanampi nissāya jhāyati, viññānañcāyatanampi nissāya jhāyati, ākiñcaññāyatanampi nissāya jhāyati, nevasaññānāsaññāyatanampi nissāya jhāyati, idhalokampi nissāya jhāyati, paralokampi nissāya jhāyati, yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattamaṃ pariyesitaṃ anuvicariṭṭhaṃ manasā, tampi nissāya jhāyati.

They meditate dependent on earth, water, fire, and air. They meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They meditate dependent on this world or the other world. They meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind.

evaṃ kho, saddha, purisakhaḷuṅkajhāyitaṃ hoti.

That's how a wild colt meditates.

kathaṇca, saddha, ājānīyajhāyitaṃ hoti?

And how does a thoroughbred meditate?

bhadro hi, saddha, assājānīyo doṇiyā baddho na 'yavasamaṃ yavasaṇ'ṭi jhāyati.

A fine thoroughbred, tied up by the feeding trough, doesn't meditate: 'Fodder, fodder!'

tamaṃ kissa hetu?

Why is that?

bhadrassa hi, saddha, assājānīyassa doṇiyā baddhassa evamaṃ hoti:

Because it occurs to the fine thoroughbred tied up by the feeding trough:

'kim nu kho mama ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī'ṭi.

'What task will the horse trainer have me do today? How should I respond?'

so doṇiyā baddho na 'yavasamaṃ yavasaṇ'ṭi jhāyati.

Tied up by the feeding trough they don't meditate: 'Fodder, fodder!'

bhadro hi, saddha, assājānīyo yathā iṇaṃ yathā bandhaṃ yathā jāniṃ yathā kalimaṃ evamaṃ patodassa ajjhoharaṇaṃ samanupassati.

For that fine thoroughbred regards the use of the goad as a debt, a bond, a loss, a misfortune.

evamevaṃ kho, saddha, bhadro purisājānīyo araṇṇagatopi rukkhamaḷagatopi suṇṇāgāragatopi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti,

In the same way, take a certain fine thoroughbred person who has gone to the forest, the root of a tree, or an empty hut. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen.

na byāpādapariyuṭṭhitena cetasā viharati ...

Their heart is not overcome by ill will ...

na thinamiddhapariyuṭṭhitena cetasā viharati ...

dullness and drowsiness ...

na uddhaccakukkuccapariyuṭṭhitena cetasā viharati ...

restlessness and remorse ...

na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti.

doubt ...

so neva pathaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanam nissāya jhāyati, na viññāṇañcāyatanam nissāya jhāyati, na ākiñcaññāyatanam nissāya jhāyati, na nevasaññānāsaññāyatanam nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yampidaṃ diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tampi nissāya na jhāyati;

They don't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind.

jhāyati ca pana.

Yet they do meditate.

evaṃ jhāyiṇca pana, saddha, bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:

When a fine thoroughbred meditates like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

‘namo te purisājañña,

Homage to you, O thoroughbred!

namo te purisuttama;

Homage to you, supreme among men!

yassa te nābhijānāma,

We don't understand

yampi nissāya jhāyasī””ti.

the basis of your absorption.””

evaṃ vutte, āasmā saddho bhagavantam etadavoca:

When he said this, Venerable Sandha asked the Buddha,

“kathaṃ jhāyī pana, bhante, bhadro purisājānīyo neva pathaviṃ nissāya jhāyati, na āpaṃ nissāya jhāyati, na tejaṃ nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanam nissāya jhāyati, na viññāṇañcāyatanam nissāya jhāyati, na ākiñcaññāyatanam nissāya jhāyati, na nevasaññānāsaññāyatanam nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yampidaṃ diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tampi nissāya na jhāyati;

“But sir, how does that fine thoroughbred meditate?”

jhāyati ca pana?

kathaṃ jhāyiṇca pana, bhante, bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:

‘namo te purisājañña,

namo te purisuttama;

yassa te nābhijānāma,

yampi nissāya jhāyasī””ti.

“idha, saddha, bhadrassa purisājānīyassa pathaviyaṃ pathavisaññā vibhūtā hoti, āpasmiṃ āposaññā vibhūtā hoti, tejasmiṃ tejosaññā vibhūtā hoti, vāyasmim vāyosaññā vibhūtā hoti, ākāśānañcāyatane ākāśānañcāyatanaśāññā vibhūtā hoti, viññānañcāyatane viññānañcāyatanaśāññā vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanaśāññā vibhūtā hoti, nevasaññānāśāññāyatane nevasaññānāśāññāyatanaśāññā vibhūtā hoti, idhaloke idhalokasaññā vibhūtā hoti, paraloke paralokasaññā vibhūtā hoti, yampidaṃ dīṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi saññā vibhūtā hoti.

“Sandha, for a fine thoroughbred person, the perception of earth has vanished in relation to earth. The perception of water ... fire ... air has vanished in relation to air. The perception of the dimension of infinite space has vanished in relation to the dimension of infinite space. The perception of the dimension of infinite consciousness ... nothingness ... neither perception nor non-perception has vanished in relation to the dimension of neither perception nor non-perception. The perception of this world has vanished in relation to this world. The perception of the other world has vanished in relation to the other world. And the perception of what is seen, heard, thought, known, attained, sought, or explored by the mind has vanished.

evaṃ jhāyī kho, saddha, bhadro purisājānīyo neva pathaviṃ nissāya jhāyati ... pe ...
That's how that fine thoroughbred person doesn't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world.

yampidaṃ dīṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tampi nissāya na jhāyati;
They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind.

jhāyati ca pana.
Yet they do meditate.

evaṃ jhāyīṇa pana, saddha, bhadraṃ purisājānīyaṃ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:
When a fine thoroughbred person meditates like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

‘namo te purisājañña,
‘Homage to you, O thoroughbred!

namo te purisuttama;
Homage to you, supreme among men!

yassa te nābhijānāma,
We don't understand

yampi nissāya jhāyasī””ti.
the basis of your absorption.””

navamaṃ.

aṅguttara nikāya 11
Numbered Discourses 11

1. nissayavagga
1. Dependence

10. moranivāpasutta
10. At the Peacocks' Feeding Ground

ekaṃ samayaṃ bhagavā rājagahe viharati moranivāpe paribbājakārāme.
At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground.

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

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.
“Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

katamehi tīhi?
What three?

asekhena sīlakkhandhena, asekkena samādhikkhandhena, asekkena
paññākkhandhena—
The entire spectrum of an adept's ethics, immersion, and wisdom.

imehi, kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

aparehipi, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.
A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

katamehi tīhi?
What three?

iddhipātihāriyena, ādesanāpātihāriyena, anusāsanāpātihāriyena—
A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti,
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.
A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

aparehipi, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.
A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

katamehi tīhi?
What three?

sammāditthiyā, sammāñāṇena, sammāvimuttiyā—
Right view, right knowledge, and right freedom.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

*A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary,
the ultimate spiritual life, the ultimate goal. They are best among gods and humans.*

dvīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

*A mendicant who has two qualities has reached the ultimate end, the ultimate sanctuary, the
ultimate spiritual life, the ultimate goal. They are best among gods and humans.*

katamehi dvīhi?

What two?

vijjāya, caraṇena—

Knowledge and conduct.

imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

*A mendicant with these two qualities has reached the ultimate end, the ultimate sanctuary, the
ultimate spiritual life, the ultimate goal. They are best among gods and humans.*

brahmunā pesā, bhikkhave, sanaṅkumārena gāthā bhāsītā:

Brahmā Sanaṅkumāra also spoke this verse:

‘khattiyo seṭṭho janetasmim,

‘The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse’ti.

is best of gods and humans.’

sā kho panesā, bhikkhave, sanaṅkumārena gāthā bhāsītā subhāsītā, no dubbhāsītā;
atthasaṃhitā, no anattasaṃhitā; anumatā mayā.

*Now, that verse spoken by Brahmā Sanaṅkumāra is well spoken, not poorly spoken. It’s
beneficial, not pointless, and I agree with it.*

ahampi, bhikkhave, evaṃ vadāmi:

I also say:

‘khattiyo seṭṭho janetasmim,

‘The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse’”ti.

Is best of gods and humans.’”

dasamaṃ.

nissayavaggo paṭhamo.

kimatthiyā cetanā tayo,

upanisā byasanena ca;

dve saññā manasikāro,

saddho moranivāpakanti.

aṅguttara nikāya 11
Numbered Discourses 11

2. anussativagga
2. Recollection

11. paṭhamamahānāmasutta
11. With Mahānāma (1st)

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti:
At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

assosi kho mahānāmo sakko:
Mahānāma the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’”ti.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo
sakko bhagavantam etadavoca:
He went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ me taṃ, bhante:
“Sir, I have heard that

‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti—
several mendicants are making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabban”ti?
Now, we spend our life in various ways. Which of these should we practice?”

“sādhu sādhu, mahānāma.
“Good, good, Mahānāma!

etaṃ kho, mahānāma, tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe tathāgataṃ
upasaṅkamitvā puccheyyātha:
It’s appropriate that gentlemen such as you come to me and ask:

‘tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabban”ti?
‘We spend our life in various ways. Which of these should we practice?’

saddho kho, mahānāma, ārādhako hoti, no assaddho;
The faithful succeed, not the faithless.

āraddhavīriyo ārādhako hoti, no kusīto;
The energetic succeed, not the lazy.

upatṭhitassati ārādhako hoti, no muṭṭhassati;
The mindful succeed, not the unmindful.

samāhito ārādhako hoti, no asamāhito;
Those with immersion succeed, not those without immersion.

paññavā ārādhako hoti, no duppañño.

The wise succeed, not the witless.

imesu kho tvam, mahānāma, pañcasu dhammesu patitṭhāya cha dhamme uttari bhāveyyāsi.

When you're grounded on these five things, go on to develop six further things.

idha tvam, mahānāma, tathāgataṃ anussareyyāsi:

Firstly, you should recollect the Realized One:

‘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.’

yasmim, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmim samaye cittaṃ hoti tathāgataṃ ārabha.

At that time their mind is unswerving, based on the Realized One.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, 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.

ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno buddhānussatiṃ bhāveti.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Buddha.

puna caparaṃ tvam, mahānāma, dhammaṃ anussareyyāsi:

Furthermore, you should recollect the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

yasmim, mahānāma, samaye ariyasāvako dhammaṃ anussarati, nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion.

...

ujugatamevassa tasmim samaye cittaṃ hoti dhammaṃ ārabha.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno dhammānussatiṃ bhāveti.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the teaching.

puna caparaṃ tvam, mahānāma, saṅghaṃ anussareyyāsi:

Furthermore, you should recollect the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, uḷuppaṭipanno bhagavato sāvakasaṅgho, ṇāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ 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.’

yasmiṃ, mahānāma, samaye ariyasāvako saṅghaṃ anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion.

...

uḷugatamevassa tasmīṃ samaye cittaṃ hoti saṅghaṃ ārabhha.

uḷugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno saṅghānussatiṃ bhāveti.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Saṅgha.

puna caparaṃ tvam, mahānāma, attano sīlāni anussareyyāsi akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmatthāni samādhisaṃvattanikāni.

Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

yasmiṃ, mahānāma, samaye ariyasāvako sīlaṃ anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. ...

uḷugatamevassa tasmīṃ samaye cittaṃ hoti sīlaṃ ārabhha.

uḷugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno silānussatiṃ bhāveti.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of their ethical conduct.

puna caparaṃ tvam, mahānāma, attano cāgaṃ anussareyyāsi:

Furthermore, you should recollect your own generosity:

‘lābhā vata me, suladdhaṃ vata me,

I'm so fortunate, so very fortunate.

yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāni vossaggarato yācayogo dānasamvibhāgarato'ti.

Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.'

yasmiṃ, mahānāma, samaye ariyasāvako cāgaṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. ...

ujugatamevassa tasmiṃ samaye cittaṃ hoti cāgaṃ ārabha.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno cāgānussatiṃ bhāveti.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of generosity.

puna caparaṃ tvam, mahānāma, devatā anussareyyāsi:

Furthermore, you should recollect the deities:

‘santi devā cātumahārājikā, santi devā tāvatimsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.

There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these.

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā saddhā saṃvījati.

When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

yathārūpena sīlena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpaṃ sīlaṃ saṃvījati.

yathārūpena sutena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpaṃ sutaṃ saṃvījati.

yathārūpena cāgena samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpo cāgo saṃvījati.

yathārūpāya paññāya samannāgatā tā devatā ito cutā tathūpapannā, mayhampi tathārūpā paññā saṃvijjati”ti.

yasmiṃ, mahānāma, samaye ariyasāvako attano ca tāsāṇa devatānaṃ saddhaṇca sīlāṇca sutaṇca cāgaṇca paññāṇca anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṃ samaye cittaṃ hoti devatā ārabha.

At that time their mind is unswerving, based on the deities.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, 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 samādhi.

ayaṃ vuccati, mahānāma, ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotasamāpanno devatānussatiṃ bhāveti”ti.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and developed the recollection of the deities.”

paṭhamam.

aṅguttara nikāya 11
Numbered Discourses 11

2. anussativagga
2. Recollection

12. dutiyamahānāmasutta
12. With Mahānāma (2nd)

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyan, near Kapilavattu in the Banyan Tree Monastery.

tena kho pana samayena mahānāmo sakko gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā.
Now at that time Mahānāma the Sakyan had recently recovered from an illness.

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti:
At that time several mendicants were making a robe for the Buddha ...

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.

assosi kho mahānāmo sakko:
Mahānāma the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’”ti.

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam etadavoca:
He went up to the Buddha, bowed, sat down to one side, and said to him:

“sutam metam, bhante:
“Sir, I have heard that

‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti—
several mendicants are making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

tesam no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabban”ti?
Now, we spend our life in various ways. Which of these should we practice?”

“sādhu sādhu, mahānāma.
“Good, good, Mahānāma!

etaṃ kho, mahānāma, tumhākaṃ patirūpaṃ kulaputtānaṃ yaṃ tumhe tathāgataṃ upasaṅkamitvā puccheyyātha:
It’s appropriate that gentlemen such as you come to me and ask:

‘tesam no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabban”ti?
‘We spend our life in various ways. Which of these should we practice?’

saddho kho, mahānāma, ārādhako hoti, no assaddho;
The faithful succeed, not the faithless.

āraddhavīriyo ārādhako hoti, no kusīto;
The energetic succeed, not the lazy.

upaṭṭhitassati ārādhako hoti, no muṭṭhassati;
The mindful succeed, not the unmindful.

samāhito ārādhako hoti, no asamāhito;
Those with immersion succeed, not those without immersion.

paññavā ārādhako hoti, no duppañño.

The wise succeed, not the witless.

imesu kho tvam, mahānāma, pañcasu dhammesu patitṭhāya cha dhamme uttari bhāveyyāsi.

When you're grounded on these five things, go on to develop six further things.

idha tvam, mahānāma, tathāgatam anussareyyāsi:

Firstly, you should recollect the Realized One:

‘itipi so bhagavā ... pe ... satthā devamanussānam 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.’

yasmiṃ, mahānāma, samaye ariyasāvako tathāgatam anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitam cittaṃ hoti, na dosapariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti;

When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgatam ārabhha.

At that time their mind is unswerving, based on the Realized One.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmojjam.

A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, 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 samādhi.

imaṃ kho tvam, mahānāma, buddhānussatiṃ gacchantopi bhāveyyāsi, ṭhītopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantam adhiṭṭhahantopi bhāveyyāsi, puttāsambādhasayanam ajjhāvasantopi bhāveyyāsi.

You should develop this recollection of the Buddha while walking, standing, sitting, lying down, while working, and while at home with your children.

puna caparam tvam, mahānāma, dhammam anussareyyāsi ... pe ...

Furthermore, you should recollect the teaching ...

saṅgham anussareyyāsi ... pe ...

the Saṅgha ...

attano sīlam anussareyyāsi ... pe ...

your own ethical conduct ...

attano cāgam anussareyyāsi ... pe ...

your own generosity ...

devatā anussareyyāsi:

the deities ...

‘santi devā cātumahārājikā ... pe ...

santi devā tatuttari.

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā saddhā samvijjati.

yathārūpena sīlena ...

sutena ...

cāgena ...

paññāya samannāgatā tā devatā ito cutā tatthūpapannā, mayhampi tathārūpā paññā samvijjati'ti.

yasmiṃ, mahānāma, samaye ariyasāvako attano ca tāsāṇa devatānaṃ saddhaṇṇa sīlāṇa sutaṇa cāgaṇa paññaṇa anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmiṃ samaye cittaṃ hoti devatā ārabha.

At that time their mind is unswerving, based on the deities.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, 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 samādhi.

imaṃ kho tvaṃ, mahānāma, devatānussatiṃ gacchantopi bhāveyyāsi, tītopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantaṃ adhiṭṭhahantopi bhāveyyāsi, puttasaṃbādhasaṃsāraṇaṃ ajjhāvasantopi bhāveyyāsi'ti.

You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children."

duṭṭiyaṃ.

aṅguttara nikāya 11
Numbered Discourses 11

2. anussativagga
2. Recollection

13. nandiyasutta
13. With Nandiya

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavattu in the Banyan Tree Monastery.

tena kho pana samayena bhagavā sāvatthiyaṃ vassāvāsaṃ upagantukāmo hoti.
Now at that time the Buddha wanted to commence the rains residence at Sāvattī.

assosi kho nandiyo sakko:
Nandiya the Sakyan heard about this,

“bhagavā kira sāvatthiyaṃ vassāvāsaṃ upagantukāmo”ti.

atha kho nandiyassa sakkassa etadahosi:
and thought,

“yannūnāhampi sāvatthiyaṃ vassāvāsaṃ upagaccheyyaṃ.
“Why don’t I also commence the rains residence at Sāvattī.

tattha kammantañceva adhiṭṭhahissāmi, bhagavantañca lacchāmi kālana kālaṃ dassanāyā”ti.
There I can apply myself to my work and from time to time get to see the Buddha.”

atha kho bhagavā sāvatthiyaṃ vassāvāsaṃ upagacchi.
So the Buddha commenced the rains residence in Sāvattī,

nandiyopi kho sakko sāvatthiyaṃ vassāvāsaṃ upagacchi.
and so did Nandiya.

tattha kammantañceva adhiṭṭhāsi, bhagavantañca labhi kālana kālaṃ dassanāyā.
There he applied himself to his work and from time to time got to see the Buddha.

tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti:
At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

assosi kho nandiyo sakko:
Nandiya the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti:

‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’”ti.

atha kho nandiyo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho nandiyo sakko bhagavantam etadavoca:
He went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ metam, bhante:
“Sir, I have heard that

‘sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti—
several mendicants are making a robe for the Buddha, thinking that

niṭṭhita-cīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī’ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabban’ti?
Now, we spend our life in various ways. Which of these should we practice?’

“sādhu sādhu, nandiya.
“Good, good Nandiya!

etaṃ kho, nandiya, tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe tathāgataṃ upasaṅkamitvā puccheyyātha:
It’s appropriate that gentlemen such as you come to me and ask:

‘tesaṃ no, bhante, nānāvihārehi viharataṃ kenassa vihārena vihātabban’ti?
‘We spend our life in various ways. Which of these should we practice?’

saddho kho, nandiya, ārādhako hoti, no assaddho;
The faithful succeed, not the faithless.

sīlavā ārādhako hoti, no dussīlo;
The ethical succeed, not the unethical.

āraddhavīriyo ārādhako hoti, no kusīto;
The energetic succeed, not the lazy.

upaṭṭhitassati ārādhako hoti, no muṭṭhassati;
The mindful succeed, not the unmindful.

samāhito ārādhako hoti, no asamāhito;
Those with immersion succeed, not those without immersion.

paññavā ārādhako hoti, no duppañño.
The wise succeed, not the witless.

imesu kho te, nandiya, chasu dhammesu paṭiṭṭhāya pañcasu dhammesu ajjhataṃ sati upaṭṭhāpetabbā.
When you’re grounded on these six things, go on to develop five further things.

idha tvaṃ, nandiya, tathāgataṃ anussareyyāsi:
Firstly, you should recollect the Realized One:

‘itipi so bhagavā arahaṃ 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.’

iti kho te, nandiya, tathāgataṃ ārabha ajjhataṃ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on the Realized One.

puna caparaṃ tvaṃ, nandiya, dhammaṃ anussareyyāsi:
Furthermore, you should recollect the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

iti kho te, nandiya, dhammaṃ ārabha ajjhataṃ sati upaṭṭhāpetabbā.
In this way you should establish mindfulness internally based on the teaching.

puna caparaṃ tvaṃ, nandiya, kalyāṇamitte anussareyyāsi:
Furthermore, you should recollect your good friends:

‘lābhā vata me, suladdhaṃ vata me,
‘I’m fortunate, so very fortunate,

yassa me kalyānamittā anukampakā atthakāmā ovādakā anusāsakā’ti.
to have good friends who advise and instruct me out of kindness and compassion.’

iti kho te, nandiya, kalyānamitte ārabha ajjhataṃ sati upatthāpetabbā.
In this way you should establish mindfulness internally based on good friends.

puna caparaṃ tvaṃ, nandiya, attano cāgaṃ anussareyyāsi:
Furthermore, you should recollect your own generosity:

‘lābhā vata me, suladdhaṃ vata me,
‘I’m so fortunate, so very fortunate.

yohaṃ maccheramalapariyutthitāya pajāya vigatamalamaccherena cetasā agāraṃ
ajjhāvasāmi muttacāgo payatāpāni vossaggarato yācayogo dānasamvibhāgarato’ti.
*Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely
generous, open-handed, loving to let go, committed to charity, loving to give and to share.’*

iti kho te, nandiya, cāgaṃ ārabha ajjhataṃ sati upatthāpetabbā.
In this way you should establish mindfulness internally based on generosity.

puna caparaṃ tvaṃ, nandiya, devatā anussareyyāsi:
Furthermore, you should recollect the deities:

‘yā devatā atikkammeva kabalīkārāhārabhakkhānaṃ devatānaṃ saṃsāraṃ
aññataraṃ manomayaṃ kāyaṃ upapannā, tā karaṇīyaṃ attano na samanupassanti
katassa vā patiyaṃ’.
*‘There are deities who, surpassing the company of deities that consume solid food, are reborn
in a certain host of mind-made deities. They don’t see in themselves anything more to do, or
anything that needs improvement.’*

seyyathāpi, nandiya, bhikkhu asaṃsāraṃ vimutto karaṇīyaṃ attano na samanupassati
katassa vā patiyaṃ;
*An irreversibly freed mendicant doesn’t see in themselves anything more to do, or anything that
needs improvement.*

evamevaṃ kho, nandiya, yā tā devatā atikkammeva kabalīkārāhārabhakkhānaṃ
devatānaṃ saṃsāraṃ aññataraṃ manomayaṃ kāyaṃ upapannā, tā karaṇīyaṃ
attano na samanupassanti katassa vā patiyaṃ.
*In the same way, Nandiya, there are deities who, surpassing the company of deities that
consume solid food, are reborn in a certain host of mind-made deities. They don’t see in
themselves anything more to do, or anything that needs improvement.*

iti kho te, nandiya, devatā ārabha ajjhataṃ sati upatthāpetabbā.
In this way you should establish mindfulness internally based on the deities.

imehi kho, nandiya, ekādasahi dhammehi samannāgato ariyasāvako pajahateva
pāpake akusale dhamme, na upādiyati.
*A noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn’t
cling to them.*

seyyathāpi, nandiya, kumbho nikkujjo vamateva udakaṃ, no vantaṃ paccāvamati;
It’s like when a pot full of water is tipped over, so the water drains out and doesn’t go back in.

seyyathāpi vā pana, nandiya, sukkhe tiṇadāye aggi mutto ḍhaṇṇeva gacchati, no
daddhaṃ paccudāvattati;
*Suppose there was an uncontrolled fire. It advances burning up dry woodlands and doesn’t go
back over what it has burned.*

evamevaṃ kho, nandiya, imehi ekādasahi dhammehi samannāgato ariyasāvako
pajahateva pāpake akusale dhamme, na upādiyati’ti.
*In the same way, a noble disciple who has these eleven qualities gives up bad, unskillful
qualities and doesn’t cling to them.”*

tatiyaṃ.

2. anussativagga
2. Recollection

14. subhūti sutta
14. With Subhūti

atha kho āyasmā subhūti saddhena bhikkhunā saddhiṃ yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ kho āyasmantaṃ subhūtiṃ bhagavā etadavoca:

*And then Venerable Subhūti together with the mendicant Saddha went up to the Buddha,
bowed, and sat down to one side. The Buddha said to him,*

“ko nāmāyaṃ, subhūti, bhikkhū”ti?

“Subhūti, what is the name of this mendicant?”

“saddho nāmāyaṃ, bhante, bhikkhu, sudattassa upāsakassa putto, saddhā agārasmā
anagāriyaṃ pabbajito”ti.

*“Sir, the name of this mendicant is Saddha. He is the son of the layman Saddha, and has gone
forth out of faith from the lay life to homelessness.”*

“kacci panāyaṃ, subhūti, saddho bhikkhu sudattassa upāsakassa putto saddhā
agārasmā anagāriyaṃ pabbajito sandissati saddhāpadānesū”ti?

“Well, I hope this mendicant Saddha exhibits the outcomes of faith.”

“etassa, bhagavā, kālo; etassa, sugata, kālo,

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā saddhassa saddhāpadānāni bhāseyya.

Let the Buddha to speak on the outcomes of faith.

idānāhaṃ jānissāmi yadi vā ayaṃ bhikkhu sandissati saddhāpadānesu yadi vā no”ti.

Now I will find out whether or not this mendicant Saddha exhibits the outcomes of faith.”

“tena hi, subhūti, suṇāhi, sādhu kaṃ manasi karohi; bhāsisāmi”ti.

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

“evaṃ, bhante”ti kho āyasmā subhūti bhagavato paccassosi.

“Yes, sir,” Subhūti replied.

bhagavā etadavoca:

The Buddha said this:

“idha, subhūti, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu.

*“Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well
and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules
they’ve undertaken.*

yampi, subhūti, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu,
idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (1)

When a mendicant is ethical, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te
dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā
bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā.

Furthermore, a mendicant is very learned, remembering and keeping what they’ve learned.

*These teachings are good in the beginning, good in the middle, and good in the end,
meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They
are very learned in such teachings, remembering them, reinforcing them by recitation, mentally
scrutinizing them, and comprehending them theoretically.*

yampi, subhūti, bhikkhu bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (2)

When a mendicant is learned, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

Furthermore, a mendicant has good friends, companions, and associates.

yampi, subhūti, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (3)

When a mendicant has good friends, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaṇiṃ.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

yampi, subhūti, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaṇiṃ, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (4)

When a mendicant is easy to admonish, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tatra dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

yampi, subhūti, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tatra dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (5)

When a mendicant is skilled and tireless in a diverse spectrum of duties, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmojjo.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

yampi, subhūti, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmojjo, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (6)

When a mendicant loves the teachings, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

yampi, subhūti, bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (7)

When a mendicant is energetic, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

Furthermore, a mendicant gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

yampi, subhūti, bhikkhu catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (8)

When a mendicant gets the four absorptions, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu anekavihiṃsaṃ pubbenivāsaṃ anussarati,
Furthermore, a mendicant recollects many kinds of past lives.

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivattaṃ anekepi saṃvaṭṭavivattaṃ: ‘amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto idhūpappanno’ti. iti sākāraṃ sauddesaṃ anekavihiṃsaṃ pubbenivāsaṃ anussarati.

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

yampi, subhūti, bhikkhu anekavihiṃsaṃ pubbenivāsaṃ anussarati,
seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṃsaṃ pubbenivāsaṃ anussarati. idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (9)

When a mendicant recollects many kinds of past lives, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādanā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nīrayaṃ upapannā. ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādanā, te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggam lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

yampi, subhūti, bhikkhu dibbena cakkhunā visuddhena ... pe ... yathākammūpage satte pajānāti, idampi, subhūti, saddhassa saddhāpadānaṃ hoti. (10)

When a mendicant has clairvoyance that is purified and superhuman, this is an outcome of faith.

puna caparaṃ, subhūti, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

yampi, subhūti, bhikkhu āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati, idampi, subhūti, saddhassa saddhāpadānaṃ hoti”ti. (11)

When a mendicant has ended the defilements, this is an outcome of faith.”

evaṃ vutte āyasmā subhūti bhagavantam etadavoca:

When he said this, Venerable Subhūti said to the Buddha:

“yānimāni, bhante, bhagavatā saddhassa saddhāpadānāni bhāsītāni, saṃvijjanti tāni imassa bhikkhuno, ayaṇca bhikkhu etesu sandissati.

“Sir, the outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.

ayaṃ, bhante, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

This mendicant is ethical ...

ayaṃ, bhante, bhikkhu bahussuto hoti sutadharo sutasannicayo; ye te dhammā ādikalyāṇā majjhakalyāṇā pariyoṣānakalyāṇā sātham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

This mendicant is learned ...

ayaṃ, bhante, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

This mendicant has good friends ...

ayaṃ, bhante, bhikkhu suvaco hoti ... pe ... anusāsaṇiṃ.

This mendicant is easy to admonish ...

ayaṃ, bhante, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ.

This mendicant is skilled and tireless in a diverse spectrum of duties ...

ayaṃ, bhante, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo.

This mendicant loves the teachings ...

ayaṃ, bhante, bhikkhu āraddhavīriyo viharati ... pe ... thāmaṃvā dāḷhaparakkamo anikkhittadhuro kusalesu dhammesu.

This mendicant is energetic ...

ayaṃ, bhante, bhikkhu catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavahārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

This mendicant gets the four absorptions ...

ayaṃ, bhante, bhikkhu anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

This mendicant recollects their many kinds of past lives ...

ayaṃ, bhante, bhikkhu dibbena cakkhunā visuddhena atikkantaṃānusakena ... pe ... yathākammūpage satte pajānāti.

This mendicant has clairvoyance that is purified and surpasses the human ...

ayaṃ, bhante, bhikkhu āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

This mendicant has ended the defilements ...

yānimāni, bhante, bhagavatā saddhassa saddhāpadānāni bhāsītāni, saṃvijjanti tāni imassa bhikkhuno, ayaṇca bhikkhu etesu sandissati”ti.

The outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.”

“sādhū sādhū, subhūti.

“Good, good, Subhūti!

tena hi tvaṃ, subhūti, iminā ca saddhena bhikkhunā saddhiṃ vihareyyāsi.

So, Subhūti, you should live together with this mendicant Saddha.

yadā ca tvaṃ, subhūti, ākaṅkheyyāsi tathāgataṃ dassanāya, iminā saddhena bhikkhunā saddhiṃ upasaṅkameyyāsi tathāgataṃ dassanāyā”ti.

And when you want to see the Realized One, you should come together with him.”

catuttham.

aṅguttara nikāya 11
Numbered Discourses 11

2. anussativagga
2. Recollection

15. mettāsutta
15. The Benefits of Love

“mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisamsā pāṭikaṅkhā.

“Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

katame ekādasa?
What eleven?

sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūḷho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

You sleep well. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don’t feel lost when you die. If you don’t penetrate any higher, you’ll be reborn in a Brahmā realm.

mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisamsā pāṭikaṅkhā”ti.

You can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

pañcamam.

2. anussativagga
2. Recollection

16. aṭṭhakanāgarasutta
16. The Man From the City of Aṭṭhaka

ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake.
At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business.

atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca:

He went to the Chicken Monastery, approached a certain mendicant, and said to him,

“kahaṃ nu kho, bhante, āyasmā ānando etarahi viharati?”

“Sir, where is Venerable Ānanda now staying?”

dassanakāmā hi mayaṃ, bhante, āyasmantaṃ ānandaṃ”ti.

For I want to see him.”

“eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake”ti.

“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tīretvā yena vesālī beluvagāmake yaṇāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāṭi”ti?

“Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?”

“atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāṭi”ti.

“There is, householder.”

“katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāṭi”ti?

“And what is that one thing?”

“idha, gahapati, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

so iti paṭisañcikkhati:

Then they reflect:

‘idampi kho paṭhamam jhānam abhisāṅkhatam abhisāñcetayitam’.

‘Even this first absorption is produced by choices and intentions.’

‘yam kho pana kiñci abhisāṅkhatam abhisāñcetayitam, tadaniccaṃ nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

so tattha thito āsavānam khayam pāpuṇāti;

Abiding in that they attain the ending of defilements.

no ce āsavānam khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saṃyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti.

This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

puna caparam, gahapati, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram samādhijam pītisukkaṃ dutiyam jhānam ... pe ...

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

tatiyam jhānam ... pe ...

third absorption ...

catuttham jhānam upasampajja viharati.

fourth absorption.

so iti paṭisañcikkhati:

Then they reflect:

‘idampi kho catuttham jhānam abhisāṅkhatam abhisāñcetayitam’.

‘Even this fourth absorption is produced by choices and intentions.’

‘yam kho pana kiñci abhisāṅkhatam abhisāñcetayitam tadaniccaṃ nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

so tattha thito āsavānam khayam pāpuṇāti;

Abiding in that they attain the ending of defilements.

no ce āsavānam khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saṃyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo sammadakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattā vā anuttaraṃ yogakkhemaṃ anupāpunāti.

This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

puna caparaṃ, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati vipulena mahaggatena appamañeṇa averena abyāpajjena pharitvā viharati.

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

so iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho mettā cetovimutti abhisankhatā abhisañcetayitā’.

‘Even this heart’s release by love is produced by choices and intentions.’

‘yaṃ kho pana kiñci abhisankhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

so tattha t̐hito āsavānaṃ khayāṃ pāpunāti;

Abiding in that they attain the ending of defilements.

no ce āsavānaṃ khayāṃ pāpunāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

ayampi kho, gahapati, tena bhagavatā jānatā ... pe ... ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti.

This too is one thing that has been rightly explained by the Blessed One ...

puna caparaṃ, gahapati, bhikkhu karuṇāsahagatena cetasā ... pe ...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ

upekkhāsahagatena cetasā vipulena mahaggatena appamañeṇa averena abyāpajjena pharitvā viharati.

In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

so iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho upekkhācetovimutti abhisankhatā abhisañcetayitā’.

‘Even this heart’s release by equanimity is produced by choices and intentions.’

‘yaṃ kho pana kiñci abhisañkhatam abhisañcetaṃ tadaniccam
nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

so tattha ñhito āsavānaṃ khayam pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha
parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

ayampi kho, gahapati, tena bhagavatā jānatā ... pe ... ananuppattam vā anuttaram
yogakkhemam anupāpuṇāti.

This too is one thing that has been rightly explained by the Blessed One ...

puna caparaṃ, gahapati, bhikkhu sabbaso rūpasāññānaṃ samatikkamā
pañṇasāññānaṃ atthaṅgamā nānattasāññānaṃ amanasikārā ‘ananto ākāso’ti
ākāsānañcāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

so iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākāśānañcāyatanasamāpatti abhisañkhatā abhisañcetaṃ’.

‘Even this attainment of the dimension of infinite space is produced by choices and intentions.’

‘yaṃ kho pana kiñci abhisañkhatam abhisañcetaṃ tadaniccam
nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

so tattha ñhito āsavānaṃ khayam pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha
parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

ayampi kho, gahapati, tena bhagavatā jānatā ... pe ... ananuppattam vā anuttaram
yogakkhemam anupāpuṇāti.

This too is one thing that has been rightly explained by the Blessed One ...

puna caparaṃ, gahapati, bhikkhu sabbaso ākāśānañcāyatanam samatikkamma
‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati ... pe ...

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. ...

sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam
upasampajja viharati.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. ...

so iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākiñcaññāyatanasamāpatti abhisañkhatā abhisañcetaṃ’.

‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’

‘yaṃ kho pana kiñci abhisañkhatam abhisañcetaṃ tadaniccam
nirōdhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

so tattha ñhito āsavānaṃ khayam pāpuṇāti;
Abiding in that they attain the ending of defilements.

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammārāgena tāya dhammanandiyā
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha
parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

ayampi kho, gahapati, tena bhagavatā jānatā ... pe ... ananuppattam vā anuttaram
yogakkhemam anupāpuṇāti”ti.

This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they reach the supreme sanctuary.”

evaṃ vutte dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:
When he said this, the householder Dasama said to Venerable Ānanda:

“seyyathāpi, bhante ānanda, puriso ekaṃ nidhimukhaṃ gavesanto sakideva ekādasā
nidhimukhāni adhigaccheyya;

“Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they’d come across eleven entrances!

evamevaṃ kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva ekādasā
amatadvārāni alatthaṃ sevanāya.

In the same way, I was searching for the door to the deathless. And all at once I got to hear of eleven doors to the deathless.

seyyathāpi, bhante, purisassa agāraṃ ekādasā dvāraṃ. so tasmim agāre āditte
ekamekenapi dvārena sakkuṇeyya attānaṃ sotthim kātuṃ;

Suppose a person had a house with eleven doors. If the house caught fire they’d be able to flee to safety through any one of those doors.

evamevaṃ kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi
amatadvārena sakkuṇissāmi attānaṃ sotthim kātuṃ.

In the same way, I’m able to flee to safety through any one of these eleven doors to the deathless.

ime hi nāma, bhante, aññatitthiyā ācariyassa ācariyadhaṇaṃ pariyesissanti.
Sir, those who follow other paths seek a fee for the teacher.

kiṃ panāhaṃ āyasmato ānandassa pūjaṃ na karissāmi”ti.
Why shouldn’t I make an offering to Venerable Ānanda?”

atha kho dasamo gahapati aṭṭhakanāgaro vesālīkaṇṇa pāṭaliputtakaṇṇa
bhikkhusaṅghaṃ sannipātāpetvā paṇītena khādanīyena bhojanīyena sahatthā
santappehi sampavāresi.

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods.

ekamekaṇṇa bhikkhuṃ paccekaṃ dussayugena acchādesi, āyasmantaṇṇa ānandaṃ
ticivarena.

He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda.

āyasmato ānandassa pañcasataṃ vihāraṃ kārāpesīti.
And he had a dwelling worth five hundred built for Ānanda.

chaṭṭhaṃ.

aṅguttara nikāya 11
Numbered Discourses 11

2. anussativagga
2. Recollection

17. gopālasutta
17. The Cowherd

“ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātiṃ kātuṃ.

“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle.

katamehi ekādasahi?
What eleven?

idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohi ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti.

It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t smoke out pests, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd.

imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātiṃ kātuṃ.

A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

evamevaṃ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.

In the same way, a mendicant with eleven qualities can’t achieve growth, improvement, or maturity in this teaching and training.

katamehi ekādasahi?
What eleven?

idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohi ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

It’s when a mendicant doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t smoke out pests, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

kathaṇa, bhikkhave, bhikkhu na rūpaññū hoti?
And how does a mendicant not know form?

idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ () ‘cattāri mahābhūtāni, catunnaṇa mahābhūtānaṃ upādāyarūpaṇ’ti yathābhūtaṃ nappajānāti.

It’s when a mendicant doesn’t truly understand that all form is the four primary elements, or form derived from the four primary elements.

evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti. (1)
That’s how a mendicant doesn’t know form.

kathaṇa, bhikkhave, bhikkhu na lakkhaṇakusalo hoti?
And how is a mendicant not skilled in characteristics?

idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti.

It’s when a mendicant doesn’t understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

evaṃ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti. (2)

That's how a mendicant isn't skilled in characteristics.

kathaṇca, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti?

And how does a mendicant not pick out flies' eggs?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhiṇvāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, uppannaṃ byāpādavitaṃ ... uppannaṃ vihiṃsāvitaṃ ...

It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They don't give it up, get rid of it, eliminate it, and obliterate it.

uppannuppanne pāpake akusale dhamme adhiṇvāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti.

They tolerate any bad, unskillful qualities that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them.

evaṃ kho, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti. (3)

That's how a mendicant doesn't pick out flies' eggs.

kathaṇca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti?

And how does a mendicant not dress wounds?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī;

When a mendicant sees a sight with their eyes, they get caught up in the features and details.

yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati; na rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ nāpajjati.

Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī;

When they know a thought with their mind, they get caught up in the features and details.

yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati; na rakkhati manindriyaṃ, manindriye saṃvaraṃ nāpajjati.

Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint.

evaṃ kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant doesn't dress wounds.

kathaṇca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti?

And how does a mendicant not smoke out pests?

idha, bhikkhave, bhikkhu na yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti.

It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it.

evam kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti. (5)

That's how a mendicant doesn't smoke out pests.

kathaṇca, bhikkhave, bhikkhu na titthaṃ jānāti?

And how does a mendicant not know the ford?

idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te kālena kālaṃ upasaṅkamitvā na paripucchati na paripaṇhāti:

It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions:

‘idaṃ, bhante, kathaṃ, imassa ko attho’ti?

‘Why, sir, does it say this? What does that mean?’

tassa te āyasmanto avivatañceva na vivaranti, anuttānīkataṇca na uttānīkaronti, anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ na paṭivinodenti.

Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

evam kho, bhikkhave, bhikkhu na titthaṃ jānāti. (6)

That's how a mendicant doesn't know the ford.

kathaṇca, bhikkhave, bhikkhu na pītaṃ jānāti?

And how does a mendicant not know satisfaction?

idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasaṃhitaṃ pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching.

evam kho, bhikkhave, bhikkhu na pītaṃ jānāti. (7)

That's how a mendicant doesn't know satisfaction.

kathaṇca, bhikkhave, bhikkhu na vīthiṃ jānāti?

And how does a mendicant not know the trail?

idha, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the noble eightfold path.

evam kho, bhikkhave, bhikkhu na vīthiṃ jānāti. (8)

That's how a mendicant doesn't know the trail.

kathaṇca, bhikkhave, bhikkhu na gocarakusalo hoti?

And how is a mendicant not skilled in pastures?

idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation.

evam kho, bhikkhave, bhikkhu na gocarakusalo hoti. (9)

That's how a mendicant is not skilled in pastures.

kathaṇca, bhikkhave, bhikkhu anavasesadohī hoti?

And how does a mendicant milk dry?

idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihatthum pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. tatra bhikkhu mattaṃ na jānāti paṭiggahanāya.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick. But they don't know moderation in accepting.

evam kho, bhikkhave, bhikkhu anavasesadohī hoti. (10)

That's how a mendicant milks dry.

kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te na atirekapūjāya pūjetā hoti?

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca, na mettaṃ vacīkammaṃ ... na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, na te atirekapūjāya pūjetā hoti. (11)

That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

ekādasahi, bhikkhave, āṇehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

A cowherd with eleven factors can maintain and expand a herd of cattle.

katamehi ekādasahi?

What eleven?

idha, bhikkhave, gopālako rūpaññū hoti, lakkaṇakusalo hoti, āsātikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tithaṃ jānāti, pītaṃ jānāti, vithiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti, ye te usabha gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti—

It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd.

imehi kho, bhikkhave, ekādasahi āṇehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

A cowherd with these eleven factors can maintain and expand a herd of cattle.

evamevaṃ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training.

katamehi ekādasahi?

What eleven?

idha, bhikkhave, bhikkhu rūpaññū hoti, lakkaṇakusalo hoti, āsātikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tithaṃ jānāti, pītaṃ jānāti, vithiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

kathañca, bhikkhave, bhikkhu rūpaññū hoti?

And how does a mendicant know form?

idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ 'cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpan'ti yathābhūtaṃ pajānāti.

It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements.

evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti. (1)

That's how a mendicant knows form.

kathaṇca, bhikkhave, bhikkhu lakkhaṇakusalo hoti?

And how is a mendicant skilled in characteristics?

idha, bhikkhave, bhikkhu 'kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito'ti yathābhūtaṃ pajānāti.

It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

evaṃ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti. (2)

That's how a mendicant is skilled in characteristics.

kathaṇca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti?

And how does a mendicant pick out flies' eggs?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ ... uppannaṃ vihiṃsāvitakkaṃ ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

evaṃ kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti. (3)

That's how a mendicant picks out flies' eggs.

kathaṇca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti?

And how does a mendicant dress wounds?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī;

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

yatvādhikaraṇaṃ na cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

sotena saddaṃ sutvā ...

When they hear a sound with their ears ...

ghāṇena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;

When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇaṃ na manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

evaṃ kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant dresses wounds.

kathaṇca, bhikkhave, bhikkhu dhūmaṃ kattā hoti?

And how does a mendicant smoke out pests?

idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti.

It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it.

evaṃ kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti. (5)

That's how a mendicant smokes out pests.

kathaṇca, bhikkhave, bhikkhu titthaṃ jānāti?

And how does a mendicant know the ford?

idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te kālena kālaṃ upasaṅkamitvā paripucchati paripaṇhati:

It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:

‘idaṃ, bhante, kathaṃ, imassa ko attho’ti?

‘Why, sir, does it say this? What does that mean?’

tassa te āyasmanto avivatañceva vivaranti, anuttānīkatakāṇca uttānīkaronti, anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti.

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

evaṃ kho, bhikkhave, bhikkhu titthaṃ jānāti. (6)

That's how a mendicant knows the ford.

kathaṇca, bhikkhave, bhikkhu pītaṃ jānāti?

And how does a mendicant know satisfaction?

idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching.

evaṃ kho, bhikkhave, bhikkhu pītaṃ jānāti. (7)

That's how a mendicant knows satisfaction.

kathaṇca, bhikkhave, bhikkhu vīthiṃ jānāti?

And how does a mendicant know the trail?

idha, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

It's when a mendicant truly understands the noble eightfold path.

evaṃ kho, bhikkhave, bhikkhu vīthiṃ jānāti. (8)

That's how a mendicant knows the trail.

kathaṇca, bhikkhave, bhikkhu gocarakusalo hoti?

And how is a mendicant skilled in pastures?

idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

It's when a mendicant truly understands the four kinds of mindfulness meditation.

evaṃ kho, bhikkhave, bhikkhu gocarakusalo hoti. (9)

That's how a mendicant is skilled in pastures.

kathaṇca, bhikkhave, bhikkhu sāvasesadohī hoti?

And how does a mendicant not milk dry?

idha, bhikkhave, bhikkhu saddhā gahapatikā abhihatthum pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick.

tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya.

And that mendicant knows moderation in accepting.

evaṃ kho, bhikkhave, bhikkhu sāvasesadohī hoti. (10)

That's how a mendicant doesn't milk dry.

kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti?

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

idha, bhikkhave, bhikkhu ye te therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca, mettaṃ vacīkammaṃ ... mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti. (11)

That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitun²ti.

A mendicant with these eleven qualities can achieve growth, improvement, or maturity in this teaching and training."

sattamaṃ.

2. anussativagga
2. Recollection

18. pathamasamādhisutta
18. Immersion (1st)

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantaṃ nisidim̐su. ekamantaṃ nisinnā kho te bhikkhū bhagavantam̐ etadavocum̐:

And then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim̐ vāyosaññī assa, na ākāsaṇaṇcāyatane ākāsaṇaṇcāyatanasaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ sutam̐ mutam̐ viññātam̐ pattam̐ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?

“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“siyā, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ sutam̐ mutam̐ viññātam̐ pattam̐ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.

“It could be, mendicants.”

“yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ sutam̐ mutam̐ viññātam̐ pattam̐ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?

“But how could this be?”

“idha, bhikkhave, bhikkhu evamsaññī hoti:

“It’s when a mendicant perceives:

‘etaṃ santam̐ etaṃ pañītam̐, yadidaṃ sabbasaṅkhārāsamatho sabbūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbānan’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evam̐ kho, bhikkhave, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim̐ vāyosaññī assa, na ākāsaṇaṇcāyatane ākāsaṇaṇcāyatanasaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ sutam̐ mutam̐ viññātam̐ pattam̐ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.

That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

atthamam.

aṅguttara nikāya 11
Numbered Discourses 11

2. anussativagga
2. *Recollection*

19. dutiyasamādhisutta
19. *Immersion (2nd)*

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:

“siyā nu kho, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa ... pe ... na ākiñcaññāyatane ākiñcaññāyatanaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?

“Could it be, mendicants, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpatisaraṇā. sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressanti”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“tena hi, bhikkhave, sunātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“siyā, bhikkhave, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.

“A mendicant could gain such a state of immersion.”

“yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?

“But how could this be?”

“idha, bhikkhave, bhikkhu evaṃsaññī hoti:
“It’s when a mendicant perceives:

‘etaṃ santaṃ etaṃ paṇītaṃ, yaḍidaṃ sabbasaṅkhārasamatho
sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evaṃ kho, bhikkhave, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva
pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ
pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.

That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

navamaṃ.

2. anussativagga
2. Recollection

20. tatiyasamādhisutta
20. Immersion (3rd)

atha kho sambahulā bhikkhū yenāyasmā sārīputto tenupasaṅkamimṣu;
upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodimṣu.
And then several mendicants went up to Venerable Sārīputta, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ
nisinnā kho te bhikkhū āyasmantaṃ sārīputtaṃ etadavocuṃ:
When the greetings and polite conversation were over, they sat down to one side and said to him:

“siyā nu kho, āvuso sārīputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva
pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ sutāṃ mutāṃ viññātaṃ
pattāṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?
“Could it be, reverend, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“siyā, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ
pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ sutāṃ mutāṃ viññātaṃ pattāṃ
pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
“It could be, reverends.”

“yathā kathaṃ pana, āvuso sārīputta, siyā bhikkhuno tathārūpo samādhipaṭilābho
yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ sutāṃ mutāṃ
viññātaṃ pattāṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca
pana assā”ti?
“But how could this be?”

“idha, āvuso, bhikkhu evaṃsaññī hoti:
“It’s when a mendicant perceives:

‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārāsamatho
sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti.
‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evaṃ kho, āvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva
pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ sutāṃ mutāṃ viññātaṃ
pattāṃ pariyesitaṃ anuvicaritaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.
That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

dasamaṃ.

2. anussativagga
2. Recollection

21. catutthasamādhisutta
21. Immersion (4th)

tatra kho āyasmā sārīputto bhikkhū āmantesi:

There Sārīputta addressed the mendicants:

“siyā nu kho, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmīṃ vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññānañcāyatane viññānañcāyatanasaññī assa, na ākiñcaññāyatane ākiñcaññāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?

“Could it be, reverends, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“dūratopi kho mayam, 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 Sārīputta.

sādhū 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.”

“tenahāvuso, suṇātha, sādhukam manasi karoṭha; bhāsissāmi”ti.

“Then listen and pay close attention, I will speak.”

“evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Yes, friend,” they replied.

āyasmā sārīputto etadavoca:

Sārīputta said this:

“siyā, āvuso, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.

“A mendicant could gain such a state of immersion.”

“yathā kathaṃ panāvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... yampidaṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti?

“But how could this be?”

“idha, āvuso, bhikkhu evaṃsaññī hoti:

“It’s when a mendicant perceives:

‘etaṃ santaṃ etaṃ paṇītaṃ, yadidaṃ sabbasaṅkhārasamatho sambūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbāna’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

evam kho, āvuso, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanasaññī assa, na ākiñcaṇñāyatane ākiñcaṇñāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yampidaṃ ditṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tatrāpi na saññī assa; saññī ca pana assā”ti.

That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

ekādasamaṃ.

anussativaggo dutiyo.

dve vuttā mahānāmena,

nandiyena subhūtina;

mettā aṭṭhako gopālo,

cattāro ca samādhināti.

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.22–29
22–29

“ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle.

katamehi ekādasahi?
What eleven?

idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsātikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavaśesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti—

It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t smoke out pests, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd.

imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ.

A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

evamevaṃ kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṃ aniccānupassī viharituṃ...

In the same way, a mendicant with eleven qualities can’t meditate observing impermanence in the eye ...

pe...

abhabbo cakkhusmiṃ dukkhānupassī viharituṃ...

suffering ...

abhabbo cakkhusmiṃ anattānupassī viharituṃ...

not-self ...

abhabbo cakkhusmiṃ khayānupassī viharituṃ...

ending ...

abhabbo cakkhusmiṃ vayānupassī viharituṃ...

vanishing ...

abhabbo cakkhusmiṃ virāgānupassī viharituṃ...

fading away ...

abhabbo cakkhusmiṃ nirodhānupassī viharituṃ...

cessation ...

abhabbo cakkhusmiṃ paṭinissaggānupassī viharituṃ”.

letting go ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmañña-vagga
3. Similarity

an 11.30–69
30–69

...
...

sotasmim...
“... ear ...”

ghānasmim...
nose ...

jivhāya...
tongue ...

kāyasmim...
body ...

manasmim...
mind ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.70–117
70–117

...
...

rūpesu...
“... sights ...”

saddesu...
sounds ...

gandhesu...
smells ...

rasesu...
tastes ...

phoṭṭhabbesu...
touches ...

dhammesu...
thoughts ...

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.118–165
118–165

...
...

cakkhuviññāṇe...
“... eye consciousness ...”

sotaviññāṇe...
ear consciousness ...

ghānaviññāṇe...
nose consciousness ...

jivhāviññāṇe...
tongue consciousness ...

kāyaviññāṇe...
body consciousness ...

manoviññāṇe...
mind consciousness. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.166–213
166–213

...
...

cakkhusamphasse...
“... eye contact ...”

sotasamphasse...
ear contact ...

ghānasamphasse...
nose contact ...

jivhāsamphasse...
tongue contact ...

kāyasamphasse...
body contact ...

manosamphasse...
mind contact. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.214–261
214–261

...
...

cakkhusamphassajāya vedanāya...
“... feeling born of eye contact ...

sotasamphassajāya vedanāya...
feeling born of ear contact ...

ghānasamphassajāya vedanāya...
feeling born of nose contact ...

jivhāsamphassajāya vedanāya...
feeling born of tongue contact ...

kāyasamphassajāya vedanāya...
feeling born of body contact ...

manosamphassajāya vedanāya...
feeling born of mind contact ...

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.262–309
262–309

...
...

rūpasaññāya...
“... perception of sights ...”

saddasaññāya...
perception of sounds ...

gandhasaññāya...
perception of smells ...

rasasaññāya...
perception of tastes ...

phoṭṭhabbasaññāya...
perception of touches ...

dhammasaññāya...
perception of thoughts. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.310–357
310–357

...
...

rūpaśāñcetanāya...
“... intention regarding sights ...”

saddaśāñcetanāya...
intention regarding sounds ...

gandhaśāñcetanāya...
intention regarding smells ...

rasaśāñcetanāya...
intention regarding tastes ...

phoṭṭhabbaśāñcetanāya...
intention regarding touches ...

dhammaśāñcetanāya...
intention regarding thoughts. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.358–405
358–405

...
...

rūpaṭaṇhāya...
“... Craving for sights ...”

saddaṭaṇhāya...
craving for sounds ...

gandhaṭaṇhāya...
craving for smells ...

rasaṭaṇhāya...
craving for tastes ...

phoṭṭhabbaṭaṇhāya...
craving for touches ...

dhammaṭaṇhāya...
craving for thoughts. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.406–453
406–453

...
...

rūpavitakke...
“... thoughts about sights ...”

saddavitakke...
thoughts about sounds ...

gandhavitakke...
thoughts about smells ...

rasavitakke...
thoughts about tastes ...

phoṭṭhabbavitakke...
thoughts about touches ...

dhammavitakke...
thoughts about thoughts. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.454–501
454–501

...
...

rūpavicāre...
“... considerations regarding sights ...

saddhavicāre...
considerations regarding sounds ...

gandhavicāre...
considerations regarding smells ...

rasavicāre...
considerations regarding tastes ...

phoṭṭhabbavicāre...
considerations regarding touches ...

dhammavicāre aniccānupassī viharitum...
meditate observing impermanence in considerations about thoughts ...

dukkhānupassī viharitum...
meditate observing suffering ...

anattānupassī viharitum...
meditate observing not-self ...

khayānupassī viharitum...
meditate observing ending ...

vayānupassī viharitum...
meditate observing vanishing ...

virāgānupassī viharitum...
meditate observing fading away ...

nirodhānupassī viharitum...
meditate observing cessation ...

paṭinissaggānupassī viharitum... pe...
meditate observing letting go. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

sāmaññavagga
3. Similarity

an 11.502–981
502–981

ekādaśahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ parihariṭṭhaṃ
phātikāṭṭhaṃ.

“Mendicants, a cowherd with eleven factors can maintain and expand a herd of cattle.

katamehi ekādaśahi?
What eleven?

idha, bhikkhave, gopālako rūpaññū hoti... pe...
It's when a cowherd knows form ...

evameva kho, bhikkhave, ekādaśahi dhammehi samannāgato bhikkhu bhabbo
cakkhusmiṃ aniccānupassī viharitṭhaṃ...
*In the same way, a mendicant with eleven qualities can meditate observing impermanence in
the eye ...*

pe...
...

paṭinissaggānupassī viharitṭhaṃ.
meditate observing letting go. ...”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

rāgaṭṭhāyāla
4. Abbreviated Texts Beginning with Greed

an 11.982
982

“rāgassa, bhikkhave, abhiññāya ekādasa dhammā bhāvetabbā.
For insight into greed, eleven things should be developed.

katame ekādasa?
What eleven?

paṭhamam jhānaṃ, duttiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ,
mettāceto vimutti, karuṇāceto vimutti, muditāceto vimutti, upekkhāceto vimutti,
ākāśānañcāyatanaṃ, viññāṇaṇcāyatanaṃ, ākiñcaṇṇāyatanaṃ—
*The first, second, third, and fourth absorptions; the heart's releases by love, compassion,
rejoicing, and equanimity; the dimensions of infinite space, infinite consciousness, and
nothingness.*

rāgassa, bhikkhave, abhiññāya ime ekādasa dhammā bhāvetabbā”.
For insight into greed, these eleven things should be developed.”

aṅguttara nikāya 11
Numbered Discourses 11

paṭhamapaṇṇāsaka
The First Fifty

rāgaṭṭhāya
4. Abbreviated Texts Beginning with Greed

an 11.983–991
983–991

“rāgaṭṭhāya, bhikkhave, pariṇāya...
For the complete understanding of greed ...

parikkhaya...
complete ending ...

paṭhāya...
giving up ...

khaya...
ending ...

vaya...
vanishing ...

virāga...
fading away ...

nirodhaya...
cessation ...

cāga...
giving away ...

paṭinissaggaya...
letting go of negligence ...

ime ekādaśa dhammā bhāvetabbā”.
these eleven things should be developed.”

aṅguttara nikāya 11
Numbered Discourses 11

pathamapaṇṇāsaka
The First Fifty

rāgaṭṭhāyaka
4. Abbreviated Texts Beginning with Greed

an 11,992–1151
992–1151

“dosassa... pe...
“Of hate ...

mohassa...
delusion ...

kodhassa...
anger ...

upanāhassa...
hostility ...

makkhassa...
offensiveness ...

paṭāsassa...
contempt ...

issāya...
jealousy ...

macchariyassa...
stinginess ...

māyāya...
deceitfulness ...

sātheyyassa...
deviousness ...

thambhassa...
obstinacy ...

sārambhassa...
aggression ...

mānassa...
conceit ...

atimānassa...
arrogance ...

madassa...
vanity ...

pamādaṭṭhāyaka... pe...
for insight into negligence ...

pariññāya...
complete understanding ...

parikkhayaṭṭhāyaka...
complete ending ...

pahāṇāya...
giving up ...

khayaṭṭhāyaka...
ending ...

vayāya...
vanishing ...

virāgāya...
fading away ...

nirodhāya...
cessation ...

cāgāya...
giving away ...

paṭinissaggāya ime ekādasā dhammā bhāvetabbā”ti.
For the letting go of negligence, these eleven things should be developed.”

idamavoca bhagavā.
That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

rāgaḥpeyyālaṃ niṭṭhitaṃ.

nava suttasahassāni,

bhiyyo pañcasatāni ca;

sattapaññāsa suttantā,

aṅguttarasamāyutāti.

ekādasakanipātapāli niṭṭhitā.
The Book of the Elevens is finished.

aṅguttaranikāyo samatto.
The Numbered Discourses is completed.