

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

1. saṅkhittasutta
1. In Brief

evaṃ me sutam—
So I have heard.

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

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

“bhikkhavo”ti.
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“pañcimāni, bhikkhave, sekhabalāni.
“Mendicants, there are these five powers of a trainee.

katamāni pañca?
What five?

saddhābalaṃ, hirībalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ—
The powers of faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca sekhabalāni.
These are the five powers of a trainee.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:
So you should train like this:

‘saddhābalena samannāgatā bhavissāma sekhabalena, hirībalena samannāgatā bhavissāma sekhabalena, ottappabalena samannāgatā bhavissāma sekhabalena, vīriyabalena samannāgatā bhavissāma sekhabalena, paññābalena samannāgatā bhavissāma sekhabalena’ti.
‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.
That’s how you should train.”

idamavoca bhagavā.
That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee
2. vitthatasutta
2. In Detail

“pañcimāni, bhikkhave, sekhabalāni.
“Mendicants, there are these five powers of a trainee.

katamāni pañca?
What five?

saddhābalaṃ, hirībalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ.
The powers of faith, conscience, prudence, energy, and wisdom.

katamañca, bhikkhave, saddhābalaṃ?
And what is the power of faith?

idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:
It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhābalaṃ.
This is called the power of faith.

katamañca, bhikkhave, hirībalaṃ?
And what is the power of conscience?

idha, bhikkhave, ariyasāvako hirīmā hoti, hiriyati kāyaduccaritena vacīduccaritena
manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya.
It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

idaṃ vuccati, bhikkhave, hirībalaṃ.
This is called the power of conscience.

katamañca, bhikkhave, ottappabalaṃ?
And what is the power of prudence?

idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena
manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya.
It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

idaṃ vuccati, bhikkhave, ottappabalaṃ.
This is called the power of prudence.

katamañca, bhikkhave, vīriyabalaṃ?
And what is the power of energy?

idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṃ dhammānaṃ
pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā dāḷhaparakkamo
anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

idaṃ vuccati, bhikkhave, vīriyabalaṃ.
This is called the power of energy.

katamañca, bhikkhave, paññābalaṃ?

And what is the power of wisdom?

idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

idaṃ vuccati, bhikkhave, paññābalaṃ.

This is called the power of wisdom.

imāni kho, bhikkhave, pañca sekhabalāni.

These are the five powers of a trainee.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘saddhābalena samannāgatā bhavissāma sekhabalena, hirībalena ... ottappabalena ... vīriyabalena ... paññābalena samannāgatā bhavissāma sekhabalenā’ti.

‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’

evañhi kho, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

dutiyam.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

3. dukkhasutta
3. Suffering

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ, kāyassa ca bhedaṃ paraṃ maraṇā duggatiṃ pātikaṅkhā.

“Mendicants, when a mendicant has five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, paṇḍitaṃ hoti.

It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ, kāyassa ca bhedaṃ paraṃ maraṇā duggatiṃ pātikaṅkhā.

When a mendicant has these five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparīḷāhaṃ, kāyassa ca bhedaṃ paraṃ maraṇā sugatiṃ pātikaṅkhā.

When a mendicant has five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu saddho hoti, hirīmā hoti, ottappī hoti, āradhaviṛiyo hoti, paṇḍitaṃ hoti.

It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparīḷāhaṃ, kāyassa ca bhedaṃ paraṃ maraṇā sugatiṃ pātikaṅkhā”ti.

When a mendicant has these five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

4. yathābhatasutta
4. Cast Down

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhatam nikkhitto evam niraye.

“Mendicants, a mendicant with five qualities is cast down to hell.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti.

It's when a mendicant is faithless, shameless, imprudent, lazy, and witless.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhatam nikkhitto evam niraye.

A mendicant with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhatam nikkhitto evam sagge.

A mendicant with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu saddho hoti, hirīmā hoti, ottappī hoti, āradhāvīriyo hoti, paññavā hoti.

It's when a mendicant is faithful, conscientious, prudent, energetic, and wise.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhatam nikkhitto evam sagge”ti.

A mendicant with these five qualities is raised up to heaven.”

cattuttham.

aṅguttara nikāya 5
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1. sekhabalavagga
1. Powers of a Trainee

5. sikkhāsutta
5. Disrobing

“yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sikkhaṃ paccakkhāya hīnāyāvattati, tassa diṭṭheva dhamme pañca sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.

“Mendicants, any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on five legitimate grounds in the present life.

katame pañca?
What five?

saddhāpi nāma te nāhosi kusalesu dhammesu, hirīpi nāma te nāhosi kusalesu dhammesu, ottappampi nāma te nāhosi kusalesu dhammesu, vīriyampi nāma te nāhosi kusalesu dhammesu, paññāpi nāma te nāhosi kusalesu dhammesu.
‘You had no faith, conscience, prudence, energy, or wisdom regarding skillful qualities.’

yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sikkhaṃ paccakkhāya hīnāyāvattati, tassa diṭṭheva dhamme ime pañca sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.

Any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on these five legitimate grounds in the present life.

yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sahāpi dukkhena sahāpi domanassena assumukho rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, tassa diṭṭheva dhamme pañca sahadhammikā pāsaṃsā ṭhānā āgacchanti.
Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on five legitimate grounds in the present life.

katame pañca?
What five?

saddhāpi nāma te ahosi kusalesu dhammesu, hirīpi nāma te ahosi kusalesu dhammesu, ottappampi nāma te ahosi kusalesu dhammesu, vīriyampi nāma te ahosi kusalesu dhammesu, paññāpi nāma te ahosi kusalesu dhammesu.
‘You had faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’

yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā sahāpi dukkhena sahāpi domanassena assumukho rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, tassa diṭṭheva dhamme ime pañca sahadhammikā pāsaṃsā ṭhānā āgacchanti”ti.

Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on these five legitimate grounds in the present life.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

6. samāpattisutta
6. Becoming

“na tāva, bhikkhave, akusalassa samāpatti hoti yāva saddhā paccupaṭṭhitā hoti kusalesu dhammesu.

“Mendicants, you don’t become unskillful as long as faith is established in skillful qualities.

yato ca kho, bhikkhave, saddhā antarahitā hoti, assaddhiyaṃ pariyuṭṭhāya tiṭṭhati;
But when faith vanishes and faithlessness takes over,

atha akusalassa samāpatti hoti.
you become unskillful.

na tāva, bhikkhave, akusalassa samāpatti hoti yāva hirī paccupaṭṭhitā hoti kusalesu dhammesu.
You don’t become unskillful as long as conscience ... prudence ... energy ... wisdom is established in skillful qualities.

yato ca kho, bhikkhave, hirī antarahitā hoti, ahirikaṃ pariyuṭṭhāya tiṭṭhati;

atha akusalassa samāpatti hoti.

na tāva, bhikkhave, akusalassa samāpatti hoti yāva ottappaṃ paccupaṭṭhitaṃ hoti kusalesu dhammesu.

yato ca kho, bhikkhave, ottappaṃ antarahitaṃ hoti, anottappaṃ pariyuṭṭhāya tiṭṭhati;

atha akusalassa samāpatti hoti.

na tāva, bhikkhave, akusalassa samāpatti hoti yāva vīriyaṃ paccupaṭṭhitaṃ hoti kusalesu dhammesu.

yato ca kho, bhikkhave, vīriyaṃ antarahitaṃ hoti, kosajjaṃ pariyuṭṭhāya tiṭṭhati;

atha akusalassa samāpatti hoti.

na tāva, bhikkhave, akusalassa samāpatti hoti yāva paññā paccupaṭṭhitā hoti kusalesu dhammesu.

yato ca kho, bhikkhave, paññā antarahitā hoti, duppaññā pariyuṭṭhāya tiṭṭhati;
But when wisdom vanishes and witlessness takes over,

atha akusalassa samāpatti hoti”ti.
you become unskillful.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

7. kāmasutta
7. Sensual Pleasures

“yebhuyyena, bhikkhave, sattā kāmesu laḷitā.
“Mendicants, sentient beings are mostly charmed by sensual pleasures.

asitabyābhaṅgiṃ, bhikkhave, kulaputto ohāya agārasmā anagāriyaṃ pabbajito hoti,
‘saddhāpabbajito kulaputto’ti alaṃvacanāya.
When a gentleman has abandoned the scythe and flail and gone forth from the lay life to homelessness, they’re qualified to be called ‘a faithful renunciate from a good family’.

taṃ kissa hetu?
Why is that?

labbhā, bhikkhave, yobbanena kāmā te ca kho yādisā vā tādisā vā.
Because a youth can get sensual pleasures of this kind or that.

ye ca, bhikkhave, hīnā kāmā ye ca majjhimā kāmā ye ca paṇītā kāmā, sabbe kāmā
‘kāmā’ tveva saṅkhaṃ gacchanti.
Now, all sensual pleasures are just reckoned as ‘sensual pleasures’, regardless of whether they’re inferior, average, or superior.

seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako dhātiyā
pamādamānvāya katthaṃ vā kathalaṃ vā mukhe āhareyya.
Suppose there was a little baby boy who, because of his nurse’s negligence, puts a stick or stone in his mouth.

tamaṇaṃ dhāti sīghaṃ sīghaṃ manasi kareyya;
The nurse would very quickly notice

sīghaṃ sīghaṃ manasi karitvā sīghaṃ sīghaṃ āhareyya.
and try to take it out.

no ce sakkuneyya sīghaṃ sīghaṃ āharitum, vāmena hatthena sīsaṃ pariggahetvā
dakkhiṇena hatthena vaṅkaṅguliṃ karitvā salohitampi āhareyya.
If that didn’t work, she’d cradle his head with her left hand, and take it out using a hooked finger of her right hand, even if it drew blood.

taṃ kissa hetu?
Why is that?

‘atthesā, bhikkhave, kumārassa vihesā;
I admit she’d know, ‘This will distress the child,

nesā natthi’ti vadāmi.
there’s no denying.’

karaṇīyaṇca kho etaṃ, bhikkhave, dhātiyā atthakāmāya hitesiniyā anukampikāya,
anukampaṃ upādāya.
Still, it should be done by a nurse who wants what’s best for him, out of kindness and compassion.

yato ca kho, bhikkhave, so kumāro vuddho hoti alaṃpañño, anapekkhā dāni,
bhikkhave, dhāti tasmim kumāre hoti:
And when the boy has grown up and has enough sense, his nurse would not worry about him, thinking:

‘attagutto dāni kumāro nālaṃ pamādāyā’ti.
‘The boy can look after himself. He won’t be negligent.’

evamevaṃ kho, bhikkhave, yāvakīvañca bhikkhuno saddhāya akataṃ hoti kusalesu dhammesu, hiriya akataṃ hoti kusalesu dhammesu, ottappena akataṃ hoti kusalesu dhammesu, vīriyena akataṃ hoti kusalesu dhammesu, paññāya akataṃ hoti kusalesu dhammesu, anurakkhitabbo tāva me so, bhikkhave, bhikkhu hoti.

In the same way, I still need to look after a mendicant who hasn't finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities.

yato ca kho, bhikkhave, bhikkhuno saddhāya kataṃ hoti kusalesu dhammesu, hiriya kataṃ hoti kusalesu dhammesu, ottappena kataṃ hoti kusalesu dhammesu, vīriyena kataṃ hoti kusalesu dhammesu, paññāya kataṃ hoti kusalesu dhammesu, anapekkho dānāhaṃ, bhikkhave, tasmim bhikkhusmim homi:

But when a mendicant has finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities, I need not be concerned, thinking:

‘attagutto dāni bhikkhu nālaṃ pamādāyā’”ti.

‘They can look after themselves. They won’t be negligent.’”

sattamaṃ.

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aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

8. cavanassutta
8. Failure

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cavati, nappatitthāti saddhamme.

“Mendicants, a mendicant with five qualities fails, and doesn’t establish themselves in the true teaching.

katamehi pañcahi?
What five?

assaddho, bhikkhave, bhikkhu cavati, nappatitthāti saddhamme.
A mendicant who is faithless ...

ahiriko, bhikkhave, bhikkhu cavati, nappatitthāti saddhamme.
shameless ...

anottappī, bhikkhave, bhikkhu cavati, nappatitthāti saddhamme.
imprudent ...

kusīto, bhikkhave, bhikkhu cavati, nappatitthāti saddhamme.
lazy ...

duppañño, bhikkhave, bhikkhu cavati, nappatitthāti saddhamme.
witless fails, and doesn’t establish themselves in the true teaching.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati, nappatitthāti saddhamme.
A mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu na cavati, patitthāti saddhamme.
A mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching.

katamehi pañcahi?
What five?

saddho, bhikkhave, bhikkhu na cavati, patitthāti saddhamme.
A mendicant who is faithful ...

hirīmā, bhikkhave, bhikkhu na cavati, patitthāti saddhamme.
conscientious ...

ottappī, bhikkhave, bhikkhu na cavati, patitthāti saddhamme.
prudent ...

āraddhavīriyo, bhikkhave, bhikkhu na cavati, patitthāti saddhamme.
energetic ...

paññavā, bhikkhave, bhikkhu na cavati, patitthāti saddhamme.
wise doesn’t fail, and establishes themselves in the true teaching.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu na cavati, patitthāti saddhamme”ti.
A mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

9. pathamaagāraṇasutta
9. Disrespect (1st)

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.

“Mendicants, a disrespectful and irreverent mendicant with five qualities fails, and doesn’t establish themselves in the true teaching.

katamehi pañcahi?
What five?

assaddho, bhikkhave, bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.
A disrespectful and irreverent mendicant who is faithless ...

ahiriko, bhikkhave, bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.
shameless ...

anottappī, bhikkhave, bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.
imprudent ...

kusīto, bhikkhave, bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.
lazy ...

duppañño, bhikkhave, bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.
witless fails, and doesn’t establish themselves in the true teaching.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu agāraṇo appatissso cavati, nappatitṭhāti saddhamme.
A disrespectful and irreverent mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme.
A respectful and reverent mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching.

katamehi pañcahi?
What five?

saddho, bhikkhave, bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme.
A respectful and reverent mendicant who is faithful ...

hirimā, bhikkhave, bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme.
conscientious ...

ottappī, bhikkhave, bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme.
prudent ...

āraddhavīriyo, bhikkhave, bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme.
energetic ...

paññavā, bhikkhave, bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme.
wise doesn’t fail, and establishes themselves in the true teaching.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu sagāraṇo sappatissso na cavati, patitṭhāti saddhamme”ti.
A respectful and reverent mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

1. sekhabalavagga
1. Powers of a Trainee

10. dutiyaagārasutta
10. Disrespect (2nd)

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.

“Mendicants, a disrespectful and irreverent mendicant with five qualities can’t achieve growth, improvement, or maturity in this teaching and training.

katamehi pañcahi?
What five?

assaddho, bhikkhave, bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
A disrespectful and irreverent mendicant who is faithless ...

ahiriko, bhikkhave, bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
shameless ...

anottappī, bhikkhave, bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
imprudent ...

kusīto, bhikkhave, bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
lazy ...

duppañño, bhikkhave, bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
witless can’t achieve growth, improvement, or maturity in this teaching and training.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu agāro appatisso abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
A disrespectful and irreverent mendicant with these five qualities can’t achieve growth, improvement, or maturity in this teaching and training.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu sagāro sappatisso bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
A respectful and reverent mendicant with five qualities can achieve growth, improvement, and maturity in this teaching and training.

katamehi pañcahi?
What five?

saddho, bhikkhave, bhikkhu sagāro sappatisso bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
A respectful and reverent mendicant who is faithful ...

hirimā, bhikkhave, bhikkhu ... pe ... ottappī, bhikkhave, bhikkhu ... pe ...
āraddhavīriyo, bhikkhave, bhikkhu ... pe ... paññavā, bhikkhave, bhikkhu sagāro
sappatisso bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.
*conscientious ... prudent ... energetic ... wise can achieve growth, improvement, and maturity
in this teaching and training.*

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu sagāro sappatisso
bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitun”ti.
*A respectful and reverent mendicant with these five qualities can achieve growth, improvement,
and maturity in this teaching and training.”*

dasamaṃ.

sekhabalavaggo paṭhamo.

saṅkhittaṃ vitthataṃ dukkhā,

bhataṃ sikkhāya pañcamaṃ;

samāpatti ca kāmesu,

cavanā dve agāravāti.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

11. ananussutasutta
11. Not Learned From Anyone Else

“pubbāhaṃ, bhikkhave, ananussutesu dhammesu abhiññāvosaṇapāramippatto paṭijānāmi.

“I claim to have attained perfection and consummation of insight regarding principles not learned before from another.

pañcimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

The Realized One has five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

katamāni pañca?
What five?

saddhābalaṃ, hirībalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ—
The powers of faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti”ti.

These are the five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

12. kūtasutta
12. Peak

“pañcimāni, bhikkhave, sekhabalāni.
“Mendicants, there are these five powers of a trainee.

katamāni pañca?
What five?

saddhābalaṃ, hirībalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ—
The powers of faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca sekhabalāni.
These are the five powers of a trainee.

imesaṃ kho, bhikkhave, pañcannaṃ sekhabalānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ
etaṃ saṅghātaniyaṃ, yadidaṃ paññābalaṃ.
Of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ
saṅghātaniyaṃ, yadidaṃ kūṭaṃ.
It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

evamevaṃ kho, bhikkhave, imesaṃ pañcannaṃ sekhabalānaṃ etaṃ aggaṃ etaṃ
saṅgāhikaṃ etaṃ saṅghātaniyaṃ, yadidaṃ paññābalaṃ.
In the same way, of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:
So you should train like this:

‘saddhābalena samannāgatā bhavissāma sekhabalena, hirībalena ... ottappabalena
... vīriyabalena ... paññābalena samannāgatā bhavissāma sekhabalena’*ti.*
‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’

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

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

13. saṅkhittasutta
13. In Brief

“pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

katamāni pañca?
What five?

saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañca balāni”ti.
These are the five powers.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

14. vitthatasutta
14. In Detail

“pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

katamāni pañca?
What five?

saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhībalaṃ, paññābalaṃ.
The powers of faith, energy, mindfulness, immersion, and wisdom.

katamañca, bhikkhave, saddhābalaṃ?
And what is the power of faith?

idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:
It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṃ vuccati, bhikkhave, saddhābalaṃ.
This is called the power of faith.

katamañca, bhikkhave, vīriyabalaṃ?
And what is the power of energy?

idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṃ dhammānaṃ
pahānāya, kusalānaṃ dhammānaṃ upasampadāya thāmaṃ dāḷhaparakkamo
anikkhittadhuro kusalesu dhammesu.
It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

idaṃ vuccati, bhikkhave, vīriyabalaṃ.
This is called the power of energy.

katamañca, bhikkhave, satibalaṃ?
And what is the power of mindfulness?

idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato,
cīrakatampi cirabhāsītampi saritā anussaritā.
It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

idaṃ vuccati, bhikkhave, satibalaṃ.
This is called the power of mindfulness.

katamañca, bhikkhave, samādhībalaṃ?
And what is the power of immersion?

idha, bhikkhave, ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja
viharati;
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati;
*As the placing of the mind and keeping it connected are stilled, they enter and remain in the
second absorption, which has the rapture and bliss born of immersion, with internal clarity
and confidence, and unified mind, without placing the mind and keeping it connected.*

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena
paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ
jhānaṃ upasampajja viharati;
*And with the fading away of rapture, they enter and remain in the third absorption, where they
meditate with equanimity, mindful and aware, personally experiencing the bliss of which the
noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ
upasampajja viharati.
*Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain
in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

idaṃ vuccati, bhikkhave, samādhibalāṃ.
This is called the power of immersion.

katamañca, bhikkhave, paññābalāṃ?
And what is the power of wisdom?

idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato
ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
*It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is
noble, penetrative, and leads to the complete ending of suffering.*

idaṃ vuccati, bhikkhave, paññābalāṃ.
This is called the power of wisdom.

imāni kho, bhikkhave, pañca balāni’ti.
These are the five powers.”

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

15. datthabbasutta
15. Should Be Seen

“pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

katamāni pañca?
What five?

saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.
The powers of faith, energy, mindfulness, immersion, and wisdom.

kattha ca, bhikkhave, saddhābalaṃ datṭhabbaṃ?
And where should the power of faith be seen?

catūsu sotāpattiyaṅgesu.
In the four factors of stream-entry.

ettha saddhābalaṃ datṭhabbaṃ.

kattha ca, bhikkhave, vīriyabalaṃ datṭhabbaṃ?
And where should the power of energy be seen?

catūsu sammappadhānesu.
In the four right efforts.

ettha vīriyabalaṃ datṭhabbaṃ.

kattha ca, bhikkhave, satibalaṃ datṭhabbaṃ?
And where should the power of mindfulness be seen?

catūsu satipaṭṭhānesu.
In the four kinds of mindfulness meditation.

ettha satibalaṃ datṭhabbaṃ.

kattha ca, bhikkhave, samādhibalaṃ datṭhabbaṃ?
And where should the power of immersion be seen?

catūsu jhānesu.
In the four absorptions.

ettha samādhibalaṃ datṭhabbaṃ.

kattha ca, bhikkhave, paññābalaṃ datṭhabbaṃ?
And where should the power of wisdom be seen?

catūsu ariyasaccesu.
In the four noble truths.

ettha paññābalaṃ datṭhabbaṃ.

imāni kho, bhikkhave, pañca balāni”ti.
These are the five powers.”

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

16. punakūṭasutta
16. The Peak, Again

“pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

katamāni pañca?
What five?

saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañca balāni.
These are the five powers.

imesaṃ kho, bhikkhave, pañcannaṃ balānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ
saṅghātaniyaṃ, yadidaṃ paññābalaṃ.
Of these five powers, the power of wisdom is the chief. It holds and binds everything together.

seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ
saṅghātaniyaṃ, yadidaṃ kūṭaṃ.
It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

evamevaṃ kho, bhikkhave, imesaṃ pañcannaṃ balānaṃ etaṃ aggaṃ etaṃ
saṅgāhikaṃ etaṃ saṅghātaniyaṃ, yadidaṃ paññābalaṃ”ti.
In the same way, of these five powers, the power of wisdom is the chief. It holds and binds everything together.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

17. pathamahitasutta
17. One's Own Welfare

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu attahitāya paṭipanno hoti, no parahitāya.

“Mendicants, a mendicant with five qualities is practicing for their own welfare, but not that of others.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu attanā sīlasampanno hoti, no paraṃ sīlasampadāya samādapeti;

It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. But they don't encourage others in these qualities.

attanā samādhisampanno hoti, no paraṃ samādhisampadāya samādapeti;

attanā paññāsampanno hoti, no paraṃ paññāsampadāya samādapeti;

attanā vimuttisampanno hoti, no paraṃ vimuttisampadāya samādapeti;

attanā vimuttiñāṇadassanasampanno hoti, no paraṃ vimuttiñāṇadassanasampadāya samādapeti.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato bhikkhu attahitāya paṭipanno hoti, no parahitāya”ti.

A mendicant with these five qualities is practicing for their own welfare, but not that of others.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

18. dutiyahitasutta
18. Welfare of Others (2nd)

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu parahitāya paṭipanno hoti, no attahitāya.

“Mendicants, a mendicant with five qualities is practicing for the welfare of others, but not their own.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu attanā na sīlasampanno hoti, paraṃ sīlasampadāya samādapeti;

It's when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. But they encourage others in these qualities.

attanā na samādhisampanno hoti, paraṃ samādhisampadāya samādapeti;

attanā na paññāsampanno hoti, paraṃ paññāsampadāya samādapeti;

attanā na vimuttisampanno hoti, paraṃ vimuttisampadāya samādapeti;

attanā na vimuttiñāṇadassanasampanno hoti, paraṃ vimuttiñāṇadassanasampadāya samādapeti.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu parahitāya paṭipanno hoti, no attahitāya”ti.

A mendicant with these five qualities is practicing for the welfare of others, but not their own.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

19. tatiyahitasutta
19. The Welfare of Neither

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu neva attahitāya paṭipanno hoti, no parahitāya.

“Mendicants, a mendicant with five qualities is practicing neither for their own welfare, nor that of others.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu attanā na sīlasampanno hoti, no param sīlasampadāya samādapeti;

It's when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. Nor do they encourage others in these qualities.

attanā na samādhisampanno hoti, no param samādhisampadāya samādapeti;

attanā na paññāsampanno hoti, no param paññāsampadāya samādapeti;

attanā na vimuttisampanno hoti, no param vimuttisampadāya samādapeti;

attanā na vimuttiñāṇadassanasampanno hoti, no param vimuttiñāṇadassanasampadāya samādapeti.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu neva attahitāya paṭipanno hoti, no parahitāya”ti.

A mendicant with these five qualities is practicing neither for their own welfare, nor that of others.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

2. balavagga
2. Powers

20. catutthahitasutta
20. The Welfare of Both

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu attahitāya ca paṭipanno hoti parahitāya ca.

“Mendicants, a mendicant with five qualities is practicing for both their own welfare and that of others.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti, parañca sīlasampadāya samādapeti;

It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. And they encourage others in these qualities.

attanā ca samādhisampanno hoti, parañca samādhisampadāya samādapeti, attanā ca paññāsampanno hoti, parañca paññāsampadāya samādapeti;

attanā ca vimuttisampanno hoti, parañca vimuttisampadāya samādapeti;

attanā ca vimuttiñāṇadassanasampanno hoti, parañca vimuttiñāṇadassanasampadāya samādapeti.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu attahitāya ca paṭipanno hoti parahitāya ca”ti.

A mendicant with these five qualities is practicing both for their own welfare and that of others.”

dasamaṃ.

balavaggo dutiyo.

ananussutakūṭaṇca,

saṅkhittaṃ vitthatena ca;

daṭṭhabbaṇca puna kūṭaṃ,

cattāropi hitena cāti.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

21. pathamaagāravasutta
21. Disrespect (1st)

“so vata, bhikkhave, bhikkhu agāravo appatisso asabhāgavuttiko ‘sābrahmacārīsu ābhisamācārikaṃ dhammaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

“Mendicants, it’s simply impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘ābhisamācārikaṃ dhammaṃ aparipūretvā sekhaṃ dhammaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee.

‘sekhaṃ dhammaṃ aparipūretvā sīlāni paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics.

‘sīlāni aparipūretvā sammādiṭṭhiṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling ethics, it’s impossible to fulfill right view.

‘sammādiṭṭhiṃ aparipūretvā sammāsamādhīṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling right view, it’s impossible to fulfill right immersion.

so vata, bhikkhave, bhikkhu sagāravo sappatisso sabhāgavuttiko ‘sābrahmacārīsu ābhisamācārikaṃ dhammaṃ paripūressatī’ti ṭhānametaṃ vijjati.

But it is possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘ābhisamācārikaṃ dhammaṃ paripūretvā sekhaṃ dhammaṃ paripūressatī’ti ṭhānametaṃ vijjati.

Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee.

‘sekhaṃ dhammaṃ paripūretvā sīlāni paripūressatī’ti ṭhānametaṃ vijjati.

Having fulfilled the practice of a trainee, it’s possible to fulfill ethics.

‘sīlāni paripūretvā sammādiṭṭhiṃ paripūressatī’ti ṭhānametaṃ vijjati.

Having fulfilled ethics, it’s possible to fulfill right view.

‘sammādiṭṭhiṃ paripūretvā sammāsamādhīṃ paripūressatī’ti ṭhānametaṃ vijjati”ti.

Having fulfilled right view, it’s possible to fulfill right immersion.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

22. dutiyaagāraṇasutta
22. Disrespect (2nd)

“so vata, bhikkhave, bhikkhu agāraṇo appattisso asabhāgavuttiko ‘sābrahmacārīsu ābhisamācārikaṃ dhammaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

“Mendicants, it’s simply impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘ābhisamācārikaṃ dhammaṃ aparipūretvā sekhaṃ dhammaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee.

‘sekhaṃ dhammaṃ aparipūretvā sīlakkhandhaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling the practice of a trainee, it’s impossible to fulfill the entire spectrum of ethics.

‘sīlakkhandhaṃ aparipūretvā samādhikkhandhaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling the entire spectrum of ethics, it’s impossible to fulfill the entire spectrum of immersion.

‘samādhikkhandhaṃ aparipūretvā paññākkhandhaṃ paripūressatī’ti netam ṭhānaṃ vijjati.

Without fulfilling the entire spectrum of immersion, it’s impossible to fulfill the entire spectrum of wisdom.

so vata, bhikkhave, bhikkhu sagāraṇo sappattisso sabhāgavuttiko ‘sābrahmacārīsu ābhisamācārikaṃ dhammaṃ paripūressatī’ti ṭhānametaṃ vijjati.

But it is possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions.

‘ābhisamācārikaṃ dhammaṃ aparipūretvā sekhaṃ dhammaṃ paripūressatī’ti ṭhānametaṃ vijjati.

Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee.

‘sekhaṃ dhammaṃ paripūretvā sīlakkhandhaṃ paripūressatī’ti ṭhānametaṃ vijjati.

Having fulfilled the practice of a trainee, it’s possible to fulfill the entire spectrum of ethics.

‘sīlakkhandhaṃ paripūretvā samādhikkhandhaṃ paripūressatī’ti ṭhānametaṃ vijjati.

Having fulfilled the entire spectrum of ethics, it’s possible to fulfill the entire spectrum of immersion.

‘samādhikkhandhaṃ paripūretvā paññākkhandhaṃ paripūressatī’ti ṭhānametaṃ vijjati”ti.

Having fulfilled the entire spectrum of immersion, it’s possible to fulfill the entire spectrum of wisdom.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

23. upakkilesasutta
23. Corruptions

“pañcime, bhikkhave, jātārūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ jātārūpaṃ na ceva mudu hoti na ca kammaniyaṃ na ca pabhassaraṃ pabhaṅgu ca na ca sammā upeti kammāya.

“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

katame pañca?
What five?

ayo, lohaṃ, tipu, sīsaṃ, sajjhaṃ—
Iron, copper, tin, lead, and silver.

ime kho, bhikkhave, pañca jātārūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ jātārūpaṃ na ceva mudu hoti na ca kammaniyaṃ na ca pabhassaraṃ pabhaṅgu ca na ca sammā upeti kammāya.

When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

yato ca kho, bhikkhave, jātārūpaṃ imehi pañcahi upakkilesehi vimuttaṃ hoti, taṃ hoti jātārūpaṃ mudu ca kammaniyaṃ pabhassaraṃ na ca pabhaṅgu sammā upeti kammāya.

But when gold is free of these five corruptions it becomes pliable, workable, and radiant, not brittle, and ready to be worked.

yassā yassā ca piḷandhanavikatiyā ākaṅkhati—yadi muddikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya—tañcassa atthaṃ anubhoti.

Then the goldsmith can successfully create any kind of ornament they want, whether a ring, earrings, a necklace, or a golden garland.

evamevaṃ kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṃ cittaṃ na ceva mudu hoti na ca kammaniyaṃ na ca pabhassaraṃ pabhaṅgu ca na ca sammā samādhīyati āsavānaṃ khayāya.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements.

katame pañca?
What five?

kāmacchando, byāpādo, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchā—
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, bhikkhave, pañca cittassa upakkilesā yehi upakkilesehi upakkiliṭṭhaṃ cittaṃ na ceva mudu hoti na ca kammaniyaṃ na ca pabhassaraṃ pabhaṅgu ca na ca sammā samādhīyati āsavānaṃ khayāya.

These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not completely immersed in samādhi for the ending of defilements.

yato ca kho, bhikkhave, cittaṃ imehi pañcahi upakkilesehi vimuttaṃ hoti, taṃ hoti cittaṃ mudu ca kammaniyaṃ pabhassaraṃ na ca pabhaṅgu sammā samādhīyati āsavānaṃ khayāya.

But when the mind is free of these five corruptions it’s pliable, workable, and radiant. It’s not brittle, and is completely immersed in samādhi for the ending of defilements.

yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti
abhiññāsacchikiriyāya tatra tatveva sakkhibhabbatam pāpuṇāti sati sati āyatane.

You become capable of realizing anything that can be realized by insight to which you extend the mind, in each and every case.

so sace ākaṅkhati: ‘anekavihitam iddhividham paccanubhaveyyam—ekopi hutvā bahudhā assam, bahudhāpi hutvā eko assam; āvibhāvam, tirobhāvam; tirokuṭṭam tiropākāram tiropabbatam asajjamāno gaccheyyam, seyyathāpi ākāse; pathaviyāpi ummuḍḍajaniṃḍajam kareyyam, seyyathāpi uḍake; uḍakepi abhijjamāno gaccheyyam, seyyathāpi pathaviyam; ākāsepi pallaṅkena kameyyam, seyyathāpi pakkhī saṇṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇa parimaseyyam parimajjeyyam yāva brahmalokāpi kāyena vasaṃ vatteyyan’ti,

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

tatra tatveva sakkhibhabbatam pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyam—dibbe ca mānuse ca ye dūre santike cā’ti,

If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

tatra tatveva sakkhibhabbatam pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyam—

If you wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind.

sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyam, vītārāgaṃ vā cittaṃ vītārāgaṃ cittanti pajāneyyam, sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyam, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyam, samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyam, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyam, saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajāneyyam, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyam, mahaggaṃ vā cittaṃ mahaggaṃ cittanti pajāneyyam, amahaggaṃ vā cittaṃ amahaggaṃ cittanti pajāneyyam, sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyam, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyam, samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyam, asaṃhitaṃ vā cittaṃ asaṃhitaṃ cittanti pajāneyyam, vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyam, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyan’ti,

May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.

tatra tatveva sakkhibhabbatam pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘anekavihiṭaṃ pubbenivāsaṃ anussareyyaṃ, 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 saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe—amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyānto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvanno evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyānto, so tato cuto idhūpapannoti, iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussareyyaṇ’ti,

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

tatra tatрева sakkhibhabbatam pāpunāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyaṃ—ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḥ sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyaṇ’ti,

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

tatra tatрева sakkhibhabbatam pāpunāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyaṇ’ti,

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

tatra tatрева sakkhibhabbatam pāpunāti sati sati āyatane”ti.

You’re capable of realizing it, in each and every case.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

24. dussīlasutta
24. Unethical

“dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti sammāsamādhī;
“Mendicants, an unethical person, who lacks ethics, 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 hatūpaniso hoti
nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

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

seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno.
Suppose there was a tree that lacked branches and foliage.

tassa papaṭikāpi na pāripurīṃ gacchati, tacopi na pāripurīṃ gacchati, pheggupi na
pāripurīṃ gacchati, sārōpi na pāripurīṃ gacchati;
It shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti
sammāsamādhī;
In the same way, an unethical person, who lacks ethics, 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 hatūpaniso hoti
nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

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

sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti sammāsamādhī;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

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

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno
hoti nibbidāvirāgo;
When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

nibbidāvirāge sati nibbidāvirāgasampannessa upanisasampannaṃ hoti
vimuttiñāṇadassanaṃ.

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

seyyathāpi, bhikkhave, rukkho sākhāpalāsasampanno. tassa papatīkāpi pāripūriṃ
gacchati, tacopi pāripūriṃ gacchati, pheggupi pāripūriṃ gacchati, sāropi pāripūriṃ
gacchati;

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

evamevaṃ kho, bhikkhave, sīlavato sīlasampannessa upanisasampanno hoti
sammāsamādhī;

In the same way, an ethical person, who has fulfilled ethics, 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 upanisasampanno
hoti nibbidāvirāgo;

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

nibbidāvirāge sati nibbidāvirāgasampannessa upanisasampannaṃ hoti
vimuttiñāṇadassanaṃ”ti.

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

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

25. anuggahitasutta
25. Supported

“pañcahi, bhikkhave, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā ca.
“Mendicants, when right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

katamehi pañcahi?
What five?

idha, bhikkhave, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti.
It's when right view is supported by ethics, learning, discussion, serenity, and discernment.

imehi kho, bhikkhave, pañcahi aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā ca”ti.
When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

26. vimuttāyatanasutta
26. Opportunities for Freedom

“pañcimāni, bhikkhave, vimuttāyatanāni yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemam anupāpunāti.
“Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.
Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

yathā yathā, bhikkhave, tassa bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati.
Feeling inspired, joy springs up.

pamuditassa pīti jāyati.
Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedeti.
When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.
And when blissful, the mind becomes immersed in samādhi.

idaṃ, bhikkhave, paṭhamam vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayam gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemam anupāpunāti. (1)
This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

puna caparam, bhikkhave, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresam deseti.
Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it.

yathā yathā, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresam deseti tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it.

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati.
Feeling inspired, joy springs up.

pamuditassa pīti jāyati.
Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedeti.

When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

idaṃ, bhikkhave, dutiyaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇāti. (2)

This is the second opportunity for freedom. ...

puna caparam, bhikkhave, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāṇiyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti.

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it.

yathā yathā, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it.

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati.

Feeling inspired, joy springs up.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedeti.

When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

idaṃ, bhikkhave, tatiyaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino ... pe ... yogakkhemam anupāpuṇāti. (3)

This is the third opportunity for freedom. ...

puna caparam, bhikkhave, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāṇiyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti;

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching.

api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

yathā yathā, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it.

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati.

Feeling inspired, joy springs up.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedeti.

When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

idaṃ, bhikkhave, catutthaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti. (4)

This is the fourth opportunity for freedom. ...

puna caparaṃ, bhikkhave, bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāṇiyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati;

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching ... or think about it.

api ca khvassa aññatarāṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya.

But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

yathā yathā, bhikkhave, bhikkhuno aññatarāṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati.

Feeling inspired, joy springs up.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedeti.

When the body is tranquil, one feels bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

idaṃ, bhikkhave, pañcamaṃ vimuttāyatanam yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti. (5)

This is the fifth opportunity for freedom. ...

imāni kho, bhikkhave, pañca vimuttāyatanāni yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti”ti.

These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

27. samādhisutta
27. Immersion

“samādhim, bhikkhave, bhāvētha appamāṇaṃ nipakā patissatā.
“Mendicants, develop limitless immersion, alert and mindful.

samādhim, bhikkhave, bhāvayatāṃ appamāṇaṃ nipakāṇaṃ patissatānaṃ pañca
ñāṇāni paccattaññeva uppajjanti.
When you develop limitless immersion, alert and mindful, five knowledges arise for you personally.

katamāni pañca?
What five?

‘ayaṃ samādhi paccuppannasukho ceva āyatiṇca sukhavipāko’ti paccattaññeva
ñāṇaṃ uppajjati,
‘This immersion is blissful now, and results in bliss in the future.’ ...

‘ayaṃ samādhi ariyo nirāmiso’ti paccattaññeva ñāṇaṃ uppajjati,
‘This immersion is noble and spiritual.’ ...

‘ayaṃ samādhi akāpurisasevito’ti paccattaññeva ñāṇaṃ uppajjati,
‘This immersion is not cultivated by sinners.’ ...

‘ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato, na
sasaṅkhāraniggayhavāritagato’ti paccattaññeva ñāṇaṃ uppajjati,
‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’ ...

‘sato kho panāhaṃ imaṃ samāpajjāmi sato vuṭṭhahāmi’ti paccattaññeva ñāṇaṃ
uppajjati.
‘I mindfully enter into and emerge from this immersion.’ ...

samādhim, bhikkhave, bhāvētha appamāṇaṃ nipakā patissatā.
Develop limitless immersion, alert and mindful.

samādhim, bhikkhave, bhāvayatāṃ appamāṇaṃ nipakāṇaṃ patissatānaṃ imāni
pañca ñāṇāni paccattaññeva uppajjanti’ti.
When you develop limitless immersion, alert and mindful, these five knowledges arise for you personally.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

28. pañcaṅgikasutta
28. With Five Factors

“ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa bhāvanam desessāmi.
“Mendicants, I will teach you how to develop noble right immersion with five factors.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi”ti.
Listen and pay close attention, I will speak.”

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

bhagavā etadavoca:
The Buddha said this:

“katamā ca, bhikkhave, ariyassa pañcaṅgikassa sammāsamādhissa bhāvanā?
“And how do you develop noble right immersion with five factors?

idha, bhikkhave, bhikkhu vivicca kāmehi ... pe ... paṭhamam jhānam
upasampajja viharati.
Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. It has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti
parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle
nhāniyacunṇāni ākiritvā udakena parippasakam parippasakam sanneyya. sāyaṃ
nhāniyapiṇḍī snehānugatā snehaparetā santarabāhīrā phutā snehena, na ca
paggharini.

It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evamevaṃ kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena
abhisandeti parisandeti paripūreti parippharati;
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion.

nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṃ paṭhamā bhāvanā. (1)
This is the first way to develop noble right immersion with five factors.

puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ
jhānam upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti
parippharati;
They drench, steep, fill, and spread their body with rapture and bliss born of immersion.

nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.
There’s no part of the body that’s not spread with rapture and bliss born of immersion.

seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako. tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca kālēna kālāṃ sammā dhāraṃ nānuppavecceyya.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya; nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.

But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

evamevaṃ kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati;

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion.

nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

There's no part of the body that's not spread with rapture and bliss born of immersion.

ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṃ dutiyā bhāvanā. (2)

This is the second way to develop noble right immersion with five factors.

puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

so imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati;

They drench, steep, fill, and spread their body with bliss free of rapture.

nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

There's no part of the body that's not spread with bliss free of rapture.

seyyathāpi, bhikkhave, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaddhāni udakānuggatāni anto nimuggaposīni.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater.

tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni;

From the tip to the root they're drenched, steeped, filled, and soaked with cool water.

nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa.

There's no part of them that's not spread through with cool water.

evamevaṃ kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati;

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture.

nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

There's no part of the body that's not spread with bliss free of rapture.

ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṃ tatiyā bhāvanā. (3)

This is the third way to develop noble right immersion with five factors.

puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness.

so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;
They sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.
There's no part of the body that's not spread with pure bright mind.

seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārūpitvā nisinno assa;
It's like someone sitting wrapped from head to foot with white cloth.

nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa.
There's no part of the body that's not spread over with white cloth.

evamevaṃ kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;
In the same way, they sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.
There's no part of the body that's not spread with pure bright mind.

ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṃ catutthā bhāvanā. (4)
This is the fourth way to develop noble right immersion with five factors.

puna caparaṃ, bhikkhave, bhikkhuno paccavekkhaṇānimittaṃ suggahitaṃ hoti
sumanasikataṃ sūpadhāritaṃ suppatividdhaṃ paññāya.
Furthermore, the meditation that is a foundation for reviewing is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

seyyathāpi, bhikkhave, aññaṃ aññaṃ paccavekkheyya, t̥hito vā nisinnaṃ
paccavekkheyya, nisinno vā nipannaṃ paccavekkheyya.
It's like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down.

evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇānimittaṃ suggahitaṃ hoti
sumanasikataṃ sūpadhāritaṃ suppatividdhaṃ paññāya.
In the same way, the meditation that is a foundation for reviewing is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

ariyassa, bhikkhave, pañcaṅgikassa sammāsamādhissa ayaṃ pañcamā bhāvanā. (5)
This is the fifth way to develop noble right immersion with five factors.

evaṃ bhāvite kho, bhikkhave, bhikkhu ariye pañcaṅgike sammāsamādhimhi evaṃ
bahulīkate yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti
abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbatam pāpuṇāti sati sati āyatane.
When the noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

seyyathāpi, bhikkhave, udakamaṇiko ādhāre t̥hapito pūro udakassa samatittiko
kākaṭṭheyyo.
Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

tamevaṃ balavā puriso yato yato āvajjeyya, āgaccheyya udakaṃ”ti?
If a strong man was to tip it any which way, would water pour out?”

“evaṃ, bhante”.
“Yes, sir.”

“evamevaṃ kho, bhikkhave, bhikkhu evaṃ bhāvite ariye pañcaṅgike
sammāsamādhimhi evaṃ bahulīkate yassa yassa abhiññāsacchikaraṇīyassa
dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva
sakkhibhabbatam pāpuṇāti sati sati āyatane.

“In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

seyyathāpi, bhikkhave, same bhūmibhāge pokkharāṇī caturaṃsā ālibaddhā pūrā udakassa samatittikā kākaṇṇeṃyā.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it.

tamenam balavā puriso yato yato āliṃ muñceyya, āgaccheyya udakan”ti?

If a strong man was to open the wall on any side, would water pour out?”

“evaṃ, bhante”.

“Yes, sir.”

“evamevaṃ kho, bhikkhave, bhikkhu evaṃ bhāvite ariye pañcaṅgike sammāsamādhimhi evaṃ bahulīkate yassa yassa abhiññāsacchikaraṇīyassa dhammassa ... pe ... sati sati āyatane.

“In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi.

Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

evamevaṃ kho, bhikkhave, bhikkhu evaṃ bhāvite ariye pañcaṅgike sammāsamādhimhi evaṃ bahulīkate yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya,

In the same way, when noble right immersion with five factors is cultivated in this way,

tatra tatveva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

so sace ākaṅkhati: ‘anekavihitaṃ iddhiṇidham paṇṇubhaveyyaṃ—ekopi hutvā bahudhā assaṃ ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteyyaṃ’ti,

If you wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling the body as far as the Brahmā realm.’

tatra tatveva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘dibbāya sotadhātuyā visuddhāya atikkantamānusiṅkāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca ye dūre santike cā’ti,

If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

tatra tatveva sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ pajāneyyaṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃ pajāneyyaṃ, sadosaṃ vā cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggaṃ vā cittaṃ ... amahaggaṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ pajāneyyaṃ’ti,

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

tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyaṃ’ti,

If you wish: ‘May I recollect many kinds of past lives, with features and details.’

tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantaṃānusakena ... pe ... yathākaṃmūpage satte pajāneyyaṃ’ti,

If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn according to their deeds.’

tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane.

You’re capable of realizing it, in each and every case.

so sace ākaṅkhati: ‘āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti,

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

tatra tatveva sakkebhhabbatam pāpuṇāti sati sati āyatane’ti.

You’re capable of realizing it, in each and every case.”

atthamam.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

29. caṅkamasutta
29. Walking Meditation

“pañcime, bhikkhave, caṅkame ānisaṃsā.
“Mendicants, there are five benefits of walking meditation.

katame pañca?
What five?

addhānakkhamo hoti, padhānakkhamo hoti, appābādho hoti, asitaṃ pītaṃ khāyitaṃ
sāyitaṃ sammā pariṇāmaṃ gacchati, caṅkamādhigato samādhi ciratṭhitiko hoti.
*You get fit for traveling, fit for striving in meditation, and healthy. What’s eaten, drunk, chewed,
and tasted is properly digested. And immersion gained while walking lasts long.*

ime kho, bhikkhave, pañca caṅkame ānisaṃsā”ti.
These are the five benefits of walking meditation.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

3. pañcaṅgikavagga
3. With Five Factors

30. nāgitasutta
30. With Nāgita

evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena icchānaṅgalaṃ nāma kosalanāṃ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

tatra sudam bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

assosum kho icchānaṅgalakā brāhmaṇagahapatikā:
The brahmins and householders of Icchānaṅgala heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito icchānaṅgalaṃ anuppatto; icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṃ buddho bhagavāti’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

so imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

so dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.
It’s good to see such perfected ones.”

atha kho icchānaṅgalakā brāhmaṇagahapatikā tassā rattiyā accayena pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya yena icchānaṅgalavanasaṇḍo tenupasaṅkamimṣu; upasaṅkamitvā bahidvārakoṭṭhake atthamsu uccāsaddamahāsaddā.
Then, when the night had passed, they took many different foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

tena kho pana samayena āyasmā nāgito bhagavato upatṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha’s attendant.

atha kho bhagavā āyasmantaṃ nāgitaṃ āmantesi:
Then the Buddha said to Nāgita,

“ke pana kho, nāgita, uccāsaddamahāsaddā, kevaṭṭā maññe macchavilope”ti?
“Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“ete, bhante, icchānaṅgalakā brāhmaṇagahapatikā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya bahidvārakoṭṭhake thitā bhagavantaññeva uddissa bhikkhusaṃghaṇcā”ti.

“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many different foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“māhaṃ, nāgita, yasena samāgamam, mā ca mayā yaso.

“Nāgita, may I never become famous. May fame not come to me.

yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.

There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

so taṃ mīḥasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyyā”ti.

Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“adhivāsetu dāni, bhante, bhagavā, adhvāsetu sugato;

“Sir, may the Blessed One please relent now! May the Holy One relent!

adhivāsanakālo dāni, bhante, bhagavato.

Now is the time for the Buddha to relent.

yena yeneva dāni bhagavā gamissati taṃninnāva gamissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.

Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

seyyathāpi, bhante, thullaphusitake deve vassante yathāninnam udakāni pavattanti;

It’s like when it rains heavily and the water flows downhill.

evamevaṃ kho, bhante, yena yeneva dāni bhagavā gamissati, taṃninnāva gamissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.

In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country.

taṃ kissa hetu?

Why is that?

tathā hi, bhante, bhagavato sīlapaññānaṃ”ti.

Because of the Buddha’s ethics and wisdom.”

“māhaṃ, nāgita, yasena samāgamam, mā ca mayā yaso.

“Nāgita, may I never become famous. May fame not come to me.

yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa akicchalābhī akasiralābhī, yassāhaṃ nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī akicchalābhī akasiralābhī.

There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can.

so taṃ mīḥasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyya.

Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

asitapītakhāyitasāyitassa kho, nāgita, uccārapassāvo—

What you eat, drink, chew, and taste ends up as excrement and urine.

eso tassa nissando.

This is its outcome.

piyaṇam kho, nāgita, vipariṇāmaññathābhāvā uppajjanti

sokaparidevadukkhadomanassupāyāsā—

When loved ones decay and perish, sorrow, lamentation, pain, sadness, and distress arise.

eso tassa nissando.

This is its outcome.

asubhanimittānuyogaṃ anuyuttassa kho, nāgita, subhanimutte pāṭikulyatā saṇṭhāti—
*When you pursue meditation on the feature of ugliness, revulsion at the feature of beauty
becomes stabilized.*

eso tassa nissando.
This is its outcome.

chasu kho, nāgita, phassāyatanesu aniccānupassino viharato phasse pāṭikulyatā
saṇṭhāti—
*When you meditate observing impermanence in the six fields of contact, revulsion at contact
becomes stabilized.*

eso tassa nissando.
This is its outcome.

pañcasu kho, nāgita, upādānakkhandhesu udayabbayānupassino viharato upādāne
pāṭikulyatā saṇṭhāti—
*When you meditate observing rise and fall in the five grasping aggregates, revulsion at
grasping becomes stabilized.*

eso tassa nissando”ti.
This is its outcome.”

dasamaṃ.

pañcaṅgikavaggo tatiyo.

dve agāravupakkilesā,

dussīlānuggahitena ca;

vimuttisamādhipañcaṅgikā,

caṅkamaṃ nāgitena cāti.

4. sumanavagga
4. With Sumanā

31. sumanasutta
31. With Sumanā

ekaṃ samayaṃ ... pe ... anāthapiṇḍikassa ārāme.

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

atha kho sumanā rājakumārī pañcahi rathasatehi pañcahi rājakumārisatehi parivutā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho sumanā rājakumārī bhagavantaṃ etadavoca:

Then Princess Sumanā, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

“idhassu, bhante, bhagavato dve sāvakā samasaddhā samasīlā samapaññā—
“Sir, suppose there were two disciples equal in faith, ethics, and wisdom.

eko dāyako, eko adāyako.
One is a giver, one is not.

te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyūṃ.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

devabhūtānaṃ pana nesaṃ, bhante, siyā vireso, siyā nānākaraṇaṃ”ti?
When they have become gods, would there be any distinction or difference between them?”

“siyā, sumane”ti bhagavā avoca:
“There would be, Sumanā,” said the Buddha.

“yo so, sumane, dāyako so amuṃ adāyakaṃ devabhūto samāno pañcahi ṭhānehi adhigaṇhāti—
“As a god, the one who was a giver would surpass the other in five respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena adhipateyyena.
divine lifespan, beauty, happiness, fame, and sovereignty.

yo so, sumane, dāyako so amuṃ adāyakaṃ devabhūto samāno imehi pañcahi ṭhānehi adhigaṇhāti”.
As a god, the one who was a giver would surpass the other in these five respects.”

“sace pana te, bhante, tato cutā itthattaṃ āgacchanti, manussabhūtānaṃ pana nesaṃ, bhante, siyā vireso, siyā nānākaraṇaṃ”ti?
“But sir, if they pass away from there and come back to this state of existence as human beings, would there still be any distinction or difference between them?”

“siyā, sumane”ti bhagavā avoca:
“There would be, Sumanā,” said the Buddha.

“yo so, sumane, dāyako so amuṃ adāyakaṃ manussabhūto samāno pañcahi ṭhānehi adhigaṇhāti—
“As a human being, the one who was a giver would surpass the other in five respects:

mānusakena āyunā, mānusakena vaṇṇena, mānusakena sukhena, mānusakena yasena, mānusakena adhipateyyena.
human lifespan, beauty, happiness, fame, and sovereignty.

yo so, sumane, dāyako so amuṃ adāyakaṃ manussabhūto samāno imehi pañcahi ṭhānehi adhigaṇhāti”.
As a human being, the one who was a giver would surpass the other in these five respects.”

“sace pana te, bhante, ubho agārasmā anagāriyaṃ pabbajanti, pabbajitānaṃ pana nesaṃ, bhante, siyā viseso, siyā nānākaraṇaṃ”ti?

“But sir, if they both go forth from the lay life to homelessness, would there still be any distinction or difference between them?”

“siyā, sumane”ti bhagavā avoca:

“There would be, Sumanā,” said the Buddha.

“yo so, sumane, dāyako so amuṃ adāyakaṃ pabbajito samāno pañcahi ṭhānehi adhigaṇhāti—

“As a renunciate, the one who was a giver would surpass the other in five respects.

yācitova bahulaṃ cīvaraṃ paribhuñjati appaṃ ayācito, yācitova bahulaṃ piṇḍapātaṃ paribhuñjati appaṃ ayācito, yācitova bahulaṃ senāsanaṃ paribhuñjati appaṃ ayācito, yācitova bahulaṃ gilānapaccayabhesajjaparikkhāraṃ paribhuñjati appaṃ ayācito.

They’d usually use only what they’ve been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

yehi kho pana sabrahmacārīhi saddhiṃ viharati tyassa manāpeneva bahulaṃ kāyakammaṃ samudācaranti appaṃ amanāpena, manāpeneva bahulaṃ vacīkammaṃ samudācaranti appaṃ amanāpena, manāpeneva bahulaṃ manokammaṃ samudācaranti appaṃ amanāpena, manāpaṃyeva bahulaṃ upahāraṃ upaharanti appaṃ amanāpaṃ.

When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, rarely disagreeably.

yo so, sumane, dāyako so amuṃ adāyakaṃ pabbajito samāno imehi pañcahi ṭhānehi adhigaṇhāti”ti.

As a renunciate, the one who was a giver would surpass the other in these five respects.”

“sace pana te, bhante, ubho arahattaṃ pāpuṇanti, arahattappattānaṃ pana nesaṃ, bhante, siyā viseso, siyā nānākaraṇaṃ”ti?

“But sir, if they both attain perfection, as perfected ones would there still be any distinction or difference between them?”

“ettha kho panesāhaṃ, sumane, na kiñci nānākaraṇaṃ vadāmi, yadidaṃ vimuttiyā vimuttin”ti.

“In that case, I say there is no difference between the freedom of one and the freedom of the other.”

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

yāvañcidam, bhante, alameva dānāni dātuṃ alaṃ puññāni kātuṃ;

Just this much is quite enough to justify giving gifts and making merit.

yatra hi nāma devabhūtassāpi upakārāni puññāni, manussabhūtassāpi upakārāni puññāni, pabbajitassāpi upakārāni puññāni”ti.

For merit is helpful for those who have become gods, human beings, and renunciates.”

“evametam, sumane.

“That’s so true, Sumanā.

alañhi, sumane, dānāni dātuṃ alaṃ puññāni kātuṃ.

It’s quite enough to justify giving gifts and making merit.

devabhūtassāpi upakārāni puññāni, manussabhūtassāpi upakārāni puññāni, pabbajitassāpi upakārāni puññāni”ti.

For merit is helpful for those who have become gods, human beings, and renunciates.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“yathāpi cando vimalo,
“The moon so immaculate,

gacchaṃ ākāśadhātuyā;
journeying across the dimension of space;

sabbe tārāgaṇe loke,
outshines with its radiance

ābhāya atirocati.
all the world’s stars.

tatheva sīlasampanno,
So too, a faithful individual,

saddho purisapuggalo;
perfect in ethics,

sabbe maccharino loke,
outshines with their generosity

cāgena atirocati.
all the world’s stingy people.

yathāpi meghe thanayaṃ,
The thundering rain cloud,

vijjumaḷī satakkaku;
its hundred peaks wreathed in lightning,

thalaṃ ninnāṇa pūreti,
pours down over the rich earth,

abhivassaṃ vasundharaṃ.
soaking the plains and lowlands.

evaṃ dassanasampanno,
Even so, an astute person accomplished in vision,

sammāsambuddhasāvako;
a disciple of the fully awakened Buddha,

macchariṃ adhigaṇhāti,
surpasses a stingy person

pañcathānehi paṇḍito.
in five respects:

āyunaṃ yasaṃ ceva,
long life and fame,

vaṇṇena ca sukhena ca;
beauty and happiness.

sa ve bhoga-paribhūto,
Blessed with riches,

pecca sagge pamodati”ti.
they depart to rejoice in heaven.”

paṭhamam.

4. sumanavagga
4. With Sumanā

32. cundīsutta
32. With Cundī

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

atha kho cundī rājakumārī pañcahi rathasatehi pañcahi ca kumārisatehi parivutā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho cundī rājakumārī bhagavantam etadavoca:
Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

“amhākaṃ, bhante, bhātā cundo nāma rājakumāro, so evamāha:
“Sir, my brother, Prince Cunda, says this:

‘yadeva so hoti itthi vā puriso vā buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato, pānātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādatthānā paṭivirato, so kāyassa bhedā paraṃ maraṇā sugatimyeva upapajjati, no duggatin’ti.
‘Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.’

sāhaṃ, bhante, bhagavantam pucchāmi:
And so I ask the Buddha:

‘kathaṃrūpe kho, bhante, satthari pasanno kāyassa bhedā paraṃ maraṇā sugatimyeva upapajjati, no duggatiṃ?
Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

kathaṃrūpe dhamme pasanno kāyassa bhedā paraṃ maraṇā sugatimyeva upapajjati, no duggatiṃ?
Sir, what kind of teaching should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

kathaṃrūpe saṅhe pasanno kāyassa bhedā paraṃ maraṇā sugatimyeva upapajjati, no duggatiṃ?
Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

kathaṃrūpesu sīlesu paripūrakārī kāyassa bhedā paraṃ maraṇā sugatimyeva upapajjati, no duggatin’ti?
Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?”

“yāvata, cundi, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho.
“Cundī, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

ye kho, cundi, buddhe pasannā, agge te pasannā.
Those who have confidence in the Buddha have confidence in the best.

agge kho pana pasannānaṃ aggo vipāko hoti.
Having confidence in the best, the result is the best.

yāvātā, cundi, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati.
The noble eightfold path is said to be the best of all conditioned things.

ye, cundi, ariye aṭṭhaṅgike magge pasannā, agge te pasannā, agge kho pana pasannānaṃ aggo vipāko hoti.
Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

yāvātā, cundi, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati, yadidaṃ—
Fading away is said to be the best of all things whether conditioned or unconditioned.

madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānaṃ.
That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment.

ye kho, cundi, virāge dhamme pasannā, agge te pasannā.
Those who have confidence in the teaching of fading away have confidence in the best.

agge kho pana pasannānaṃ aggo vipāko hoti.
Having confidence in the best, the result is the best.

yāvātā, cundi, saṅghā vā gaṇā vā, tathāgatasāvakaśaṅho tesam aggamakkhāyati, yadidaṃ—
The Saṅgha of the Realized One's disciples is said to be the best of all communities and groups.

cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa.
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.

ye kho, cundi, saṅghe pasannā, agge te pasannā.
Those who have confidence in the Saṅgha have confidence in the best.

agge kho pana pasannānaṃ aggo vipāko hoti.
Having confidence in the best, the result is the best.

yāvātā, cundi, sīlāni, ariyakantāni sīlāni tesam aggamakkhāyati, yadidaṃ—
The ethical conduct loved by the noble ones is said to be the best of all ethics.

akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni.
It is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

ye kho, cundi, ariyakantesu sīlesu paripūrakārino, agge te paripūrakārino.
Those who fulfill the ethics loved by the noble ones fulfill the best.

agge kho pana paripūrakārīnaṃ aggo vipāko hotīti.
Fulfilling the best, the result is the best.

aggato ve pasannānaṃ,
For those who, knowing the best teaching,

aggam dhammam vijānataṃ;
base their confidence on the best—

agge buddhe pasannānaṃ,
confident in the best Awakened One,

dakkhiṇeyye anuttare.
supremely worthy of a religious donation;

agge dhamme pasannānaṃ,
confident in the best teaching,

virāgūpasame sukhe;
the bliss of fading and stilling;

agge saṅghe pasannānaṃ,
confident in the best Saṅgha,

puññakkhette anuttare.
the supreme field of merit—

aggasmim dānaṃ dadataṃ,
giving gifts to the best,

aggam puññaṃ pavaḍḍhati;
the best of merit grows:

aggam āyu ca vaṇṇo ca,
the best lifespan, beauty,

yaso kitti sukhaṃ balaṃ.
fame, reputation, happiness, and strength.

aggassa dātā medhāvī,
An intelligent person gives to the best,

aggadhammasamāhito;
settled on the best teaching.

devabhūto manusso vā,
When they become a god or human,

aggappatto pamodaṭṭhi.
they rejoice at reaching the best.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

33. uggahasutta
33. With Uggaha

ekaṃ samayaṃ bhagavā bhaddiye viharati jātiyā vane.
At one time the Buddha was staying near Bhaddiya, in Jātiyā Wood.

atha kho uggaho meṇḍakanattā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uggaho meṇḍakanattā bhagavantam etadavoca:
Then Uggaha, Meṇḍaka's grandson, went up to the Buddha, bowed, sat down to one side, and said to him,

“adhivāsetu me, bhante, bhagavā svātanāya attacatatuttho bhattan”ti.
“Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks.”

adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

atha kho uggaho meṇḍakanattā bhagavato adhivāsanam viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.
Then, knowing that the Buddha had consented, Uggaha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho bhagavā tassā rattiyaṃ accayena pubbaṇhasamayam nivāsetvā pattacivaramādāya yena uggahassa meṇḍakanattuno nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Uggaha's home, where he sat on the seat spread out.

atha kho uggaho meṇḍakanattā bhagavantam paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Uggaha served and satisfied the Buddha with his own hands with a variety of delicious foods.

atha kho uggaho meṇḍakanattā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Uggaha sat down to one side,

ekamantaṃ nisinno kho uggaho meṇḍakanattā bhagavantam etadavoca:
and said to him,

“imā me, bhante, kumāriyo patikulāni gamissanti.
“Sir, these girls of mine will be going to their husbands' families.

ovadatu tasmaṃ, bhante, bhagavā;
May the Buddha please advise

anusāsatu tasmaṃ, bhante, bhagavā, yaṃ tasmaṃ assa dīgharattam hitāya sukhāyā”ti.
and instruct them. It will be for their lasting welfare and happiness.”

atha kho bhagavā tā kumāriyo etadavoca:
Then the Buddha said to those girls:

“tasmātiha, kumāriyo, evaṃ sikkhitabbam:
“So, girls, you should train like this:

‘yassa vo mātāpitāro bhadduno dassanti atthakāmā hitesino anukampakā anukampam upādāya, tassa bhavissāma pubbutthāyiniyo pacchānīpātiniyo kimkārapaṭissāviniyo manāpacāriniyo piyavāḍiniyo’ti.

‘Our parents will give us to a husband wanting what’s best, out of kindness and compassion. We will get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.’

evaṇhi vo, kumāriyo, sikkhitabbam.

That’s how you should train.

tasmātiha, kumāriyo, evam sikkhitabbam:

So, girls, you should train like this:

‘ye te bhaddu garuno bhavissanti mātāti vā pitāti vā samanabrāhmaṇāti vā, te sakkarissāma garum karissāma mānessāma pūjessāma abbhāgate ca āsanodakena paṭipūjessāmā’ti.

‘Those our husband respects—mother and father, ascetics and brahmins—we will honor, respect, revere, and venerate, and serve with a seat and a drink when they come as guests.’

evaṇhi vo, kumāriyo, sikkhitabbam.

That’s how you should train.

tasmātiha, kumāriyo, evam sikkhitabbam:

So, girls, you should train like this:

‘ye te bhaddu abbhantarā kammantā uṇṇāti vā kappāsāti vā, tattha dakkhā bhavissāma analasā, tatrūpāyāya vīmaṃsāya samannāgatā, alam kātum alam samvidhātum’ti.

‘We will be skilled and tireless in doing domestic duties for our husband, such as knitting and sewing. We will have an understanding of how to go about things in order to complete and organize the work.’

evaṇhi vo, kumāriyo, sikkhitabbam.

That’s how you should train.

tasmātiha, kumāriyo, evam sikkhitabbam:

So, girls, you should train like this:

‘yo so bhaddu abbhantaro antojano dāsāti vā pessāti vā kammakarāti vā, tesam kataṇca katato jānissāma akataṇca akatato jānissāma, gilānakānaṇca balābalaṇ jānissāma, khādanīyam bhojanīyaṇcassa paccamaṇena samvibhajissāmā’ti.

‘We will know what work our husband’s domestic bondservants, workers, and staff have completed, and what they’ve left incomplete. We will know who is sick, and who is fit or unwell. We will distribute to each a fair portion of various foods.’

evaṇhi vo, kumāriyo, sikkhitabbam.

That’s how you should train.

tasmātiha, kumāriyo, evam sikkhitabbam:

So, girls, you should train like this:

‘yam bhaddā āharissati dhanam vā dhañṇam vā rajatam vā jātarūpam vā, tam ārakkhena guttiyā sampādessāma, tattha ca bhavissāma adhutti athenī asoṇḍi avināsikāyo’ti.

‘We will ensure that any income our husbands earn is guarded and protected, whether money, grain, silver, or gold. We will not overspend, steal, waste, or lose it.’

evaṇhi vo, kumāriyo, sikkhitabbam.

That’s how you should train.

imehi kho, kumāriyo, pañcāhi dhammehi samannāgato mātuḡāmo kāyassa bheda param maraṇā manāpakāyikānaṇ devānaṇ sahaḡyatam upapajjātī.

When they have these five qualities, females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

yo nam bhārati sabbadā,

She’d never look down on her husband,

niccam ātāpi ussuko;
who's always keen to work hard,

sabbakāmaharam posam,
always looking after her,

bhattāram nātimaññati.
and bringing whatever she wants.

na cāpi sotthi bhattāram,
And a good woman never scolds her husband

issācārena rosaye;
with jealous words.

bhattu ca garuno sabbe,
Being astute, she reveres

paṭipūjeti paṇḍitā.
those respected by her husband.

uṭṭhāhikā analasā,
She gets up early, works tirelessly,

saṅgahitaparijjanā;
and manages the domestic help.

bhattu manāpaṃ carati,
She's loveable to her husband,

sambhatam anurakkhati.
and preserves his wealth.

yā evaṃ vattatī nārī,
A lady who fulfills these duties

bhattuchandavasānugā;
according to her husband's desire,

manāpā nāma te devā,
is reborn among the gods

yattha sā upapajjati'ti.
called 'Loveable'."

tatiyaṃ.

4. sumanavagga
4. With Sumanā

34. sīhasenāpatissutta
34. With General Sīha

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho sīho senāpati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sīho senāpati bhagavantaṃ etadavoca:
Then General Sīha went up to the Buddha, bowed, sat down to one side, and asked him,

“sakkā nu kho, bhante, bhagavā sandiṭṭhikaṃ dānaphalaṃ paññāpetun”ti?
“Sir, can you point out a fruit of giving that’s apparent in the present life?”

“sakkā, sīhā”ti bhagavā avoca:
“I can, Sīha,” said the Buddha.

“dāyako, sīha, dānapati bahuno janassa piyo hoti manāpo.
“A giver, a donor is dear and beloved to many people.

yampi, sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idampi sandiṭṭhikaṃ dānaphalaṃ.
This is a fruit of giving that’s apparent in the present life.

puna caparaṃ, sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti.
Furthermore, good people associate with a giver.

yampi, sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti, idampi sandiṭṭhikaṃ dānaphalaṃ.
This is another fruit of giving that’s apparent in the present life.

puna caparaṃ, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati.
Furthermore, a giver gains a good reputation.

yampi, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandiṭṭhikaṃ dānaphalaṃ.
This is another fruit of giving that’s apparent in the present life.

puna caparaṃ, sīha, dāyako dānapati yaṃ yadeva pariyaṃ upasaṅkamati—yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ—visārado upasaṅkamati amaṅkubhūto.
Furthermore, a giver enters any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.

yampi, sīha, dāyako dānapati yaṃ yadeva pariyaṃ upasaṅkamati—yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ—visārado upasaṅkamati amaṅkubhūto, idampi sandiṭṭhikaṃ dānaphalaṃ.
This is another fruit of giving that’s apparent in the present life.

puna caparaṃ, sīha, dāyako dānapati kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjati.
Furthermore, when a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.

yampi, sīha, dāyako dānapati kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjati, idaṃ samparāyikaṃ dānaphalaṃ”ti.
This is a fruit of giving to do with lives to come.”

evam vutte, sīho senāpati bhagavantam etadavoca:

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

“yānimāni, bhante, bhagavatā cattāri sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṃ ettha bhagavato saddhāya gacchāmi; ahaṃ petāni jānāmi.

“When it comes to those four fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too.

ahaṃ, bhante, dāyako dānapati bahuno janassa piyo manāpo.

I’m a giver, a donor, and am dear and beloved to many people.

ahaṃ, bhante, dāyako dānapati; maṃ santo sappurisā bhajanti.

I’m a giver, and good people associate with me.

ahaṃ, bhante, dāyako dānapati; mayhaṃ kalyāṇo kittisaddo abbhuggato: ‘sīho senāpati dāyako kārako saṅghupaṭṭhāko’ ti.

I’m a giver, and I have this good reputation: ‘General Sīha gives, serves, and attends on the Saṅgha.’

ahaṃ, bhante, dāyako dānapati yaṃ yadeva parisam upasaṅkamāmi—yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapati parisam yadi samaṇaparisam—visārado upasaṅkamāmi amaṅkubhūto.

I’m a giver, and I enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.

yānimāni, bhante, bhagavatā cattāri sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṃ ettha bhagavato saddhāya gacchāmi; ahaṃ petāni jānāmi.

When it comes to these four fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too.

yañca kho maṃ, bhante, bhagavā evamāha:

But when the Buddha says:

‘dāyako, sīha, dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati’ ti, etāhaṃ na jānāmi; ettha ca paṇāhaṃ bhagavato saddhāya gacchāmi” ti.

*‘When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.’
I don’t know this, so I have to rely on faith in the Buddha.”*

“evametam, sīha, evametam, sīha.

“That’s so true, Sīha! That’s so true!

dāyako dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.

dadaṃ piyo hoti bhajanti naṃ bahū,

Giving, you’re loved and befriended by many people.

kittiṇca pappoti yaso ca vaddhati;

You get a good reputation, and your fame grows.

amaṅkubhūto parisam vigāhati,

A generous man enters an assembly

visārado hoti naro amaccharī.

bold and assured.

tasmā hi dānāni dadanti paṇḍitā,

So an astute person, seeking happiness, would give gifts,

vineyya maccheramalaṃ sukhessino;

having driven out the stain of stinginess.

te dīgharattam tidive patitṭhitā,

They live long in the heaven of the Three and Thirty,

devānaṃ saṃsāragatā ramanti te.

enjoying the company of the gods.

katāvakāsā katakusalā ito cutā,
Having taken the opportunity to do good, when they pass from here

sayāṃpabhā anuvicaranti nandanam;
they wander radiant in the Garden of Delight.

te tattha nandanti ramanti modare,
There they delight, rejoice, and enjoy themselves,

samappitā kāmaguṇehi pañcahi;
provided with the five kinds of sensual stimulation.

katvāna vākyam asitassa tādino,
Doing what the unattached, the poised one says,

ramanti sagge sugatassa sāvakā”ti.
disciples of the Holy One rejoice in heaven.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

35. dānānisamsasutta
35. The Benefits of Giving

“pañcime, bhikkhave, dāne ānisamsā.
“Mendicants, there are five benefits of giving.

katame pañca?
What five?

bahunō janassa piyo hoti manāpo;
A giver, a donor is dear and beloved by many people.

santo sappurisā bhajanti;
Good people associate with them.

kalyāṇo kittisaddo abbhuggacchati;
They get a good reputation.

gihidhammā anapagato hoti;
They don't neglect a layperson's duties.

kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

ime kho, bhikkhave, pañca dāne ānisamsāti.
These are the five benefits of giving.

dadamāno piyo hoti,
Giving, one is loved,

satam dhammam anukkamaṃ;
and follows the way of the good.

santo nam sadā bhajanti,
The good, disciplined spiritual practitioners

saññatā brahmacārayo.
associate with you.

te tassa dhammam desenti,
They teach you the Dhamma

sabbadukkhāpanūdanaṃ;
that dispels all suffering.

yaṃ so dhammam idhaññāya,
Understanding this teaching,

parinibbāti anāsavo”ti.
you're extinguished without defilements.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

36. kāladānasutta
36. Timely Gifts

“pañcimāni, bhikkhave, kāladānāni.
“Mendicants, there are these five timely gifts.

katamāni pañca?
What five?

āgantukassa dānaṃ deti;
A gift to a visitor.

gamikassa dānaṃ deti;
A gift to someone setting out on a journey.

gilānassa dānaṃ deti;
A gift to someone who is sick.

dubbhikkhe dānaṃ deti;
A gift at a time of famine.

yāni tāni navasassāni navaphalāni tāni paṭhamam sīlavantesu patitthāpeti.
Presenting the freshly harvested grains and fruits first to those who are ethical.

imāni kho, bhikkhave, pañca kāladānānīti.
These are the five timely gifts.

kāle dadanti sappaññā,
The wise give at the right time,

vadaññū vītamaccharā;
being kind and rid of stinginess.

kālena dinnaṃ ariyesu,
A religious donation at the right time

ujubhūtesu tādisu.
to the noble ones, upright and poised,

vippasannamanā tassa,
given with a clear and confident mind,

vipulā hoti dakkhiṇā;
is indeed abundant.

ye tattha anumodanti,
Those who rejoice at that,

veyyāvaccaṃ karonti vā;
or do other services,

na tena dakkhiṇā ūnā,
don't miss out on the offering;

tepi puññassa bhāgino.
they too have a share in the merit.

tasmā dade appaṭivānacitto,
So you should give without holding back,

yattha dinnaṃ mahapphalaṃ;
where a gift is very fruitful.

puññāni paralokasmim,
The good deeds of sentient beings

patitṭhā honti pāṇinan”ti.
support them in the next world.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

37. bhojanasutta
37. Food

“bhojanam, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ pañca ṭhānāni deti.
“Mendicants, when a giver gives food, they give the recipients five things.

katamāni pañca?
What five?

āyūṃ deti, vaṇṇam deti, sukham deti, balaṃ deti, paṭibhānam deti.
Long life, beauty, happiness, strength, and eloquence.

āyūṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā;
Giving long life, they have long life as a god or human.

vaṇṇam datvā vaṇṇassa bhāgī hoti dibbassa vā mānusassa vā;
Giving beauty, they have beauty as a god or human.

sukham datvā sukhasa bhāgī hoti dibbassa vā mānusassa vā;
Giving happiness, they have happiness as a god or human.

balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā;
Giving strength, they have strength as a god or human.

paṭibhānam datvā paṭibhānassa bhāgī hoti dibbassa vā mānusassa vā.
Giving eloquence, they are eloquent as a god or human.

bhojanam, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ imāni pañca ṭhānāni detūti.
When a giver gives food, they give the recipients five things.

āyudo balado dhīro,
A wise one is a giver of life, strength,

vaṇṇado paṭibhānado;
beauty, and eloquence.

sukhasa dātā medhāvī,
An intelligent giver of happiness

sukham so adhigacchati.
gains happiness in return.

āyūṃ datvā balaṃ vaṇṇam,
Giving life, strength, beauty,

sukhañca paṭibhānakam;
happiness, and eloquence,

dīghāyu yasavā hoti,
they're long-lived and famous

yattha yatthūpapajjati”ti.
wherever they're reborn.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

38. saddhasutta
38. Faith

“pañcime, bhikkhave, saddhe kulaputte ānisaṃsā.
“Mendicants, a faithful gentleman gets five benefits.

katame pañca?
What five?

ye te, bhikkhave, loke santo sappurisā te saddhaññeva paṭhamam anukampantā anukampanti, no tathā assaddham;
The good persons in the world show compassion first to the faithful, not so much to the unfaithful.

saddhaññeva paṭhamam upasaṅkamantā upasaṅkamanti, no tathā assaddham;
They first approach the faithful, not so much the unfaithful.

saddhaññeva paṭhamam paṭiggaṇhantā paṭiggaṇhanti, no tathā assaddham;
They first receive alms from the faithful, not so much the unfaithful.

saddhaññeva paṭhamam dhammam desentā desenti, no tathā assaddham;
They first teach Dhamma to the faithful, not so much the unfaithful.

saddho kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
When their body breaks up, after death, the faithful are reborn in a good place, a heavenly realm.

ime kho, bhikkhave, pañca saddhe kulaputte ānisaṃsā.
A faithful gentleman gets these five benefits.

seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe mahānigrodho samantā pakkhīnaṃ paṭisaraṇaṃ hoti;
Suppose there was a great banyan tree at a level crossroads. It would become a refuge for birds from all around.

evamevaṃ kho, bhikkhave, saddho kulaputto bahuno janassa paṭisaraṇaṃ hoti bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānanti.
In the same way, a faithful gentleman becomes a refuge for many people—monks, nuns, laywomen, and laymen.

sākhāpattaphalūpeto,
With its branches, leaves, and fruit,

khandhimāva mahādumo;
a great tree with its strong trunk,

mūlavā phalasampanno,
firmly-rooted and fruit-bearing,

patiṭṭhā hoti pakkhinaṃ.
supports many birds.

manorame āyatane,
It's a lovely place,

sevanti naṃ vihaṅgamā;
frequented by the sky-soarers.

chāyaṃ chāyatthikā yanti,
Those that need shade go in the shade,

phalattā phalabhojino.
those that need fruit enjoy the fruit.

tatheva sīlasampannaṃ,
So too, a faithful individual

saddhaṃ purisapuggalaṃ;
is perfect in ethics,

nivātavuttiṃ atthaddhaṃ,
humble and kind,

sorataṃ sakhilaṃ muduṃ.
sweet, friendly, and tender.

vītarāgā vītadosā,
Those free of greed, freed of hate,

vītamohā anāsavā;
free of delusion, undefiled,

puññakkhettāni lokasmiṃ,
fields of merit for the world,

sevanti tādisaṃ naraṃ.
associate with such a person.

te tassa dhammaṃ desenti,
They teach them the Dhamma,

sabbadukkhāpanūdanaṃ;
that dispels all suffering.

yaṃ so dhammaṃ idhaññāya,
Understanding this teaching,

parinibbāti anāsavo”ti.
they’re extinguished without defilements.”

aṭṭhamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

39. puttassutta
39. A Child

“pañcimāni, bhikkhave, ṭhānāni sampassantā mātāpitāro puttam icchanti kule jāyamānaṃ.

“Mendicants, parents see five reasons to wish for the birth of a child in the family.

katamāni pañca?
What five?

bhato vā no bharissati;
Since we looked after them, they'll look after us.

kiccaṃ vā no karissati;
They'll do their duty for us.

kulavaṃso ciraṃ ṭhassati;
The family traditions will last.

dāyajjam paṭipajjissati;
They'll take care of the inheritance.

atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassatīti.
Or else when we have passed away they'll give an offering on our behalf.

imāni kho, bhikkhave, pañca ṭhānāni sampassantā mātāpitāro puttam icchanti kule jāyamānanti.
Parents see these five reasons to wish for the birth of a child in the family.

pañca ṭhānāni sampassaṃ,
Seeing five reasons,

puttam icchanti paṇḍitā;
astute people wish for a child.

bhato vā no bharissati,
Since we looked after them, they'll look after us.

kiccaṃ vā no karissati.
They'll do their duty for us.

kulavaṃso ciraṃ tiṭṭhe,
The family traditions will last.

dāyajjam paṭipajjati;
They'll take care of the inheritance.

atha vā pana petānaṃ,
Or else when we have passed away

dakkhiṇaṃ anuppadassati.
they'll give an offering on our behalf.

ṭhānānetāni sampassaṃ,
Seeing these five reasons

puttam icchanti paṇḍitā;
astute people wish for a child.

tasmā santo sappurisā,
And so good people,

kataññū katavedino.
grateful and thankful,

bharanti mātāpitaro,
look after their parents,

pubbe katamanussaram;
remembering what was done for them in the past.

karonti nesaṃ kiccāni,
They do for their parents,

yathā taṃ pubbakārinam.
as their parents did for them in the past.

ovāḍakārī bhataposī,
Following their advice, looking after those who raised them,

kulavaṃsaṃ ahāpayam;
the family traditions are not lost.

saddho sīlena sampanno,
Faithful, accomplished in ethics,

putto hoti paṣaṃsiyo”ti.
such a child is praiseworthy.”

navamam.

aṅguttara nikāya 5
Numbered Discourses 5

4. sumanavagga
4. With Sumanā

40. mahāsālaputtasutta
40. Great Sal Trees

“himavantam, bhikkhave, pabbatarājaṃ nissāya mahāsālā pañcahi vaḍḍhīhi
vaḍḍhanti.

*“Mendicants, great sal trees grow in five ways supported by the Himalayas, the king of
mountains.*

katamāhi pañcahi?
What five?

sākhāpattapalāśena vaḍḍhanti;
The branches, leaves, and foliage;

tacena vaḍḍhanti;
the bark;

papaṭikāya vaḍḍhanti;
the shoots;

pheggunā vaḍḍhanti;
the softwood;

sārena vaḍḍhanti.
and the hardwood.

himavantam, bhikkhave, pabbatarājaṃ nissāya mahāsālā imāhi pañcahi vaḍḍhīhi
vaḍḍhanti.

Great sal trees grow in these five ways supported by the Himalayas, the king of mountains.

evamevaṃ kho, bhikkhave, saddham kulaputtam nissāya antojano pañcahi vaḍḍhīhi
vaḍḍhati.

In the same way, a family grows in five ways supported by a family head with faith.

katamāhi pañcahi?
What five?

saddhāya vaḍḍhati;
Faith,

sīlena vaḍḍhati;
ethics,

sutena vaḍḍhati;
learning,

cāgena vaḍḍhati;
generosity,

paññāya vaḍḍhati.
and wisdom.

saddham, bhikkhave, kulaputtam nissāya antojano imāhi pañcahi vaḍḍhīhi
vaḍḍhatīti.

A family grows in these five ways supported by a family head with faith.

yathā hi pabbato selo,
Supported by the mountain crags

araññasmim brahāvane;
in the wilds, the formidable forest,

taṃ rukkhā upanissāya,
the tree grows

vaddhante te vanappatī.
to become lord of the forest.

tattheva sīlasampannaṃ,
So too, when the family head

saddhaṃ kulaputtaṃ imaṃ;
is ethical and faithful,

upanissāya vaddhanti,
supported by them, they grow:

puttadārā ca bandhavā;
children, partners, and kin,

amaccā nātisaṅghā ca,
colleagues, relatives,

ye cassa anujīvino.
and those dependent for their livelihood.

tyassa sīlavato sīlaṃ,
Seeing the ethical conduct of the virtuous,

cāgaṃ sucaritāni ca;
the generosity and good deeds,

passamānānukubbanti,
those who see clearly

ye bhavanti vicakkhaṇā.
do likewise.

idha dhammaṃ caritvāna,
Having practiced the teaching here,

maggam sugatigāminam;
the path that goes to a good place,

nandino devalokasmiṃ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

dasamaṃ.
-

sumanavaggo catuttho.
-

sumanā cundī uggaho,
-

sīho dānānisamsako;
-

kālabhojanasaddhā ca,
-

puttasālehi te dasāti.
-

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājāvagga
5. With King Muṇḍa

41. ādiyasutta
41. Getting Rich

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 anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca:

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

“pañcime, gahapati, bhogānaṃ ādiyā.
“Householder, there are these five reasons to get rich.

katame pañca?
What five?

idha, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi attānaṃ sukheti pīṇeti sammā sukhaṃ pariharati;

Firstly, with his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—he makes himself happy and pleased, keeping himself properly happy.

mātāpitara sukheti pīṇeti sammā sukhaṃ pariharati;
He makes his mother and father happy ...

puttadārādāsakammakaraporise sukheti pīṇeti sammā sukhaṃ pariharati.
He makes his children, partners, bondservants, workers, and staff happy ...

ayaṃ paṭhamo bhogānaṃ ādiyo.
This is the first reason to get rich.

puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi mittāmacce sukheti pīṇeti sammā sukhaṃ pariharati.

Furthermore, with his legitimate wealth he makes his friends and colleagues happy ...

ayaṃ dutiyo bhogānaṃ ādiyo.
This is the second reason to get rich.

puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi yā tā honti āpadā—

Furthermore, with his legitimate wealth he protects himself against losses from such things as fire, water, kings, bandits, or unloved heirs.

aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato—

tathārūpāsu āpadāsu bhogehi pariyodhāya vattati, sotthiṃ attānaṃ karoti.
He keeps himself safe.

ayaṃ tatiyo bhogānaṃ ādiyo.
This is the third reason to get rich.

puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi pañcabaliṃ kattā hoti.

Furthermore, with his legitimate wealth he makes five spirit-offerings:

ñātibalim, atithibalim, pubbapetabalim, rājabalim, devatābalim—
to relatives, guests, ancestors, king, and deities.

ayaṃ catuttho bhogānaṃ ādiyo.
This is the fourth reason to get rich.

puna caparaṃ, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi
bāhābalaparicitehi sedāvakkhittehi dhāmmikehi dhammaladdhehi ye te
samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce nivittā ekamattānaṃ
damenti ekamattānaṃ samenti ekamattānaṃ parinibbāpentī, tathārūpesu
samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitthāpeti sovaggikaṃ
sukhavipākaṃ saggasaṃvattanikaṃ.

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven.

ayaṃ pañcamaṃ bhogānaṃ ādiyo.
This is the fifth reason to get rich.

ime kho, gahapati, pañca bhogānaṃ ādiyā.
These are the five reasons to get rich.

tassa ce, gahapati, ariyasāvakassa ime pañca bhogānaṃ ādiye ādiyato bhogā
parikkhayaṃ gacchanti, tassa evaṃ hoti:
Now if the riches a noble disciple gets for these five reasons run out, he thinks:

‘ye vata bhogānaṃ ādiyā te cāhaṃ ādiyāmi bhogā ca me parikkhayaṃ gacchantī’ ti.
‘So, the riches I have obtained for these reasons are running out.’

itissa hoti avippaṭṭisāro.
And so he has no regrets.

tassa ce, gahapati, ariyasāvakassa ime pañca bhogānaṃ ādiye ādiyato bhogā
abhivaddhanti, tassa evaṃ hoti:
But if the riches a noble disciple gets for these five reasons increase, he thinks:

‘ye vata bhogānaṃ ādiyā te cāhaṃ ādiyāmi bhogā ca me abhivaddhantī’ ti.
‘So, the riches I have obtained for these reasons are increasing.’

itissa hoti ubhayeneva avippaṭṭisāroti.
And so he has no regrets in both cases.

bhuttā bhogā bhatā bhaccā,
‘I’ve enjoyed my wealth, supporting those who depend on me;

vitiṇṇā āpadāsu me;
I’ve overcome losses;

uddhaggā dakkhiṇā dinnā,
I’ve given uplifting religious donations;

atho pañcabalīkatā;
and made the five spirit-offerings.

upaṭṭhitā sīlavanto,
I have looked after the ethical and

saññatā brahmacārayo.
disciplined spiritual practitioners.

yadatthaṃ bhogaṃ iccheyya,
I’ve achieved the purpose

paṇḍito ghamaṃ āvasaṃ;
for which an astute lay person

so me attho anuppatto,
wishes to gain wealth.

katam ananutāpiyam.
I don't regret what I've done.'

etaṃ anussaraṃ macco,
A mortal person who recollects this

ariyadhamme thito naro;
stands firm in the teaching of the noble ones.

idheva naṃ paṣaṃsanti,
They're praised in this life by the astute,

pecca sagge pamodaṭṭi.
and they depart to rejoice in heaven."

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājavagga
5. With King Muṇḍa

42. sappurisasutta
42. A Good Person

“sappuriso, bhikkhave, kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti;
“Mendicants, a good person is born in a family for the benefit, welfare, and happiness of the people.

mātāpitūnaṃ atthāya hitāya sukhāya hoti;
For the benefit, welfare, and happiness of mother and father;

puttadārassa atthāya hitāya sukhāya hoti;
children and partners;

dāsakammakaraporisassa atthāya hitāya sukhāya hoti;
bondservants, workers, and staff;

mittāmaccaṇaṃ atthāya hitāya sukhāya hoti;
friends and colleagues;

samaṇabrāhmaṇānaṃ atthāya hitāya sukhāya hoti.
and ascetics and brahmins.

seyyathāpi, bhikkhave, mahāmegho sabbasassāni sampādentō bahuno janassa atthāya hitāya sukhāya hoti;
It's like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people.

evamevaṃ kho, bhikkhave, sappuriso kule jāyamāno bahuno janassa atthāya hitāya sukhāya hoti;
In the same way, a good person is born in a family for the benefit, welfare, and happiness of the people. ...

mātāpitūnaṃ atthāya hitāya sukhāya hoti;

puttadārassa atthāya hitāya sukhāya hoti;

dāsakammakaraporisassa atthāya hitāya sukhāya hoti;

mittāmaccaṇaṃ atthāya hitāya sukhāya hoti;

samaṇabrāhmaṇānaṃ atthāya hitāya sukhāya hotīti.

hito bahunnaṃ paṭipajja bhoge,
It's gods protect one who is guarded by principle,

taṃ devatā rakkhati dhammaguttaṃ;
who uses their wealth for the welfare of the many.

bahussuttaṃ sīlavatūpapannaṃ,
One who is learned, with precepts and observances intact,

dhamme tthitaṃ na vijahati kitti.
and steady in principle, doesn't lose their reputation.

dhammaṭṭhaṃ sīlasampannaṃ,
Firm in principle, accomplished in ethical conduct,

saccavādiṃ hirīmaṇaṃ;
truthful, conscientious,

nekkhaṃ jambonadasseva,
like a coin of mountain gold:

ko taṃ ninditumarahati;
who is worthy of criticizing them?

devāpi naṃ paṣaṃsanti,
Even the gods praise them,

brahmunāpi paṣaṃsito”ti.
and by Brahmā, too, they’re praised.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājavagga
5. With King Muṇḍa

43. it̥hasutta
43. Likable

atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikam gahapatim bhagavā etadavoca:

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

“pañcime, gahapati, dhammā it̥thā kantā manāpā dullabhā lokasmiṃ.
“Householder, these five things that are likable, desirable, and agreeable are hard to get in the world.

katame pañca?
What five?

āyu, gahapati, it̥tho kanto manāpo dullabho lokasmiṃ;
Long life,

vaṇṇo it̥tho kanto manāpo dullabho lokasmiṃ;
beauty,

sukham it̥tham kantaṃ manāpaṃ dullabham lokasmiṃ;
happiness,

yasō it̥tho kanto manāpo dullabho lokasmiṃ;
fame,

saggā it̥thā kantā manāpā dullabhā lokasmiṃ.
and heaven.

ime kho, gahapati, pañca dhammā it̥thā kantā manāpā dullabhā lokasmiṃ.
These are the five things that are likable, desirable, and agreeable, but hard to get in the world.

imesaṃ kho, gahapati, pañcannaṃ dhammānaṃ it̥thānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ na āyācanaḥetu vā patthanāḥetu vā paṭilābham vadāmi.
And I say that these five things are not got by praying or wishing for them.

imesaṃ kho, gahapati, pañcannaṃ dhammānaṃ it̥thānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ āyācanaḥetu vā patthanāḥetu vā paṭilābho abhaviṣṣa, ko idha kena hāyetha?
If they were, who would lack them?

na kho, gahapati, arahati ariyasāvako āyukāmo āyumaṃ āyācituṃ vā abhinandituṃ vā āyussa vāpi hetu.
A noble disciple who wants to live long ought not pray for it, or hope for it, or pine for it.

āyukāmena, gahapati, ariyasāvakena āyusaṃvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to long life.

āyusaṃvattanikā hissa paṭipadā paṭipannā āyupaṭilābhāya saṃvattati.
For by practicing that way they gain long life

so lābhī hoti āyussa dibbassa vā mānussa vā.
as a god or a human being.

na kho, gahapati, arahati ariyasāvako vaṇṇakāmo vaṇṇaṃ āyācituṃ vā abhinandituṃ vā vaṇṇassa vāpi hetu.
A noble disciple who wants to be beautiful ought not pray for it, or hope for it, or pine for it.

vaṇṇakāmena, gahapati, ariyasāvakena vaṇṇasaṃvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to beauty.

vaṇṇasaṃvattanikā hissa paṭipadā paṭipannā vaṇṇapaṭilābhāya saṃvattati.
For by practicing that way they gain beauty

so lābhī hoti vaṇṇassa dibbassa vā mānusassa vā.
as a god or a human being.

na kho, gahapati, arahati ariyasāvako sukhakāmo sukhaṃ āyācituṃ vā abhinandituṃ vā sukhassa vāpi hetu.
A noble disciple who wants to be happy ought not pray for it, or hope for it, or pine for it.

sukhakāmena, gahapati, ariyasāvakena sukhasaṃvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to happiness.

sukhasaṃvattanikā hissa paṭipadā paṭipannā sukhapaṭilābhāya saṃvattati.
For by practicing that way they gain happiness

so lābhī hoti sukhassa dibbassa vā mānusassa vā.
as a god or a human being.

na kho, gahapati, arahati ariyasāvako yasakāmo yasaṃ āyācituṃ vā abhinandituṃ vā yasassa vāpi hetu.
A noble disciple who wants to be famous ought not pray for it, or hope for it, or pine for it.

yasakāmena, gahapati, ariyasāvakena yasaṃsaṃvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to fame.

yasaṃsaṃvattanikā hissa paṭipadā paṭipannā yasaṃpaṭilābhāya saṃvattati.
For by practicing that way they gain fame

so lābhī hoti yasassa dibbassa vā mānusassa vā.
as a god or a human being.

na kho, gahapati, arahati ariyasāvako saggakāmo saggam āyācituṃ vā abhinandituṃ vā saggānam vāpi hetu.
A noble disciple who wants to go to heaven ought not pray for it, or hope for it, or pine for it.

saggakāmena, gahapati, ariyasāvakena saggasaṃvattanikā paṭipadā paṭipajjitabbā.
Instead, they should practice the way that leads to heaven.

saggasaṃvattanikā hissa paṭipadā paṭipannā saggapaṭilābhāya saṃvattati.
For by practicing that way they gain heaven,

so lābhī hoti saggānanti.
they are one who gains the heavens.

āyumuṃ vaṇṇaṃ yasaṃ kittiṃ,
For one who desires a continuous flow

saggam uccākulīnataṃ;
of exceptional delights—

ratiyo patthayānena,
long life, beauty, fame and reputation,

ulārā aparāparā.
heaven, and birth in an eminent family—

appamādaṃ pasamsanti,
the astute praise diligence

puññakiriyāsu paṇḍitā;
in making merit.

appamatto ubho atthe,
Being diligent, an astute person

adhigaṇhāti paṇḍito.
secures both benefits:

ditthe dhamme ca yo attho,
the benefit in this life,

yo cattho samparāyiko;
and in lives to come.

atthābhisamayā dhīro,
A wise one, comprehending the meaning,

paññitoti pavuccatī'ti.
is called 'astute'."

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājāvagga
5. With King Muṇḍa

44. manāpadāyīsutta
44. Agreeable

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena uggassa gahapatino vesālikassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out.

atha kho uggo gahapati vesāliko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uggo gahapati vesāliko bhagavantam etadavoca:

Then Ugga went up to the Buddha, bowed, sat down to one side, and said to him,

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:
“Sir, I have heard and learned this in the presence of the Buddha:

‘manāpadāyī labhate manāpan’ti.
‘The giver of the agreeable gets the agreeable.’

manāpaṃ me, bhante, sālapupphakaṃ khādanīyaṃ;
My sal flower porridge is agreeable:

taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.
may the Buddha please accept it from me out of compassion.”

paṭiggahesi bhagavā anukampaṃ upādāya.
So the Buddha accepted it out of compassion.

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:
“Sir, I have heard and learned this in the presence of the Buddha:

‘manāpadāyī labhate manāpan’ti.
‘The giver of the agreeable gets the agreeable.’

manāpaṃ me, bhante, sampannakolakaṃ sūkaramaṃsaṃ;
My pork with jujube is agreeable:

taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.
may the Buddha please accept it from me out of compassion.”

paṭiggahesi bhagavā anukampaṃ upādāya.
So the Buddha accepted it out of compassion.

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

‘manāpadāyī labhate manāpan’ti.

manāpaṃ me, bhante, nibbattatelakaṃ nāliyasākam;
“... My fried vegetable stalks are agreeable:

taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.
may the Buddha please accept them from me out of compassion.”

paṭiggahesi bhagavā anukampaṃ upādāya.
So the Buddha accepted them out of compassion.

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

‘manāpadāyī labhate manāpan’ti.

manāpo me, bhante, sālīnam odano vicitakālako anekasūpo anekabyañjano;
“... My boiled fine rice with the dark grains picked out, served with many soups and sauces is agreeable:

tam me bhagavā paṭiggaṇhātu anukampam upādāyā”ti.
may the Buddha please accept it from me out of compassion.”

paṭiggahesi bhagavā anukampam upādāya.
So the Buddha accepted it out of compassion.

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

‘manāpadāyī labhate manāpan’ti.

manāpāni me, bhante, kāsikāni vatthāni;
“... My cloths imported from Kāśī are agreeable:

tāni me bhagavā paṭiggaṇhātu anukampam upādāyā”ti.
may the Buddha please accept them from me out of compassion.”

paṭiggahesi bhagavā anukampam upādāya.
So the Buddha accepted them out of compassion.

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

‘manāpadāyī labhate manāpan’ti.

manāpo me, bhante, pallaṅko gonakathato paṭalikatthato
kadalimigapavarapaccattharaṇo sauttaracchado ubhatolohitakūpadhāno.
“... My couch spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends is agreeable.

api ca, bhante, mayampetam jānāma:
But, sir, I know that

‘netam bhagavato kappatī’ti.
this is not proper for the Buddha.

idaṃ me, bhante, candanaphalakam agghati adhikasatasahassam;
However, this plank of sandalwood is worth over a thousand dollars.

tam me bhagavā paṭiggaṇhātu anukampam upādāyā”ti.
May the Buddha please accept it from me out of compassion.”

paṭiggahesi bhagavā anukampam upādāya.
So the Buddha accepted it out of compassion.

atha kho bhagavā uggam gahapatiṃ vesālikam iminā anumodanīyena anumodi:
And then the Buddha rejoiced with Uggā with these verses of appreciation:

“manāpadāyī labhate manāpam,
“The giver of the agreeable gets the agreeable,

yo ujjubhūtesu dadāti chandasā;
enthusiastically giving clothing, bedding,

acchādanam sayanamannapānam,
food and drink, and various requisites

nānāppakārāṇi ca paccayāni.
to those of upright conduct.

cattaṇca muttaṇca anuggahītaṃ,
Knowing the perfected ones to be like a field

khettūpame arahante veditvā;
for what's given, offered and not held back,

so duccajaṃ sappuriso cajitvā,
a good person gives what's hard to give:

manāpadāyī labhate manāpan'ti.
the giver of the agreeable gets the agreeable."

atha kho bhagavā uggaṃ gahapatiṃ vesālikaṃ iminā anumodanīyena anumoditvā
utthāyasaṇā pakkāmi.
*And then the Buddha, having rejoiced with Ugga with these verses of appreciation, got up from
his seat and left.*

atha kho uggo gahapati vesālika aparena samayena kalamakāsi.
Then after some time Ugga passed away,

kālaṅkato ca uggo gahapati vesālika aññataraṃ manomayaṃ kāyaṃ upapajji.
and was reborn in a host of mind-made gods.

tena kho pana samayena bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme.
At that time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho uggo devaputto abhikkantāya rattiya abhikkantavaṇṇo kevalakappaṃ
jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʾthitaṃ kho uggaṃ devaputtaṃ bhagavā
etadavoca:
*Then, late at night, the glorious god Ugga, lighting up the entire Jeta's Grove, went up to the
Buddha, bowed, and stood to one side. The Buddha said to him,*

“kacci te, ugga, yathādhippāyo”ti?
“Ugga, I trust it is all you wished?”

“taggha me, bhagavā, yathādhippāyo”ti.
“Sir, it is indeed just as I wished.”

atha kho bhagavā uggaṃ devaputtaṃ gāthāhi ajjhabhāsi:
Then the Buddha addressed Ugga in verse:

“manāpadāyī labhate manāpaṃ,
“The giver of the agreeable gets the agreeable,

aggassa dātā labhate punaggaṃ;
the giver of the foremost gets the foremost,

varassa dātā varalābhi hoti,
the giver of the excellent gets the excellent,

seṭṭhaṃ dado seṭṭhamupeti ʾthānaṃ.
the giver of the best gets the best.

yo aggadāyī varadāyī,
A person who gives the foremost,

seṭṭhadāyī ca yo naro;
the excellent, the best:

dīghāyu yasavā hoti,
they're long-lived and famous

yattha yatthūpapajjati”ti.
wherever they're reborn.”

catuttham.

5. muṇḍarājāvagga
5. With King Muṇḍa

45. puññābhisandasutta
45. Overflowing Merit

“pañcime, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaṅgikā sukhavipākā saggasaṃvattanikā itthāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“Mendicants, there are these five kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

katame pañca?
What five?

yassa, bhikkhave, bhikkhu cīvaraṃ paribhuñjamāno appamānaṃ cetosamādhim upasampajja viharati, appamāno tassa puññābhisando kusalābhisando sukhassāhāro sovaṅgiko sukhavipāko saggasaṃvattaniko itthāya kantāya manāpāya hitāya sukhāya saṃvattati.

When a mendicant enters and remains in a limitless immersion of heart while using a robe ...

yassa, bhikkhave, bhikkhu piṇḍapātaṃ paribhuñjamāno ... pe ... yassa, bhikkhave, bhikkhu vihāraṃ paribhuñjamāno ... pe ... yassa, bhikkhave, bhikkhu mañcapīṭhaṃ paribhuñjamāno ... pe
alms-food ... lodging ... bed and chair ...

yassa, bhikkhave, bhikkhu gilānappaccayabhesajjaparikkhāraṃ paribhuñjamāno appamānaṃ cetosamādhim upasampajja viharati, appamāno tassa puññābhisando kusalābhisando sukhassāhāro sovaṅgiko sukhavipāko saggasaṃvattaniko itthāya kantāya manāpāya hitāya sukhāya saṃvattati.

medicines and supplies for the sick, the overflowing of merit for the donor is limitless ...

ime kho, bhikkhave, pañca puññābhisandā kusalābhisandā sukhassāhārā sovaṅgikā sukhavipākā saggasaṃvattanikā itthāya kantāya manāpāya hitāya sukhāya saṃvattanti.

These are the five kinds of overflowing merit, overflowing goodness. They nurture happiness, and are conducive to heaven, ripening in happiness, and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

imehi ca pana, bhikkhave, pañcahi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññaṃ pamāṇaṃ gahetuṃ:

When a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaṅgiko sukhavipāko saggasaṃvattaniko itthāya kantāya manāpāya hitāya sukhāya saṃvattati’.

this is the extent of their overflowing merit ... that leads to happiness.

atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchati.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.

seyyathāpi, bhikkhave, mahāsamudde na sukaraṃ udakassa pamāṇaṃ gahetuṃ:

It's like trying to grasp how much water is in the ocean. It's not easy to say:

‘ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā ettakāni udakāḷhakasahassānīti vā ettakāni udakāḷhakasatasahassānīti vā;

‘This is how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.’

atha kho asaṅkheyyo appameyyo mahāudakakkhandhotveva saṅkhaṃ gacchati’.

It's simply reckoned as an incalculable, immeasurable, great mass of water.

evamevaṃ kho, bhikkhave, imehi pañcahi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakaṃ na sukaraṃ puññassa pamāṇaṃ gaheṭṭum:

In the same way, when a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have:

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggaṣaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati’ti.

‘This is how much this overflowing merit ... leads to happiness.’

atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchatīti.

It's simply reckoned as an incalculable, immeasurable, great mass of merit.

mahodadhiṃ aparimitaṃ mahāsaraṃ,

Hosts of people use the rivers,

bahubheravaṃ ratnagaṇānamālayaṃ;

and though the rivers are many,

najjo yathā naraganasaṅghasevitā,

all reach the great deep, the boundless ocean,

puthū savantī upayanti sāgaraṃ.

the cruel sea that's home to precious gems.

evaṃ naraṃ annadapānavatthadaṃ,

So too, when a person gives food, drink, and clothes;

seyyānisajjattaraṇassa dāyakaṃ;

and they're a giver of beds, seats, and mats—

puññassa dhārā upayanti paṇḍitaṃ,

the streams of merit reach that astute person,

najjo yathā vārivahāva sāgaraṃ”ti.

as the rivers bring their waters to the sea.”

pañcamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājavagga
5. With King Muṇḍa

46. sampadāsutta
46. Success

“pañcimā, bhikkhave, sampadā.
“Mendicants, there are five accomplishments.

katamā pañca?
What five?

saddhāsampadā, sīlasampadā, sutasampadā, cāgasampadā, paññāsampadā—
Accomplishment in faith, ethics, learning, generosity, and wisdom.

imā kho, bhikkhave, pañca sampadā”ti.
These are the five accomplishments.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājāvagga
5. *With King Muṇḍa*

47. dhanasutta
47. *Wealth*

“pañcimāni, bhikkhave, dhanāni.
“Mendicants, there are these five kinds of wealth.

katamāni pañca?
What five?

saddhāḍḍhanam, sīladhanam, sutadhanam, cāgadhanam, paññāḍḍhanam.
The wealth of faith, ethics, learning, generosity, and wisdom.

katamañca, bhikkhave, saddhāḍḍhanam?
And what is the wealth of faith?

idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:
It's when a noble disciple has faith in the Realized One's awakening:

‘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.’

idaṃ vuccati, bhikkhave, saddhāḍḍhanam.
This is called the wealth of faith.

katamañca, bhikkhave, sīladhanam?
And what is the wealth of ethics?

idha, bhikkhave, ariyasāvako pāṇātipātā paṭivirato hoti ... pe ...
surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence.

idaṃ vuccati, bhikkhave, sīladhanam.
This is called the wealth of ethics.

katamañca, bhikkhave, sutadhanam?
And what is the wealth of learning?

idha, bhikkhave, ariyasāvako bahussuto hoti ... pe ... ditthiyā suppaṭividdho.
It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

idaṃ vuccati, bhikkhave, sutadhanam.
This is called the wealth of learning.

katamañca, bhikkhave, cāgadhanam?
And what is the wealth of generosity?

idha, bhikkhave, ariyasāvako vīgatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapaṇi vosaggarato yācayogo dānasamvibhāgarato.
It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

idaṃ vuccati, bhikkhave, cāgadhanam.
This is called the wealth of generosity.

katamañca, bhikkhave, paññāḍḍhanam?
And what is the wealth of wisdom?

idha, bhikkhave, ariyasāvako paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

idaṃ vuccati, bhikkhave, paññādhanam.

This is called the wealth of wisdom.

imāni kho, bhikkhave, pañca dhanānīti.

These are the five kinds of wealth.

yassa saddhā tathāgate,

Whoever has faith in the Realized One,

acalā suppatiṭṭhitā;

unwavering and well grounded;

sīlañca yassa kalyāṇam,

whose ethical conduct is good,

ariyakantaṃ pasamsitaṃ.

praised and loved by the noble ones;

saṅghe pasādo yassatthi,

who has confidence in the Saṅgha,

ujjubhūtañca dassanam;

and correct view:

adaliddoti taṃ āhu,

they're said to be prosperous,

amoghaṃ tassa jīvitam.

their life is not in vain.

tasmā saddhañca sīlañca,

So let the wise devote themselves

pasādaṃ dhammadassanam;

to faith, ethical behavior,

anuyuñjetha medhāvī,

confidence, and insight into the teaching,

saram buddhāna sāsanan"ti.

remembering the instructions of the Buddhas."

sattamaṃ.

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5. muṇḍarājavagga
5. With King Muṇḍa

48. alabbhanīyaṭhānasutta
48. Things That Cannot Be Had

“pañcimāni, bhikkhave, alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

“Mendicants, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

katamāni pañca?
What five?

‘jarādhammaṃ mā jīrī’ti alabbhanīyaṃ ṭhānaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
That someone liable to old age should not grow old.

‘byādhidhammaṃ mā byādhīyī’ti ... pe ... ‘maraṇadhammaṃ mā mīyī’ti ... ‘khayadhammaṃ mā khīyī’ti ... ‘nassanadhammaṃ mā nassī’ti alabbhanīyaṃ ṭhānaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
That someone liable to sickness should not get sick. ... That someone liable to death should not die. ... That someone liable to ending should not end. ... That someone liable to perishing should not perish. ...

assutavato, bhikkhave, puthujjanassa jarādhammaṃ jīrati.
An uneducated ordinary person has someone liable to old age who grows old.

so jarādhamme jinṇe na iti paṭisañcikkhati:
But they don’t reflect:

‘na kho mayhevekassa jarādhammaṃ jīrati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ jarādhammaṃ jīrati.
It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old.

ahañceva kho pana jarādhamme jinṇe soceyyaṃ kilameyyaṃ parideveyyaṃ, urattālīṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbaññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assū’ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my body would become ugly. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

so jarādhamme jinṇe socati kilamati paridevati, urattālīṃ kandati, sammohaṃ āpajjati.
And so, when someone liable to old age grows old, they sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, bhikkhave:
This is called

‘assutavā puthujjano viddho savisena sokasallena attānaṃyeva paritāpeti’.
an uneducated ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

puna caparaṃ, bhikkhave, assutavato puthujjanassa byādhidhammaṃ byādhīyati ... pe ... maraṇadhammaṃ mīyati ... khayadhammaṃ khīyati ... nassanadhammaṃ nassati.
Furthermore, an uneducated ordinary person has someone liable to sickness ... death ... ending ... perishing.

so nassanadhamme natthe na iti paṭisañcikkhati:

But they don't reflect:

‘na kho mayhevekassa nassanadhammaṃ nassati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ nassanadhammaṃ nassati.

‘It's not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes.

ahañceva kho pana nassanadhamme natthe soceyyaṃ kilameyyaṃ parideveyyaṃ, urattāliṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbaññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assū'ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.’

so nassanadhamme natthe socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati.

And so, when someone liable to perishing perishes, they sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, bhikkhave:

This is called

‘assutavā puthujjano viddho savisena sokasallena attānaṃyeva paritāpeti’.

an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

sutavato ca kho, bhikkhave, ariyasāvakaṃ jarādhammaṃ jīrati.

An educated noble disciple has someone liable to old age who grows old.

so jarādhamme jinne iti paṭisañcikkhati:

And they reflect:

‘na kho mayhevekassa jarādhammaṃ jīrati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ jarādhammaṃ jīrati.

‘It's not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old.

ahañceva kho pana jarādhamme jinne soceyyaṃ kilameyyaṃ parideveyyaṃ, urattāliṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbaññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assū'ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.’

so jarādhamme jinne na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

And so, when someone liable to old age grows old, they don't sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, bhikkhave:

This is called

‘sutavā ariyasāvako abbuhi saviṣaṃ sokasallaṃ, yena viddho assutavā puthujjano attānaṃyeva paritāpeti.

an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

asoko visallo ariyasāvako attānaṃyeva parinibbāpeti’.

Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

puna caparaṃ, bhikkhave, sutavato ariyasāvakassa byādhidhammaṃ byādhīyati ...
pe ... maraṇadhammaṃ mīyati ... khayadhammaṃ khīyati ... nassanadhammaṃ
nassati.

*Furthermore, an educated noble disciple has someone liable to sickness... death ... ending ...
perishing.*

so nassanadhamme naṭṭhe iti paṭisañcikkhati:

And they reflect:

‘na kho mayhevekassa nassanadhammaṃ nassati, atha kho yāvatā sattānaṃ āgati
gati cuti upapatti sabbesaṃ sattānaṃ nassanadhammaṃ nassati.

*‘It’s not just me who has someone liable to perishing who perishes. For as long as sentient
beings come and go, pass away and are reborn, they all have someone liable to perishing who
perishes.*

ahañceva kho pana nassanadhamme naṭṭhe soceyyaṃ kilameyyaṃ parideveyyaṃ,
urattāliṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi
dubbhaññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu,
mittāpi dummanā assū’ti.

*If I were to sorrow and pine and lament, beating my breast and falling into confusion, just
because someone liable to perishing perishes, I’d lose my appetite and my body would become
ugly. My work wouldn’t get done, my enemies would be encouraged, and my friends would be
dispirited.’*

so nassanadhamme naṭṭhe na socati na kilamati na paridevati, na urattāliṃ kanti,
na sammohaṃ āpajjati.

*And so, when someone liable to perishing perishes, they don’t sorrow and pine and lament,
beating their breast and falling into confusion.*

ayaṃ vuccati, bhikkhave:

This is called

‘sutavā ariyasāvako abbuhi savaṣaṃ sokasallaṃ, yena viddho assutavā puthujjano
attānaṃyeva paritāpeti.

*an educated noble disciple who has drawn out sorrow’s poisoned arrow, struck by which
uneducated ordinary people only mortify themselves.*

asoko visallo ariyasāvako attānaṃyeva parinibbāpeti’ti.

Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

imāni kho, bhikkhave, pañca alabbhañiyāni thānāni samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasminti.

*These are the five things that cannot be had by any ascetic or brahmin or god or Māra or
Brahmā or by anyone in the world.*

na socanāya paridevanāya,

Sorrowing and lamenting

atthodha labbhā api appakopi;

doesn’t do even a little bit of good.

socantamenam dukhitaṃ viditvā,

When they know that you’re sad,

paccatthikā attamanā bhavanti.

your enemies are encouraged.

yato ca kho paṇḍito āpadāsu,

When an astute person doesn’t waver in the face of adversity,

na vedhatī atthavinicchayaññū;

as they’re able to assess what’s beneficial,

paccatthikāssa dukhitā bhavanti,

their enemies suffer,

disvā mukhaṃ avikāraṃ purāṇaṃ.

seeing that their normal expression doesn’t change.

jappena mantena subhāsitena,
Chants, recitations, fine sayings,

anuppadānena paveniyā vā;
charity or traditions:

yathā yathā yattha labhetha atthaṃ,
if by means of any such things you benefit,

tathā tathā tattha parakkameyya.
then by all means keep doing them.

sace pajāneyya alabbhaneyyo,
But if you understand that 'this good thing

mayāva aññena vā esa attho;
can't be had by me or by anyone else',

asocamāno adhivāsayeyya,
you should accept it without sorrowing, thinking:

kammaṃ daḷhaṃ kinti karomi dānī"ti.
'The karma is strong. What can I do now?'"

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājavagga
5. With King Muṇḍa

49. kosalasutta
49. The King of Kosala

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

atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam abhivādetvā ekamantaṃ nisīdi.
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

tena kho pana samayena mallikā devī kālaṅkatā hoti.

atha kho aññataro puriso yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā
rañño pasenadissa kosalassa upakaṇṇake āroceti:
Then a man went up to the king and whispered in his ear,

“mallikā devī, deva, kālaṅkatā”ti.
“Your Majesty, Queen Mallikā has passed away.”

evam vutte, rājā pasenadi kosalo dukkhī dummano pattakkhandho adhomukho
pajjhāyanto appaṭibhāno nisīdi.
When this was said, King Pasenadi was miserable and sad. He sat with his shoulders drooping, downcast, depressed, with nothing to say.

atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ dukkhiṃ dummanaṃ
pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā rājānaṃ
pasenadiṃ kosalaṃ etadavoca:
Knowing this, the Buddha said to him,

“pañcimāni, mahārāja, alabbhanīyāni thānāni samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
“Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

katamāni pañca?
What five?

‘jarādhammaṃ mā jūrī’ti alabbhanīyaṃ thānaṃ ... pe ... na socanāya paridevanāya
... pe ... kammaṃ daḥhaṃ kinti karomi dānī”ti.
That someone liable to old age should not grow old. ... Sorrowing and lamenting doesn't do even a little bit of good ... “The karma is strong. What can I do now?”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

5. muṇḍarājavagga
5. With King Muṇḍa

50. nāradasutta
50. With Nārada

ekam samayaṃ āyasmā nārado pāṭaliputte viharati kukkuṭārāme.
At one time Venerable Nārada was staying at Pāṭaliputta, in the Chicken Monastery.

tena kho pana samayena muṇḍassa rañño bhaddā devī kālaṅkatā hoti piyā manāpā.
Now at that time King Muṇḍa's dear and beloved Queen Bhaddā had just passed away.

so bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpatī na bhattaṃ bhuñjati na kammantaṃ payojeti—
And since that time, the king did not bathe, anoint himself, eat his meals, or apply himself to his work.

rattindivaṃ bhaddāya deviyā sarīre ajjhomucchito.
Day and night he brooded over Queen Bhaddā's corpse.

atha kho muṇḍo rājā piyakaṃ kosārakkhaṃ āmantesi:
Then King Muṇḍa addressed his treasurer, Piyaka,

“tena hi, samma piyaka, bhaddāya deviyā sarīraṃ āyasāya teladoniyā pakkhipitvā aññissā āyasāya doniyā paṭikujjatha, yathā mayaṃ bhaddāya deviyā sarīraṃ cirataraṃ passeyyāma”ti.
“So, my good Piyaka, please place Queen Bhaddā's corpse in an iron case filled with oil. Then close it up with another case, so that we can view Queen Bhaddā's body even longer.”

“evaṃ, devā”ti kho piyako kosārakkho muṇḍassa rañño paṭissutvā bhaddāya deviyā sarīraṃ āyasāya teladoniyā pakkhipitvā aññissā āyasāya doniyā paṭikuji.
“Yes, Your Majesty,” replied Piyaka the treasurer, and he did as the king instructed.

atha kho piyakassa kosārakkhassa etadahosi:
Then it occurred to Piyaka,

“imassa kho muṇḍassa rañño bhaddā devī kālaṅkatā piyā manāpā.
“King Muṇḍa's dear and beloved Queen Bhaddā has passed away.

so bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpatī na bhattaṃ bhuñjati na kammantaṃ payojeti—
Since then the king does not bathe, anoint himself, eat his meals, or apply himself to his work.

rattindivaṃ bhaddāya deviyā sarīre ajjhomucchito.
Day and night he broods over Queen Bhaddā's corpse.

kaṃ nu kho muṇḍo rājā samaṇaṃ vā brāhmaṇaṃ vā payirupāseyya, yassa dhammaṃ sutvā sokasallaṃ pajaheyya”ti.
Now, what ascetic or brahmin might the king pay homage to, whose teaching could help the king give up sorrow's arrow?”

atha kho piyakassa kosārakkhassa etadahosi:
Then it occurred to Piyaka,

“ayaṃ kho āyasmā nārado pāṭaliputte viharati kukkuṭārāme.
“This Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta.

taṃ kho panāyasmantaṃ nāradaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘paṇḍito viyatto medhāvī bahussuto citta-kathī kalyāṇapaṭibhāno vuddho ceva arahā ca’.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

yannūna muṇḍo rājā āyasmantaṃ nāraḍaṃ payirupāseyya, appeva nāma muṇḍo rājā āyasmato nāraḍassa dhammaṃ sutvā sokasallaṃ pajaheyyā”ti.

What if King Muṇḍa was to pay homage to Venerable Nārada? Hopefully when he hears Nārada’s teaching, the king could give up sorrow’s arrow.”

atha kho piyako kosārakkho yena muṇḍo rājā tenupasaṅkami; upasaṅkamitvā muṇḍaṃ rājānaṃ etadavoca:

Then Piyaka went to the king and said to him,

“ayaṃ kho, deva, āyasmā nārado pāṭaliputte viharati kukkuṭārāme.

“Sire, this Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta.

taṃ kho panāyasmantaṃ nāraḍaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca’.

‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

yadi pana devo āyasmantaṃ nāraḍaṃ payirupāseyya, appeva nāma devo āyasmato nāraḍassa dhammaṃ sutvā sokasallaṃ pajaheyyā”ti.

What if Your Majesty was to pay homage to Venerable Nārada? Hopefully when you hear Nārada’s teaching, you could give up sorrow’s arrow.”

“tena hi, samma piyaka, āyasmantaṃ nāraḍaṃ paṭivedehi.

“Well then, my good Piyaka, let Nārada know.

kathaṇhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ pubbe appaṭisaṃvidito upasaṅkamitabbaṃ maññeyyā”ti.

For how could one such as I presume to visit an ascetic or brahmin in my realm without first letting them know?”

“evaṃ, devā”ti kho piyako kosārakkho muṇḍassa rañño patissutvā yenāyasmā nārado tenupasaṅkami; upasaṅkamitvā āyasmantaṃ nāraḍaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho piyako kosārakkho āyasmantaṃ nāraḍaṃ etadavoca:

“Yes, Your Majesty,” replied Piyaka the treasurer. He went to Nārada, bowed, sat down to one side, and said to him,

“imassa, bhante, muṇḍassa rañño bhaddā devī kālaṅkatā piyā manāpā.

“Sir, King Muṇḍa’s dear and beloved Queen Bhaddā has passed away.

so bhaddāya deviyā kālaṅkatāya piyāya manāpāya neva nhāyati na vilimpatī na bhattaṃ bhuñjati na kammantaṃ payojeti—

And since she passed away, the king has not bathed, anointed himself, eaten his meals, or got his business done.

rattindivaṃ bhaddāya deviyā sarīre ajjhomucchito.

Day and night he broods over Queen Bhaddā’s corpse.

sādhū, bhante, āyasmā nārado muṇḍassa rañño tathā dhammaṃ desetu yathā muṇḍo rājā āyasmato nāraḍassa dhammaṃ sutvā sokasallaṃ pajaheyyā”ti.

Sir, please teach the king so that, when he hears your teaching, he can give up sorrow’s arrow.”

“yassadāni, piyaka, muṇḍo rājā kālaṃ maññati”ti.

“Please, Piyaka, let the king come when he likes.”

atha kho piyako kosārakkho utthāyāsanaṃ āyasmantaṃ nāraḍaṃ abhivādetvā padakkhiṇaṃ katvā yena muṇḍo rājā tenupasaṅkami; upasaṅkamitvā muṇḍaṃ rājānaṃ etadavoca:

Then Piyaka got up from his seat, bowed, and respectfully circled Venerable Nārada, keeping him on his right, before going to the king and saying,

“katāvakaṁso kho, deva, āyasmatā nāradena.

“Sire, the request for an audience with Venerable Nārada has been granted.

yassadāni devo kālaṃ maññaṭi”ti.

Please, Your Majesty, go at your convenience.”

“tena hi, samma piyaka, bhadraṇi bhadraṇi yānāni yojāpehi”ti.

“Well then, my good Piyaka, harness the finest chariots.”

“evaṃ, devā”ti kho piyako kosārakkho muṇḍassa rañño paṭissutvā bhadraṇi bhadraṇi yānāni yojāpetvā muṇḍaṃ rājānaṃ etadavoca:

“Yes, Your Majesty,” replied Piyaka the treasurer. He did so, then told the king:

“yuttāni kho te, deva, bhadraṇi bhadraṇi yānāni.

“Sire, the finest chariots are harnessed.

yassadāni devo kālaṃ maññaṭi”ti.

Please, Your Majesty, go at your convenience.”

atha kho muṇḍo rājā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi yena kukkuṭārāmo tena pāyāsi mahaccā rājānubhāvena āyasmantaṃ nāradaṃ dassanāya.

Then King Muṇḍa mounted a fine carriage and, along with other fine carriages, set out in full royal pomp to see Venerable Nārada at the Chicken Monastery.

yāvatiḱā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattikova ārāmaṃ pāvīsi.

He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

atha kho muṇḍo rājā yena āyasmā nārado tenupasaṅkami; upasaṅkamitvā āyasmantaṃ nāradaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho muṇḍaṃ rājānaṃ āyasmā nārado etadavoca:

Then the king went up to Nārada, bowed, and sat down to one side. Then Nārada said to him:

“pañcimāni, mahārāja, alabbhaṇīyāni thānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.

“Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

katamāni pañca?

What five?

‘jarādhammaṃ mā jīrī’ti alabbhaṇīyaṃ thānaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.

That someone liable to old age should not grow old. ...

‘byādhidhammaṃ mā byādhīyī’ti ... pe ... ‘maraṇadhammaṃ mā mīyī’ti ...

‘khayadhammaṃ mā khīyī’ti ... ‘nassanadhammaṃ mā nassī’ti alabbhaṇīyaṃ thānaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.

That someone liable to sickness should not get sick. ... That someone liable to death should not die. ... That someone liable to ending should not end. ... That someone liable to perishing should not perish. ...

assutavato, mahārāja, puthujjanassa jarādhammaṃ jīrati.

An uneducated ordinary person has someone liable to old age who grows old.

so jarādhamme jinṇe na iti paṭisaṅcikkhati:

But they don’t reflect on the nature of old age:

‘na kho mayhevekassa jarādhammaṃ jīrati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ jarādhammaṃ jīrati.

‘It’s not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn.

ahañceva kho pana jarādhhamme jinne soceyyaṃ kilameyyaṃ parideveyyaṃ, urattālīṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbāññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assū'ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

so jarādhhamme jinne socati kilamati paridevati, urattālīṃ kandati, sammohaṃ āpajjati.

And so, when someone liable to old age grows old, they sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, mahārāja:

This is called

‘assutavā puthujjano viddho savisena sokasallena attānaṃyeva paritāpeti’.

an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

puna caparaṃ, mahārāja, assutavato puthujjanassa byādhidhammaṃ byādhīyati ... pe ... maraṇadhammaṃ miyati ... khayadhammaṃ khīyati ... nassanadhammaṃ nassati.

Furthermore, an uneducated ordinary person has someone liable to sickness ... death ... ending ... perishing.

so nassanadhamme natthe na iti paṭisañcikkhati:

But they don't reflect on the nature of perishing:

‘na kho mayhevekassa nassanadhammaṃ nassati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ nassanadhammaṃ nassati.

It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn.

ahañceva kho pana nassanadhamme natthe soceyyaṃ kilameyyaṃ parideveyyaṃ, urattālīṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbāññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assū'ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

so nassanadhamme natthe socati kilamati paridevati, urattālīṃ kandati, sammohaṃ āpajjati.

And so, when someone liable to perishing perishes, they sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, mahārāja:

This is called

‘assutavā puthujjano viddho savisena sokasallena attānaṃyeva paritāpeti’.

an uneducated ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

sutavato ca kho, mahārāja, ariyasāvakassa jarādhammaṃ jīrati.

An educated noble disciple has someone liable to old age who grows old.

so jarādhhamme jinne na iti paṭisañcikkhati:

So they reflect on the nature of old age:

‘na kho mayhevekassa jarādhammaṃ jīrati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ jarādhammaṃ jīrati.

It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn.

ahañceva kho pana jarāḍhamme jīṇṇe soceyyaṃ kilameyyaṃ parideveyyaṃ, urattālīṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbaññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assu'ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

so jarāḍhamme jīṇṇe na socati na kilamati na paridevati, na urattālīṃ kandati, na sammohaṃ āpajjati.

And so, when someone liable to old age grows old, they don't sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, mahārāja:

This is called

‘sutavā ariyasāvako abbuhi saviṣaṃ sokasallaṃ, yena viddho assutavā puthujjano attānaṃyeva paritāpeti.

an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

asoko visallo ariyasāvako attānaṃyeva parinibbāpeti’.

Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

puna caparaṃ, mahārāja, sutavato ariyasāvakassa byādhidhammaṃ byādhīyati ... pe ... maraṇadhammaṃ mīyati ... khayadhammaṃ khīyati ... nassanadhammaṃ nassati.

Furthermore, an educated noble disciple has someone liable to sickness... death ... ending ... perishing.

so nassanadhamme natthe iti paṭisañcikkhati:

So they reflect on the nature of perishing:

‘na kho mayhevekassa nassanadhammaṃ nassati, atha kho yāvatā sattānaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ nassanadhammaṃ nassati.

It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn.

ahañceva kho pana nassanadhamme natthe soceyyaṃ kilameyyaṃ parideveyyaṃ, urattālīṃ kandeyyaṃ, sammohaṃ āpajjeyyaṃ, bhattampi me nacchādeyya, kāyepi dubbaññaṃ okkameyya, kammantāpi nappavatteyyuṃ, amittāpi attamanā assu, mittāpi dummanā assu'ti.

If I were to sorrow and pine and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my body would become ugly. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

so nassanadhamme natthe na socati na kilamati na paridevati, na urattālīṃ kandati, na sammohaṃ āpajjati.

And so, when someone liable to perishing perishes, they don't sorrow and pine and lament, beating their breast and falling into confusion.

ayaṃ vuccati, mahārāja:

This is called

‘sutavā ariyasāvako abbuhi saviṣaṃ sokasallaṃ, yena viddho assutavā puthujjano attānaṃyeva paritāpeti.

an educated noble disciple who has drawn out sorrow's poisoned arrow, struck by which uneducated ordinary people only mortify themselves.

asoko visallo ariyasāvako attānaṃyeva parinibbāpeti’.

Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

imāni kho, mahārāja, pañca alabbhanīyāni ṭhānāni samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

na socanāya paridevanāya,
Sorrowing and lamenting

atthodha labbhā api appakopi;
doesn't do even a little bit of good.

socantamenam dukhitam viditvā,
When they know that you're sad,

paccatthikā attamanā bhavanti.
your enemies are encouraged.

yato ca kho paṇḍito āpadāsu,
When an astute person doesn't waver in the face of adversity,

na vedhatī atthavinicchayaññū;
as they're able to assess what's beneficial,

paccatthikāssa dukhitā bhavanti,
their enemies suffer,

disvā mukham avikāram purāṇam.
seeing that their normal expression doesn't change.

jappena mantena subhāsitena,
Chants, recitations, fine sayings,

anuppadānena paveniyā vā;
charity or traditions:

yathā yathā yattha labhetha attham,
if by means of any such things you benefit,

tathā tathā tattha parakkameyya.
then by all means keep doing them.

sace pajāneyya alabbhaneyyo,
But if you understand that 'this good thing

mayāva aññena vā esa attho;
can't be had by me or by anyone else',

asocamāno adhivāsayeyya,
you should accept it without sorrowing, thinking:

kammaṃ daḷhaṃ kinti karomi dānī"ti.
'The karma is strong. What can I do now?'

evaṃ vutte, muṇḍo rājā āyasmantaṃ nāradaṃ etadavoca:
When he said this, King Muṇḍa said to Venerable Nārada,

“ko nāmo ayaṃ, bhante, dhammapariyāyo”ti?
“Sir, what is the name of this exposition of the teaching?”

“sokasallaharaṇo nāma ayaṃ, mahārāja, dhammapariyāyo”ti.
“Great king, this exposition of the teaching is called ‘Pulling Out Sorrow's Arrow’.”

“taggha, bhante, sokasallaharaṇo.
“Indeed, sir, this is the pulling out of sorrow's arrow!

imañhi me, bhante, dhammapariyāyaṃ sutvā sokasallaṃ pahīnan”ti.
Hearing this exposition of the teaching, I've given up sorrow's arrow.”

atha kho muṇḍo rājā piyakam kosārakkham āmantesi:

Then King Muṇḍa addressed his treasurer, Piyaka,

“tena hi, samma piyaka, bhaddāya deviyā sarīram jhāpetha; thūpañcassā karotha.

“Well then, my good Piyaka, cremate Queen Bhaddā’s corpse and build a monument.

ajjatagge dāni mayam nhāyissāma ceva vilimpissāma bhattañca bhuñjissāma
kammante ca payojessāmā”ti.

From this day forth, I will bathe, anoint myself, eat my meals, and apply myself to my work.”

dasamaṃ.

muṇḍarājavaggo pañcamo.

ādiyo sappuriso iṭṭhā,

manāpadāyibhisandaṃ;

sampadā ca dhanam thānam,

kosalo nāradena cāti.

paṭhamo paṇṇāsako samatto.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

51. āvaraṇasutta
51. Obstacles

evaṃ me sutam—
So I have heard.

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

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

“bhikkhavo”ti,
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
“Mendicants, there are these five obstacles and hindrances, parasites of the mind that weaken wisdom.

katame pañca?
What five?

kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya
dubbalīkaraṇo.
Sensual desire ...

byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.
Ill will ...

thinamiddhaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso ajjhāruhaṃ paññāya
dubbalīkaraṇaṃ.
Dullness and drowsiness ...

uddhaccakukkuccaṃ, bhikkhave, āvaraṇaṃ nīvaraṇaṃ cetaso ajjhāruhaṃ paññāya
dubbalīkaraṇaṃ.
Restlessness and remorse ...

vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
Doubt ...

ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya
dubbalīkaraṇā.
These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

so vata, bhikkhave, bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhāruhe paññāya
dubbalīkaraṇe appahāya, abalāya paññāya dubbalāya attatthaṃ vā ñassati paratthaṃ
vā ñassati ubhayatthaṃ vā ñassati uttari vā manussadhammā
alamariyañānadassanavisesaṃ sacchikarissatīti netam ṭhānaṃ vijjati.

Take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's simply impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

seyyathāpi, bhikkhave, nadī pabbateyyā dūraṅgamā sīghasotā hārahārīnī.
Suppose there was a mountain river that flowed swiftly, going far, carrying all before it.

tassā puriso ubhato naṅgalamukhāni vivareyya.

But then a man would open channels on both sides,

evañhi so, bhikkhave, majjhe nadiyā soto vikkhitto viṣaṭo byādiṇṇo neva dūraṅgamo
assa na sīghasoto na hārahārī.

so the mid-river current would be dispersed, spread out, and separated. The river would no longer flow swiftly, going far, carrying all before it.

evamevaṃ kho, bhikkhave, so vata bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso
ajjhāruhe paññāya dubbalīkaṇe appahāya, abalāya paññāya dubbalāya attatthaṃ vā
ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttari vā manussadhammā
alamariyañānadassanavisesaṃ sacchikarissatīti neva tṛṣṇānaṃ vijjati.

In the same way, take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's simply impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

so vata, bhikkhave, bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso ajjhāruhe paññāya
dubbalīkaṇe pahāya, balavatiyā paññāya attatthaṃ vā ñassati paratthaṃ vā ñassati
ubhayatthaṃ vā ñassati uttari vā manussadhammā alamariyañānadassanavisesaṃ
sacchikarissatīti tṛṣṇāmetānaṃ vijjati.

Take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

seyyathāpi, bhikkhave, nadī pabbateyyā dūraṅgamā sīghasotā hārahārīni.

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it.

tassā puriso ubhato naṅgalamukhāni pidaheyya.

But then a man would close up the channels on both sides,

evañhi so, bhikkhave, majjhe nadiyā soto avikkhitto viṣaṭo abyādiṇṇo dūraṅgamo
ceva assa sīghasoto ca hārahārī ca.

so the mid-river current would not be dispersed, spread out, and separated. The river would keep flowing swiftly for a long way, carrying all before it.

evamevaṃ kho, bhikkhave, so vata bhikkhu ime pañca āvaraṇe nīvaraṇe cetaso
ajjhāruhe paññāya dubbalīkaṇe pahāya, balavatiyā paññāya attatthaṃ vā ñassati
paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttari vā manussadhammā
alamariyañānadassanavisesaṃ sacchikarissatīti tṛṣṇāmetānaṃ vijjati”ti.

In the same way, take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

52. akusalarāsisutta
52. A Heap of the Unskillful

“akusalarāsi, bhikkhave, vadamāno pañca nīvaraṇe sammā vadamāno vadeyya.
“Mendicants, rightly speaking, you’d call the five hindrances a ‘heap of the unskillful’.”

kevalo hāyaṃ, bhikkhave, akusalarāsi yadidaṃ pañca nīvaraṇā.
For these five hindrances are entirely a heap of the unskillful.

katame pañca?
What five?

kāmacchandanaīvaraṇaṃ, byāpādanaīvaraṇaṃ, thinamiddhanaīvaraṇaṃ,
uddhaccakukkuccanaīvaraṇaṃ, vicikicchānaīvaraṇaṃ.
*The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse,
and doubt.*

akusalarāsi, bhikkhave, vadamāno ime pañca nīvaraṇe sammā vadamāno vadeyya.
Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’.

kevalo hāyaṃ, bhikkhave, akusalarāsi yadidaṃ pañca nīvaraṇā”ti.
For these five hindrances are entirely a heap of the unskillful.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

53. padhāniyaṅgasutta
53. Factors That Support Meditation

“pañcimāni, bhikkhave, padhāniyaṅgāni.
“Mendicants, there are these five factors that support meditation.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ:
It's when a mendicant has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.
*‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and
conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods
and humans, awakened, blessed.’*

appābādho hoti appātāṅko;
They are rarely ill or unwell.

samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya
padhānakkhamāya;
*Their stomach digests well, being neither too hot nor too cold, but just right, and fit for
meditation.*

asaṭṭho hoti amāyāvī;
They're not devious or deceitful.

yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu;
They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ
upasampadāya, thāmaṇāya dāḥaparakkamo anikkhittadhuro kusalesu dhammesu;
*They live with energy roused up for giving up unskillful qualities and embracing skillful
qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing
skillful qualities.*

paññavā hoti, udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya
sammā dukkhakkhayagāminiyaṃ.
*They're wise. They have the wisdom of arising and passing away which is noble, penetrative,
and leads to the complete ending of suffering.*

imāni kho, bhikkhave, pañca padhāniyaṅgāni”ti.
These are the five factors that support meditation.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

54. samayasutta
54. Times Good for Meditation

“pañcime, bhikkhave, asamayā padhānāya.
“Mendicants, there are five times that are not good for meditation.

katame pañca?
What five?

idha, bhikkhave, bhikkhu jiṇṇo hoti jarāyābhibhūto.
Firstly, a mendicant is old, overcome with old age.

ayaṃ, bhikkhave, paṭhamo asamayo padhānāya.
This is the first time that's not good for meditation.

puna caparaṃ, bhikkhave, bhikkhu byādhito hoti byādhinābhibhūto.
Furthermore, a mendicant is sick, overcome by sickness.

ayaṃ, bhikkhave, dutiyo asamayo padhānāya.
This is the second time that's not good for meditation.

puna caparaṃ, bhikkhave, dubbhikkhaṃ hoti dussassaṃ dullabhapiṇḍaṃ, na sukaraṃ uñchena paggaḥena yāpetuṃ.
Furthermore, there's a famine, a bad harvest, so it's hard to get alms-food, and not easy to keep going by collecting alms.

ayaṃ, bhikkhave, tatiyo asamayo padhānāya.
This is the third time that's not good for meditation.

puna caparaṃ, bhikkhave, bhayaṃ hoti aṭṭhaviṇṇakopā, cakkasamārūḷhā jānapadā pariyāyanti.
Furthermore, there's peril from wild savages, and the countryfolk mount their vehicles and flee everywhere.

ayaṃ, bhikkhave, catuttho asamayo padhānāya.
This is the fourth time that's not good for meditation.

puna caparaṃ, bhikkhave, saṅgho bhinno hoti.
Furthermore, there's a schism in the Saṅgha.

saṅghe kho pana, bhikkhave, bhinne aññamaññaṃ akkosā ca honti, aññamaññaṃ paribhāsā ca honti, aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajā ca honti.
When the Saṅgha is split, they abuse, insult, block, and reject each other.

tattha appasannā ceva nappasīdanti, pasannānañca ekaccānaṃ aññathattaṃ hoti.
This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds.

ayaṃ, bhikkhave, pañcamaṃ asamayo padhānāya.
This is the fifth time that's not good for meditation.

ime kho, bhikkhave, pañca asamayā padhānāyāti.
These are the five times that are not good for meditation.

pañcime, bhikkhave, samayā padhānāya.
There are five times that are good for meditation.

katame pañca?
What five?

idha, bhikkhave, bhikkhu daharo hoti yuvā susu kāḷakeso bhadrena yobbanena samannāgato pathamena vayasā.

Firstly, a mendicant is a youth, young, black-haired, blessed with youth, in the prime of life.

ayaṃ, bhikkhave, paṭhamo samayo padhānāya.

This is the first time that's good for meditation.

puna caparaṃ, bhikkhave, bhikkhu appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nāṭisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

Furthermore, they are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

ayaṃ, bhikkhave, dutiyo samayo padhānāya.

This is the second time that's good for meditation.

puna caparaṃ, bhikkhave, subhikkhaṃ hoti susassaṃ sulabhapaṇḍaṃ, sukaraṃ uñchena paggaḥena yāpetuṃ.

Furthermore, there's plenty of food, a good harvest, so it's easy to get alms-food, and easy to keep going by collecting alms.

ayaṃ, bhikkhave, tatiyo samayo padhānāya.

This is the third time that's good for meditation.

puna caparaṃ, bhikkhave, manussā samaggā sammodamānā avivadamānā khīrodakābhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti.

Furthermore, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

ayaṃ, bhikkhave, catuttho samayo padhānāya.

This is the fourth time that's good for meditation.

puna caparaṃ, bhikkhave, saṃgho samaggo sammodamāno avivadamāno ekuddeso pḥasu viharati.

Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation.

saṃghe kho pana, bhikkhave, samagge na ceva aññamaññaṃ akkosā honti, na ca aññamaññaṃ paribhāsā honti, na ca aññamaññaṃ parikkhepā honti, na ca aññamaññaṃ pariccajā honti.

When the Saṅgha is in harmony, they don't abuse, insult, block, or reject each other.

tattha appasannā ceva pasīdanti, pasannānañca bhiyyobhāvo hoti.

This inspires confidence in those without it, and increases confidence in those who have it.

ayaṃ, bhikkhave, pañcama samayo padhānāya.

This is the fifth time that's good for meditation.

ime kho, bhikkhave, pañca samayā padhānāyā'ti.

These are the five times that are good for meditation."

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

55. mātāputtasutta
55. Mother and Son

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

tena kho pana samayena sāvatthiyaṃ ubho mātāputtā vassāvāsaṃ upagamimsu—
Now, at that time a mother and son had both entered the rainy season residence at Sāvattihī,

bhikkhu ca bhikkhunī ca.
as a monk and a nun.

te aññamaññassa abhiñhaṃ dassanakāmā ahesuṃ.
They wanted to see each other often.

mātāpi puttassa abhiñhaṃ dassanakāmā ahoṣi;
The mother wanted to see her son often,

puttopi mātaraṃ abhiñhaṃ dassanakāmo ahoṣi.
and the son his mother.

tesaṃ abhiñhaṃ dassanā saṃsaggo ahoṣi.
Seeing each other often, they became close.

saṃsagge sati viссāsō ahoṣi.
Being so close, they became intimate.

viссāsē sati otāro ahoṣi.
And being intimate, lust overcame them.

te otiṇṇacittā sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseviṃsu.
With their minds swamped by lust, without rejecting the training and declaring their inability to continue, they had sex.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idha, bhante, sāvatthiyaṃ ubho mātāputtā vassāvāsaṃ upagamimsu—

bhikkhu ca bhikkhunī ca, te aññamaññassa abhiñhaṃ dassanakāmā ahesuṃ, mātāpi puttassa abhiñhaṃ dassanakāmā ahoṣi, puttopi mātaraṃ abhiñhaṃ dassanakāmo ahoṣi.

tesaṃ abhiñhaṃ dassanā saṃsaggo ahoṣi, saṃsagge sati viссāsō ahoṣi, viссāsē sati otāro ahoṣi, te otiṇṇacittā sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseviṃsū”ti.

“kiṃ nu so, bhikkhave, moghapuriso maññati:
“Mendicants, how could that silly man imagine that

‘na mātā putte sārājjaṭi, putto vā pana mātārī’ti?
a mother cannot lust for her son, or that a son cannot lust for his mother?

nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi evaṃ rajānīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhigamāya yathayidaṃ, bhikkhave, itthirūpaṃ.

Compared to the sight of a woman, I do not see a single sight that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary.

itthirūpe, bhikkhave, sattā rattā giddhā gathitā mucchitā ajjhosannā.

Sentient beings are lustful, greedy, tied, infatuated, and attached to the sight of a woman.

te dīgharattaṃ socanti itthirūpavasānugā.

They sorrow for a long time under the sway of a woman's sight.

nāhaṃ, bhikkhave, aññaṃ ekasaddampi ... ekagandhampi ... ekarasampi ... ekaphoṭṭhabbampi samanupassāmi evaṃ rajānīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhigamāya yathayidaṃ, bhikkhave, itthiphoṭṭhabbaṃ.

Compared to the sound ... smell ... taste ... touch of a woman, I do not see a single touch that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary.

itthiphoṭṭhabbe, bhikkhave, sattā rattā giddhā gathitā mucchitā ajjhosannā.

Sentient beings are lustful, greedy, tied, infatuated, and attached to the touch of a woman.

te dīgharattaṃ socanti itthiphoṭṭhabbavasānugā.

They sorrow for a long time under the sway of a woman's touch.

itthī, bhikkhave, gacchantūpi purisassa cittaṃ pariyādāya tiṭṭhati;

When a woman walks, she occupies a man's mind.

ṭhitāpi ... pe ... nisinnāpi ... sayānāpi ... hasantīpi ... bhañantīpi ... gāyantīpi ... rodatīpi ... ugghātītāpi ... matāpi purisassa cittaṃ pariyādāya tiṭṭhati.

When a woman stands ... sits ... lies down ... laughs ... speaks ... sings ... cries ... is injured, she occupies a man's mind. Even when a woman is dead, she occupies a man's mind.

yañhi taṃ, bhikkhave, sammā vadamāno vadeyya:

For if anyone should be rightly called 'an all-round snare of Māra', it's females.

‘samantapāso mārassā’ti mātugāmaṃyeva sammā vadamāno vadeyya:

-

‘samantapāso mārassā’ti.

-

sallape asihatthena,

You might chat with someone who has knife in hand.

pisācenāpi sallape;

You might even chat with a goblin.

āsīvisampi āsīde,

You might sit close by a viper,

yena datṭho na jīvati;

whose bite would take your life.

na tveva eko ekāya,

But never should you chat

mātugāmena sallape.

one on one with a female.

mutthassatiṃ tā bandhanti,

They captivate the unmindful

pekkhitena sitena ca;

with a glance and a smile.

athopi dunnivatthena,
Or scantily clad,

mañjunā bhaṇitena ca;
they speak charming words.

neso jano svāsīsado,
It's not good to sit with such a person,

api ugghātito mato.
even if she's injured or dead.

pañca kāmaguṇā ete,
These five kinds of sensual stimulation

itthirūpasmim dissare;
are apparent in a woman's body:

rūpā saddā rasā gandhā,
sights, sounds, tastes, smells,

phoṭṭhabbā ca manoramā.
and touches so delightful.

tesaṃ kāmoghavūlhānaṃ,
Those swept away by the flood of sensual pleasures,

kāme aparijānataṃ;
not comprehending them,

kālaṃ gati bhavābhavaṃ,
prioritize transmigration—

saṃsārasmim purakkhatā.
time and destination, and life after life.

ye ca kāme pariññāya,
But those who completely understand sensual pleasures

caranti akutobhayā;
live fearing nothing from any quarter.

te ve pāraṅgatā loke,
They are those in the world who've crossed over,

ye pattā āsavakkhayaṃ'ti.
having reached the ending of defilements."

pañcamāṃ.

6. nīvaraṇavagga
6. Hindrances

56. upajjhāyasutta
56. Mentor

atha kho aññataro bhikkhu yena sako upajjhāyo tenupasaṅkami; upasaṅkamitvā sakam upajjhāyaṃ etadavoca:

Then a mendicant went up to his own mentor, and said,

“etarahi me, bhante, madhurakajāto ceva kāyo, disā ca me na pakkhāyanti, dhammā ca maṃ nappaṭibhanti, thinamiddhañca me cittaṃ pariyādāya tiṭṭhati, anabhirato ca brahmacariyaṃ carāmi, atthi ca me dhammesu vicikicchā”ti.

“Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings.”

atha kho so bhikkhu taṃ saddhivihārikaṃ bhikkhuṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him,

“ayaṃ, bhante, bhikkhu evamāha:

“Sir, this mendicant says this:

‘etarahi me, bhante, madhurakajāto ceva kāyo, disā ca maṃ na pakkhāyanti, dhammā ca me nappaṭibhanti, thinamiddhañca me cittaṃ pariyādāya tiṭṭhati, anabhirato ca brahmacariyaṃ carāmi, atthi ca me dhammesu vicikicchā’”ti.

‘Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I live the spiritual life dissatisfied, and have doubts about the teachings.’”

“evañhetam, bhikkhu, hoti indriyesu aguttadvārassa, bhojane amattañño, jāgariyaṃ ananuyuttassa, avipassakassa kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ ananuyuttassa viharato, yaṃ madhurakajāto ceva kāyo hoti, disā cassa na pakkhāyanti, dhammā ca taṃ nappaṭibhanti, thinamiddhañcassa cittaṃ pariyādāya tiṭṭhati, anabhirato ca brahmacariyaṃ carati, hoti cassa dhammesu vicikicchā.

“That’s how it is, mendicant, when your sense doors are unguarded, you eat too much, you’re not dedicated to wakefulness, you’re unable to discern skillful qualities, and you don’t pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body feels like it’s drugged. You’re disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill your mind. You live the spiritual life dissatisfied, and have doubts about the teachings.”

tasmātiha te, bhikkhu, evaṃ sikkhitabbaṃ:

So you should train like this:

‘indriyesu guttadvāro bhaviṣṣāmi, bhojane mattaññū, jāgariyaṃ anuyutto, vipassako kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyutto viharissāmi’ti.

‘I will guard my sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’

evañhi te, bhikkhu, sikkhitabban”ti.

That’s how you should train.”

atha kho so bhikkhu bhagavatā iminā ovādena ovadito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho so bhikkhu eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ ithattāyā”ti abbhāññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro pana so bhikkhu arahataṃ ahosi.

And that mendicant became one of the perfected.

atha kho so bhikkhu arahattaṃ patto yena sako upajjhāyo tenupasaṅkami; upasaṅkamitvā sakaṃ upajjhāyaṃ etadavoca:

When that mendicant had attained perfection, he went up to his own mentor, and said,

“etarahi me, bhante, na ceva madhurakajāto kāyo, disā ca me pakkhāyanti, dhammā ca maṃ paṭibhanti, thinamiddhaṇca me cittaṃ na pariyādāya tiṭṭhati, abhirato ca brahmacariyaṃ carāmi, natthi ca me dhammesu vicikicchā”ti.

“Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I live the spiritual life satisfied, and have no doubts about the teachings.”

atha kho so bhikkhu taṃ saddhivihārikaṃ bhikkhuṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him,

“ayaṃ, bhante, bhikkhu evamāha:

“Sir, this mendicant says this:

‘etarahi me, bhante, na ceva madhurakajāto kāyo, disā ca me pakkhāyanti, dhammā ca maṃ paṭibhanti, thinamiddhaṇca me cittaṃ na pariyādāya tiṭṭhati, abhirato ca brahmacariyaṃ carāmi, natthi ca me dhammesu vicikicchā’”ti.

‘Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I live the spiritual life satisfied, and have no doubts about the teachings.’”

“evañhetam, bhikkhu, hoti indriyesu guttadvārassa, bhojane mattaññuno, jāgariyaṃ anuyuttassa, vipassakassa kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyuttassa viharato, yaṃ na ceva madhurakajāto kāyo hoti, disā cassa pakkhāyanti, dhammā ca taṃ paṭibhanti, thinamiddhaṇcassa cittaṃ na pariyādāya tiṭṭhati, abhirato ca brahmacariyaṃ carati, na cassa hoti dhammesu vicikicchā.

“That’s how it is, mendicant, when your sense doors are guarded, you’re moderate in eating, you’re dedicated to wakefulness, you’re able to discern skillful qualities, and you pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body doesn’t feel like it’s drugged. You’re not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill your mind. You live the spiritual life satisfied, and have no doubts about the teachings.”

tasmātiha vo, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṃ anuyuttā, vipassakā kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyuttā viharissāmā’ti.

‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

chattham.

6. nīvaraṇavagga
6. Hindrances

57. abhinṇapaccavekkhitabbāṇasutta
57. Subjects for Regular Reviewing

“pañcimāni, bhikkhave, ṭhānāni abhinṇaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

“Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects.

katamāni pañca?
What five?

‘jarādhammomhi, jaraṃ anatīto’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

‘I am liable to grow old, I am not exempt from old age.’ A woman or a man, a layperson or a renunciate should often review this.

‘byādhidhammomhi, byādhiṃ anatīto’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

‘I am liable to get sick, I am not exempt from sickness.’ ...

‘maraṇadhammomhi, maraṇaṃ anatīto’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

‘I am liable to die, I am not exempt from death.’ ...

‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

‘I must be parted and separated from all I hold dear and beloved.’ ...

‘kammassakomhi, kammaḍāyādo kammayoni kammabandhu kammapaṭisaraṇo.
‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

yaṃ kammaṃ karissāmi—kalyāṇaṃ vā pāpakaṃ vā—
I shall be the heir of whatever deeds I do, whether good or bad.’

tassa dāyādo bhavissāmi’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

A woman or a man, a layperson or a renunciate should often review this.

kiñca, bhikkhave, atthavaśaṃ paṭicca ‘jarādhammomhi, jaraṃ anatīto’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?

What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’?

atthi, bhikkhave, sattānaṃ yobbane yobbanamado, yena madena mattā kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ carantī.

There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind.

tassa taṃ ṭhānaṃ abhinṇaṃ paccavekkhato yo yobbane yobbanamado so sabbaso vā pahīyati tanu vā pana hoti.

Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it.

idaṃ kho, bhikkhave, atthavaśaṃ paṭicca ‘jarādhammomhi, jaraṃ anatīto’ti abhinṇaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’.

kiñca, bhikkhave, atthavasam paṭicca ‘byādhidhammomhi, byādhim anatīto’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?

What is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’?

atthi, bhikkhave, sattānaṃ ārogye ārogyamado, yena madena mattā kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti.

There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind.

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato yo ārogye ārogyamado so sabbaso vā pahīyati tanu vā pana hoti.

Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it.

idaṃ kho, bhikkhave, atthavasam paṭicca ‘byādhidhammomhi, byādhim anatīto’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

This is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’.

kiñca, bhikkhave, atthavasam paṭicca ‘maraṇadhammomhi, maraṇam anatīto’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?

What is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’?

atthi, bhikkhave, sattānaṃ jīvite jīvitamado, yena madena mattā kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti.

There are sentient beings who, drunk on the vanity of life, do bad things by way of body, speech, and mind.

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato yo jīvite jīvitamado so sabbaso vā pahīyati tanu vā pana hoti.

Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it.

idaṃ kho, bhikkhave, atthavasam paṭicca ‘maraṇadhammomhi, maraṇam anatīto’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

This is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’.

kiñca, bhikkhave, atthavasam paṭicca ‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?

What is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’?

atthi, bhikkhave, sattānaṃ piyesu manāpesu yo chandarāgo yena rāgena rattā kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti.

There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind.

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato yo piyesu manāpesu chandarāgo so sabbaso vā pahīyati tanu vā pana hoti.

Reviewing this subject often, they entirely give up desire and lust for their dear and beloved, or at least reduce it.

idaṃ kho, bhikkhave, atthavasam paṭicca ‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

This is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’.

kiñca, bhikkhave, atthavasam paṭicca ‘kammassakomhi, kammadāyādo kammayoni kammabandhu kammaṭṭhisaraṇo, yaṃ kammaṃ karissāmi—

What is the advantage of often reflecting like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādo bhavissāmi’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā?

I shall be the heir of whatever deeds I do, whether good or bad’?

atthi, bhikkhave, sattānaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

There are sentient beings who do bad things by way of body, speech, and mind.

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato sabbaso vā ducaritaṃ pahīyati tanu vā pana hoti.

Reviewing this subject often, they entirely give up bad conduct, or at least reduce it.

idaṃ kho, bhikkhave, atthavaśaṃ paṭicca ‘kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṃ kammaṃ karissāmi—

This is the advantage for a woman or a man, a layperson or a renunciate of often reflecting like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.’

kalyāṇaṃ vā pāpakaṃ vā—

I shall be the heir of whatever deeds I do, whether good or bad.’

tassa dāyādo bhaviṣṣāmi’ti abhiñhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

sa kho so, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Then that noble disciple reflects:

‘na kho ahaññeveko jarādhammo jaraṃ anatīto, atha kho yāvataṃ sattānaṃ āgati gati cuti upapatti sabbe sattā jarādhammā jaraṃ anatīta’ti.

‘It’s not just me who is liable to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.’

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato maggo sañjāyati.

When they review this subject often, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.

They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni sabbaso pahīyanti anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

‘na kho ahaññeveko byādhidhammo byādhiṃ anatīto, atha kho yāvataṃ sattānaṃ āgati gati cuti upapatti sabbe sattā byādhidhammā byādhiṃ anatīta’ti.

‘It’s not just me who is liable to get sick, not being exempt from sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.’

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato maggo sañjāyati.

When they review this subject often, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.

They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni sabbaso pahīyanti, anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

‘na kho ahaññeveko maraṇadhammo maraṇaṃ anatīto, atha kho yāvataṃ sattānaṃ āgati gati cuti upapatti sabbe sattā maraṇadhammā maraṇaṃ anatīta’ti.

‘It’s not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.’

tassa taṃ thānaṃ abhiñhaṃ paccavekkhato maggo sañjāyati.

When they review this subject often, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.

They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni sabbaso pahīyanti, anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

‘na kho mayhevekassa sabbehi piyehi manāpehi nānābhāvo vinābhāvo, atha kho yāvataṭṭaṇaṃ āgati gati cuti upapatti sabbesaṃ sattānaṃ piyehi manāpehi nānābhāvo vinābhāvo’ti.

‘It’s not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are reborn.’

tassa taṃ thānaṃ abhiṇhaṃ paccavekkhato maggo sañjāyati.

When they review this subject often, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.

They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni sabbaso pahīyanti, anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

‘na kho ahaññeveko kammaṣako kammaḍāyādo kammayoni kammabandhu kammaṇṇisaṇaṇo, yaṃ kammaṃ karissāmi—kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādo bhavissāmi;

‘It’s not just me who shall be the owner of my deeds and heir to my deeds.

atha kho yāvataṭṭaṇaṃ āgati gati cuti upapatti sabbe sattā kammaṣakā kammaḍāyādā kammayoni kammabandhu kammaṇṇisaṇaṇā, yaṃ kammaṃ karissanti—kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādā bhavissanti’ti.

For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.’

tassa taṃ thānaṃ abhiṇhaṃ paccavekkhato maggo sañjāyati.

When they review this subject often, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.

They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni sabbaso pahīyanti, anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

byādhidhammā jarādhammā,

For others, sickness is natural,

atho maraṇadhammino;

and so are old age and death.

yathā dhammā tathā sattā,

Though this is how their nature is,

jigucchanti puthujjanā.

ordinary people feel disgusted.

ahañce taṃ jiguccheyyaṃ,

If I were to be disgusted

evaṃ dhammesu pāṇisu;

with creatures whose nature is such,

na metaṃ patirūpassa,

it would not be appropriate for me,

mama evaṃ vihārino.

since my life is just the same.

sohaṃ evaṃ viharanto,

Living in such a way,

ñatvā dhammaṃ nirūpadhiṃ;

I understood the reality without attachments.

ārogye yobbanasmiñca,
I mastered all vanities—

jīvitasmiñca ye madā.
of health, of youth,

sabbe made abhibhosmi,
and even of life—

nekkhammaṃ daṭṭhu khemato;
seeing safety in renunciation.

tassa me ahu ussāho,
Zeal sprang up in me

nibbānaṃ abhipassato.
as I looked to extinguishment.

nāhaṃ bhabbo etarahi,
Now I'm unable

kāmāni patisevitum;
to indulge in sensual pleasures;

anivatti bhavissāmi,
there's no turning back,

brahmacariyaparāyano”ti.
until the spiritual life is complete.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

58. licchavikumārakasutta
58. The Licchavi Youths

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgarasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanto mahāvanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.
Then after the meal, on his return from alms-round, he plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

tena kho pana samayena sambahulā licchavikumārakā sajjāni dhanūni ādāya kukkurasāṅghaparivutā mahāvane anucaṅkamamānā anuvicaramānā addasu bhagavantaṃ aññatarasmiṃ rukkhamaṇḍale nisinnaṃ;
Now at that time several Licchavi youths took strung bows and, escorted by a pack of hounds, were going for a walk in the Great Wood when they saw the Buddha seated at the root of a tree.

disvāna sajjāni dhanūni nikkhipitvā kukkurasāṅghaṃ ekamantaṃ uyyojetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā tuṇhībhūtā tuṇhībhūtā pañjalikā bhagavantaṃ payirupāsanti.
When they saw him, they put down their strung bows, tied their hounds up to one side, and went up to him. They bowed and silently paid homage to the Buddha with joined palms.

tena kho pana samayena mahānāmo licchavi mahāvane jaṅghāvihāraṃ anucaṅkamamāno addasa te licchavikumārake tuṇhībhūte tuṇhībhūte pañjalike bhagavantaṃ payirupāsante;
Now at that time Mahānāma the Licchavi was going for a walk in the Great Wood when he saw those Licchavi youths silently paying homage to the Buddha with joined palms.

disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Seeing this, he went up to the Buddha, bowed, sat down to one side,

ekamantaṃ nisinna kho mahānāmo licchavi udānaṃ udānesi:
and was inspired to exclaim,

“bhavissanti vaji, bhavissanti vaji”ti.
“They will make it as Vajjis! They will make it as Vajjis!”

“kiṃ pana tvaṃ, mahānāma, evaṃ vadesi:
“But Mahānāma, why do you say that they will make it as Vajjis?”

‘bhavissanti vaji, bhavissanti vaji’”ti?

“ime, bhante, licchavikumārakā caṇḍā pharusā apānubhā.
“Sir, these Licchavi youths are violent, harsh, and brash.

yānipi tāni kulesu pahenaṅkāni pahīyanti, ucchūti vā badarāti vā pūvāti vā modakāti vā saṅkulikāti vā, tāni vilumpitvā vilumpitvā khādanti;
Whenever sweets are left out for families—sugar-cane, jujube fruits, pancakes, pies, or fritters—they filch them and eat them up.

kulitthīnampi kulakumārīnampi pacchāliyaṃ khipanti.
And they hit women and girls of good families on their backs.

te dānime tuṇhībhūtā tuṇhībhūtā pañjalikā bhagavantam payirupāsantī”ti.
But now they’re silently paying homage to the Buddha with joined palms.”

“yassa kassaci, mahānāma, kulaputtassa pañca dhammā saṁvijjanti—

yadi vā rañño khattiyassa muddhāvasittassa, yadi vā ratthikassa pettanikassa, yadi vā senāya senāpatikassa, yadi vā gāmagāmaṇikassa, yadi vā pūgagāmaṇikassa, ye vā pana kulesu paccekādhipaccam karenti, vuddhiyeva pāṭikaṅkhā, no parihāni.

“Mahānāma, you can expect only growth, not decline, when you find five qualities in any gentleman—whether he’s an anointed king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

katame pañca?

What five?

idha, mahānāma, kulaputto utthānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi mātāpitaro sakkaroti garuṃ karoti māneti pūjeti.

Firstly, a gentleman uses his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—to honor, respect, esteem, and venerate his mother and father.

tamenam mātāpitaro sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:

Honored in this way, his mother and father love him with a good heart, wishing:

‘ciraṃ jīva, dīghamāyuaṃ pālehi’ti.

‘Live long! Stay alive for a long time!’

mātāpitānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.

When a gentleman is loved by his mother and father, you can expect only growth, not decline.

puna caparam, mahānāma, kulaputto utthānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi puttadārādāsakammakaraporise sakkaroti garuṃ karoti māneti pūjeti.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate his wives and children, bondservants, workers, and staff.

tamenam puttadārādāsakammakaraporisā sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:

Honored in this way, his wives and children, bondservants, workers, and staff love him with a good heart, wishing:

‘ciraṃ jīva, dīghamāyuaṃ pālehi’ti.

‘Live long! Stay alive for a long time!’

puttadārādāsakammakaraporisānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.

When a gentleman is loved by his wives and children, bondservants, workers, and staff, you can expect only growth, not decline.

puna caparam, mahānāma, kulaputto utthānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi khattakammantasāmantasabyohāre sakkaroti garuṃ karoti māneti pūjeti.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate those who work the neighboring fields, and those he does business with.

tamenam khattakammantasāmantasabyohārā sakkatā garukatā mānitā pūjitā kalyāṇena manasā anukampanti:

Honored in this way, those who work the neighboring fields, and those he does business with love him with a good heart, wishing:

‘ciraṃ jīva, dīghamāyuaṃ pālehi’ti.

‘Live long! Stay alive for a long time!’

khettakammantasāmantasabyohārānukampitassa, mahānāma, kulaputtassa
vuddhiyeva pāṭikaṅkhā, no parihāni.

*When a gentleman is loved by those who work the neighboring fields, and those he does
business with, you can expect only growth, not decline.*

puna caparaṃ, mahānāma, kulaputto utthānavīriyādhigatehi bhogehi
bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi yāvata
balipaṭiggāhikā devatā sakkaroti garuṃ karoti māneti pūjeti.

*Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate
the deities who receive spirit-offerings.*

tamenaṃ balipaṭiggāhikā devatā sakkatā garukatā mānitā pūjitā kalyāṇena manasā
anukampanti:

*Honored in this way, the deities who receive spirit-offerings love him with a good heart,
wishing:*

‘ciraṃ jīva, dīghamāyumaṃ pālehi’ ti.

‘Live long! Stay alive for a long time!’

devatānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no parihāni.

When a gentleman is loved by the deities, you can expect only growth, not decline.

puna caparaṃ, mahānāma, kulaputto utthānavīriyādhigatehi bhogehi
bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi samaṇabrāhmaṇe
sakkaroṭi garuṃ karoti māneti pūjeti.

*Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate
ascetics and brahmins.*

tamenaṃ samaṇabrāhmaṇā sakkatā garukatā mānitā pūjitā kalyāṇena manasā
anukampanti:

Honored in this way, ascetics and brahmins love him with a good heart, wishing:

‘ciraṃ jīva, dīghamāyumaṃ pālehi’ ti.

‘Live long! Stay alive for a long time!’

samaṇabrāhmaṇānukampitassa, mahānāma, kulaputtassa vuddhiyeva pāṭikaṅkhā, no
parihāni.

When a gentleman is loved by ascetics and brahmins, you can expect only growth, not decline.

yassa kassaci, mahānāma, kulaputtassa ime pañca dhammā saṃvījjanti—

You can expect only growth, not decline, when you find these five qualities in any gentleman—

yadi vā rañño khattiyassa muddhābhisittassa, yadi vā ratthikassa pettanikassa, yadi
vā senāya senāpatikassa, yadi vā gāmagāmaṇikassa, yadi vā pūgagāmaṇikassa, ye vā
pana kulesu paccakāhipaccaṃ kārenti, vuddhiyeva pāṭikaṅkhā, no parihānīti.

*whether he’s an anointed king, an appointed or hereditary official, an army general, a village
chief, a guild chief, or a ruler of his own clan.*

mātāpitukiccakaro,

He’s always dutiful to his mother and father,

puttadārahito sadā;

and for the good of his wives and children.

antojanassa atthāya,

He looks after those in his household,

ye cassa anujīvino.

and those dependent on him for their livelihood.

ubhinnañceva atthāya,

A kind and ethical person

vadaññū hoti sīlavā;

looks after the welfare of relatives—

ñātīnaṃ pubbapetānaṃ,

both those who have passed away,

ditthe dhamme ca jīvaṭaṃ.
and those alive at present.

samaṇānaṃ brāhmaṇānaṃ,
While living at home, an astute person

devatānañca paṇḍito;
uses legitimate means to give rise to joy

vittisañjanano hoti,
for ascetics, brahmins,

dhammena gharamāvasaṃ.
and also the gods.

so karitvāna kalyāṇaṃ,
Having done good,

pujjo hoti paṣaṃsiyo;
he's venerable and praiseworthy.

idheva naṃ paṣaṃsanti,
They praise him in this life,

pecca sagge pamodaṭī'ti.
and he departs to rejoice in heaven."

aṭṭhaṃaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

59. paṭhamavuddhapabbajitasutta
59. Gone Forth When Old (1st)

“pañcahi, bhikkhave, dhammehi samannāgato dullabho vuḍḍhapabbajito.
“Mendicants, it’s hard to find someone gone forth when old who has five qualities.

katamehi pañcahi?
What five?

dullabho, bhikkhave, vuḍḍhapabbajito nipuṇo, dullabho ākappasampanno, dullabho bahussuto, dullabho dhammakathiko, dullabho vinayadharo.
It’s hard to find someone gone forth when old who is sophisticated, well-presented, and learned, who can teach Dhamma, and has memorized the texts on monastic training.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato dullabho vuḍḍhapabbajitoti.
It’s hard to find someone gone forth when old who has these five qualities.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

6. nīvaraṇavagga
6. Hindrances

60. dutiyavuddhapabbajitasutta
60. Gone Forth When Old (2nd)

pañcahi, bhikkhave, dhammehi samannāgato dullabho vuddhapabbajito.
"Mendicants, it's hard to find someone gone forth when old who has five qualities.

katamehi pañcahi?
What five?

dullabho, bhikkhave, vuddhapabbajito suvaco, dullabho suggahitaggāhī, dullabho padakkhiṇaggāhī, dullabho dhammakathiko, dullabho vinayadharo.
It's hard to find someone gone forth when old who is easy to admonish, retains what they learn, and learns respectfully, who can teach the Dhamma, and has memorized the texts on monastic training.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato dullabho vuddhapabbajito"ti.
It's hard to find someone gone forth when old who has these five qualities."

dasamaṃ.

nīvaraṇavaggo paṭhamo.

āvaraṇaṃ rāsi aṅgāni,

samayaṃ mātuputtikā;

upajjhā ṭhānā licchavi,

kumārā aparā duveti.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

61. paṭhamasaññāsutta
61. Perceptions (1st)

“pañcimā, bhikkhave, saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā.

“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.

katamā pañca?
What five?

asubhasaññā, maraṇasaññā, ādīnavasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā—

The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world.

imā kho, bhikkhave, pañca saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā”ti.

These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

62. dutiyasaññāsutta
62. Perceptions (2nd)

“pañcimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisamsā
amatogadhā amatapariyosānā.

*“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and
beneficial. They culminate in the deathless and end with the deathless.*

katamā pañca?
What five?

aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke
anabhiratasaññā—

*The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction
with the whole world.*

imā kho, bhikkhave, pañca saññā bhāvitā bahulīkatā mahapphalā honti
mahānisamsā amatogadhā amatapariyosānā”ti.

*These five perceptions, when developed and cultivated, are very fruitful and beneficial. They
culminate in the deathless and end with the deathless.”*

dutiyam.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

63. paṭhamavaḍḍhisutta
63. Growth (1st)

“pañcahi, bhikkhave, vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī ca kāyassa.

“Mendicants, a male noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life.

katamāhi pañcahi?
What five?

saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—
He grows in faith, ethics, learning, generosity, and wisdom.

imāhi kho, bhikkhave, pañcahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī ca kāyassā”ti.

A male noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

“saddhāya sīlena ca yo pavaḍḍhati,
He who grows in faith and ethics,

paññāya cāgena sutena cūbhayaṃ;
wisdom, and both generosity and learning—

so tādiso sappuriso vicakkhaṇo,
a good man such as he sees clearly,

ādiyaṭī sāramidheva attano”ti.
and takes on what is essential for himself in this life.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

64. dutiyavaddhisutta
64. Growth (2nd)

“pañcahi, bhikkhave, vaddhīhi vaddhamānā ariyasāvikā ariyāya vaddhiyā vaddhati, sārādāyini ca hoti varādāyini ca kāyassa.

“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life.

katamāhi pañcahi?
What five?

saddhāya vaddhati, sīlena vaddhati, sutena vaddhati, cāgena vaddhati, paññāya vaddhati—
She grows in faith, ethics, learning, generosity, and wisdom.

imāhi kho, bhikkhave, pañcahi vaddhīhi vaddhamānā ariyasāvikā ariyāya vaddhiyā vaddhati, sārādāyini ca hoti varādāyini ca kāyassāti.
A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

saddhāya sīlena ca yā pavaddhati,
She who grows in faith and ethics,

paññāya cāgena sutena cūbhayaṃ;
wisdom, and both generosity and learning—

sā tādisī sīlavaṭṭhā upāsikā,
a virtuous laywoman such as she

ādiyaṭṭhā sārāmidheva attano”ti.
takes on what is essential for herself in this life.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

65. sākacchasutta
65. Discussion

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃsākaccho
sabrahmacārīnaṃ.

“Mendicants, a mendicant with five qualities is fit to hold a discussion with their spiritual companions.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti, sīlasampadāya kathāya ca
āgataṃ pañhaṃ byākattā hoti;

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadāya kathāya ca āgataṃ pañhaṃ
byākattā hoti;

They’re personally accomplished in immersion, and they answer questions that come up when discussing accomplishment in immersion.

attanā ca paññāsampanno hoti, paññāsampadāya kathāya ca āgataṃ pañhaṃ
byākattā hoti;

They’re personally accomplished in wisdom, and they answer questions that come up when discussing accomplishment in wisdom.

attanā ca vimuttisampanno hoti, vimuttisampadāya kathāya ca āgataṃ pañhaṃ
byākattā hoti;

They’re personally accomplished in freedom, and they answer questions that come up when discussing accomplishment in freedom.

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadāya kathāya
ca āgataṃ pañhaṃ byākattā hoti.

They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṃsākaccho
sabrahmacārīnaṃ”ti.

A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

pañcamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

66. sājīvasutta
66. Sharing Life

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃsājīvo
sabrahmacārīnaṃ.

“Mendicants, a mendicant with five qualities is fit to share their life with their spiritual companions.”

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti, sīlasampadāya kathāya ca
kataṃ pañhaṃ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions posed when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadāya kathāya ca kataṃ pañhaṃ
byākattā hoti;
They’re personally accomplished in immersion, and they answer questions posed when discussing accomplishment in immersion.

attanā ca paññāsampanno hoti, paññāsampadāya kathāya ca kataṃ pañhaṃ byākattā
hoti;
They’re personally accomplished in wisdom, and they answer questions posed when discussing accomplishment in wisdom.

attanā ca vimuttisampanno hoti, vimuttisampadāya kathāya ca kataṃ pañhaṃ
byākattā hoti;
They’re personally accomplished in freedom, and they answer questions posed when discussing accomplishment in freedom.

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadāya kathāya
ca kataṃ pañhaṃ byākattā hoti.
They’re personally accomplished in the knowledge and vision of freedom, and they answer questions posed when discussing accomplishment in the knowledge and vision of freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṃsājīvo
sabrahmacārīnaṃ”ti.
A mendicant with these five qualities is fit to share their life with their spiritual companions.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

67. pathamaiddhipādasutta
67. Bases of Psychic Power (1st)

“yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā pañca dhamme bhāveti, pañca dhamme bahulīkaroti, tassa dvinnam phalaṇam aññataram phalam paṭīkaṅkham—
“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.
enlightenment in the present life, or if there’s something left over, non-return.

katame pañca?
What five?

idha, bhikkhave, bhikkhu chandasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,
A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort ...

vīriyasamādhī ... pe ...
A mendicant develops the basis of psychic power that has immersion due to energy, and active effort ...

cittasamādhī ...
A mendicant develops the basis of psychic power that has immersion due to mental development, and active effort ...

vīmaṃsāsamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti,
A mendicant develops the basis of psychic power that has immersion due to inquiry, and active effort.

ussoḥhiññeva pañcamim.
And the fifth is sheer vigor.

yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā ime pañca dhamme bhāveti, ime pañca dhamme bahulīkaroti, tassa dvinnam phalaṇam aññataram phalam paṭīkaṅkham—
Any monk or nun who develops and cultivates these five qualities can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

68. dutiyaidhipādasutta
68. Bases of Psychic Power (2nd)

“pubbevāhaṃ, bhikkhave, sambodhā anabhisambuddho bodhisattova samāno pañca dhamme bhāvesiṃ, pañca dhamme bahulikāsiṃ.

“Mendicants, before my awakening—when I was still not awake but intent on awakening—I developed and cultivated five things.

katame pañca?
What five?

chandasamādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāvesiṃ,
vīriyasamādhi ... cittasamādhi ... vīmaṃsāsamādhipadhānasāṅkhārasamannāgataṃ
iddhipādaṃ bhāvesiṃ, ussoḷhiññeva pañcamīṃ.

The basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

so kho ahaṃ, bhikkhave, imesaṃ ussoḷhipañcamānaṃ dhammānaṃ bhāvitattā bahulikatatā yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmesīṃ abhiññāsacchikiriyaṃ,

When I had developed and cultivated these five things, with vigor as fifth,

tatra tatveva sakkhibhabbatam pāpuṇiṃ sati sati āyatane.

I became capable of realizing anything that can be realized by insight to which I extended the mind, in each and every case.

so sace ākaṅkhiṃ: ‘anekavihiṭṭaṃ iddhividhaṃ paccaṇubhaveyyaṃ ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteyyaṃ’ ti,

If I wished: ‘May I multiply myself and become one again ... controlling the body as far as the Brahmā realm.’

tatra tatveva sakkhibhabbatam pāpuṇiṃ sati sati āyatane.

I was capable of realizing it, in each and every case.

so sace ākaṅkhiṃ ... pe ... ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ ti,

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

tatra tatveva sakkhibhabbatam pāpuṇiṃ sati sati āyatane” ti.

I was capable of realizing it, in each and every case.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

69. nibbidāsutta
69. Disillusionment

“pañcime, bhikkhave, dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

“Mendicants, these five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

katame pañca?
What five?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhataṃ sūpaṭṭhitā hoti.

A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti”ti.

These five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

7. saññāvagga
7. Perceptions

70. āsavakkhayasutta
70. The Ending of Defilements

“pañcime, bhikkhave, dhammā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattanti.
“Mendicants, these five things, when developed and cultivated, lead to the ending of defilements.

katame pañca?
What five?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhataṃ sūpaṭṭhitā hoti.

A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattanti”ti.

These five things, when developed and cultivated, lead to the ending of defilements.”

dasamaṃ.

saññāvaggo dutiyo.

dve ca saññā dve vaḍḍhī ca,

sākacchena ca sājīvaṃ;

iddhipādā ca dve vuttā,

nibbidā cāsavakkhayāti.

8. yodhājīvaṇṇavagga
8. Warriors

71. pathamacetovimuttiphalaṣutta
71. Freedom of Heart is the Fruit (1st)

“pañcime, bhikkhave, dhammā bhāvitā bahulīkatā cetovimuttiphala ca honti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca honti paññāvimuttiphalaṇisaṃsā ca.

“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

katame pañca?
What five?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññā kho panassa ajjhataṃ sūpaṭṭhitā hoti.

A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

ime kho, bhikkhave, pañca dhammā bhāvitā bahulīkatā cetovimuttiphala ca honti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca honti paññāvimuttiphalaṇisaṃsā ca.

These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

yato kho, bhikkhave, bhikkhu cetovimutto ca hoti paññāvimutto ca hoti—
When a mendicant has freedom of heart and freedom by wisdom,

ayam vuccati, bhikkhave, ‘bhikkhu ukkhittapaligho itipi, saṃkiṇṇaparikho itipi, abbūḷhesiko itipi, niraggalo itipi, ariyo pannaddhajo pannabhāro viṣaṃyutto itipi’.
they’re called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; they’re unbarred, a noble one with banner and burden put down, detached.

kathaṇca, bhikkhave, bhikkhu ukkhittapaligho hoti?
And how has a mendicant lifted the cross-bar?

idha, bhikkhave, bhikkhuno avijjā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

evam kho, bhikkhave, bhikkhu ukkhittapaligho hoti.
That’s how a mendicant has lifted the cross-bar.

kathaṇca, bhikkhave, bhikkhu saṃkiṇṇaparikho hoti?
And how has a mendicant filled in the trench?

idha, bhikkhave, bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkatō āyatiṃ anuppādadhammo.

It’s when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

evam kho, bhikkhave, bhikkhu saṃkiṇṇaparikho hoti.
That’s how a mendicant has filled in the trench.

kathaṇca, bhikkhave, bhikkhu abbūḷhesiko hoti?
And how has a mendicant pulled up the pillar?

idha, bhikkhave, bhikkhuno tanhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

evaṃ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.

That's how a mendicant has pulled up the pillar.

kathaṇca, bhikkhave, bhikkhu niraggaḷo hoti?

And how is a mendicant unbarred?

idha, bhikkhave, bhikkhuno pañcorambhāgiyāni saṃyojanāni pahīnāni honti
ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatim anuppādadhammāni.

*It's when a mendicant has given up the five lower fetters, cut them off at the root, made them
like a palm stump, obliterated them, so they're unable to arise in the future.*

evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.

That's how a mendicant is unbarred.

kathaṇca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti?

And how is a mendicant a noble one with banner and burden put down, detached?

idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato
anabhāvaṅkato āyatim anuppādadhammo.

*It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm
stump, obliterated it, so it's unable to arise in the future.*

evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti”ti.

That's how a mendicant is a noble one with banner and burden put down, detached.”

paṭhamam.

8. yodhājīvaṇṇavagga
8. Warriors

72. duttiyacetovimuttiphalaṇṇasutta
72. Freedom of Heart is the Fruit (2nd)

“pañcime, bhikkhave, dhammā bhāvitā bahulikatā cetovimuttiphala ca honti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca honti paññāvimuttiphalaṇisaṃsā ca.

“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

katame pañca?
What five?

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

ime kho, bhikkhave, pañca dhammā bhāvitā bahulikatā cetovimuttiphala ca honti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca honti paññāvimuttiphalaṇisaṃsā ca.

These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

yato kho, bhikkhave, bhikkhu cetovimutto ca hoti paññāvimutto ca—
When a mendicant has freedom of heart and freedom by wisdom,

ayaṃ vuccati, bhikkhave, ‘bhikkhu ukkhittapaligho itipi, saṅkiṇṇaparikho itipi, abbūḷhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro viṣaṃyutto itipi’.”
they’re called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; they’re unbarred, a noble one with banner and burden put down, detached. ...”

“kathaṇca, bhikkhave, bhikkhu ukkhittapaligho hoti?

idha, bhikkhave, bhikkhuno avijjā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppadadhammā.

evaṃ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

kathaṇca, bhikkhave, bhikkhu saṅkiṇṇaparikho hoti?

idha, bhikkhave, bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim anuppadadhammo.

evaṃ kho, bhikkhave, bhikkhu saṅkiṇṇaparikho hoti.

kathaṇca, bhikkhave, bhikkhu abbūḷhesiko hoti?

idha, bhikkhave, bhikkhuno tanhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppadadhammā.

evaṃ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.

kathaṇca, bhikkhave, bhikkhu niraggaḷo hoti?

idha, bhikkhave, bhikkhuno pañcorambhāgiyāni saṃyojanāni pahīnāni honti
ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyaṭiṃ anuppādadhammāni.

evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.

kathaṅca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti?

idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato
anabhāvaṅkato āyaṭiṃ anuppādadhammo.

evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti”ti.

dutiyaṃ.

8. yodhājīvaṅga
8. Warriors

73. pathamadharmavīhārīsutta
73. One Who Lives by the Teaching (1st)

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

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

“dhammavīhārī, dhammavīhārī’ti, bhante, vuccati.
“Sir, they speak of ‘one who lives by the teaching’.

kittavatā nu kho, bhante, bhikkhu dhammavīhārī hotī’ti?
How is one who lives by the teaching defined?’”

“idha, bhikkhu, bhikkhu dhammam pariyaṇṇāsi—
“Mendicant, take a mendicant who memorizes the teaching—

suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so tāya dhammapariyattiyā divasaṃ atināmeti, riñcati paṭisallānam, nānuyuñjati ajjhataṃ cetosamatham.
They spend their days studying that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

ayaṃ vuccati, bhikkhu: ‘bhikkhu pariyattibahulo, no dhammavīhārī’.
That mendicant is called one who studies a lot, not one who lives by the teaching.

puna caparaṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammam vitthārena paresaṃ deseti.
Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it.

so tāya dhammapaññattiyā divasaṃ atināmeti, riñcati paṭisallānam, nānuyuñjati ajjhataṃ cetosamatham.
They spend their days advocating that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

ayaṃ vuccati, bhikkhu: ‘bhikkhu paññattibahulo, no dhammavīhārī’.
That mendicant is called one who advocates a lot, not one who lives by the teaching.

puna caparaṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammam vitthārena sajjhāyaṃ karoti.
Furthermore, a mendicant recites the teaching in detail as they learned and memorized it.

so tena sajjhāyena divasaṃ atināmeti, riñcati paṭisallānam, nānuyuñjati ajjhataṃ cetosamatham.
They spend their days reciting that teaching. But they neglect retreat, and are not committed to internal serenity of heart.

ayaṃ vuccati, bhikkhu: ‘bhikkhu sajjhāyabahulo, no dhammavīhārī’.
That mendicant is called one who recites a lot, not one who lives by the teaching.

puna caparaṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammam cetasā anuvitakketi anuvicāreti manasānupekkhati.
Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

so tehi dhammavitakkehi divasaṃ atināmeti, riñcati paṭisallānaṃ, nānuyuñjati
ajjhataṃ cetosamathaṃ.

*They spend their days thinking about that teaching. But they neglect retreat, and are not
committed to internal serenity of heart.*

ayaṃ vuccati, bhikkhu: ‘bhikkhu vitakkabahulo, no dhammavihārī’.

That mendicant is called one who thinks a lot, not one who lives by the teaching.

idha, bhikkhu, bhikkhu dhammaṃ pariyāpuṇāti—

Take a mendicant who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakam,
abbhutadhammaṃ, vedallaṃ.

*statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives,
amazing stories, and classifications.*

so tāya dhammapariyattiyā na divasaṃ atināmeti, nāpi riñcati paṭisallānaṃ,
anuyuñjati ajjhataṃ cetosamathaṃ.

*They don’t spend their days studying that teaching. They don’t neglect retreat, and they’re
committed to internal serenity of heart.*

evaṃ kho, bhikkhu, bhikkhu dhammavihārī hoti.

That’s how a mendicant is one who lives by the teaching.

iti kho, bhikkhu, desito mayā pariyattibahulo, desito paññattibahulo, desito
sajjhāyabahulo, desito vitakkabahulo, desito dhammavihārī.

*So, mendicant, I’ve taught you the one who studies a lot, the one who advocates a lot, the one
who recites a lot, the one who thinks a lot, and the one who lives by the teaching.*

yaṃ kho, bhikkhu, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena
anukampaṃ upādāya, kataṃ vo taṃ mayā.

*Out of compassion, I’ve done what a teacher should do who wants what’s best for their
disciples.*

etāni, bhikkhu, rukkhāmūlāni, etāni suññāgārāni. jhāyatha, bhikkhu, mā
pamādattha, mā pacchā vipaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsani’ti.

*Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant!
Don’t be negligent! Don’t regret it later! This is my instruction to you.”*

tatiyaṃ.

8. yodhājīvaṅga
8. Warriors

74. dutiyadhammavihārisutta
74. One Who Lives by the Teaching (2nd)

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho so bhikkhu bhagavantam etadavoca:

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

“dhammavihārī, dhammavihārī’ti, bhante, vuccati.

“Sir, they speak of ‘one who lives by the teaching’.

kittavatā nu kho, bhante, bhikkhu dhammavihārī hotī’ti?

How is one who lives by the teaching defined?”

“idha, bhikkhu, bhikkhu dhammam pariyaṇuṇāti—

“Mendicant, take a mendicant who memorizes the teaching—

suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam;

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

uttari cassa paññāya attham nappajānāti.

But they don’t understand the higher meaning.

ayam vuccati, bhikkhu: ‘bhikkhu pariyattibahulo, no dhammavihārī’.

That mendicant is called one who studies a lot, not one who lives by the teaching.

puna caparam, bhikkhu, bhikkhu yathāsutam yathāpariyattam dhammam vitthārena paresam deseti, uttari cassa paññāya attham nappajānāti.

Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. But they don’t understand the higher meaning.

ayam vuccati, bhikkhu: ‘bhikkhu paññattibahulo, no dhammavihārī’.

That mendicant is called one who advocates a lot, not one who lives by the teaching.

puna caparam, bhikkhu, bhikkhu yathāsutam yathāpariyattam dhammam vitthārena sajjhāyam karoti, uttari cassa paññāya attham nappajānāti.

Furthermore, a mendicant recites the teaching in detail as they learned and memorized it. But they don’t understand the higher meaning.

ayam vuccati, bhikkhu: ‘bhikkhu sajjhāyabahulo, no dhammavihārī’.

That mendicant is called one who recites a lot, not one who lives by the teaching.

puna caparam, bhikkhu, bhikkhu yathāsutam yathāpariyattam dhammam cetasā anuvitakketi anuvicāreti manasānupekkhati, uttari cassa paññāya attham nappajānāti.

Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. But they don’t understand the higher meaning.

ayam vuccati, bhikkhu: ‘bhikkhu vitakkabahulo, no dhammavihārī’.

That mendicant is called one who thinks a lot, not one who lives by the teaching.

idha, bhikkhu, bhikkhu dhammam pariyaṇuṇāti—

Take a mendicant who memorizes the teaching—

suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam;

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

uttari cassa paññāya atthaṃ pajānāti.

And they do understand the higher meaning.

evaṃ kho, bhikkhu, bhikkhu dhammavihārī hoti.

That's how a mendicant is one who lives by the teaching.

iti kho, bhikkhu, desito mayā pariyattibahulo, desito paññattibahulo, desito sajjhāyabahulo, desito vitakkabahulo, desito dhammavihārī.

So, mendicant, I've taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching.

yaṃ kho, bhikkhu, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

etāni, bhikkhu, rukkhamūlāni, etāni suññāgārāni. jhāyatha bhikkhu, mā pamādattha, mā pacchā vipphaṇṇasārino ahuvattha. ayaṃ vo amhākaṃ anusāsani"ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don't be negligent! Don't regret it later! This is my instruction to you."

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

8. yodhājīvaṅga
8. Warriors

75. pathamayodhājīvasutta
75. Warriors (1st)

“pañcime, bhikkhave, yodhājīvā santo saṁvijjamānā lokasmiṃ.
“Mendicants, these five warriors are found in the world.

katame pañca?
What five?

idha, bhikkhave, ekacco yodhājīvo rajaggaññeva disvā saṁsīdati visīdati na
santhambhati na sakkoti saṅgāmaṃ otarituṃ.
Firstly, one warrior falters and founders at the mere sight of a cloud of dust. He doesn't stay
firm, and fails to plunge into battle.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, paṭhamo yodhājīvo santo saṁvijjamāno lokasmiṃ.
This is the first warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṃ;
Furthermore, one warrior can prevail over a cloud of dust,

api ca kho dhajaggaññeva disvā saṁsīdati visīdati, na santhambhati, na sakkoti
saṅgāmaṃ otarituṃ.
but he falters and founders at the mere sight of a banner's crest. He doesn't stay firm, and fails to
plunge into battle.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, dutiyo yodhājīvo santo saṁvijjamāno lokasmiṃ.
This is the second warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṃ sahati dhajaggaṃ;
Furthermore, one warrior can prevail over a cloud of dust and a banner's crest,

api ca kho ussāraṇaṇñeva sutvā saṁsīdati visīdati, na santhambhati, na sakkoti
saṅgāmaṃ otarituṃ.
but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to
plunge into battle.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, tatiyo yodhājīvo santo saṁvijjamāno lokasmiṃ.
This is the third warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṃ, sahati dhajaggaṃ,
sahati ussāraṇaṃ;
Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil,

api ca kho sampahāre haññati byāpajjati.
but he's killed or injured when blows are struck.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, catuttho yodhājīvo santo saṁvijjamāno lokasmiṃ.
This is the fourth warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo sahati rajaggaṃ, sahati dhajaggaṃ, sahati ussāraṃ, sahati sampahāraṃ.

Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil and being struck.

so taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tameva saṅgāmasīsaṃ ajjhāvasati.

He wins victory in battle, establishing himself as foremost in battle.

evārūpopi, bhikkhave, idhekacco yodhājīvo hoti.

Some warriors are like that.

ayaṃ, bhikkhave, pañcama yodhājīvo santo saṃvijjamāno lokasmiṃ.

This is the fifth warrior found in the world.

ime kho, bhikkhave, pañca yodhājīvā santo saṃvijjamānā lokasmiṃ.

These are the five warriors found in the world.

evamevaṃ kho, bhikkhave, pañcime yodhājīvūpamā puggalā santo saṃvijjamānā bhikkhūsu.

In the same way, these five people similar to warriors are found among the monks.

katame pañca?

What five?

idha, bhikkhave, bhikkhu rajaggaññeva disvā saṃsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṃ sandhāretuṃ.

Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn't stay firm, and fails to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

kimassa rajaggasmim?

What is his 'cloud of dust'?

idha, bhikkhave, bhikkhu suṇāti:

It's when a monk hears:

‘amukasmim nāma gāme vā nigame vā itthī vā kumārī vā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā’ti.

‘In such and such a village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.’

so taṃ sutvā saṃsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṃ sandhāretuṃ.

Hearing this, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

idamassa rajaggasmim.

This is his 'cloud of dust'.

seyyathāpi so, bhikkhave, yodhājīvo rajaggaññeva disvā saṃsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṃ otarituṃ;

I say that this person is like the warrior who falters and founders at the mere sight of a cloud of dust.

tathūpamaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evārūpopi, bhikkhave, idhekacco puggalo hoti.

Some people are like that.

ayaṃ, bhikkhave, paṭhamo yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the first person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu sahati rajaggaṃ;

Furthermore, one monk can prevail over a cloud of dust,

api ca kho dhajaggaññeva disvā saṃsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṃ sandhāretuṃ.

but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

kimassa dhajaggasmim̐?

What is his 'banner's crest'?

idha, bhikkhave, bhikkhu na heva kho suṇāti:

It's when a monk doesn't hear:

‘amukasmim̐ nāma gāme vā nigame vā itthī vā kumārī vā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā’ ti;

‘In such and such a village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.’

api ca kho sāmaṃ passati itthim̐ vā kumārīm̐ vā abhirūpaṃ dassanīyaṃ pāsādikāṃ paramāya vaṇṇapokkharatāya samannāgataṃ.

But he sees for himself a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.

so taṃ disvā saṃsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṃ sandhāretuṃ.

Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

idamassa dhajaggasmim̐.

This is his 'banner's crest'.

seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṃ;

I say that this person is like the warrior who can prevail over a cloud of dust,

api ca kho dhajaggaññeva disvā saṃsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṃ otarituṃ;

but he falters and founders at the mere sight of a banner's crest.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco puggalo hoti.

Some people are like that.

ayaṃ, bhikkhave, dutiyo yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the second person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu sahati rajaggaṃ, sahati dhajaggaṃ;

Furthermore, one monk can prevail over a cloud of dust and a banner's crest,

api ca kho ussāraṇaṃñeva sutvā saṃsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṃ sandhāretuṃ.

but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to enter the battle.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

kimassa ussāraṇāya?

What is his 'turmoil'?

idha, bhikkhave, bhikkhum araṇṇagataṃ vā rukkhamūlagataṃ vā suñṇāgāragataṃ vā mātugāmo upasaṅkamitvā ūhasati ullapati ujjagghati uppaṇḍeti.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She smiles, chats, laughs, and flirts with him.

so mātugāmena ūhasiyamāno ullapiyamāno ujjagghiyamāno uppaṇḍiyamāno saṃsīdati visīdati, na santhambhati, na sakkoti brahmacariyaṃ saṇḍhāretuṃ.

He falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

idamassa ussāraṇāya.

This is his 'turmoil'.

seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṃ, sahati dhajaggaṃ;

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest,

api ca kho ussāraṇaṇṇeva sutvā saṃsīdati visīdati, na santhambhati, na sakkoti saṅgāmaṃ otarituṃ;

but he falters and founders at the mere sound of turmoil.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco puggalo hoti.

Some people are like that.

ayaṃ, bhikkhave, tatiyo yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the third person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu sahati rajaggaṃ, sahati dhajaggaṃ, sahati ussāraṇaṃ;

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil,

api ca kho sampahāre hañṇati byāpajjati.

but he's killed or injured when blows are struck.

kimassa sampahārasmiṃ?

What is his 'blows are struck'?

idha, bhikkhave, bhikkhum araṇṇagataṃ vā rukkhamūlagataṃ vā suñṇāgāragataṃ vā mātugāmo upasaṅkamitvā abhinisīdati abhinipajjati ajjhottharati.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, when a female comes up to him. She sits right by him, lies down, or embraces him.

so mātugāmena abhinisīdiyamāno abhinipajjiyamāno ajjhotthariyamāno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭisevati.

Without rejecting the training and declaring his inability to continue, he has sex.

idamassa sampahārasmiṃ.

This is his 'blows are struck'.

seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggaṃ, sahati dhajaggaṃ, sahati ussāraṇaṃ, api ca kho sampahāre hañṇati byāpajjati;

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil, but is killed or injured when blows are struck.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evarūpopi, bhikkhave, idhekacco puggalo hoti.

Some people are like that.

ayaṃ, bhikkhave, catuttho yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the fourth person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu saṭhi rajaggāṃ, saṭhi dhajaggāṃ, saṭhi
ussāraṇaṃ, saṭhi sampahāraṃ, so taṃ saṅgāmaṃ abhivijjintvā vijitasāṅgāmo
tameva saṅgāmasīsaṃ ajjhāvasati.

*Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and
being struck. He wins victory in battle, establishing himself as foremost in battle.*

kimassa saṅgāmaṃ vijayasmiṃ?

What is his 'victory in battle'?

idha, bhikkhave, bhikkhuṃ araṇṇagataṃ vā rukkhamaḷagataṃ vā suñṇāgāragataṃ
vā mātuḡāmo upasaṅkamitvā abhinisīdati abhinipajjati ajjhottharati.

*It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut,
when a female comes up to him. She sits right by him, lies down, or embraces him.*

so mātuḡāmena abhinisīdiyamāno abhinipajjyamāno ajjhotthariyamāno
vinivethetvā vinimocetvā yena kāmaṃ pakkamati.

But he disentangles and frees himself, and goes wherever he wants.

so vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ
giriḡuḡaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

*He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain
cave, a charnel ground, a forest, the open air, a heap of straw.*

so araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā
ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upatthapetvā.

*Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged,
with his body straight, and establishes his mindfulness right there.*

so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ
parisodheti;

*Giving up desire for the world, he meditates with a heart rid of desire, cleansing the mind of
desire.*

byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtaḡitānukampī
byāpādapadosā cittaṃ parisodheti;

*Giving up ill will and malevolence, he meditates with a mind rid of ill will, full of compassion
for all living beings, cleansing the mind of ill will.*

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaṇṇī sato sampajāno,
thinamiddhā cittaṃ parisodheti;

*Giving up dullness and drowsiness, he meditates with a mind rid of dullness and drowsiness,
perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.*

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto,
uddhaccakukkuccā cittaṃ parisodheti;

*Giving up restlessness and remorse, he meditates without restlessness, his mind peaceful
inside, cleansing the mind of restlessness and remorse.*

vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

*Giving up doubt, he meditates having gone beyond doubt, not undecided about skillful
qualities, cleansing the mind of doubt.*

so ime pañca nīvaraṇe pahāya cetaso upakkilese pañṇāya dubbalīkaṇe

He gives up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmeḡi ... pe ...

*Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and
remains in the first absorption ...*

catutthaṃ jhānaṃ upasampajja viharati.

second absorption ... third absorption ... fourth absorption.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilēse mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhaḡāminī paṭipadā’ti yathābhūtaṃ pajānāti, ‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhaḡāminī paṭipadā’ti yathābhūtaṃ pajānāti.

He truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati,

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

vimuttasmiṃ vimuttamiti nāṇaṃ hoti.

When it is freed, he knows it is freed.

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

He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

idaṃassa saṅgāmaṃ vijayasmiṃ.

This is his ‘victory in battle’.

seyyathāpi so, bhikkhave, yodhājīvo sahati rajaggam, sahati dhajaggam, sahati ussāraṇaṃ, sahati sampahāraṃ, so taṃ saṅgāmaṃ abhivijjinitvā vijitasāṅgāmo tameva saṅgāmasīsaṃ ajjhāvasati;

I say that this person is like the warrior who can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

evaṃ rūpopi, bhikkhave, idhekacco puggalo hoti.

Some people are like that.

ayaṃ, bhikkhave, pañcama yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the fifth person similar to a warrior found among the monks.

ime kho, bhikkhave, pañca yodhājīvūpamā puggalā santo saṃvijjamānā bhikkhūsū”ti.

These five people similar to warriors are found among the monks.”

pañcamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

8. yodhājīvavagga
8. Warriors

76. dutiyayodhājīvasutta
76. Warriors (2nd)

“pañcime, bhikkhave, yodhājīvā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these five warriors are found in the world.

katame pañca?
What five?

idha, bhikkhave, ekacco yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati.
Firstly, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

so tasmiṃ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

tameṇaṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī.
but his foes kill him and finish him off.

evārūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, paṭhamo yodhājīvo santo saṃvijjamāno lokasmiṃ.
This is the first warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

so tasmiṃ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

tameṇaṃ ussahantaṃ vāyamantaṃ pare upalikkhanti, tameṇaṃ apanenti;
but his foes wound him.

apanetvā ñātakānaṃ nenti.
He's carried off and taken to his relatives,

so ñātakehi nīyamāno appatvāva ñātake antarāmagge kālaṃ karoti.
but he dies on the road before he reaches them.

evārūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, dutiyo yodhājīvo santo saṃvijjamāno lokasmiṃ.
This is the second warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

so tasmiṃ saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

tameṇaṃ ussahantaṃ vāyamantaṃ pare upalikkhanti, tameṇaṃ apanenti;
but his foes wound him.

apanetvā ñātakānaṃ nenti.
He's carried off and taken to his relatives,

tamenam ñātakā upaṭṭhahanti paricaranti.
who nurse him and care for him.

so ñātakehi upaṭṭhahiyamāno paricariyamāno teneva ābādhena kālaṃ karoti.
But he dies of his injuries while in their care.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, tatiyo yodhājīvo santo saṃvijjamāno lokasmiṃ.
This is the third warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

so tasmim saṅgāme ussahati vāyamati.
He strives and struggles in the battle,

tamenam ussahantaṃ vāyamantaṃ pare upalikkhanti, tamenam apanenti;
but his foes wound him.

apanetvā ñātakānaṃ nenti.
He's carried off and taken to his relatives,

tamenam ñātakā upaṭṭhahanti paricaranti.
who nurse him and care for him.

so ñātakehi upaṭṭhahiyamāno paricariyamāno vuṭṭhāti tamhā ābādhā.
And while in their care, he recovers from his injuries.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, catuttho yodhājīvo santo saṃvijjamāno lokasmiṃ.
This is the fourth warrior found in the world.

puna caparaṃ, bhikkhave, idhekacco yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati.
Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle.

so taṃ saṅgāmaṃ abhivijjinitvā vijitasāṅgāmo tameva saṅgāmasīsaṃ ajjhāvasati.
He wins victory in battle, establishing himself as foremost in battle.

evarūpopi, bhikkhave, idhekacco yodhājīvo hoti.
Some warriors are like that.

ayaṃ, bhikkhave, pañcamaṃ yodhājīvo santo saṃvijjamāno lokasmiṃ.
This is the fifth warrior found in the world.

ime kho, bhikkhave, pañca yodhājīvā santo saṃvijjamānā lokasmiṃ.
These are the five warriors found in the world.

evamevaṃ kho, bhikkhave, pañcime yodhājīvūpamā puggalā santo saṃvijjamānā bhikkhūsu.
In the same way, these five people similar to warriors are found among the monks.

katame pañca?
What five?

idha, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.
Firstly, a mendicant lives supported by a town or village.

so pubbaṇhasamayam nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupatthitāya satiyā asaṃvutehi indriyehi.

He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There he sees a female scantily clad, with revealing clothes.

tassa taṃ mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti.

Lust infects his mind,

so rāgānuddhamsitena cittena sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭisevati.

and, without rejecting the training and declaring his inability to continue, he has sex.

seyyathāpi so, bhikkhave, yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūlhaṃ saṅgāmaṃ otarati, so tasmim saṅgāme ussahati vāyamaṭi, tamenam ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī; tathūpamaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. evarūpopi, bhikkhave, idhekacco puggalo hoti.

I say that this person is like the warrior who is killed and finished off by his foes. Some people are like that.

ayaṃ, bhikkhave, paṭhamo yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the first person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

Furthermore, a mendicant lives supported by a town or village.

so pubbaṇhasamayam nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupatthitāya satiyā asaṃvutehi indriyehi.

He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There he sees a female scantily clad, with revealing clothes.

tassa taṃ mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti.

Lust infects his mind,

so rāgānuddhamsitena cittena pariḍayhateva kāyena pariḍayhati cetasā.

and his body and mind burn with it.

tassa evaṃ hoti:

He thinks:

‘yannūnāhaṃ ārāmaṃ gantvā bhikkhūnaṃ āroceyyaṃ—

‘Why don’t I go to the monastery and tell the monks:

rāgapariyutthitomi, āvuso, rāgapareto, na sakkomi brahmacariyaṃ sandhāretuṃ;

“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattissāmi’ti.

I declare my inability to continue training. I reject it and will return to a lesser life.”’

so ārāmaṃ gacchanto appatvāva ārāmaṃ antarāmagge sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

But while traveling on the road, before he reaches the monastery he declares his inability to continue training. He rejects it and returns to a lesser life.

seyyathāpi so, bhikkhave, yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati, so tasmīṃ saṅgāme ussahati vāyamati, tamenam ussahantaṃ vāyamantaṃ pare upalikkhanti, tamenam apanenti; apantvā nātakānaṃ nenti. so nātakehi niyamāno appatvāva nātake antarāmagge kālaṃ karoti; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. evarūpopi, bhikkhave, idhekacco puggalo hoti.

I say that this person is like the warrior who is taken to his relatives for care, but he dies on the road before he reaches them. Some people are like that.

ayaṃ, bhikkhave, dutiyo yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the second person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

Furthermore, a mendicant lives supported by a town or village.

so pubbaṇhasamayam nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena anupatthitāya satiyā asaṃvutehi indriyehi.

He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There he sees a female scantily clad, with revealing clothes.

tassa taṃ mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti.

Lust infects his mind,

so rāgānuddhamsitena cittena pariḍayhateva kāyena pariḍayhati cetasā.

and his body and mind burn with it.

tassa evaṃ hoti:

He thinks:

‘yannūnāhaṃ ārāmaṃ gantvā bhikkhūnaṃ āroceyyaṃ—

‘Why don’t I go to the monastery and tell the monks:

rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṃ sandhāretuṃ;

“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattissāmī’ti.

I declare my inability to continue training. I reject it and will return to a lesser life.”’

so ārāmaṃ gantvā bhikkhūnaṃ āroceti:

He goes to the monastery and tells the monks:

‘rāgapariyuṭṭhitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṃ sandhāretuṃ;

“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattissāmī’ti.

I declare my inability to continue training. I reject it and will return to a lesser life.”’

tamenam sabrahmacārī ovadanti anusāsanti:

His spiritual companions advise and instruct him:

‘appaśādā, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

‘Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

With the similes of a skeleton ...

maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a lump of meat ...

tiṇṇakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a grass torch ...

aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a pit of glowing coals ...

sūpinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a dream ...

yācitakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

borrowed goods ...

rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

fruit on a tree ...

asīsūnūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a butcher's knife and chopping block ...

sattisūlūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a staking sword ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

abhiramatāyasmā brahmacariye;

Be happy with the spiritual life.

māyasmā sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattī'ti.

Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

so sabrahmacārīhi evaṃ ovadiyamāno evaṃ anusāsiyamāno evamāha:

When thus advised and instructed by his spiritual companions, he says:

'kiñcāpi, āvuso, appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo;

'Reverends, even though the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks,

atha kho nevāhaṃ sakkomi brahmacariyaṃ sandhāretuṃ, sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattissāmi'ti.

I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.'

so sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattati.

Declaring his inability to continue training, he rejects it and returns to a lesser life.

seyyathāpi so, bhikkhave, yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati, so tasmim saṅgāme ussahati vāyamaṃ, tamenāṃ ussahantaṃ vāyamantaṃ pare upalikkhanti, tamenāṃ apanenti; apanetvā nātakānaṃ nenti, tamenāṃ nātakā upaṭṭhahanti paricaranti. so nātakehi upaṭṭhahiyamāno paricariyamāno teneva ābādhena kālaṃ karoti; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. evarūpopi, bhikkhave, idhekacco puggalo hoti.

I say that this person is like the warrior who dies of his injuries while in the care of his relatives. Some people are like that.

ayaṃ, bhikkhave, tatiyo yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūsu.

This is the third person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharatī.

Furthermore, a mendicant lives supported by a town or village.

so pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisatī arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittaṇa anupatthitāya satiyā asaṃvutehi indriyehi.

He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passatī mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There he sees a female scantily clad, with revealing clothes.

tassa taṃ mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamsetī.

Lust infects his mind,

so rāgānuddhamsitena cittaṇa pariḍayhateva kāyena pariḍayhati cetasā.

and his body and mind burn with it.

tassa evaṃ hotī:

He thinks:

‘yannūnāhaṃ āramaṃ gantvā bhikkhūnaṃ āroceyyaṃ—

‘Why don’t I go to the monastery and tell the monks:

rāgapariyutthitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṃ sandhāretuṃ;

“Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattissāmi’ti.

I declare my inability to continue training. I reject it and will return to a lesser life.”’

so āramaṃ gantvā bhikkhūnaṃ ārocetī:

He goes to the monastery and tells the monks:

‘rāgapariyutthitomhi, āvuso, rāgapareto, na sakkomi brahmacariyaṃ sandhāretuṃ;

‘Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life.

sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvattissāmi’ti.

I declare my inability to continue training. I reject it and will return to a lesser life.’

tameṇaṃ sabrahmacārī ovaḍanti anusāsanti:

His spiritual companions advise and instruct him:

‘appaśādā, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

‘Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

atthikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

With the simile of a skeleton ...

maṃsapesūpamā kāmā vuttā bhagavatā ... pe ... tiṇukkūpamā kāmā vuttā bhagavatā ... aṅgārakāsūpamā kāmā vuttā bhagavatā ... supinakūpamā kāmā vuttā bhagavatā ... yācitakūpamā kāmā vuttā bhagavatā ... rukkhaphalūpamā kāmā vuttā bhagavatā ... asisūnūpamā kāmā vuttā bhagavatā ... sattisūlūpamā kāmā vuttā bhagavatā ... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a lump of meat ... a grass torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher’s knife and chopping block ... a staking sword ... a snake’s head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

abhiramatāyasmā brahmacariye;

Be happy with the spiritual life.

māyasmā sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya hīnāyāvatti'ti.
Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

so sabrahmacārīhi evaṃ ovādiyamāno evaṃ anusāsiyamāno evamāha:
When thus advised and instructed by his spiritual companions, he says:

'ussahissāmi, āvuso, vāyamiṣṣāmi, āvuso, abhiramiṣṣāmi, āvuso.
I'll try, reverends, I'll struggle, I'll be happy.

na dānāhaṃ, āvuso, sikkhādubbalyaṃ āvikatvā sikkhaṃ paccakkhāya
hīnāyāvattissāmi'ti.
I won't now declare my inability to continue training, reject it and return to a lesser life.'

seyyathāpi so, bhikkhave, yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ
sannayhitvā viyūlhaṃ saṅgāmaṃ otarati, so tasmim̐ saṅgāme ussahati vāyamaṭi,
tameṇaṃ ussahantaṃ vāyamaṇtaṃ pare upalikkhanti, tameṇaṃ apanenti; apanetvā
ñātakāṇaṃ nenti, tameṇaṃ ñātakā upatthahanti paricaranti. so ñātakehi
upatthahiyamāno paricariyamāno vuṭṭhāti tamhā ābādha; tathūpamāhaṃ,
bhikkhave, imaṃ puggalaṃ vadāmi.
I say that this person is like the warrior who recovers from his injuries while in the care of his relatives.

evarūpopi, bhikkhave, idhekacco puggalo hoti.
Some people are like that.

ayaṃ, bhikkhave, catuttho yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūso.
This is the fourth person similar to a warrior found among the monks.

puna caparaṃ, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya
viharati.
Furthermore, a mendicant lives supported by a town or village.

so pubbaṇhasamayam̐ nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā
piṇḍāya pavisati rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittaṇa
upatthitāya satiyā saṃvutehi indriyehi.
He robes up in the morning and, taking his bowl and robe, enters a village or town, guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.

so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
Seeing a sight with his eyes, he doesn't get caught up in the features and details.

yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati
cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, he practices restraint, protecting the faculty of sight, and achieving restraint over it.

sotena saddaṃ sutvā ...
Hearing a sound with his ears ...

ghāṇena gandhaṃ ghāyitvā ...
Smelling an odor with his nose ...

jivhāya rasaṃ sāyitvā ...
Tasting a flavor with his tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...
Feeling a touch with his body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
Knowing a thought with his mind, he doesn't get caught up in the features and details.

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ; manindriye saṃvaraṃ āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, he practices restraint, protecting the faculty of mind, and achieving restraint over it.

so pacchābhantaṃ piṇḍapāṭapaṭikkanto

Then after the meal, on his return from alms-round,

vivittaṃ senāsaṇaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuṇṇaṃ.

he frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

so araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā.

Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, with his body straight, and establishes mindfulness right there.

so abhijjhaṃ loke pahāya ... pe ... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbhikāraṇe

He gives up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... nāparaṃ itthattāyāti pajānāti.

He truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When freed, he knows ‘it is freed’. He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

seyyathāpi so, bhikkhave, yodhājīvo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā viyūḷhaṃ saṅgāmaṃ otarati, so taṃ saṅgāmaṃ abhivijjinitvā vijitasāṅgāmo tameva saṅgāmasīsaṃ ajjhāvasati; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

I say that this person is like the warrior who dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle.

evārūpopi, bhikkhave, idhekacco puggalo hoti.

Some people are like that.

ayaṃ, bhikkhave, pañcamaṃ yodhājīvūpamo puggalo santo saṃvijjamāno bhikkhūso.

This is the fifth person similar to a warrior found among the monks.

ime kho, bhikkhave, pañca yodhājīvūpamā puggalā santo saṃvijjamānā bhikkhūsū”ti.

These five people similar to warriors are found among the monks.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

8. yodhājīvaṅga
8. Warriors

77. pathamaanāgatabhayasutta
77. Future Perils (1st)

“pañcimāni, bhikkhave, anāgatabhayāni sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

“Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

katamāni pañca?
What five?

idha, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Firstly, a wilderness mendicant reflects:

‘ahaṃ kho etarahi ekako araṇṇe viharāmi.
‘Currently I’m living alone in a wilderness.

ekakaṃ kho pana maṃ araṇṇe viharantaṃ ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya, tena me assa kālaṃkiriyaṃ, so mamaṃ antarāyo;

While living here alone I might get bitten by a snake, a scorpion, or a centipede. That’d kill me, which would stop my practice.

handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ti.
I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

idaṃ, bhikkhave, paṭhamam anāgatabhayaṃ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

This is the first future peril ...

puna caparaṃ, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

‘ahaṃ kho etarahi ekako araṇṇe viharāmi.
‘Currently I’m living alone in a wilderness.

ekako kho panāhaṃ araṇṇe viharanto upakkhalitvā vā papateyyaṃ, bhattaṃ vā bhuttaṃ me byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, sathakā vā me vāta kuppeyyuṃ, tena me assa kālaṃkiriyaṃ, so mamaṃ antarāyo;

While living here alone I might stumble and fall, or get food poisoning, or my bile or phlegm or stabbing wind might get upset. That’d kill me, which would stop my practice.

handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ti.
I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

idaṃ, bhikkhave, dutiyaṃ anāgatabhayaṃ sampassamānena alameva āraññikena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

This is the second future peril ...

puna caparaṃ, bhikkhave, āraññiko bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

‘ahaṃ kho etarahi ekako araṇṇe viharāmi.

‘Currently I’m living alone in a wilderness.

ekako kho panāhaṃ araṇṇe viharanto vālehi samāgaccheyyaṃ, sīhena vā byagghena vā dīpinā vā acchena vā taracchena vā, te maṃ jīvītā voropeyyuṃ, tena me assa kālaṅkiriya, so mamaṣsa antarāyo;

While living here alone I might encounter wild beasts—a lion, a tiger, a leopard, a bear, or a hyena—which might take my life. That’d kill me, which would stop my practice.

handāhaṃ vīriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya’ti.

I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

idaṃ, bhikkhave, tatiyaṃ anāgatabhayaṃ sampassamānena alameva āraṇṇikena bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

This is the third future peril ...

puna caparaṃ, bhikkhave, āraṇṇiko bhikkhu iti paṭisaṅcikkhati:

Furthermore, a wilderness mendicant reflects:

‘ahaṃ kho etarahi ekako araṇṇe viharāmi.

‘Currently I’m living alone in a wilderness.

ekako kho panāhaṃ araṇṇe viharanto māṇavehi samāgaccheyyaṃ katakammehi vā akatakammehi vā, te maṃ jīvītā voropeyyuṃ, tena me assa kālaṅkiriya, so mamaṣsa antarāyo;

While living here alone I might encounter youths escaping a crime or on their way to commit one, and they might take my life. That’d kill me, which would stop my practice.

handāhaṃ vīriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya’ti.

I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

idaṃ, bhikkhave, catutthaṃ anāgatabhayaṃ sampassamānena alameva āraṇṇikena bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

This is the fourth future peril ...

puna caparaṃ, bhikkhave, āraṇṇiko bhikkhu iti paṭisaṅcikkhati:

Furthermore, a wilderness mendicant reflects:

‘ahaṃ kho etarahi ekako araṇṇe viharāmi.

‘Currently I’m living alone in a wilderness.

santi kho panāraṇṇe vālā amanussā, te maṃ jīvītā voropeyyuṃ, tena me assa kālaṅkiriya, so mamaṣsa antarāyo;

But in a wilderness there are savage monsters who might take my life. That’d kill me, which would stop my practice.

handāhaṃ vīriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya’ti.

I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

idaṃ, bhikkhave, pañcamaṃ anāgatabhayaṃ sampassamānena alameva āraṇṇikena bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

This is the fifth future peril ...

imāni kho, bhikkhave, pañca anāgatabhayāni sampassamānena alameva āraññikena
bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya
anadhigatassa adhigamāya asacchikatassa sacchikiriyāya”ti.

*These are the five future perils, seeing which is quite enough for a wilderness mendicant to
meditate diligently, keenly, and resolutely for attaining the unattained, achieving the
unachieved, and realizing the unrealized.”*

sattamaṃ.

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aṅguttara nikāya 5
Numbered Discourses 5

8. yodhājīvaṅga
8. Warriors

78. dutiyaanāgatabhayasutta
78. Future Perils (2nd)

“pañcimāni, bhikkhave, anāgatabhayāni sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

“Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhu iti paṭisañcikkhati:
An offending mendicant reflects:

‘ahaṃ kho etarahi daharo yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā.

‘Currently I’m a youth, young, black-haired, blessed with youth, in the prime of life.

hoti kho pana so samayo yaṃ imaṃ kāyaṃ jarā phusati.
But there will come a time when this body is struck with old age.

jiṇṇena kho pana jarāya abhibhūtena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātum, na sukarāni araṇṇavanapatthāni pantāni senāsanaṃ patisevitum.

When you’re old, overcome by old age, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest.

purā maṃ so dhammo āgacchati anittṭho akanto amanāpo;
Before that unlikely, undesirable, and disagreeable thing happens,

handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato jiṇṇakopi phāsum viharissāmi’ti.

I’d better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I’ll live comfortably even though I’m old.’

idaṃ, bhikkhave, paṭhamam anāgatabhayaṃ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

This is the first future peril ...

puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati:
Furthermore, a wilderness mendicant reflects:

‘ahaṃ kho etarahi appābādhō appātānko samavepākiniyā gahaṇiyā samannāgato nāṭisīṭaya nāccuṇhāya majjhimāya padhānakkhamāya.

‘Currently, I’m rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

hoti kho pana so samayo yaṃ imaṃ kāyaṃ byādhi phusati.
But there will come a time when this body is struck with sickness.

byādhitena kho pana byādhinā abhibhūtena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātum, na sukarāni araṇṇavanapatthāni pantāni senāsanaṃ patisevitum.

When you’re sick, overcome by sickness, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest.

purā maṃ so dhammo āgacchati anittṭho akanto amanāpo;
Before that unlikely, undesirable, and disagreeable thing happens,

handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa
adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato
byādhitopi phāsuṃ viharissāmī'ti.

I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though I'm sick.'

idaṃ, bhikkhave, dutiyaṃ anāgatabhayaṃ sampassamānena alameva bhikkhunā
appamattena ātāpinā pahitattena viharituṃ appattassa pattiyaṃ anadhigatassa
adhigamāya asacchikatassa sacchikiriyāya.

This is the second future peril ...

puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati:

Furthermore, a wilderness mendicant reflects:

‘etarahi kho subhikkhaṃ susassaṃ sulabhapiṇḍaṃ, sukaraṃ uñchena paggahena
yāpetuṃ.

‘Currently, there’s plenty of food, a good harvest, so it’s easy to get alms-food, and easy to keep going by collecting alms.

hoti kho pana so samayo yaṃ dubbhikkhaṃ hoti dussassaṃ dullabhapiṇḍaṃ, na
sukaraṃ uñchena paggahena yāpetuṃ.

But there will come a time of famine, a bad harvest, when it’s hard to get alms-food, and not easy to keep going by collecting alms.

dubbhikkhe kho pana manussā yena subhikkhaṃ tena saṅkamanti.

In a time of famine, people move to where there’s plenty of food,

tattha saṅganikavihāro hoti ākiṇṇavihāro.

where they live crowded and cramped together.

saṅganikavihāre kho pana sati ākiṇṇavihāre na sukaraṃ buddhānaṃ sāsanaṃ
manasī kātuṃ, na sukarāni araṇṇavanapatthāni pantāni senāsanaṇi paṭisevituṃ.

When you live crowded and cramped together, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest.

purā maṃ so dhammo āgacchati anīṭṭho akanto amanāpo;

Before that unlikely, undesirable, and disagreeable thing happens,

handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa
adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato
dubbhikkhepi phāsu viharissāmī'ti.

I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's a famine.'

idaṃ, bhikkhave, tatiyaṃ anāgatabhayaṃ sampassamānena alameva bhikkhunā
appamattena ātāpinā pahitattena viharituṃ appattassa pattiyaṃ anadhigatassa
adhigamāya asacchikatassa sacchikiriyāya.

This is the third future peril ...

puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati:

Furthermore, a wilderness mendicant reflects:

‘etarahi kho manussā samaggā sammodamānā avivadamānā khīrodakībhūtā
aññaṃaññaṃ piyacakkhūhi sampassantā viharanti.

‘Currently, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

hoti kho pana so samayo yaṃ bhayaṃ hoti aṭavisaṅkopo, cakkasamārūḷhā jānapadā
pariyāyanti.

But there will come a time of peril from wild savages, when the countryfolk mount their vehicles and flee everywhere.

bhaye kho pana sati manussā yena khemaṃ tena saṅkamanti.

In a time of peril, people move to where there's sanctuary,

tattha saṅganikavihāro hoti ākiṇṇavihāro.
where they live crowded and cramped together.

saṅganikavihāre kho pana sati ākiṇṇavihāre na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, na sukarāni araṇṇavanapattāni pantāni senāsanaṃ paṭisevituṃ.
When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

purā maṃ so dhammo āgacchati anitṭho akanto amanāpo;
Before that unlikely, undesirable, and disagreeable thing happens,

handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato bhayepi phāsuṃ viharissāmi'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even in a time of peril.'

idaṃ, bhikkhave, catutthaṃ anāgatabhayaṃ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the fourth future peril ...

puna caparaṃ, bhikkhave, bhikkhu iti paṭisaṅkikṭhati:
Furthermore, a wilderness mendicant reflects:

'etarahi kho saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsu viharati.
'Currently, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation.

hoti kho pana so samayo yaṃ saṅgho bhijjati.
But there will come a time of schism in the Saṅgha.

saṅghe kho pana bhinne na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, na sukarāni araṇṇavanapattāni pantāni senāsanaṃ paṭisevituṃ.
When there is schism in the Saṅgha, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

purā maṃ so dhammo āgacchati anitṭho akanto amanāpo;
Before that unlikely, undesirable, and disagreeable thing happens,

handāhaṃ paṭikacceva vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato bhinnepi saṅghe phāsuṃ viharissāmi'ti.
I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's schism in the Saṅgha.'

idaṃ, bhikkhave, pañcamaṃ anāgatabhayaṃ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
This is the fifth future peril ...

imāni kho, bhikkhave, pañca anāgatabhayaṃ sampassamānena alameva bhikkhunā appamattena ātāpinā pahitattena viharituṃ appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya'ti.
These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

8. yodhājīvaṅga
8. Warriors

79. tatiyaanāgatabhayasutta
79. Future Perils (3rd)

“pañcimāni, bhikkhave, anāgatabhayāni etarahi asamuppannāni āyatim
samuppajjissanti.

“Mendicants, these five future perils have not currently arisen, but they will arise in the future.

tāni vo paṭibujjhitabbāni;
You should look out for them

paṭibujjhitvā ca tesam pahānāya vāyamitabbam.
and try to give them up.

katamāni pañca?
What five?

bhavissanti, bhikkhave, bhikkhū anāgamaddhānam abhāvitakāyā abhāvitasīlā
abhāvitacittā abhāvitapaññā.
*In a future time there will be mendicants who have not developed their physical endurance,
ethics, mind, and wisdom.*

te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññe
upasampādessanti.
They will ordain others,

tepi na sakkhissanti vinetum adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññe
upasampādessanti.
They too will ordain others,

tepi na sakkhissanti vinetum adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

iti kho, bhikkhave, dhammasandosā vinayasandoso;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandoso.
and corrupt teachings come from corrupt training.

idaṃ, bhikkhave, paṭhamam anāgatabhayam etarahi asamuppannam āyatim
samuppajjissati.
This is the first future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbam;

paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

puna caparam, bhikkhave, bhavissanti bhikkhū anāgamaddhānam abhāvitakāyā
abhāvitasīlā abhāvitacittā abhāvitapaññā.
*Furthermore, in a future time there will be mendicants who have not developed their physical
endurance, ethics, mind, and wisdom.*

te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññesaṃ nissayaṃ dassanti.

They will give dependence to others,

tepi na sakkhissanti vinetaṃ adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññesaṃ nissayaṃ dassanti.
They too will give dependence to others,

tepi na sakkhissanti vinetaṃ adhisīle adhicitte adhipaññāya.
but be unable to guide them in the higher ethics, mind, and wisdom.

tepi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
They too will not develop their physical endurance, ethics, mind, and wisdom.

iti kho, bhikkhave, dhammasandosā vinayasandosō;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandosō.
and corrupt teachings come from corrupt training.

idaṃ, bhikkhave, dutiyaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatim samuppajjissati.
This is the second future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbaṃ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

puna caparaṃ, bhikkhave, bhavissanti bhikkhū anāgata-maddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā abhidhammakathaṃ vedallakathaṃ kathentā kaṇhadhammaṃ okkamamānā na bujjhissanti.
In discussion about the teachings and classifications they'll fall into dark ideas without realizing it.

iti kho, bhikkhave, dhammasandosā vinayasandosō;
And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandosō.
and corrupt teachings come from corrupt training.

idaṃ, bhikkhave, tatiyaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatim samuppajjissati.
This is the third future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbaṃ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

puna caparaṃ, bhikkhave, bhavissanti bhikkhū anāgata-maddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā.
Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatāppatisaṃyuttā, tesu bhaññamānesu na sussūsissanti, na sotam odahissanti, na aññā cittam upaṭṭhapessanti, na ca te dhamme uggaḥetabbam pariyāpuṇitabbam maññissanti.

When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited they won't want to listen. They won't pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

ye pana te suttantā kavita kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsītā, tesu bhaññamānesu sussūsissanti, sotam odahissanti, aññā cittam upaṭṭhapessanti, te ca dhamme uggaḥetabbam pariyāpuṇitabbam maññissanti.

But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll pay attention and apply their minds to understand them, and they'll think those teachings are worth learning and memorizing.

iti kho, bhikkhave, dhammasandosā vinayasandosō;

And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandosō.

and corrupt teachings come from corrupt training.

idaṃ, bhikkhave, catuttham anāgatabhayam etarahi asamuppannam āyatim samuppajjissati.

This is the fourth future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbam;

paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

puna caparam, bhikkhave, bhavissanti bhikkhū anāgata-maddhānam abhāvitakāyā abhāvitasilā abhāvitacittā abhāvitapaññā.

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

te abhāvitakāyā samānā abhāvitasilā abhāvitacittā abhāvitapaññā therā bhikkhū bāhulikā bhavissanti sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyam ārabhissanti appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

The senior mendicants will be indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesam pacchimā janatā diṭṭhānugatiṃ āpajjissati.

Those who come after them will follow their example.

sāpi bhavissati bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyam ārabhissati appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They too will become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

iti kho, bhikkhave, dhammasandosā vinayasandosō;

And that is how corrupt training comes from corrupt teachings,

vinayasandosā dhammasandosō.

and corrupt teachings come from corrupt training.

idaṃ, bhikkhave, pañcamam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati.

This is the fifth future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbam;

paṭibujjhitvā ca tassa pahānāya vāyāmitabbam.

imāni kho, bhikkhave, pañca anāgatabhayāni etarahi asamuppannāni āyatiṃ samuppajjissanti.

These are the five future perils that have not currently arisen, but will arise in the future.

tāni vo paṭibujjhitabbāni;

You should look out for them,

paṭibujjhitvā ca tesam pahānāya vāyāmitabban”ti.

and try to give them up.”

navamam.

aṅguttara nikāya 5
Numbered Discourses 5

8. yodhājīvaṅga
8. Warriors

80. catutthaanāgatabhayasutta
80. Future Perils (4th)

“pañcimāni, bhikkhave, anāgatabhayāni etarahi asamuppannāni āyatim samuppajjissanti.

“Mendicants, these five future perils have not currently arisen, but they will arise in the future.

tāni vo paṭibujjhitabbāni;
You should look out for them

paṭibujjhitvā ca tesam pahānāya vāyamitabbam.
and try to give them up.

katamāni pañca?
What five?

bhavissanti, bhikkhave, bhikkhū anāgatamaddhānam cīvare kalyāṇakāmā.
In a future time there will be mendicants who like nice robes.

te cīvare kalyāṇakāmā samānā riñcissanti paṃsukūlikattaṃ, riñcissanti araṇṇāvanapatthāni pantāni senāsanāni;
They will neglect the practice of wearing rag robes and the practice of frequenting remote lodgings in the wilderness and the forest.

gāmanigamarājadhānīsu osarivā vasaṃ kappessanti, cīvarahetu ca anekavihiṭṭam anesanam appatirūpaṃ āpajjissanti.
They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get robes in many kinds of wrong and inappropriate ways.

idaṃ, bhikkhave, paṭhamam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati.
This is the first future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbam;

paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

puna caparam, bhikkhave, bhavissanti bhikkhū anāgatamaddhānam piṇḍapāte kalyāṇakāmā.
Furthermore, in a future time there will be mendicants who like nice alms-food.

te piṇḍapāte kalyāṇakāmā samānā riñcissanti piṇḍapātikattaṃ, riñcissanti araṇṇāvanapatthāni pantāni senāsanāni;
They will neglect the practice of walking for alms-food and the practice of frequenting remote lodgings in the wilderness and the forest.

gāmanigamarājadhānīsu osarivā vasaṃ kappessanti jivhaggena rasaggāni pariyesamānā, piṇḍapātaḥetu ca anekavihiṭṭam anesanam appatirūpaṃ āpajjissanti.
They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get alms-food in many kinds of wrong and inappropriate ways.

idaṃ, bhikkhave, dutiyam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati.
This is the second future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbam;

paṭibujjhitvā ca tassa pahānāya vāyamitabbam.

puna caparaṃ, bhikkhave, bhavissanti bhikkhū anāgamaddhānaṃ senāsane kalyāṇakāmā.

Furthermore, in a future time there will be mendicants who like nice lodgings.

te senāsane kalyāṇakāmā samānā riñcissanti rukkhamaulikattaṃ, riñcissanti araṇṇavanapatthāni paṇṭāni senāsanaṇi;

They will neglect the practice of staying at the root of a tree and the practice of frequenting remote lodgings in the wilderness and the forest.

gāmanigamarājadhānīsu osarivā vāsaṃ kappessanti, senāsanaheṭṭhi ca anekavihiṭṭhaṃ anesanaṃ appatirūpaṃ āpajjissanti.

They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get lodgings in many kinds of wrong and inappropriate ways.

idaṃ, bhikkhave, tatiyaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissati.

This is the third future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbaṃ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

puna caparaṃ, bhikkhave, bhavissanti bhikkhū anāgamaddhānaṃ bhikkhunīsikkhamānāsamaṇuddesehi saṃsaṭṭhā viharissanti.

Furthermore, in a future time there will be mendicants who mix closely with nuns, trainee nuns, and novice nuns.

bhikkhunīsikkhamānāsamaṇuddesehi saṃsaṭṭhe kho pana, bhikkhave, sati etaṃ pāṭikaṅkhaṃ:

In such conditions, it can be expected that

‘anabhiratā vā brahmacariyaṃ carissanti, aññataraṃ vā saṅkiliṭṭhaṃ āpattiṃ āpajjissanti, sikkhaṃ vā paccakkhāya hīnāyāvattissanti’.

they will live the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return to a lesser life.

idaṃ, bhikkhave, catutthaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissati.

This is the fourth future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbaṃ;

paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

puna caparaṃ, bhikkhave, bhavissanti bhikkhū anāgamaddhānaṃ ārāṃikasamaṇuddesehi saṃsaṭṭhā viharissanti.

Furthermore, in a future time there will be mendicants who mix closely with monastery attendants and novices.

ārāṃikasamaṇuddesehi saṃsaṭṭhe kho pana, bhikkhave, sati etaṃ pāṭikaṅkhaṃ:

In such conditions it can be expected that

‘anekavihiṭṭhaṃ sannidhikāraparibhogaṃ anuyuttā viharissanti, oḷārikampi nimittaṃ karissanti, pathaviyāpi haritaḡgepi’.

they will engage in storing up goods for their own use, and making obvious hints about digging the earth and cutting plants.

idaṃ, bhikkhave, pañcamaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissati.

This is the fifth future peril that has not currently arisen, but will arise in the future ...

taṃ vo paṭibujjhitabbaṃ;

paṭibujjhitvā ca tassa pahānāya vāyāmitabbam.

imāni kho, bhikkhave, pañca anāgatabhayāni etarahi asamuppannāni āyatiṃ samuppajjissanti.

These are the five future perils that have not currently arisen, but will arise in the future.

tāni vo paṭibujjhitabbāni;

You should look out for them

paṭibujjhitvā ca tesam pahānāya vāyāmitabban”ti.

and try to give them up.”

dasamam.

yodhājīvavaggo tatiyo.

dve cetovimuttiphālā,

dve ca dhammavihārino;

yodhājīvā ca dve vuttā,

cattāro ca anāgatāti.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

81. rājanīyasutta
81. Desirable

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

katamehi pañcahi?
What five?

rājanīye rājati, dussanīye dussati, mohanīye muyhati, kuppanīye kuppati, madanīye majjati—

They desire the desirable, they hate the hateful, they’re deluded by the delusory, they’re annoyed by the annoying, and they’re intoxicated by the intoxicating.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

A senior mendicant with these five qualities is unlikable and unlovable by their spiritual companions, not respected or admired.

pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

rājanīye na rājati, dussanīye na dussati, mohanīye na muyhati, kuppanīye na kuppati, madanīye na majjati—

They don’t desire the desirable, they don’t hate the hateful, they’re not deluded by the delusory, they’re not annoyed by the annoying, and they’re not intoxicated by the intoxicating.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

82. vītarāgasutta
82. Free of Greed

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

katamehi pañcahi?
What five?

avītārāgo hoti, avītadoso hoti, avītamoho hoti, makkhī ca, paḷāsī ca—
They’re not free of greed, hate, and delusion; they are offensive and contemptuous.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

vītārāgo hoti, vītadoso hoti, vītamoho hoti, amakkhī ca, apaḷāsī ca—
They’re free of greed, hate, and delusion; they’re not offensive and contemptuous.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

83. kuhakasutta
83. Deceiver

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

katamehi pañcahi?
What five?

kuhako ca hoti, lapako ca, nemittiko ca, nippesiko ca, lābhena ca lābhaṃ nijigīsītā—
They use deceit, flattery, hinting, and belittling, and they use material possessions to pursue other material possessions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

na ca kuhako hoti, na ca lapako, na ca nemittiko, na ca nippesiko, na ca lābhena lābhaṃ nijigīsītā—
They don’t use deceit, flattery, hinting, or belittling, and they don’t use material possessions to pursue other material possessions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

84. assaddhasutta
84. Faithless

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti, amanāpo ca agaru ca abhāvanīyo ca.

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

katamehi pañcahi?
What five?

assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti—
They’re faithless, shameless, imprudent, lazy, and witless.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.
A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.
A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

saddho hoti, hirīmā hoti, ottappī hoti, āraddhavīriyo hoti, paññavā hoti—
They’re faithful, conscientious, prudent, energetic, and wise.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

85. akkhamasutta
85. Cannot Endure

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

katamehi pañcahi?
What five?

akkhamo hoti rūpānaṃ, akkhamo saddānaṃ, akkhamo gandhānaṃ, akkhamo rasānaṃ, akkhamo phoṭṭhabbānaṃ—

They can't endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ—

They can endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

86. paṭisambhidāpattasutta
86. Attaining the Methods of Textual Analysis

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

“A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

atthapaṭisambhidāpatto hoti, dhammapaṭisambhidāpatto hoti,
niruttipaṭisambhidāpatto hoti, paṭibhānapaṭisambhidāpatto hoti,
They have attained the textual analysis of meaning, text, terminology, and eloquence.

yāni tāni sabrahmacārīnaṃ uccāvacāni kimkaraṇīyāni tattha dakkho hoti analaso
tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ—
And they are skilled and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu
sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.
A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

87. sīlavantasutta
87. Ethical

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

“A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati. ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyośanākalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunnaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricīṭaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā;

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

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelaḷāya atthassa viññāpaniyā;

They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī;

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

88. therasutta
88. Senior Mendicants

“pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu bahunanaahitāya paṭipanno hoti bahunanaasukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

“Mendicants, a senior mendicant who has five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

katamehi pañcahi?
What five?

thero hoti rattaññū cirapabbajito;
They are senior and have long gone forth.

ñāto hoti yasassī sagahatthapabbajitānaṃ bahunanaparivāro;
They're well-known, famous, with a large following that includes both laypeople and renunciates.

lābhī hoti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;
They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyośanakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā dīṭṭhiyā appativeddhā;

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and understanding them with view.

micchādīṭṭhiko hoti viparītadassano, so bahujaṇaṃ saddhammā vuṭṭhāpetvā asaddhamme paṭiṭṭhāpeti.

But they have wrong view and distorted perspective. They draw many people away from the true teaching and establish them in false teachings.

thero bhikkhu rattaññū cirapabbajito itipissa dīṭṭhānugaṭiṃ āpajjanti, ñāto thero bhikkhu yasassī sagahatthapabbajitānaṃ bahunanaparivāro itipissa dīṭṭhānugaṭiṃ āpajjanti, lābhī thero bhikkhu cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ itipissa dīṭṭhānugaṭiṃ āpajjanti, bahussuto thero bhikkhu sutadharo sutasannicayo itipissa dīṭṭhānugaṭiṃ āpajjanti.

People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, alms-food, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu bahunanaahitāya paṭipanno hoti bahunanaasukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

A senior mendicant who has these five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

pañcahi, bhikkhave, dhammehi samannāgato thero bhikkhu bahunanahitāya paṭipanno hoti bahunanasukhāya bahuno janassa attāya hitāya sukhāya devamanussānaṃ.

A senior mendicant who has five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

katamehi pañcahi?

What five?

thero hoti rattaññū cirapabbajito;

They are senior and have long gone forth.

ñāto hoti yasassī sagahatthapabbajitānaṃ bahujanaparivāro;

They're well-known, famous, with a large following, including both laypeople and renunciates.

lābhī hoti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;

They receive robes, alms-food, lodgings, and medicines and supplies for the sick.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;

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

sammādiṭṭhiko hoti aviparītadassano, so bahujanaṃ asaddhammā vuṭṭhāpetvā saddhamme patitthāpeti.

And they have right view and an undistorted perspective. They draw many people away from false teachings and establish them in the true teaching.

thero bhikkhu rattaññū cirapabbajito itipissa diṭṭhānugatiṃ āpajjanti, ñāto thero bhikkhu yasassī sagahatthapabbajitānaṃ bahujanaparivāro itipissa diṭṭhānugatiṃ āpajjanti, lābhī thero bhikkhu

cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ itipissa diṭṭhānugatiṃ āpajjanti, bahussuto thero bhikkhu sutadharo sutasannicayo itipissa diṭṭhānugatiṃ āpajjanti.

People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, alms-food, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato thero bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya bahuno janassa athāya hitāya sukhāya devamanussānaṃ”ti.

A senior mendicant who has these five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

89. pathamasekhasutta
89. A Trainee (1st)

“pañcime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti.
“These five things lead to the decline of a mendicant trainee.

katame pañca?
What five?

kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, yathāvimuttaṃ cittaṃ
na paccavekkhati—
*They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s
freedom.*

ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno parihānāya saṃvattanti.
These five things lead to the decline of a mendicant trainee.

pañcime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.
These five things don’t lead to the decline of a mendicant trainee.

katame pañca?
What five?

na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā,
yathāvimuttaṃ cittaṃ paccavekkhati—
*They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s
freedom.*

ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno aparihānāya saṃvattanti”ti.
These five things don’t lead to the decline of a mendicant trainee.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

9. theravagga
9. Senior Mendicants

90. dutiyasekhasutta
90. A Trainee (2nd)

“pañcime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti.
“These five things lead to the decline of a mendicant trainee.

katame pañca?
What five?

idha, bhikkhave, sekho bhikkhu bahukicco hoti bahukaraṇīyo viyatto kiṅkaraṇīyesu;
Firstly, a mendicant trainee has many duties and responsibilities, and is competent in many tasks.

riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.
They neglect retreat, and are not committed to internal serenity of heart.

ayaṃ, bhikkhave, paṭhamo dhammo sekhassa bhikkhuno parihānāya saṃvattati.
This is the first thing that leads to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu appamattakena kammena divasaṃ atināmeti;
Furthermore, a mendicant trainee spends their day doing trivial work.

riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.
They neglect retreat, and are not committed to internal serenity of heart.

ayaṃ, bhikkhave, dutiyo dhammo sekhassa bhikkhuno parihānāya saṃvattati.
This is the second thing that leads to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu saṃsaṭṭho viharati gahaṭṭhapabbajitehi ananulomikena gihisaṃsaggena;
Furthermore, a mendicant trainee mixes closely with laypeople and renounces, socializing inappropriately like a layperson.

riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.
They neglect retreat, and are not committed to internal serenity of heart.

ayaṃ, bhikkhave, tatiyo dhammo sekhassa bhikkhuno parihānāya saṃvattati.
This is the third thing that leads to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu akālena gāmaṃ pavisati, atidivā paṭikkamati;
Furthermore, a mendicant trainee enters the town at the wrong time, and returns too late in the day.

riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.
They neglect retreat, and are not committed to internal serenity of heart.

ayaṃ, bhikkhave, catuttho dhammo sekhassa bhikkhuno parihānāya saṃvattati.
This is the fourth thing that leads to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu yāyaṃ kathā ābhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—
Furthermore, a mendicant trainee doesn't get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is,

appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā, evarūpiyā kathāya na nikāmalābhī hoti na akicchalābhī na akasiralābhī;
talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.

They neglect retreat, and are not committed to internal serenity of heart.

ayaṃ, bhikkhave, pañcama dhammo sekhassa bhikkhuno parihānāya saṃvattati.

This is the fifth thing that leads to the decline of a mendicant trainee.

ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno parihānāya saṃvattanti.

These five things lead to the decline of a mendicant trainee.

pañcime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.

These five things don't lead to the decline of a mendicant trainee.

katame pañca?

What five?

idha, bhikkhave, sekho bhikkhu na bahukicco hoti na bahukaraṇīyo viyatto kiṅkaraṇīyesu;

Firstly, a mendicant trainee doesn't have many duties and responsibilities, even though they are competent in many tasks.

na riñcati paṭisallānaṃ, anuyuñjati ajjhataṃ cetosamathaṃ.

They don't neglect retreat, and are committed to internal serenity of heart.

ayaṃ, bhikkhave, paṭhamo dhammo sekhassa bhikkhuno aparihānāya saṃvattati.

This is the first thing that doesn't lead to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu na appamattakena kammena divasaṃ atināmeti;

Furthermore, a mendicant trainee doesn't spend their day doing trivial work.

na riñcati paṭisallānaṃ, anuyuñjati ajjhataṃ cetosamathaṃ.

They don't neglect retreat, and are committed to internal serenity of heart.

ayaṃ, bhikkhave, dutiyo dhammo sekhassa bhikkhuno aparihānāya saṃvattati.

This is the second thing that doesn't lead to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu asaṃsattho viharati gahaṭṭhapabbajitehi ananulomikena gihisaṃsaggena;

Furthermore, a mendicant trainee doesn't mix closely with laypeople and renounces, socializing inappropriately like a layperson.

na riñcati paṭisallānaṃ, anuyuñjati ajjhataṃ cetosamathaṃ.

They don't neglect retreat, and are committed to internal serenity of heart.

ayaṃ, bhikkhave, tatiyo dhammo sekhassa bhikkhuno aparihānāya saṃvattati.

This is the third thing that doesn't lead to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu na atikālena gāmaṃ pavisati, nātidivā paṭikkamati;

Furthermore, a mendicant trainee doesn't enter the village too early or return too late in the day.

na riñcati paṭisallānaṃ, anuyuñjati ajjhataṃ cetosamathaṃ.

They don't neglect retreat, and are committed to internal serenity of heart.

ayaṃ, bhikkhave, catuttho dhammo sekhassa bhikkhuno aparihānāya saṃvattati.

This is the fourth thing that doesn't lead to the decline of a mendicant trainee.

puna caparaṃ, bhikkhave, sekho bhikkhu yāyaṃ kathā ābhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—

Furthermore, a mendicant trainee gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is,

appicchakathā santutthikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchālābhī akasirālābhī;

talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

na riñcati paṭisallānaṃ, anuyuñjati ajjhataṃ cetosamathaṃ.

They don't neglect retreat, and are committed to internal serenity of heart.

ayaṃ, bhikkhave, pañcama dhammo sekhassa bhikkhuno aparihānāya saṃvattati.

This is the fifth thing that doesn't lead to the decline of a mendicant trainee.

ime kho, bhikkhave, pañca dhammā sekhassa bhikkhuno aparihānāya saṃvattanti”ti.

These five things don't lead to the decline of a mendicant trainee.”

dasamaṃ.

theravaggo catuttho.

rajanīyo vītarāgo,

kuhakāssaddhaakkhamā;

paṭisambhidā ca sīlena,

thero sekhā pare duveti.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

91. paṭhamasampadāsutta
91. Accomplishments (1st)

“pañcimā, bhikkhave, sampadā.
“Mendicants, there are five accomplishments.

katamā pañca?
What five?

saddhāsampadā, sīlasampadā, sutasampadā, cāgasampadā, paññāsampadā—
Accomplishment in faith, ethics, learning, generosity, and wisdom.

imā kho, bhikkhave, pañca sampadā”ti.
These are the five accomplishments.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

92. dutiyasampadāsutta
92. Accomplishment (2nd)

“pañcimā, bhikkhave, sampadā.
“Mendicants, there are five accomplishments.

katamā pañca?
What five?

sīlasampadā, samādhisampadā, paññāsampadā, vimuttisampadā,
vimuttiñāṇadassanasampadā—
*Accomplishment in ethics, immersion, wisdom, freedom, and the knowledge and vision of
freedom.*

imā kho, bhikkhave, pañca sampadā”ti.
These are the five accomplishments.”

dutiyam.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

93. byākaraṇasutta
93. Declarations

“pañcimāni, bhikkhave, aññābyākaraṇāni.
“Mendicants, there are five ways of declaring enlightenment.

katamāni pañca?
What five?

mandattā momūhattā aññaṃ byākaroti;
One declares enlightenment out of stupidity and folly.

pāpiccho icchāpakato aññaṃ byākaroti;
Or because of wicked desires, being naturally full of desires.

ummādā cittakkhepā aññaṃ byākaroti;
Or because of madness and mental disorder.

adhimānena aññaṃ byākaroti;
Or out of overestimation.

sammadeva aññaṃ byākaroti.
Or one declares enlightenment rightly.

imāni kho, bhikkhave, pañca aññābyākaraṇāni”ti.
These are the five ways of declaring enlightenment.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

94. phāsuvihārasutta
94. Living Comfortably

“pañcime, bhikkhave, phāsuvihārā.
“Mendicants, there are these five ways of living comfortably.

katame pañca?
What five?

idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati;
*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful
qualities, enters and remains in the first absorption, which has the rapture and bliss born of
seclusion, while placing the mind and keeping it connected.*

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ... tatiyaṃ jhānaṃ ...
catutthaṃ jhānaṃ upasampajja viharati;
*As the placing of the mind and keeping it connected are stilled, they enter and remain in the
second absorption ... third absorption ... fourth absorption ...*

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharati.
*They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they
live having realized it with their own insight due to the ending of defilements.*

ime kho, bhikkhave, pañca phāsuvihārā”ti.
These are the five ways of living comfortably.”

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

95. akuppasutta
95. Unshakable

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva akuppaṃ paṭivijjhati.

“Mendicants, a mendicant who has five things will soon penetrate the unshakable.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu atthapatisambhidāpatto hoti, dhammapatisambhidāpatto hoti, niruttapaṭisambhidāpatto hoti, paṭibhānapaṭisambhidāpatto hoti, yathāvimuttaṃ cittaṃ paccavekkhati.

It's when a mendicant has attained the textual analysis of meaning, text, terminology, and eloquence, and they review the extent of their mind's freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu nacirasseva akuppaṃ paṭivijjhati”ti.

A mendicant who has these five things will soon penetrate the unshakable.”

pañcamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

96. sutadharasutta
96. Remembering What You've Learned

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ānāpānassatiṃ āsevanto nacirasseva akuppaṃ paṭivijjhati.

“Mendicants, a mendicant cultivating mindfulness of breathing who has five things will soon penetrate the unshakable.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu appaṭṭho hoti appakicco subharo susantoso jīvitaparikkhāreṣu;
It's when a mendicant has few requirements and duties, and is easily looked after and contented with life's necessities.

appāhāro hoti anodarikattaṃ anuyutto;
They eat little, not devoted to filling their stomach.

appamiddho hoti jāgariyaṃ anuyutto;
They are rarely drowsy, and are dedicated to wakefulness.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;

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

yathāvimuttaṃ cittaṃ paccavekkhati.
They review the extent of their mind's freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ānāpānassatiṃ āsevanto nacirasseva akuppaṃ paṭivijjhati”ti.

A mendicant cultivating mindfulness of breathing who has these five things will soon penetrate the unshakable.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

97. kathāsutta
97. Talk

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ānāpānassatiṃ bhāvento nacirasseva akuppaṃ paṭivijjhati.

“Mendicants, a mendicant developing mindfulness of breathing who has five things will soon penetrate the unshakable.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu appaṭṭho hoti appakicco subharo susantoso jīvitaparikkhāresu;

It's when a mendicant has few requirements and duties, and is easily looked after and contented with life's necessities.

appāhāro hoti anodarikattaṃ anuyutto;
They eat little, not devoted to filling their stomach.

appamiddho hoti jāgariyaṃ anuyutto;
They are rarely drowsy, and are dedicated to wakefulness.

yāyaṃ kathā ābhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—
They get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is,

appicchakathā ... pe ... vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchālābhī akasiralābhī;
talk about fewness of wishes, contentment, seclusion, keeping your distance, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

yathāvimuttaṃ cittaṃ paccavekkhati.
They review the extent of their mind's freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ānāpānassatiṃ bhāvento nacirasseva akuppaṃ paṭivijjhati”ti.
A mendicant developing mindfulness of breathing who has these five things will soon penetrate the unshakable.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

98. āraññakasutta
98. In the Wilderness

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ānāpānassatiṃ
bahulīkaronto nacirasseva akuppaṃ paṭivijjhati.

*“Mendicants, a mendicant practicing mindfulness of breathing who has five things will soon
penetrate the unshakable.*

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu appaṭṭho hoti appakicco subharo susantoso
jīvitaparikkhāresu;

*It's when a mendicant has few requirements and duties, and is easily looked after and
contented with life's necessities.*

appāhāro hoti anodarikattaṃ anuyutto;
They eat little, not devoted to filling their stomach.

appamiddho hoti jāgariyaṃ anuyutto;
They are rarely drowsy, and are dedicated to wakefulness.

āraññako hoti pantasenāsano;
They live in the wilderness, in remote lodgings.

yathāvimuttaṃ cittaṃ paccavekkhati.
They review the extent of their mind's freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ānāpānassatiṃ
bahulīkaronto nacirasseva akuppaṃ paṭivijjhati”ti.

*A mendicant practicing mindfulness of breathing who has these five things will soon penetrate
the unshakable.”*

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

99. sīhasutta
99. The Lion

“sīho, bhikkhave, migarājā sāyanhasamayam āsayā nikkhamati;
“Mendicants, towards evening the lion, king of beasts, emerges from his den,

āsayā nikkhamitvā vijambhati;
yawns,

vijambhitvā samantā catuddisaṃ anuviloketi;
looks all around the four directions,

samantā catuddisaṃ anuviloketvā tikkhattuṃ sīhanādaṃ nadati;
and roars his lion’s roar three times.

tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati.
Then he sets out on the hunt.

so hatthissa cepi pahāraṃ deti, sakkaccaññeva pahāraṃ deti, no asakkaccaṃ;
If he strikes an elephant, he does it carefully, not carelessly.

mahiṃsassa cepi pahāraṃ deti, sakkaccaññeva pahāraṃ deti, no asakkaccaṃ;
If he strikes a buffalo ...

gavassa cepi pahāraṃ deti, sakkaccaññeva pahāraṃ deti, no asakkaccaṃ;
a cow ...

dīpissa cepi pahāraṃ deti, sakkaccaññeva pahāraṃ deti, no asakkaccaṃ;
a leopard ...

khuddakānañcepi pāṇānaṃ pahāraṃ deti antamaso sasabīlārānampi, sakkaccaññeva
pahāraṃ deti, no asakkaccaṃ.
or any smaller creatures—even a hare or a cat—he does it carefully, not carelessly.

taṃ kissa hetu?
Why is that?

‘mā me yoggapatho nassā’ti.
Thinking: ‘May I not lose my way.’

sīhito kho, bhikkhave, tathāgatassetam adhivacanaṃ arahato sammāsambuddhassa.
‘Lion’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

yaṃ kho, bhikkhave, tathāgato parisāya dhammaṃ deseti, idamassa hoti
sīhanādasmiṃ.
When the Realized One teaches Dhamma to an assembly, this is his lion’s roar.

bhikkhūnañcepi, bhikkhave, tathāgato dhammaṃ deseti, sakkaccaññeva tathāgato
dhammaṃ deseti, no asakkaccaṃ;
When the Realized One teaches the monks ...

bhikkhunīnañcepi, bhikkhave, tathāgato dhammaṃ deseti, sakkaccaññeva tathāgato
dhammaṃ deseti, no asakkaccaṃ;
nuns ...

upāsakānañcepi, bhikkhave, tathāgato dhammaṃ deseti, sakkaccaññeva tathāgato
dhammaṃ deseti, no asakkaccaṃ;
laymen ...

upāsikānañcepi, bhikkhave, tathāgato dhammaṃ deseti, sakkaccaññeva tathāgato
dhammaṃ deseti, no asakkaccaṃ;
laywomen ...

puthujjanānañcepi, bhikkhave, tathāgato dhammaṃ deseti antamaso
annabhāraṇesādānampi, sakkaccaññeva tathāgato dhammaṃ deseti, no asakkaccaṃ.
or ordinary people—even food-carriers and hunters—he teaches them carefully, not carelessly.

taṃ kissa hetu?
Why is that?

dhammagaru, bhikkhave, tathāgato dhammagāravo”ti.
Because the Realized One has respect and reverence for the teaching.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

10. kakudhavagga
10. With Kakudha

100. kakudhatherasutta
100. With Kakudha

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

tena kho pana samayena kakudho nāma koliyaputto āyasmato mahāmoggallānassa upaṭṭhāko adhunākālāṅkato aññataram manomayaṃ kāyaṃ upapanno.
At that time the Koliyan named Kakudha—Venerable Mahāmoggallāna's attendant—had recently passed away and been reborn in a certain host of mind-made gods.

tassa evarūpo attabhāvapaṭilābho hoti—seyyathāpi nāma dve vā tīṇi vā māgadhakāni gāmakkhettāni.
He was reincarnated in a life-form that was two or three times the size of a Magadhan village with its fields.

so tena attabhāvapaṭilābhena neva attānaṃ no paraṃ byābādheti.
But with that life-form he didn't obstruct himself or others.

atha kho kakudho devaputto yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ aṭṭhāsi.
ekamantaṃ tīto kho kakudho devaputto āyasmantaṃ mahāmoggallānaṃ etadavoca:
Then the god Kakudha went up to Venerable Mahāmoggallāna, bowed, stood to one side, and said to him,

“devadattassa, bhante, evarūpaṃ icchāgataṃ uppajji:
“Sir, this fixed desire arose in Devadatta:

‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti.
‘I will lead the mendicant Saṅgha.’

sahacittuppādā ca, bhante, devadatto tassā iddhiyā parihīno”ti.
And as that thought arose, Devadatta lost that psychic power.”

idamavoca kakudho devaputto.
That's what the god Kakudha said.

idaṃ vatvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.
Then he bowed and respectfully circled Mahāmoggallāna, keeping him on his right side, before vanishing right there.

atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahāmoggallāno bhagavantaṃ etadavoca:
Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“kakudho nāma, bhante, koliyaputto mamaṃ upaṭṭhāko adhunākālāṅkato aññataram manomayaṃ kāyaṃ upapanno hoti.
—

tassa evarūpo attabhāvapaṭilābho—seyyathāpi nāma dve vā tīṇi vā māgadhakāni gāmakkhettāni.
—

so tena attabhāvapaṭilābhena neva attānaṃ no paraṃ byābādheti.
—

atha kho, bhante, kakudho devaputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ʾhito kho, bhante, kakudho devaputto maṃ etadavoca:

‘devadattassa, bhante, evarūpaṃ icchāgataṃ uppajji—

ahaṃ bhikkhusaṅghaṃ pariharissāmīti.

sahacittuppādā ca, bhante, devadatto tassā iddhiyā parihīno’ti.

idamavoca, bhante, kakudho devaputto.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī’ti.

“kiṃ pana te, moggallāna, kakudho devaputto cetasā ceto paricca vidito:

“But Moggallāna, did you comprehend the god Kakudha’s mind, and know that

‘yaṃ kiñci kakudho devaputto bhāsati sabbhaṃ taṃ tatheva hoti, no aññathā’”ti?
everything he says is correct and not otherwise?”

“cetasā ceto paricca vidito me, bhante, kakudho devaputto:

“Indeed I did, sir.”

‘yaṃ kiñci kakudho devaputto bhāsati sabbhaṃ taṃ tatheva hoti, no aññathā’”ti.

“rakkhassetaṃ, moggallāna, vācaṃ.

“Mark these words, Moggallāna!

rakkhassetaṃ, moggallāna, vācaṃ.

Mark these words!

idāni so moghapuriso attanāva attānaṃ pātukarissati.

Now that silly man Devadatta will expose himself by his own deeds.

pañcime, moggallāna, satthāro santo saṃvijjamānā lokasmiṃ.

Moggallāna, there are these five teachers found in the world.

katame pañca?

What five?

idha, moggallāna, ekacco satthā aparisuddhasīlo samāno ‘parisuddhasīlomhī’ti paṭijānāti ‘parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭhaṃ’ti.

Firstly, some teacher with impure conduct claims: ‘I am pure in ethics. My ethical conduct is pure, bright, uncorrupted.’

tameṇaṃ sāvakaṃ evaṃ jānanti:

But their disciples know:

‘ayaṃ kho bhavaṃ satthā aparisuddhasīlo samāno parisuddhasīlomhī’ti paṭijānāti ‘parisuddhaṃ me sīlaṃ pariyodātaṃ asaṃkiliṭṭhaṃ’ti.

‘This teacher has impure ethical conduct, but claims to be ethically pure.

mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ.

They wouldn’t like it if we were to tell the laypeople.

yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma:

And how could we treat them in a way that they don’t like?

‘sammannati kho pana

cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;

But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṃ tumo karissati tumova tena paññāyissatī'ti.

A person will be recognized by their own deeds.'

evarūpaṃ kho, moggallāna, satthāraṃ sāvakaṃ sīlato rakkhanti;

The disciples of such a teacher cover up their teacher's conduct,

evarūpo ca pana satthā sāvakehi sīlato rakkhaṃ paccāsīsatī. (1)

and the teacher expects them to do so.

puna caparaṃ, moggallāna, idhekacco satthā aparisuddhājīvo samāno
'parisuddhājīvomhī'ti paṭijānāti 'parisuddho me ājīvo pariyodāto asaṅkiliṭṭho'ti.

Furthermore, some teacher with impure livelihood claims: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.'

tamenam sāvakaṃ evaṃ jānanti:

But their disciples know:

'ayaṃ kho bhavaṃ satthā aparisuddhājīvo samāno parisuddhājīvomhī'ti paṭijānāti
'parisuddho me ājīvo pariyodāto asaṅkiliṭṭho'ti.

'This teacher has impure livelihood, but claims to have pure livelihood.

mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ.

They wouldn't like it if we were to tell the laypeople.

yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma:

And how could we treat them in a way that they don't like?

'sammannati kho pana

cīvaraṇaṃ pātasenāsanagilānappaccayabhesajjaparikkhārena;

But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṃ tumo karissati tumova tena paññāyissatī'ti.

A person will be recognized by their own deeds.'

evarūpaṃ kho, moggallāna, satthāraṃ sāvakaṃ ājīvato rakkhanti;

The disciples of such a teacher cover up their teacher's livelihood,

evarūpo ca pana satthā sāvakehi ājīvato rakkhaṃ paccāsīsatī. (2)

and the teacher expects them to do so.

puna caparaṃ, moggallāna, idhekacco satthā aparisuddhadhammadesano samāno
'parisuddhadhammadesanomhī'ti paṭijānāti 'parisuddhā me dhammadesanā
pariyodātā asaṅkiliṭṭhā'ti.

Furthermore, some teacher with impure teaching claims: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.'

tamenam sāvakaṃ evaṃ jānanti:

But their disciples know:

'ayaṃ kho bhavaṃ satthā aparisuddhadhammadesano samāno

parisuddhadhammadesanomhī'ti paṭijānāti 'parisuddhā me dhammadesanā
pariyodātā asaṅkiliṭṭhā'ti.

'This teacher has impure teaching, but claims to have pure teaching.

mayañceva kho pana gihīnaṃ āroceyyāma, nāssassa manāpaṃ.

They wouldn't like it if we were to tell the laypeople.

yaṃ kho panassa amanāpaṃ, kathaṃ naṃ mayaṃ tena samudācareyyāma:

And how could we treat them in a way that they don't like?

'sammannati kho pana

cīvaraṇaṃ pātasenāsanagilānappaccayabhesajjaparikkhārena;

But they consent to robes, alms-food, lodgings, and medicines and supplies for the sick.

yaṃ tumo karissati tumova tena paññāyissatī'ti.

A person will be recognized by their own deeds.'

yaṃ tumo karissati tumova tena paññāyissatī'ti.
A person will be recognized by their own deeds.'

evarūpaṃ kho, moggallāna, satthāraṃ sāvakaṃ ñāṇadassanato rakkhanti;
The disciples of such a teacher cover up their teacher's knowledge and vision,

evarūpo ca pana satthā sāvakehi ñāṇadassanato rakkhaṃ paccāsīsati.
and the teacher expects them to do so.

ime kho, moggallāna, pañca satthāro santo saṃvijjamānā lokasmim. (5)
These are the five teachers found in the world.

aham kho pana, moggallāna, parisuddhasīlo samāno 'parisuddhasīlomhī'ti
paṭijānāmi 'parisuddhaṃ me sīlaṃ pariyodātaṃ asaṅkiliṭṭhaṃ'ti.
But Moggallāna, I have pure ethical conduct, and I claim: 'I am pure in ethical conduct. My ethical conduct is pure, bright, uncorrupted.'

na ca maṃ sāvakaṃ sīlato rakkhanti, na cāhaṃ sāvakehi sīlato rakkhaṃ paccāsīsāmi.
My disciples don't cover up my conduct, and I don't expect them to.

parisuddhājīvo samāno 'parisuddhājīvomhī'ti paṭijānāmi 'parisuddho me ājīvo
pariyodāto asaṅkiliṭṭho'ti.
I have pure livelihood, and I claim: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.'

na ca maṃ sāvakaṃ ājīvato rakkhanti, na cāhaṃ sāvakehi ājīvato rakkhaṃ
paccāsīsāmi.
My disciples don't cover up my livelihood, and I don't expect them to.

parisuddhadhammadesano samāno 'parisuddhadhammadesanomhī'ti paṭijānāmi
'parisuddhā me dhammadesanā pariyodātā asaṅkiliṭṭhā'ti.
I have pure teaching, and I claim: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.'

na ca maṃ sāvakaṃ dhammadesanato rakkhanti, na cāhaṃ sāvakehi dhammadesanato
rakkhaṃ paccāsīsāmi.
My disciples don't cover up my teaching, and I don't expect them to.

parisuddhaveyyākaraṇo samāno 'parisuddhaveyyākaraṇomhī'ti paṭijānāmi
'parisuddhaṃ me veyyākaraṇaṃ pariyodātaṃ asaṅkiliṭṭhaṃ'ti.
I have pure answers, and I claim: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.'

na ca maṃ sāvakaṃ veyyākaraṇato rakkhanti, na cāhaṃ sāvakehi veyyākaraṇato
rakkhaṃ paccāsīsāmi.
My disciples don't cover up my answers, and I don't expect them to.

parisuddhañāṇadassano samāno 'parisuddhañāṇadassanomhī'ti paṭijānāmi
'parisuddhaṃ me ñāṇadassanaṃ pariyodātaṃ asaṅkiliṭṭhaṃ'ti.
I have pure knowledge and vision, and I claim: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.'

na ca maṃ sāvakaṃ ñāṇadassanato rakkhanti, na cāhaṃ sāvakehi ñāṇadassanato
rakkhaṃ paccāsīsāmi'ti.
My disciples don't cover up my knowledge and vision, and I don't expect them to."

dasamaṃ.

kakudhavaggo pañcamaṃ.

dve sampadā byākaraṇaṃ,

phāsu akuppapañcamam;

sutaṃ kathā āraññaṃ,

sīho ca kakudho dasāti.

dutiyo paṇṇāsako samatto.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

101. sārājjasutta
101. Assurance

“pañcime, bhikkhave, sekhavesārājjakaraṇā dhammā.
“Mendicants, these five qualities make a trainee assured.

katame pañca?
What five?

idha, bhikkhave, bhikkhu saddho hoti, sīlavā hoti, bahussuto hoti, āraddhavīriyo hoti, paññavā hoti.
It's when a mendicant is faithful, ethical, learned, energetic, and wise.

yaṃ, bhikkhave, assaddhassa sārājjaṃ hoti, saddhassa taṃ sārājjaṃ na hoti.
A person of faith doesn't have the insecurities of someone who lacks faith.

tasmāyaṃ dhammo sekhavesārājjakaraṇo.
So this quality makes a trainee assured.

yaṃ, bhikkhave, dussīlassa sārājjaṃ hoti, sīlavato taṃ sārājjaṃ na hoti.
An ethical person doesn't have the insecurities of someone who is unethical.

tasmāyaṃ dhammo sekhavesārājjakaraṇo.
So this quality makes a trainee assured.

yaṃ, bhikkhave, appassutassa sārājjaṃ hoti, bahussutassa taṃ sārājjaṃ na hoti.
A learned person doesn't have the insecurities of a person of little learning.

tasmāyaṃ dhammo sekhavesārājjakaraṇo.
So this quality makes a trainee assured.

yaṃ, bhikkhave, kusītaṃ sārājjaṃ hoti, āraddhavīriyassa taṃ sārājjaṃ na hoti.
An energetic person doesn't have the insecurities of a lazy person.

tasmāyaṃ dhammo sekhavesārājjakaraṇo.
So this quality makes a trainee assured.

yaṃ, bhikkhave, duppaññaṃ sārājjaṃ hoti, paññavato taṃ sārājjaṃ na hoti.
A wise person doesn't have the insecurities of someone who is witless.

tasmāyaṃ dhammo sekhavesārājjakaraṇo.
So this quality makes a trainee assured.

ime kho, bhikkhave, pañca sekhavesārājjakaraṇā dhammā”ti.
These are the five qualities that make a trainee assured.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

102. ussaṅkitasutta
102. Suspected

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu ussaṅkitaparisāṅkito hoti pāpabhikkhūti api akuppadhammopi.

“Mendicants, even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for five reasons.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārīkāgocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti.
It’s when a monk frequently collects alms from prostitutes, widows, voluptuous girls, eunuchs, or nuns.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu ussaṅkitaparisāṅkito hoti pāpabhikkhūti api akuppadhammopi”ti.

Even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for these five reasons.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

103. mahācorasutta
103. A Master Thief

“pañcahi, bhikkhave, aṅgehi samannāgato mahācoro sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati.

“Mendicants, a master thief with five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

katamehi pañcahi?
What five?

idha, bhikkhave, mahācoro visamanissito ca hoti, gahananissito ca, balavanissito ca, bhogacāgī ca, ekacārī ca.

A master thief relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

kathaṇca, bhikkhave, mahācoro visamanissito hoti?
And how does a master thief rely on rough ground?

idha, bhikkhave, mahācoro naḍḍiduggaṃ vā nissito hoti pabbatavisamaṃ vā.
It's when a master thief relies on inaccessible riverlands or rugged mountains.

evaṃ kho, bhikkhave, mahācoro visamanissito hoti.
That's how a master thief relies on rough ground.

kathaṇca, bhikkhave, mahācoro gahananissito hoti?
And how does a master thief rely on thick cover?

idha, bhikkhave, mahācoro tiṇagahanaṃ vā nissito hoti rukkhagahanaṃ vā rodhaṃ vā mahāvanasaṇḍaṃ vā.
It's when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood.

evaṃ kho, bhikkhave, mahācoro gahananissito hoti.
That's how a master thief relies on thick cover.

kathaṇca, bhikkhave, mahācoro balavanissito hoti?
And how does a master thief rely on powerful individuals?

idha, bhikkhave, mahācoro rājānaṃ vā rājamahāmattānaṃ vā nissito hoti.
It's when a master thief relies on rulers or their ministers.

tassa evaṃ hoti:
They think:

‘sace maṃ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇissanti’.

‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’

sace maṃ koci kiñci āha, tyassa rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇanti.
And that's exactly what happens.

evaṃ kho, bhikkhave, mahācoro balavanissito hoti.
That's how a master thief relies on powerful individuals.

kathaṇca, bhikkhave, mahācoro bhogacāgī hoti?
And how does a master thief pay bribes?

idha, bhikkhave, mahācoro aḍḍho hoti mahaddhana mahābhogo.
It's when a master thief is rich, affluent, and wealthy.

tassa evaṃ hoti:

They think:

‘sace maṃ koci kiñci vakkhati, ito bhogena paṭisantharissāmī’ ti.

‘If anyone accuses me of anything, I’ll settle it with a bribe.’

sace naṃ koci kiñci āha, tato bhogena paṭisantharati.

And that’s exactly what happens.

evaṃ kho, bhikkhave, mahācoro bhogacāgī hoti.

That’s how a master thief pays bribes.

kathaṇca, bhikkhave, mahācoro ekacārī hoti?

And how does a master thief act alone?

idha, bhikkhave, mahācoro ekakova gahaṇāni kattā hoti.

It’s when a master thief carries out robbery all alone.

taṃ kissa hetu?

Why is that?

‘mā me guyhamantā bahiddhā sambhedaṃ agamaṃsū’ ti.

So that their secret plans are not leaked to others.

evaṃ kho, bhikkhave, mahācoro ekacārī hoti.

That’s how a master thief acts alone.

imehi kho, bhikkhave, pañcahaṅgehi samannāgato mahācoro sandhimpī chindati nillopanpī haratī ekāgarīkampi karotī paripanthepe tiṭṭhati.

A master thief with these five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato pāpabhikkhu khatam upahataṃ attānaṃ pariharatī, sāvajjo ca hoti sānuvajjo viññūnaṃ, bahuñca apuññaṃ pasavati.

In the same way, when a bad mendicant has five factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

katamehi pañcahi?

What five?

idha, bhikkhave, pāpabhikkhu visamanissito ca hoti, gahananissito ca, balavanissito ca, bhogacāgī ca, ekacārī ca.

A bad mendicant relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

kathaṇca, bhikkhave, pāpabhikkhu visamanissito hoti?

And how does a bad mendicant rely on rough ground?

idha, bhikkhave, pāpabhikkhu visamena kāyakammena samannāgato hoti, visamena vacīkammena samannāgato hoti, visamena manokammena samannāgato hoti.

It’s when a bad mendicant has unethical conduct by way of body, speech, and mind.

evaṃ kho, bhikkhave, pāpabhikkhu visamanissito hoti.

That’s how a bad mendicant relies on rough ground.

kathaṇca, bhikkhave, pāpabhikkhu gahananissito hoti?

And how does a bad mendicant rely on thick cover?

idha, bhikkhave, pāpabhikkhu micchādīṭṭhiko hoti antaggāhikāya dīṭṭhiyā samannāgato.

It’s when a bad mendicant has wrong view, he’s attached to an extremist view.

evaṃ kho, bhikkhave, pāpabhikkhu gahananissito hoti.

That’s how a bad mendicant relies on thick cover.

kathañca, bhikkhave, pāpabhikkhu balavanissito hoti?

And how does a bad mendicant rely on powerful individuals?

idha, bhikkhave, pāpabhikkhu rājānaṃ vā rājamahāmatṭānaṃ vā nissito hoti.

It's when a bad mendicant relies on rulers or their ministers.

tassa evaṃ hoti:

They think:

‘sace maṃ koci kiñci vakkhati, ime me rājāno vā rājamahāmatṭā vā pariyodhāya atthaṃ bhañissantī’ti.

‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’

sace naṃ koci kiñci āha, tyassa rājāno vā rājamahāmatṭā vā pariyodhāya atthaṃ bhaṇanti.

And that's exactly what happens.

evaṃ kho, bhikkhave, pāpabhikkhu balavanissito hoti.

That's how a bad mendicant relies on powerful individuals.

kathañca, bhikkhave, pāpabhikkhu bhogacāgī hoti?

And how does a bad mendicant pay bribes?

idha, bhikkhave, pāpabhikkhu lābhī hoti

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

It's when a bad mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick.

tassa evaṃ hoti:

They think:

‘sace maṃ koci kiñci vakkhati, ito lābhena paṭisantharissāmi’ti.

‘If anyone accuses me of anything, I'll settle it with a bribe.’

sace naṃ koci kiñci āha, tato lābhena paṭisantharati.

And that's exactly what happens.

evaṃ kho, bhikkhave, pāpabhikkhu bhogacāgī hoti.

That's how a bad mendicant pays bribes.

kathañca, bhikkhave, pāpabhikkhu ekacārī hoti?

And how does a bad mendicant act alone?

idha, bhikkhave, pāpabhikkhu ekakova paccantimesu janapadesu nivāsaṃ kappeti.

It's when a bad mendicant dwells alone in the borderlands.

so tattha kulāni upasaṅkamanto lābhaṃ labhati.

They visit families there to get material possessions.

evaṃ kho, bhikkhave, pāpabhikkhu ekacārī hoti.

That's how a bad mendicant acts alone.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato pāpabhikkhu khatam

upahatam attānaṃ pariharati, sāvajjo ca hoti sānuvajjo viññūnaṃ, bahuñca apuññaṃ pasavati’ti.

When a bad mendicant has these five factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.”

tatiyaṃ.

11. phāsuvihāravagga
11. Living Comfortably

104. samanāsukhumālasutta
104. An Exquisite Ascetic of Ascetics

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu samañesu samañasukhumālo hoti.

“Mendicants, a mendicant with five qualities is an exquisite ascetic of ascetics.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaraṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ piṇḍapātaṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ senāsanaṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ gilānapaccayabhesajjaparikkhāraṃ paribhuñjati, appaṃ ayācito.

It's when a mendicant usually uses only what they've been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

yehi kho pana sabrahmacārīhi saddhiṃ viharati, tyassa manāpeneva bahulaṃ kāyakammaṃ samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ vacīkammaṃ samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ manokammaṃ samudācaranti, appaṃ amanāpena;

When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably.

manāpamyeva upahāraṃ upaharanti, appaṃ amanāpaṃ.

And they usually present them with agreeable things, rarely with disagreeable ones.

yāni kho pana tāni vedayitāni pittasamutthānāni vā semhasamutthānāni vā vātasamutthānāni vā sannipātikāni vā utūpariṇāmajāni vā visamāparihārajāni vā opakkamikāni vā kammavipākajāni vā, tāniṣa na bahudeva uppajjanti.

They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of themselves, by overexertion, or as the result of past deeds—usually don't come up.

appābādho hoti, catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī,

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu samañesu samañasukhumālo hoti.

A mendicant with these five qualities is an exquisite ascetic of ascetics.

yañhi taṃ, bhikkhave, sammā vadamāno vadeyya: ‘samañesu samañasukhumālo’ti, nameva taṃ, bhikkhave, sammā vadamāno vadeyya: ‘samañesu samañasukhumālo’ti.

And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

ahañhi, bhikkhave, yācitova bahulaṃ cīvaraṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ piṇḍapātaṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ senāsanaṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ gilānapaccayabhesajjaparikkhāraṃ paribhuñjāmi, appaṃ ayācito.

For I usually use only what I've been invited to accept.

yehi kho pana bhikkhūhi saddhiṃ viharāmi, te maṃ manāpeneva bahulaṃ kāyakammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ vacīkammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ manokammena samudācaranti, appaṃ amanāpena;

When living with other spiritual practitioners, I usually treat them agreeably.

manāpaṃyeva upahāraṃ upaharanti, appaṃ amanāpaṃ.

And I usually present them with agreeable things.

yāni kho pana tāni vedayitāni—pittasamuṭṭhānāni vā semhasamuṭṭhānāni vā vātasamuṭṭhānāni vā sannipātikāni vā utupāriṇāmajāni vā visamaṃparihārajāni vā opakkamikāni vā kammavipākajāni vā—tāni me na bahudeva uppajjanti. appābādho hamasmi.

I'm healthy.

catunnaṃ kho panasmi jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī,

I get the four absorptions when I want, without trouble or difficulty.

āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharāmi.

And I've realized the undefiled freedom of heart and freedom by wisdom in this very life.

yañhi taṃ, bhikkhave, sammā vadamāno vadeyya: 'samaṇesu samaṇasukhumālo'ti, mameva taṃ, bhikkhave, sammā vadamāno vadeyya: 'samaṇesu samaṇasukhumālo'”ti.

So if anyone should be rightly called an exquisite ascetic of ascetics, it's me.”

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

105. phāsuvihārasutta
105. Living Comfortably

“pañcime, bhikkhave, phāsuvihārā.
“Mendicants, there are these five ways of living comfortably.

katame pañca?
What five?

idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti
sābrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ ... mettaṃ manokammaṃ
paccupaṭṭhitaṃ hoti sābrahmacārīsu āvi ceva raho ca.

*It's when a mendicant consistently treats their spiritual companions with kindness by way of
body, speech, and mind, both in public and in private.*

yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni
viññūppasatthāni aparāmatthāni samādhisaṃvattanikāni, tathārūpehi sīlehi
sīlasāmaññagato viharati sābrahmacārīhi āvi ceva raho ca.

*They live according to the precepts shared with their spiritual companions, both in public and
in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating,
praised by sensible people, not mistaken, and leading to immersion.*

yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya,
tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sābrahmacārīhi āvi ceva raho ca.

*They live according to the view shared with their spiritual companions, both in public and in
private. That view is noble and emancipating, and brings one who practices it to the complete
ending of suffering.*

ime kho, bhikkhave, pañca phāsuvihārā”ti.
These are the five ways of living comfortably.”

pañcamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

106. ānandasutta
106. With Ananda

ekam samayaṃ bhagavā kosambiyaṃ viharati ghositārāme.
At one time the Buddha was staying near Kosambi, in Ghosita'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,

“kittāvatā nu kho, bhante, bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti?
“Sir, how could a mendicant live comfortably while staying in a monastic community?”

“yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no param adhisīle sampavattā;
“It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical.

ettāvatāpi kho, ānanda, bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti.
That's how a mendicant could live comfortably while staying in a monastic community.”

“siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti?
“But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”

“siyā, ānanda.
“There could, Ānanda.

yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no param adhisīle sampavattā;
It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;
And they watch themselves, but don't watch others.

ettāvatāpi kho, ānanda, bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti.
That's how a mendicant could live comfortably while staying in a monastic community.”

“siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti?
“But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”

“siyā, ānanda.
“There could, Ānanda.

yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no param adhisīle sampavattā;
It's when a mendicant is accomplished in their own ethical conduct, but they don't motivate others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;
And they watch themselves, but don't watch others.

apaññāto ca hoti, tena ca apaññātakena no paritassati;
And they're not well-known, but aren't bothered by that.

ettāvatāpi kho, ānanda, bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti.
That's how a mendicant could live comfortably while staying in a monastic community.”

“siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti?

“But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”

“siyā, ānanda.

“There could, Ānanda.

yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no param adhisīle sampavattā;
It’s when a mendicant is accomplished in their own ethical conduct, but they don’t motivate others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;

And they watch themselves, but don’t watch others.

apaññāto ca hoti, tena ca apaññātakena no paritassati;

And they’re not well-known, but aren’t bothered by that.

catunnaṇca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī;

And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

ettāvātāpi kho, ānanda, bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti.

That’s how a mendicant could live comfortably while staying in a monastic community.”

“siyā pana, bhante, aññopi pariyāyo yathā bhikkhu saṃghe viharanto phāsuṃ vihareyyā”ti?

“But sir, might there be another way for a mendicant to live comfortably while staying in a monastic community?”

“siyā, ānanda.

“There could, Ānanda.

yato kho, ānanda, bhikkhu attanā sīlasampanno hoti, no param adhisīle sampavattā;
It’s when a mendicant is accomplished in their own ethical conduct, but they don’t motivate others to be ethical.

attānupekkhī ca hoti, no parānupekkhī;

And they watch themselves, but don’t watch others.

apaññāto ca hoti, tena ca apaññātakena no paritassati;

And they’re not well-known, but aren’t bothered by that.

catunnaṇca jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī;

And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṇca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharati;

And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ettāvātāpi kho, ānanda, bhikkhu saṃghe viharanto phāsuṃ vihareyya.

That’s how a mendicant could live comfortably while staying in a monastic community.

imamhā cāhaṃ, ānanda, phāsuviḥārā añño phāsuviḥāro uttaritaro vā paṇītataro vā
natthīti vadāmi”ti.

And I say that there is no better or finer way of living comfortably than this.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

107. sīlasutta
107. Ethics

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with five factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu sīlasampanno hoti, samādhisampanno hoti, paññāsampanno hoti, vimuttisampanno hoti, vimuttiñāṇadassanasampanno hoti.
It's when a mendicant is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.
A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

108. asekkhasutta
108. An adept

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhineyyo ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with five factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi, pañcahi?
What five?

idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññakkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāḍaḍassanakkhandhena samannāgato hoti.

It's when they have the entire spectrum of the master's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā'ti.

A mendicant with these five qualities ... is the supreme field of merit for the world.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

109. cātuddisasutta
109. All Four Directions

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cātuddiso hoti.
“Mendicants, a mendicant with five qualities has all four directions covered.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno aṇumattesu vajesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu;

It's when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhakalyāṇā
pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ
brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā
paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;

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

santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena;
They're content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi, kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cātuddiso hoti”ti.
A mendicant with these five qualities has all four directions covered.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

11. phāsuvihāravagga
11. Living Comfortably

110. araṇṇasutta
110. Wilderness

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ araṇṇavanapattthāni pantāni senāsanāni paṭisevitum.

“Mendicants, when a mendicant has five qualities they’re ready to frequent remote lodgings in the wilderness and the forest.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;
It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;
They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

āraddhavīriyo viharati thāmaṃva daḥaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī;
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṃ araṇṇavanapattthāni pantāni senāsanāni paṭisevitun”ti.
When a mendicant has these five qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

dasamaṃ.

phāsuvihāravaggo paṭhamo.

sārajjam saṅkito coro,

sukhumālam phāsu pañcamam;

ānanda sīlasekhā ca,

cātuddiso araṇṇena cāti.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

111. kulūpakasutta
111. Visiting Families

“pañcahi, bhikkhave, dhammehi samannāgato kulūpako bhikkhu kulesu appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

“Mendicants, a mendicant with five qualities who visits families is unlikable and unlovable, not respected or admired.

katamehi pañcahi?
What five?

asanthavavissāsī ca hoti, anissaravikappī ca, vissatṭhupasevī ca, upakaṇṇakajappī ca, atiyācanako ca.

They act as though they're close to people they hardly know. They give away things they don't own. They over-associate with close friends. They whisper in the ear. And they ask for too much.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato kulūpako bhikkhu kulesu appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

A mendicant with these five qualities who visits families is unlikable and unlovable, not respected or admired.

pañcahi, bhikkhave, dhammehi samannāgato kulūpako bhikkhu kulesu piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

A mendicant with five qualities who visits families is dear and beloved, respected and admired.

katamehi pañcahi?
What five?

na asanthavavissāsī ca hoti, na anissaravikappī ca, na vissatṭhupasevī ca, na upakaṇṇakajappī ca, na atiyācanako ca.

They don't act as though they're close to people they hardly know. They don't give away things they don't own. They don't over-associate with close friends. They don't whisper in the ear. And they don't ask for too much.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato kulūpako bhikkhu kulesu piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.

A mendicant with these five qualities who visits families is dear and beloved, respected and admired.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

112. pacchāsamanasutta
112. An Ascetic to Follow Behind on Almsround

“pañcahi, bhikkhave, dhammehi samannāgato pacchāsamaṇo na ādātabbo.
“Mendicants, you shouldn’t take an ascetic with five qualities to follow behind on almsround.

katamehi pañcahi?
What five?

atidūre vā gacchati accāsanne vā, na pattapariyāpannaṃ gaṇhāti, āpattisāmantā
bhaṇamānaṃ na nivāreti, bhaṇamānassa antaranārā kathaṃ opāpeti, duppaṇṇo hoti
jaḷo eḷamūgo.

*They walk too far away or too close behind. They don’t take your bowl when it’s full. They
don’t warn you when your speech is bordering on an offense. They keep on interrupting while
you’re speaking. And they’re witless, dull, and stupid.*

imehi kho, bhikkhave, pañcahi dhammehi samannāgato pacchāsamaṇo na ādātabbo.
You shouldn’t take an ascetic with these five qualities to follow behind on almsround.

pañcahi, bhikkhave, dhammehi samannāgato pacchāsamaṇo ādātabbo.
You should take an ascetic with five qualities to follow behind on almsround.

katamehi pañcahi?
What five?

nātidūre gacchati na accāsanne, pattapariyāpannaṃ gaṇhāti, āpattisāmantā
bhaṇamānaṃ nivāreti, bhaṇamānassa na antaranārā kathaṃ opāpeti, paṇṇavā hoti
ajalo aneḷamūgo.

*They don’t walk too far away or too close behind. They take your bowl when it is full. They
warn you when your speech is bordering on an offense. They don’t interrupt while you’re
speaking. And they’re wise, bright, and clever.*

imehi kho, bhikkhave, pañcahi dhammehi samannāgato pacchāsamaṇo ādātabbo”ti.
You should take an ascetic with these five qualities to follow behind on almsround.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

113. sammāsamādhisutta
113. Right Immersion

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo sammāsamādhim upasampajja viharitum.

“Mendicants, a mendicant who has five qualities can’t enter and remain in right immersion.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu akkhamo hoti rūpānaṃ, akkhamo saddānaṃ, akkhamo gandhānaṃ, akkhamo rasānaṃ, akkhamo phoṭṭhabbānaṃ.

It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu abhabbo sammāsamādhim upasampajja viharitum.

A mendicant who has these five qualities can’t enter and remain in right immersion.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo sammāsamādhim upasampajja viharitum.

A mendicant who has five qualities can enter and remain in right immersion.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ.

It’s when a mendicant can endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu bhabbo sammāsamādhim upasampajja viharitum”ti.

A mendicant who has these five qualities can enter and remain in right immersion.”

tatiyaṃ.

12. andhakavindavagga
12. At Andhakavinda

114. andhakavindasutta
114. At Andhakavinda

ekam samayaṃ bhagavā magadhesu viharati andhakavinde.
At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.

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

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

“ye te, ānanda, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo, ānanda, bhikkhū pañcasu dhammesu samādapetabbā nivesetabbā patitthāpetabbā.

“Ānanda, those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in five things.

katamesu pañcasu?
What five?

‘etha tumhe, āvuso, sīlavā hotha, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā anumattesu vajjesu bhayadassāvino, samādāya sikkhatha sikkhāpadesū’ti—iti pātimokkhasaṃvare samādapetabbā nivesetabbā patitthāpetabbā.

They should be encouraged, supported, and established in restraint in the monastic code: ‘Reverends, please be ethical. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

‘etha tumhe, āvuso, indriyesu guttadvārā viharatha ārakkhasatino nipakkasatino, sārakkhitamānasā satārakkhena cetasā samannāgatā’ti—iti indriyasaṃvare samādapetabbā nivesetabbā patitthāpetabbā.

They should be encouraged, supported, and established in sense restraint: ‘Reverends, please live with sense doors guarded, mindfully alert and on guard, with protected mind, having a heart protected by mindfulness.’

‘etha tumhe, āvuso, appabhassā hotha, bhasse pariyantakārino’ti—iti bhassapariyante samādapetabbā nivesetabbā patitthāpetabbā.

They should be encouraged, supported, and established in limiting their speech: ‘Reverends, please speak little. Put a limit on your speech.’

‘etha tumhe, āvuso, āraññikā hotha, araññavanapatthāni pantāni senāsanaṃ patisevathā’ti—iti kāyavūpakāse samādapetabbā nivesetabbā patitthāpetabbā.

They should be encouraged, supported, and established in retreat: ‘Reverends, please live in the wilderness. Frequent remote lodgings in the wilderness and the forest.’

‘etha tumhe, āvuso, sammāditthikā hotha sammādassanena samannāgatā’ti—iti sammādassane samādapetabbā nivesetabbā patitthāpetabbā.

They should be encouraged, supported, and established in right perspective: ‘Reverends, please hold right view and have right perspective.’

ye te, ānanda, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, te vo, ānanda, bhikkhū imesu pañcasu dhammesu samādapetabbā nivesetabbā patitthāpetabbā”ti.

Those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in these five things.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

115. maccharinīsutta
115. Stingy

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ niraye.

“Mendicants, a nun with five qualities is cast down to hell.

katamehi pañcahi?
What five?

āvāsamaccharinī hoti, kulamaccharinī hoti, lābhamaccharinī hoti, vaṇṇamaccharinī hoti, dhammamaccharinī hoti.

She is stingy with dwellings, families, material possessions, praise, and the teaching.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ niraye.

A nun with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ sagge.

A nun with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

na āvāsamaccharinī hoti, na kulamaccharinī hoti, na lābhamaccharinī hoti, na vaṇṇamaccharinī hoti, na dhammamaccharinī hoti.

She is not stingy with dwellings, families, material possessions, praise, or the teaching.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ sagge”ti.

A nun with these five qualities is raised up to heaven.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

116. vaṇṇanāsutta
116. Praise

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam niraye.

“Mendicants, a nun with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati,
and criticizes those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye thāne pasādam upadamseti,
She arouses faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye thāne appasādam upadamseti,
and doesn't arouse faith in things that are inspiring.

saddhādeyyam vinipāteti.
And she wastes gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam niraye.
A nun with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam sagge.
A nun with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇam bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇam bhāsati,
and praises those deserving of praise.

anuvicca pariyoḡāhetvā appasādanīye thāne appasādam upadamseti,
She doesn't arouse faith in things that are dubious,

anuvicca pariyoḡāhetvā pasādanīye thāne pasādam upadamseti,
and does arouse faith in things that are inspiring.

saddhādeyyam na vinipāteti.
And she doesn't waste gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam sagge”ti.
A nun with these five qualities is raised up to heaven.”

chaṭṭham.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

117. issukinīsutta
117. Jealous

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ niraye.

“Mendicants, a nun with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati,
and criticizes those deserving of praise.

issukinī ca hoti,
She is jealous,

maccharinī ca,
stingy,

saddhādeyyam vinipāteti.
and wastes gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ niraye.

A nun with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ sagge.

A nun with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇam bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇam bhāsati,
and praises those deserving of praise.

anissukinī ca hoti,
She is not jealous,

amaccharinī ca,
or stingy,

saddhādeyyam na vinipāteti.
and doesn't waste gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ sagge”ti.

A nun with these five qualities is raised up to heaven.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

118. micchādītthikasutta
118. Having Wrong View

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhittā evam niraye.

“Mendicants, a nun with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca अपariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca अपariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati,
and criticizes those deserving of praise.

micchādītthikā ca hoti,
She has wrong view

micchāsāṅkappā ca,
and wrong thought,

saddhādeyyam vinipāteti.
and wastes gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhittā evam niraye.

A nun with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhittā evam sagge.

A nun with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇam bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇam bhāsati,
and praises those deserving of praise.

sammādītthikā ca hoti,
She has right view

sammāsāṅkappā ca,
and right thought,

saddhādeyyam na vinipāteti.
and doesn't waste gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhittā evam sagge”ti.

A nun with these five qualities is raised up to heaven.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

119. micchāvācāsutta
119. Wrong Speech

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ niraye.

“Mendicants, a nun with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca अपariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca अपariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati,
and criticizes those deserving of praise.

micchāvācā ca hoti,
She has wrong speech

micchākammantā ca,
and wrong action,

saddhādeyyam vinipāteti.
and wastes gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ niraye.
A nun with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ sagge.
A nun with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇam bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇam bhāsati,
and praises those deserving of praise.

sammāvācā ca hoti,
She has right speech

sammākammantā ca,
and right action,

saddhādeyyam na vinipāteti.
and doesn't waste gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evaṃ sagge”ti.
A nun with these five qualities is raised up to heaven.”

navamam.

aṅguttara nikāya 5
Numbered Discourses 5

12. andhakavindavagga
12. At Andhakavinda

120. micchāvāyāmasutta
120. Wrong Effort

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam niraye.

“Mendicants, a nun with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca अपariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati,
Without examining or scrutinizing, she praises those deserving of criticism,

ananuvicca अपariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati,
and criticizes those deserving of praise.

micchāvāyāmā ca hoti,
She has wrong effort and

micchāsatinī ca,
wrong mindfulness,

saddhādeyyam vinipāteti.
and wastes gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam niraye.

A nun with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam sagge.

A nun with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇam bhāsati,
After examining and scrutinizing, she criticizes those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇam bhāsati,
and praises those deserving of praise.

sammāvāyāmā ca hoti,
She has right effort and

sammāsatinī ca,
right mindfulness,

saddhādeyyam na vinipāteti.
and doesn't waste gifts given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā bhikkhunī yathābhatam nikkhattā evam sagge”ti.

A nun with these five qualities is raised up to heaven.”

dasamaṃ.

andhakavindavaggo dutiyo.

kulūpako pacchāsamaṇo,

samādhīandhakavindaṃ;
maccharī vaṇṇanā issā,
diṭṭhivācāya vāyamāti.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

121. gilānasutta
121. Sick

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena gilānasālā tenupasaṅkami.
Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where

addasā kho bhagavā aññataraṃ bhikkhuṃ dubbalaṃ gilānakaṃ;
he saw a certain mendicant who was weak and sick.

disvā paññatte āsane nisīdi.
He sat down on the seat spread out,

nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“yaṃ kiñci, bhikkhave, bhikkhuṃ dubbalaṃ gilānakaṃ pañca dhammā na vijahanti, tassetam pātikaṅkham:
“Mendicants, if a weak and sick mendicant does not neglect five things, it can be expected that

‘nacirasseva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati’*ti.*
they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

katame pañca?
What five?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī, maraṇasaññī kho panassa ajjhataṃ sūpaṭṭhitā hoti.
It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

yaṃ kiñci, bhikkhave, bhikkhuṃ dubbalaṃ gilānakaṃ ime pañca dhammā na vijahanti, tassetam pātikaṅkham:
If a weak and sick mendicant does not neglect these five things, it can be expected that

‘nacirasseva āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharissati’*”ti.*
they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

122. satisūpatthitasutta
122. Mindfulness Well Established

“yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā pañca dhamme bhāveti pañca dhamme bahulīkaroti, tassa dvinnam phalānam aññataram phalam pāṭikankham—
“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results:

dittheva dhamme aññā, sati vā upādisese anāgāmitā.
enlightenment in the present life, or if there's something left over, non-return.

katame pañca?
What five?

idha, bhikkhave, bhikkhuno ajjhataññeva sati sūpatthitā hoti dhammānam udayatthagāminiyā paññāya, asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratasaññī, sabbasaṅkhāresu aniccānupassī.
It's when a mendicant has well established mindfulness inside themselves in order to understand the arising and passing away of phenomena, meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, and observes the impermanence of all conditions.

yo hi koci, bhikkhave, bhikkhu vā bhikkhunī vā ime pañca dhamme bhāveti ime pañca dhamme bahulīkaroti, tassa dvinnam phalānam aññataram phalam pāṭikankham—
Any monk or nun who develops and cultivates these five qualities can expect one of two results:

dittheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there's something left over, non-return.”

dutiyaṃ.

13. gilānavagga
13. Sick

123. paṭhamapattākāsaṭṭa
123. A Carer (1st)

“pañcahi, bhikkhave, dhammehi samannāgato gilāno dūpaṭṭhāko hoti.
“Mendicants, a patient with five qualities is hard to care for.

katamehi pañcahi?
What five?

asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ nappatisēvitā hoti, atthakāmaṃsa gilānapattākāsaṃ na yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti thitaṃ vā thitoti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tikkhānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ anadhivāsakajātiko hoti.
They do what is unsuitable. They don't know moderation in what is suitable. They don't take their medicine. Though their carer wants what's best for them, they don't accurately report their symptoms by saying when they're getting worse, getting better, or staying the same. And they cannot endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilāno dūpaṭṭhāko hoti.
A patient with these five qualities is hard to care for.

pañcahi, bhikkhave, dhammehi samannāgato gilāno sūpaṭṭhāko hoti.
A patient with five qualities is easy to care for.

katamehi pañcahi?
What five?

sappāyakārī hoti, sappāye mattaṃ jānāti, bhesajjaṃ paṭisēvitā hoti, atthakāmaṃsa gilānapattākāsaṃ yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti thitaṃ vā thitoti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tikkhānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti.
They do what is suitable. They know moderation in what is suitable. They take their medicine. Because their carer wants what's best for them, they accurately report their symptoms by saying when they're getting worse, getting better, or staying the same. And they can endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilāno sūpaṭṭhāko hoti”ti.
A patient with these five qualities is easy to care for.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

124. dutiyaupaṭṭhākasutta
124. A Carer (2nd)

“pañcahi, bhikkhave, dhammehi samannāgato gilānupaṭṭhāko nālaṃ gilānaṃ upaṭṭhātum.

“Mendicants, a carer with five qualities is not competent to care for a patient.

katamehi pañcahi?
What five?

nappaṭibalo hoti bhesajjaṃ saṃvidhātum;
They're unable to prepare medicine.

sappāyāsappāyaṃ na jānāti, asappāyaṃ upanāmeti, sappāyaṃ apanāmeti;
They don't know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable.

āmisantaro gilānaṃ upaṭṭhāti, no mettacitto;
They care for the sick for the sake of material benefits, not out of love.

jegucchī hoti uccāraṃ vā passāvaṃ vā vantaṃ vā kheḷaṃ vā nīharitum;
They're disgusted to remove feces, urine, vomit, or spit.

nappaṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetum samādapetum samuttejetum sampahaṃsetum.
They're unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilānupaṭṭhāko nālaṃ gilānaṃ upaṭṭhātum.
A carer with these five qualities is not competent to care for a patient.

pañcahi, bhikkhave, dhammehi samannāgato gilānupaṭṭhāko alaṃ gilānaṃ upaṭṭhātum.
A carer with five qualities is competent to care for a patient.

katamehi pañcahi?
What five?

paṭibalo hoti bhesajjaṃ saṃvidhātum;
They're able to prepare medicine.

sappāyāsappāyaṃ jānāti, asappāyaṃ apanāmeti, sappāyaṃ upanāmeti;
They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable.

mettacitto gilānaṃ upaṭṭhāti, no āmisantaro;
They care for the sick out of love, not for the sake of material benefits.

ajegucchī hoti uccāraṃ vā passāvaṃ vā vantaṃ vā kheḷaṃ vā nīharitum;
They're not disgusted to remove feces, urine, vomit, or spit.

paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetum samādapetum samuttejetum sampahaṃsetum.
They're able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato gilānupaṭṭhāko alaṃ gilānaṃ upaṭṭhātum”ti.
A carer with these five qualities is competent to care for a patient.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

125. pathamaanāyussāsutta
125. Longevity (1st)

“pañcime, bhikkhave, dhammā anāyussā.
“Mendicants, these five things impede longevity.

katame pañca?
What five?

asappāyakārī hoti, sappāye mattaṃ na jānāti, aparīṇatabhojī ca hoti, akālacārī ca hoti, abrahmacārī ca.
Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, activity at unsuitable times, and unchastity.

ime kho, bhikkhave, pañca dhammā anāyussā.
These are the five things that impede longevity.

pañcime, bhikkhave, dhammā āyussā.
These five things promote longevity.

katame pañca?
What five?

sappāyakārī hoti, sappāye mattaṃ jānāti, parīṇatabhojī ca hoti, kālacārī ca hoti, brahmacārī ca.
Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, activity at suitable times, and celibacy.

ime kho, bhikkhave, pañca dhammā āyussā”ti.
These are the five things that promote longevity.”

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

126. dutiyaanāyussāsutta
126. Longevity (2nd)

“pañcime, bhikkhave, dhammā anāyussā.
“Mendicants, these five things impede longevity.

katame pañca?
What five?

asappāyakārī hoti, sappāye mattaṃ na jānāti, aparīṇatabhojī ca hoti, dussīlo ca,
pāpamitto ca.
*Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for
consumption, unethical behavior, and bad friends.*

ime kho, bhikkhave, pañca dhammā anāyussā.
These are the five things that impede longevity.

pañcime, bhikkhave, dhammā āyussā.
These five things promote longevity.

katame pañca?
What five?

sappāyakārī hoti, sappāye mattaṃ jānāti, parīṇatabhojī ca hoti, sīlavā ca,
kalyāṇamitto ca.
*Doing what is suitable, knowing moderation in what is suitable, eating food fit for
consumption, ethical conduct, and good friends.*

ime kho, bhikkhave, pañca dhammā āyussā”ti.
These are the five things that promote longevity.”

chaṭṭhaṃ.

13. gilānavagga
13. Sick

127. vapakāsasutta
127. Living Apart

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu nālaṃ saṃghamhā vapakāsituṃ.

“Mendicants, a mendicant with five qualities is not fit to live apart from a Saṅgha community.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu asantuṭṭho hoti itarītarena cīvarena, asantuṭṭho hoti itarītarena piṇḍapātena, asantuṭṭho hoti itarītarena senāsanena, asantuṭṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, kāmasaṅkappabahulo ca viharati.

It's when a mendicant is not content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they have a lot of sensual thoughts.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu nālaṃ saṃghamhā vapakāsituṃ.

A mendicant with these five qualities is not fit to live apart from a Saṅgha community.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ saṃghamhā vapakāsituṃ.

A mendicant with five qualities is fit to live apart from a Saṅgha community.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, santuṭṭho hoti itarītarena piṇḍapātena, santuṭṭho hoti itarītarena senāsanena, santuṭṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, nekkhammasaṅkappabahulo ca viharati.

It's when a mendicant is content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they think a lot about renunciation.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu alaṃ saṃghamhā vapakāsituṃ”ti.

A mendicant with these five qualities is fit to live apart from a Saṅgha community.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

128. samaṇasukhasutta
128. An Ascetic's Happiness

“pañcimāni, bhikkhave, samaṇadukkhāni.
“Mendicants, there are these five kinds of suffering for an ascetic.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhu asantutṭho hoti itarītarena cīvarena, asantutṭho hoti itarītarena piṇḍapātena, asantutṭho hoti itarītarena senāsanena, asantutṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, anabhirato ca brahmācariyaṃ carati.
It's when a mendicant is not content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they live the spiritual life dissatisfied.

imāni kho, bhikkhave, pañca samaṇadukkhāni.
These are five kinds of suffering for an ascetic.

pañcimāni, bhikkhave, samaṇasukhāni.
There are these five kinds of happiness for an ascetic.

katamāni pañca?
What five?

idha, bhikkhave, bhikkhu santutṭho hoti itarītarena cīvarena, santutṭho hoti itarītarena piṇḍapātena, santutṭho hoti itarītarena senāsanena, santutṭho hoti itarītarena gilānappaccayabhesajjaparikkhārena, abhirato ca brahmācariyaṃ carati.
It's when a mendicant is content with any kind of robe, alms-food, lodging, and medicines and supplies for the sick. And they live the spiritual life satisfied.

imāni kho, bhikkhave, pañca samaṇasukhāni”ti.
These are five kinds of happiness for an ascetic.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

13. gilānavagga
13. Sick

129. parikuppasutta
129. Fatal Wounds

“pañcime, bhikkhave, āpāyikā nerayikā parikuppā atekicchā.
“Mendicants, these five fatal wounds lead to a place of loss, to hell.

katame pañca?
What five?

mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, araham jīvitā voropito hoti,
tathāgatassa dutṭhena cittena lohitam uppāditam hoti, saṃgho bhinno hoti.
*Murdering your mother or father or a perfected one; maliciously shedding the blood of a
Realized One; and causing a schism in the Saṅgha.*

ime kho, bhikkhave, pañca āpāyikā nerayikā parikuppā atekicchā”ti.
These five fatal wounds lead to a place of loss, to hell.”

navamaṃ.

13. gilānavagga
13. Sick

130. byasanasutta
130. Loss

“pañcimāni, bhikkhave, byasanāni.
“Mendicants, there are these five losses.

katamāni pañca?
What five?

ñātibyasanam, bhogabyasanam, rogabyasanam, sīlabyasanam, diṭṭhibyasanam.
Loss of relatives, wealth, health, ethics, and view.

na, bhikkhave, sattā ñātibyasanahetu vā bhogabyasanahetu vā rogabyasanahetu vā kāyassa bhedaṃ paramaṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.
It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

sīlabyasanahetu vā, bhikkhave, sattā diṭṭhibyasanahetu vā kāyassa bhedaṃ paramaṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.
It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

imāni kho, bhikkhave, pañca byasanāni.
These are the five losses.

pañcimā, bhikkhave, sampadā.
There are these five endowments.

katamā pañca?
What five?

ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.
Endowment with relatives, wealth, health, ethics, and view.

na, bhikkhave, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedaṃ paramaṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjanti.
It is not because of endowment with relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

sīlasampadāhetu vā, bhikkhave, sattā diṭṭhisampadāhetu vā kāyassa bhedaṃ paramaṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjanti.
It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

imā kho, bhikkhave, pañca sampadā”ti.
These are the five endowments.”

dasamaṃ.

gilānavaggo tatiyo.

gilāno satisūpaṭṭhi,

dve upaṭṭhākā duvāyusā;

vapakāsasamaṇasukhā,

parikuppaṃ byasanena cāti.

14. rājavagga
14. Kings

131. pathamacakkānuvattanasutta
131. Wielding Power (1st)

“pañcahi, bhikkhave, aṅgehi samannāgato rājā cakkavattī dhammeneva cakkam vatteti;

“Mendicants, possessing five factors a wheel-turning monarch wields power only in a principled manner.

taṃ hoti cakkam appatīvattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

katamehi pañcahi?
What five?

idha, bhikkhave, rājā cakkavattī atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca.
A wheel-turning monarch knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rājā cakkavattī dhammeneva cakkam pavatteti;
A wheel-turning monarch who possesses these five factors wields power only in a principled manner.

taṃ hoti cakkam appatīvattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammeneva anuttaraṃ dhammacakkam pavatteti;
In the same way, possessing five factors a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner.

taṃ hoti cakkam appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

katamehi pañcahi?
What five?

idha, bhikkhave, tathāgato araham sammāsambuddho atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.
A Realized One knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammeneva anuttaraṃ dhammacakkam pavatteti;
Possessing these five factors a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner.

taṃ hoti dhammacakkam appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ”ti.
And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

paṭhamam.

14. rājavagga
14. Kings

132. dutiyacakkānūvattanasutta
132. Wielding Power (2nd)

“pañcahi, bhikkhave, aṅgehi samannāgato rañño cakkavattissa jeṭṭho putto pitarā pavattitaṃ cakkam dhammeneva anuppavatteti;

“Mendicants, possessing five factors a wheel-turning monarch’s eldest son continues to wield the power set in motion by his father only in a principled manner.

taṃ hoti cakkam appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

katamehi pañcahi?
What five?

idha, bhikkhave, rañño cakkavattissa jeṭṭho putto atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca.
A wheel-turning monarch’s oldest son knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño cakkavattissa jeṭṭho putto pitarā pavattitaṃ cakkam dhammeneva anuppavatteti;
A wheel-turning monarch’s oldest son who possesses these five factors continues to wield the power set in motion by his father only in a principled manner.

taṃ hoti cakkam appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato sārīputto tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti;
In the same way, possessing five factors Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.

taṃ hoti cakkam appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

katamehi pañcahi?
What five?

idha, bhikkhave, sārīputto atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.
Sāriputta knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato sārīputto tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti;
Possessing these five factors Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.

taṃ hoti cakkam appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ”ti.
And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

dutiyam.

14. rājavagga
14. Kings

133. dhammarājāsutta
133. A Principled King

“yopi so, bhikkhave, rājā cakkavattī dhammiko dhammarājā, sopi na arājakaṃ cakkam vatteti”ti.

“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.”

evam vutte aññataro bhikkhu bhagavantam etadavoca:
When he said this, one of the mendicants asked the Buddha,

“ko pana, bhante, rañño cakkavattissa dhammikassa dhammarañño rājā”ti?
“But who is the king of the wheel-turning monarch, the just and principled king?”

“dhammo, bhikkhū”ti bhagavā avoca.
“It is principle, monk,” said the Buddha.

“idha, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaññeva nissāya dhammam sakkaronto dhammam garuṃ karonto dhammam apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati antojanasmim.

“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

puna caparam, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaññeva nissāya dhammam sakkaronto dhammam garuṃ karonto dhammam apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati khattiyesu anuyantesu ... pe ... balakāyasmiṃ brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu.

He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

sa kho so, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaññeva nissāya dhammam sakkaronto dhammam garuṃ karonto dhammam apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā antojanasmim dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā khattiyesu anuyantesu balakāyasmiṃ brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu dhammenēva cakkam pavatteti;

When he has done this, he wields power only in a principled manner.

taṃ hoti cakkam appativattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.
And this power cannot be undermined by any human enemy.

evamevaṃ kho, bhikkhu, tathāgato araham sammāsambuddho dhammiko dhammarājā dhammaññeva nissāya dhammam sakkaronto dhammam garuṃ karonto dhammam apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati bhikkhūsu:

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the monks, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

‘evarūpaṃ kāyakammaṃ sevitaḥḥam, evarūpaṃ kāyakammaṃ na sevitaḥḥam;
‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.

evarūpaṃ vacīkammaṃ sevitaḥḥam, evarūpaṃ vacīkammaṃ na sevitaḥḥam;
This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.

evarūpaṃ manokammaṃ sevitaḅbaṃ, evarūpaṃ manokammaṃ na sevitaḅbaṃ;
This kind of mental action should be cultivated. This kind of mental action should not be cultivated.

evarūpo ājīvo sevitaḅbo, evarūpo ājīvo na sevitaḅbo;
This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated.

evarūpo gāmaṇigamo sevitaḅbo, evarūpo gāmaṇigamo na sevitaḅbo'ti.
This kind of market town should be cultivated. This kind of market town should not be cultivated.'

puna ca paraṃ, bhikkhu, tathāgato ahaṃ sammāsambuddho dhammiko dhammarājā dhammaññeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati bhikkhunīsu ... pe ... upāsakesu ...
pe ... upāsikāsu:

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the nuns ... laymen ... laywomen, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

'evarūpaṃ kāyakammaṃ sevitaḅbaṃ, evarūpaṃ kāyakammaṃ na sevitaḅbaṃ;
'This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.

evarūpaṃ vacīkammaṃ sevitaḅbaṃ, evarūpaṃ vacīkammaṃ na sevitaḅbaṃ;
This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.

evarūpaṃ manokammaṃ sevitaḅbaṃ, evarūpaṃ manokammaṃ na sevitaḅbaṃ;
This kind of mental action should be cultivated. This kind of mental action should not be cultivated.

evarūpo ājīvo sevitaḅbo, evarūpo ājīvo na sevitaḅbo;
This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated.

evarūpo gāmaṇigamo sevitaḅbo, evarūpo gāmaṇigamo na sevitaḅbo'ti.
This kind of market town should be cultivated. This kind of market town should not be cultivated.'

sa kho so, bhikkhu, tathāgato ahaṃ sammāsambuddho dhammiko dhammarājā dhammaññeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā bhikkhūsu, dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā bhikkhunīsu, dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā upāsakesu, dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā upāsikāsu dhammeneva anuttaraṃ dhammacakkaṃ pavatteti;

When a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security for the monks, nuns, laymen, and laywomen, he rolls forth the supreme Wheel of Dhamma only in a principled manner.

taṃ hoti cakkaṃ appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.
And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

14. rājavagga
14. Kings

134. yassaṃdisaṃsutta
134. In Whatever Region

“pañcahi, bhikkhave, aṅgehi samannāgato rājā khattiyo muddhāvasitto yassaṃ yassaṃ disāyaṃ viharati, sakasmimyeva vijite viharati.

“Mendicants, with five factors an anointed aristocratic king lives in his own realm, no matter what region he lives in.

katamehi pañcahi?
What five?

idha, bhikkhave, rājā khattiyo muddhāvasitto ubhato sujāto hoti mātito ca pitito ca, saṃsuddhagahaniko, yāva sattamā pitāmahayugā akkhiito anupakkuṭṭho jātivādena;
An anointed aristocratic king is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

addho hoti mahaddhano mahābhogo paripuṇṇakosakoṭṭhāgāro;
He is rich, affluent, and wealthy, with a full treasury and storehouses.

balavā kho pana hoti caturaṅginiyā senāya samannāgato assavāya ovādapatiṅkarāya;
He is powerful, having an army of four divisions that is obedient and carries out instructions.

pariṇāyako kho panassa hoti paṇḍito viyatto medhāvī paṭibalo
atītānāgatapaccuppanne atthe cintetum;
He has a counselor who is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

tassime cattāro dhammā yasaṃ paripācenti.
These four things bring his fame to fruition.

so iminā yasapañcamena dhammena samannāgato yassaṃ yassaṃ disāyaṃ viharati, sakasmimyeva vijite viharati.
With these five factors, including fame, an anointed aristocratic king lives in his own realm, no matter what direction he lives in.

taṃ kissa hetu?
Why is that?

evaṇhetam, bhikkhave, hoti vijitāvīnaṃ.
Because that is how it is for victors.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yassaṃ yassaṃ disāyaṃ viharati, vimuttacittova viharati.
In the same way, a mendicant with five qualities lives with mind freed, no matter what region they live in.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu—
It's when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

rājāva khattiyo muddhāvasitto jātisampanno;
This is like the anointed aristocratic king's impeccable lineage.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppatividdhā—

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

rājāva khattiyo muddhāvasitto aḍḍho mahaddhano mahābhogo
paripunṇakosakotthāgāro;

This is like the anointed aristocratic king being rich, affluent, and wealthy, with full treasury and storehouses.

āraddhāvīriyo viharati akusalānam dhammānam pahāṇāya kusalānam dhammānam
upasampadāya thāmaṇāva dāḥaparakkamo anikkhittadhuro kusalesu dhammesu—

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

rājāva khattiyo muddhāvasitto balasampanno;

This is like the anointed aristocratic king having power.

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā
dukkhakkhayagāminiyā—

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

rājāva khattiyo muddhāvasitto pariṇāyakasampanno;

This is like the anointed aristocratic king having a counselor.

tassime cattāro dhammā vimuttiṃ paripācenti.

These four qualities bring their freedom to fruition.

so iminā vimuttipaṇcamena dhammena samannāgato yassaṃ yassaṃ disāyaṃ
viharati vimuttacittova viharati.

With these five qualities, including freedom, they live in their own realm, no matter what region they live in.

taṃ kissa hetu?

Why is that?

evaṇhetam, bhikkhave, hoti vimuttacittānaṃ”ti.

Because that is how it is for those whose mind is free.”

catuttham.

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aṅguttara nikāya 5
Numbered Discourses 5

14. rājavagga
14. Kings

135. pathamapatthanāsutta
135. Aspiration (1st)

“pañcahi, bhikkhave, aṅgehi samannāgato rañño khattiyassa muddhāvasittassa
jeṭṭho putto rajjaṃ pattheti.

“Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to kingship.

katamehi pañcahi?
What five?

idha, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto ubhato sujāto hoti
mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto
anupakkuṭṭho jātivādena;
*It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and
father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the
seventh paternal generation.*

abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato;
He is attractive, good-looking, lovely, of surpassing beauty.

mātāpitūnaṃ piyo hoti manāpo;
He is dear and beloved to his parents.

negamajānapadassa piyo hoti manāpo;
He is dear and beloved to the people of town and country.

yāni tāni raññaṃ khattiyānaṃ muddhāvasittānaṃ sippathānāni hatthismiṃ vā
assasmiṃ vā rathasmiṃ vā dhanusmiṃ vā tharusmiṃ vā tattha sikkhito hoti
anavayo.
*He is trained and skilled in the arts of anointed aristocratic kings, such as elephant riding,
horse riding, driving a chariot, archery, and swordsmanship.*

tassa evaṃ hoti:
He thinks:

‘ahaṃ khomhi ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā
pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
*I’m well born on both my mother’s and father’s side, of pure descent, irrefutable and
impeccable in questions of ancestry back to the seventh paternal generation.*

kasmāhaṃ rajjaṃ na pattheyyaṃ.
Why shouldn’t I aspire to kingship?

ahaṃ khomhi abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya
samannāgato.
I’m attractive, good-looking, lovely, of surpassing beauty.

kasmāhaṃ rajjaṃ na pattheyyaṃ.
Why shouldn’t I aspire to kingship?

ahaṃ khomhi mātāpitūnaṃ piyo manāpo.
I’m dear and beloved to my parents.

kasmāhaṃ rajjaṃ na pattheyyaṃ.
Why shouldn’t I aspire to kingship?

ahaṃ khomhi negamajānapadassa piyo manāpo.
I’m dear and beloved to the people of town and country.

kasmāhaṃ rajjaṃ na pattheyyaṃ.
Why shouldn’t I aspire to kingship?

aham khomhi yāni tāni raññaṃ khattiyānaṃ muddhāvasittānaṃ sippatṭhānāni
hatthismiṃ vā assasmiṃ vā rathasmiṃ vā dhanusmiṃ vā tharusmiṃ vā, tattha
sikkhito anavayo.

I'm trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship.

kasmāhaṃ rajjaṃ na pattheyyaṃ'ti.

Why shouldn't I aspire to kingship?

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño khattiyassa
muddhāvasittassa jeṭṭho putto rajjaṃ pattheti.

An anointed aristocratic king's eldest son with these five factors aspires to kingship.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṃ
khayaṃ pattheti.

In the same way, a mendicant with five qualities aspires to end the defilements.

katamehi pañcahi?

What five?

idha, bhikkhave, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a mendicant has faith in the Realized One's awakening:

‘itipi so bhagavā ahaṃ 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.’

appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya
nāccuṇhāya majjhimāya padhānakkhamāya;

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā
sabrahmacārisu;

They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ
upasampadāya, thāmaṃ vā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu;

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya sammā
dukkhakkhayagāminiyaṃ.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

tassa evaṃ hoti:

They think:

‘ahaṃ khomhi saddho, saddahāmi tathāgatassa bodhiṃ:

‘I am a person of faith; I have faith in the Realized One's awakening ...

“itipi so bhagavā ahaṃ sammāsambuddho ... pe ... satthā devamanussānaṃ
buddho bhagavā”ti.

kasmāhaṃ āsavānaṃ khayaṃ na pattheyyaṃ.

Why shouldn't I aspire to end the defilements?

aham khomhi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato
nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

kasmāhaṃ āsavānaṃ khayāṃ na pattheyyaṃ.

Why shouldn't I aspire to end the defilements?

ahaṃ khomhi asaṭṭho amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu.

I reveal myself honestly to the Teacher or sensible spiritual companions.

kasmāhaṃ āsavānaṃ khayāṃ na pattheyyaṃ.

Why shouldn't I aspire to end the defilements?

ahaṃ khomhi āraddhavīriyo viharāmi akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā dalhaparakkamo anikkhattadhuro kusalesu dhammesu.

I live with energy roused up for giving up unskillful qualities and embracing skillful qualities.

I'm strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

kasmāhaṃ āsavānaṃ khayāṃ na pattheyyaṃ.

Why shouldn't I aspire to end the defilements?

ahaṃ khomhi paññavā udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

I'm wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

kasmāhaṃ āsavānaṃ khayāṃ na pattheyyaṃ'ti.

Why shouldn't I aspire to end the defilements?'

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṃ khayāṃ pattheti'ti.

A mendicant with these five qualities aspires to end the defilements."

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

14. rājavagga
14. Kings

136. dutiyapatthanāsutta
136. Aspiration (2nd)

“pañcahi, bhikkhave, aṅgehi samannāgato rañño khattiyassa muddhāvasittassa
jettho putto oparajjaṃ pattheti.

*“Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to become a
viceroys.”*

katamehi pañcahi?
What five?

idha, bhikkhave, rañño khattiyassa muddhāvasittassa jettho putto ubhato sujāto hoti
mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto
anupakkuṭṭho jātivādena;

*It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and
father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the
seventh paternal generation.*

abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato;
He is attractive, good-looking, lovely, of surpassing beauty.

mātāpitūnaṃ piyo hoti manāpo,
He is dear and beloved to his parents.

balakāyassa piyo hoti manāpo;
He is dear and beloved to the armed forces.

paṇḍito hoti viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetum.
*He is astute, competent, and intelligent, able to think issues through as they bear upon the past,
future, and present.*

tassa evaṃ hoti:
He thinks:

‘ahaṃ khomhi ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā
pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
‘I’m well born ...

kasmāhaṃ oparajjaṃ na pattheyyaṃ.

ahaṃ khomhi abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya
samannāgato.
attractive ...

kasmāhaṃ oparajjaṃ na pattheyyaṃ.

ahaṃ khomhi mātāpitūnaṃ piyo manāpo.
dear and beloved to my parents ...

kasmāhaṃ oparajjaṃ na pattheyyaṃ.

ahaṃ khomhi balakāyassa piyo manāpo.
dear and beloved to the armed forces ...

kasmāhaṃ oparajjaṃ na pattheyyaṃ.

aham khomhi paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetum.

I'm astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

kasmāhaṃ oparajjaṃ na pattheyyaṃ'ti.

Why shouldn't I aspire to become a viceroy?'

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño khattiyassa muddhāvasittassa jeṭṭho putto oparajjaṃ pattheti.

An anointed aristocratic king's eldest son with these five factors aspires to become a viceroy.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṃ khayam pattheti.

In the same way, a mendicant with five qualities aspires to end the defilements.

katamehi pañcahi?

What five?

idha, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

catūsu satipaṭṭhānesu suppaṭiṭṭhitacitto hoti;

Their mind is firmly established in the four kinds of mindfulness meditation.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, tāmavā dalhaparakkamo anikkhattadhuro kusalessu dhammesu;

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti, udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyaṃ.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

tassa evaṃ hoti:

They think:

‘aham khomhi sīlavā, pātimokkhasaṃvarasaṃvuto viharāmi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhāmi sikkhāpadesu.

I'm ethical ...

kasmāhaṃ āsavānaṃ khayam na pattheyyaṃ.

aham khomhi bahussuto sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā me dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā.

learned ...

kasmāhaṃ āsavānaṃ khayam na pattheyyaṃ.

aham khomhi catūsu satipaṭṭhānesu suppaṭiṭṭhitacitto.

mindful ...

kasmāhaṃ āsavānaṃ khayam na pattheyyaṃ.

ahaṃ khomhi āradḍhaviṛiyo viharāmi akusalānaṃ dhammānaṃ pahānāya,
kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā daḥaparakkamo anikkhattadhuro
kusalesu dhammesu.
energetic ...

kasmāhaṃ āsavānaṃ khayāṃ na pattheyyaṃ.

ahaṃ khomhi paññavā udayatthagāminiyā paññāya samannāgato ariyāya
nibbedhikāya sammā dukkhakkhayagāminiyā.
*wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to
the complete ending of suffering.*

kasmāhaṃ āsavānaṃ khayāṃ na pattheyyaṃ'ti.
Why shouldn't I aspire to end the defilements?'

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āsavānaṃ khayāṃ
pattheti'ti.
A mendicant with these five qualities aspires to end the defilements."

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

14. rājavagga
14. Kings

137. appaṃsupatisutta
137. Little Sleep

“pañcime, bhikkhave, appaṃ rattiyā supanti, bahuṃ jagganti.
“Mendicants, these five sleep little at night, staying mostly awake.

katame pañca?
What five?

itthī, bhikkhave, purisādhippāyā appaṃ rattiyā supati, bahuṃ jaggati.
A woman longing for a man.

puriso, bhikkhave, itthādhippāyo appaṃ rattiyā supati, bahuṃ jaggati.
A man longing for a woman.

coro, bhikkhave, ādānādhippāyo appaṃ rattiyā supati, bahuṃ jaggati.
A thief longing for their loot.

rājā, bhikkhave, rājakaraṇīyesu yutto appaṃ rattiyā supati, bahuṃ jaggati.
A king busy with his duties.

bhikkhu, bhikkhave, viśaṃyogādhippāyo appaṃ rattiyā supati, bahuṃ jaggati.
A mendicant longing for freedom from attachment.

ime kho, bhikkhave, pañca appaṃ rattiyā supanti, bahuṃ jagganti”ti.
These five sleep little at night, staying mostly awake.”

sattamaṃ.

14. rājavagga
14. Kings

138. bhaddākasutta
138. Eating Food

“pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo bhaddādako ca hoti okāsapharaṇo ca laṇḍasāraṇo ca salākaggāhī ca rañño nāgotveva saṅkhaṃ gacchati.
“Mendicants, a royal bull elephant with five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant.

katamehi pañcahi?
What five?

idha, bhikkhave, rañño nāgo akkhamo hoti rūpānaṃ, akkhamo saddānaṃ, akkhamo gandhānaṃ, akkhamo rasānaṃ, akkhamo phoṭṭhabbānaṃ.
It's when a royal bull elephant can't endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo bhaddādako ca hoti okāsapharaṇo ca laṇḍasāraṇo ca salākaggāhī ca, rañño nāgotveva saṅkhaṃ gacchati.
A royal bull elephant with these five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu bhaddādako ca hoti okāsapharaṇo ca mañcapīṭhamaddano ca salākaggāhī ca, bhikkhutveva saṅkhaṃ gacchati.
In the same way, a mendicant with five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu akkhamo hoti rūpānaṃ, akkhamo saddānaṃ, akkhamo gandhānaṃ, akkhamo rasānaṃ, akkhamo phoṭṭhabbānaṃ.
It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu bhaddādako ca hoti okāsapharaṇo ca mañcapīṭhamaddano ca salākaggāhī ca, bhikkhutveva saṅkhaṃ gacchatī'ti.
A mendicant with these five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant.”

aṭṭhamāṇaṃ.

14. rājavagga
14. Kings

139. akkhamasutta
139. Cannot Endure

“pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo na rājāraho hoti na rājabhoggo, na rañño aṅgaṃtveva saṅkhaṃ gacchati.

“Mendicants, a royal bull elephant with five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship.

katamehi pañcahi?
What five?

idha, bhikkhave, rañño nāgo akkhamo hoti rūpānaṃ, akkhamo saddānaṃ, akkhamo gandhānaṃ, akkhamo rasānaṃ, akkhamo phoṭṭhabbānaṃ.

It's when a royal bull elephant can't endure sights, sounds, smells, tastes, and touches.

kathaṇca, bhikkhave, rañño nāgo akkhamo hoti rūpānaṃ?
And how is it that a royal bull elephant can't endure sights?

idha, bhikkhave, rañño nāgo saṅgāmagato hatthikāyaṃ vā disvā assakāyaṃ vā disvā rathakāyaṃ vā disvā pattikāyaṃ vā disvā saṃsīdati visīdati, na santhambhati na sakkoti saṅgāmaṃ otarituṃ.

It's when a royal bull elephant gone to battle falters and founders at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It doesn't stay firm, and fails to plunge into battle.

evam kho, bhikkhave, rañño nāgo akkhamo hoti rūpānaṃ. (1)
That's how a royal bull elephant can't endure sights.

kathaṇca, bhikkhave, rañño nāgo akkhamo hoti saddānaṃ?
And how is it that a royal bull elephant can't endure sounds?

idha, bhikkhave, rañño nāgo saṅgāmagato hatthisaddaṃ vā sutvā assasaddaṃ vā sutvā rathasaddaṃ vā sutvā pattisaddaṃ vā sutvā bheripaṇavasasṅkhatipāvaninnādasaddaṃ vā sutvā saṃsīdati visīdati, na santhambhati na sakkoti saṅgāmaṃ otarituṃ.

It's when a royal bull elephant gone to battle falters and founders at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It doesn't stay firm, and fails to plunge into battle.

evam kho, bhikkhave, rañño nāgo akkhamo hoti saddānaṃ. (2)
That's how a royal bull elephant can't endure sounds.

kathaṇca, bhikkhave, rañño nāgo akkhamo hoti gandhānaṃ?
And how is it that a royal bull elephant can't endure smells?

idha, bhikkhave, rañño nāgo saṅgāmagato ye te rañño nāgā abhijātā saṅgāmāvacarā tesam muttakarisassa gandhaṃ ghāyitvā saṃsīdati visīdati, na santhambhati na sakkoti saṅgāmaṃ otarituṃ.

It's when a royal bull elephant gone to battle falters and founders when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It doesn't stay firm, and fails to plunge into battle.

evam kho, bhikkhave, rañño nāgo akkhamo hoti gandhānaṃ. (3)
That's how a royal bull elephant can't endure smells.

kathaṇca, bhikkhave, rañño nāgo akkhamo hoti rasānaṃ?
And how is it that a royal bull elephant can't endure tastes?

idha, bhikkhave, rañño nāgo saṅgāmagato ekissā vā tiṇodakadattiyā vimānito dvīhi vā tīhi vā catūhi vā pañcahi vā tiṇodakadattīhi vimānito saṃsīdati visīdati, na santhambhati na sakkoti saṅgāmaṃ otarituṃ.

It's when a royal bull elephant gone to battle falters and founders when it misses a meal of grass and water, or it misses two, three, four, or five meals. It doesn't stay firm, and fails to plunge into battle.

evaṃ kho, bhikkhave, rañño nāgo akkhamo hoti rasānaṃ. (4)

That's how a royal bull elephant can't endure tastes.

kathaṇca, bhikkhave, rañño nāgo akkhamo hoti phoṭṭhabbānaṃ?

And how is it that a royal bull elephant can't endure touches?

idha, bhikkhave, rañño nāgo saṅgāmagato ekena vā saravegena viddho, dvīhi vā tīhi vā catūhi vā pañcahi vā saravegehi viddho saṃsīdati visīdati, na santhambhati na sakkoti saṅgāmaṃ otarituṃ.

It's when a royal bull elephant gone to battle falters and founders when struck by a swift arrow, or by two, three, four, or five swift arrows. It doesn't stay firm, and fails to plunge into battle.

evaṃ kho, bhikkhave, rañño nāgo akkhamo hoti phoṭṭhabbānaṃ. (5)

That's how a royal bull elephant can't endure touches.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo na rājāraho hoti na rājabhoggo na rañño aṅgaṃtveva saṅkhaṃ gacchati.

A royal bull elephant with these five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship.

evamevaṃ kho, bhikkhave, pañcahi aṅgehi samannāgato bhikkhu na āhuneyyo hoti na pāhuneyyo na dakkhiṇeyyo na añjalikaraṇīyo na anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world.

katamehi pañcahi?

What five?

idha, bhikkhave, bhikkhu akkhamo hoti rūpānaṃ, akkhamo saddānaṃ, akkhamo gandhānaṃ, akkhamo rasānaṃ, akkhamo phoṭṭhabbānaṃ.

It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.

kathaṇca, bhikkhave, bhikkhu akkhamo hoti rūpānaṃ?

And how is it that a mendicant can't endure sights?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā rajanīye rūpe sārājati, na sakkoti cittaṃ samādahituṃ.

It's when a mendicant, seeing a sight with their eyes, is aroused by a desirable sight, so is not able to still the mind.

evaṃ kho, bhikkhave, bhikkhu akkhamo hoti rūpānaṃ. (1)

That's how a mendicant can't endure sights.

kathaṇca, bhikkhave, bhikkhu akkhamo hoti saddānaṃ?

And how is it that a mendicant can't endure sounds?

idha, bhikkhave, bhikkhu sotena saddaṃ sutvā rajanīye sadde sārājati, na sakkoti cittaṃ samādahituṃ.

It's when a mendicant, hearing a sound with their ears, is aroused by a desirable sound, so is not able to still the mind.

evaṃ kho, bhikkhave, bhikkhu akkhamo hoti saddānaṃ. (2)

That's how a mendicant can't endure sounds.

kathaṇca, bhikkhave, bhikkhu akkhamo hoti gandhānaṃ?

And how is it that a mendicant can't endure smells?

idha, bhikkhave, bhikkhu ghānena gandhaṃ ghāyitvā rājanīye gandhe sārājḡati, na sakkoti cittaṃ samādahituṃ.

It's when a mendicant, smelling an odor with their nose, is aroused by a desirable smell, so is not able to still the mind.

evaṃ kho, bhikkhave, bhikkhu akkhamo hoti gandhānaṃ. (3)

That's how a mendicant can't endure smells.

kathaṇca, bhikkhave, bhikkhu akkhamo hoti rasānaṃ?

And how is it that a mendicant can't endure tastes?

idha, bhikkhave, bhikkhu jivhāya rasaṃ sāyitvā rājanīye rase sārājḡati, na sakkoti cittaṃ samādahituṃ.

It's when a mendicant, tasting a flavor with their tongue, is aroused by desirable tastes, so is not able to still the mind.

evaṃ kho, bhikkhave, bhikkhu akkhamo hoti rasānaṃ. (4)

That's how a mendicant can't endure tastes.

kathaṇca, bhikkhave, bhikkhu akkhamo hoti phoṭṭhabbānaṃ?

And how is it that a mendicant can't endure touches?

idha, bhikkhave, bhikkhu kāyena phoṭṭhabbaṃ phusitvā rājanīye phoṭṭhabbe sārājḡati, na sakkoti cittaṃ samādahituṃ.

It's when a mendicant, feeling a touch with their body, is aroused by a desirable touch, so is not able to still the mind.

evaṃ kho, bhikkhave, bhikkhu akkhamo hoti phoṭṭhabbānaṃ. (5)

That's how a mendicant can't endure touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu na āhuneyyo hoti na pāhuneyyo na dakkhiṇeyyo na añjalikaraṇīyo na anuttaraṃ puññakkhettaṃ lokassa.

A mendicant with these five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world.

pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabbhoggo, rañño aṅgaṃtveva saṅkhaṃ gacchati.

A royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi pañcahi?

What five?

idha, bhikkhave, rañño nāgo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ.

It's when a royal bull elephant can endure sights, sounds, smells, tastes, and touches.

kathaṇca, bhikkhave, rañño nāgo khamo hoti rūpānaṃ?

And how is it that a royal bull elephant can endure sights?

idha, bhikkhave, rañño nāgo saṅgāmagato hatthikāyaṃ vā disvā assakāyaṃ vā disvā rathakāyaṃ vā disvā pattikāyaṃ vā disvā na saṃsīdati na visīdati, santhambhati sakkoti saṅgāmaṃ otarituṃ.

It's when a royal bull elephant gone to battle does not falter or founder at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It stays firm, and plunges into battle.

evaṃ kho, bhikkhave, rañño nāgo khamo hoti rūpānaṃ. (1)

That's how a royal bull elephant can endure sights.

kathaṇca, bhikkhave, rañño nāgo khamo hoti saddānaṃ?

And how is it that a royal bull elephant can endure sounds?

idha, bhikkhave, rañño nāgo saṅgāmagato hatthisaddaṃ vā sutvā assasaddaṃ vā
suttvā rathasaddaṃ vā sutvā pattisaddaṃ vā sutvā
bheripaṇavasasāṅkhatināvaninnādasaddaṃ vā sutvā na saṃsīdati na visīdati,
santhambhati sakkoti saṅgāmaṃ otarituṃ.

*It's when a royal bull elephant does not falter or founder at the sound of a division of
elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums,
horns, and cymbals. It stays firm, and plunges into battle.*

evaṃ kho, bhikkhave, rañño nāgo khamo hoti saddānaṃ. (2)

That's how a royal bull elephant can endure sounds.

kathaṇca, bhikkhave, rañño nāgo khamo hoti gandhānaṃ?

And how is it that a royal bull elephant can endure smells?

idha, bhikkhave, rañño nāgo saṅgāmagato ye te rañño nāgā abhijātā saṅgāmāvacarā
tesaṃ muttakarīsassa gandhaṃ ghāyitvā na saṃsīdati na visīdati, santhambhati
sakkoti saṅgāmaṃ otarituṃ.

*It's when a royal bull elephant gone to battle does not falter or founder when it smells the odor
of the feces and urine of battle-hardened, pedigree royal bull elephants. It stays firm, and
plunges into battle.*

evaṃ kho, bhikkhave, rañño nāgo khamo hoti gandhānaṃ. (3)

That's how a royal bull elephant can endure smells.

kathaṇca, bhikkhave, rañño nāgo khamo hoti rasānaṃ?

And how is it that a royal bull elephant can endure tastes?

idha, bhikkhave, rañño nāgo saṅgāmagato ekissā vā tiṇodakadattiyā vimānito dvīhi
vā tīhi vā catūhi vā pañcahi vā tiṇodakadattīhi vimānito na saṃsīdati na visīdati,
santhambhati sakkoti saṅgāmaṃ otarituṃ.

*It's when a royal bull elephant gone to battle does not falter or founder when it misses a meal
of grass and water, or it misses two, three, four, or five meals. It stays firm, and plunges into
battle.*

evaṃ kho, bhikkhave, rañño nāgo khamo hoti rasānaṃ. (4)

That's how a royal bull elephant can endure tastes.

kathaṇca, bhikkhave, rañño nāgo khamo hoti phoṭṭhabbānaṃ?

And how is it that a royal bull elephant can endure touches?

idha, bhikkhave, rañño nāgo saṅgāmagato ekena vā saravegena viddho, dvīhi vā tīhi
vā catūhi vā pañcahi vā saravegehi viddho na saṃsīdati na visīdati, santhambhati
sakkoti saṅgāmaṃ otarituṃ.

*It's when a royal bull elephant gone to battle does not falter or founder when struck by a swift
arrow, or by two, three, four, or five swift arrows. It stays firm, and plunges into battle.*

evaṃ kho, bhikkhave, rañño nāgo khamo hoti phoṭṭhabbānaṃ. (5)

That's how a royal bull elephant can endure touches.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo rājāraho hoti
rājabhoggo, rañño aṅgaṃtveva saṅkhaṃ gacchati.

*A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is
considered a factor of kingship.*

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti
pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa.

*In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods,
worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms,
and is the supreme field of merit for the world.*

katamehi pañcahi?

What five?

idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ, khamo saddānaṃ, khamo
gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ.

It's when a mendicant can endure sights, sounds, smells, tastes, and touches.

kathaṇca, bhikkhave, bhikkhu khamo hoti rūpānaṃ?

And how is it that a mendicant can endure sights?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā rājanīye rūpe na sārājati, sakkoti cittaṃ samādahituṃ.

It's when a mendicant, seeing a sight with their eyes, is not aroused by a desirable sight, so is able to still the mind.

evaṃ kho, bhikkhave, bhikkhu khamo hoti rūpānaṃ. (1)

That's how a mendicant can endure sights.

kathaṇca, bhikkhave, bhikkhu khamo hoti saddānaṃ?

And how is it that a mendicant can endure sounds?

idha, bhikkhave, bhikkhu sotena saddaṃ sutvā rājanīye sadde na sārājati, sakkoti cittaṃ samādahituṃ.

It's when a mendicant, hearing a sound with their ears, is not aroused by desirable sounds, so is able to still the mind.

evaṃ kho, bhikkhave, bhikkhu khamo hoti saddānaṃ. (2)

That's how a mendicant can endure sounds.

kathaṇca, bhikkhave, bhikkhu khamo hoti gandhānaṃ.

And how is it that a mendicant can endure smells?

idha, bhikkhave, bhikkhu ghānena gandhaṃ ghāyitvā rājanīye gandhe na sārājati, sakkoti cittaṃ samādahituṃ.

It's when a mendicant, smelling an odor with their nose, is not aroused by a desirable smell, so is able to still the mind.

evaṃ kho, bhikkhave, bhikkhu khamo hoti gandhānaṃ. (3)

That's how a mendicant can endure smells.

kathaṇca, bhikkhave, bhikkhu khamo hoti rasānaṃ?

And how is it that a mendicant can endure tastes?

idha, bhikkhave, bhikkhu jivhāya rasaṃ sāyitvā rājanīye rase na sārājati, sakkoti cittaṃ samādahituṃ.

It's when a mendicant, tasting a flavor with their tongue, is not aroused by desirable tastes, so is able to still the mind.

evaṃ kho, bhikkhave, bhikkhu khamo hoti rasānaṃ. (4)

That's how a mendicant can endure tastes.

kathaṇca, bhikkhave, bhikkhu khamo hoti phoṭṭhabbānaṃ?

And how is it that a mendicant can endure touches?

idha, bhikkhave, bhikkhu kāyena phoṭṭhabbaṃ phusitvā rājanīye phoṭṭhabbe na sārājati, sakkoti cittaṃ samādahituṃ.

It's when a mendicant, feeling a touch with their body, is not aroused by a desirable touch, so is able to still the mind.

evaṃ kho, bhikkhave, bhikkhu khamo hoti phoṭṭhabbānaṃ. (5)

That's how a mendicant can endure touches.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti.

A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

navamaṃ.

14. rājavagga
14. Kings

140. sotasutta
140. A Listener

“pañcahi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅgaṃtveva saṅkhaṃ gacchati.

“Mendicants, a royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi pañcahi?
What five?

idha, bhikkhave, rañño nāgo sotā ca hoti, hantā ca, rakkhitā ca, khantā ca, gantā ca.
A royal bull elephant listens, destroys, protects, endures, and goes fast.

kathañca, bhikkhave, rañño nāgo sotā hoti?
And how does a royal bull elephant listen?

idha, bhikkhave, rañño nāgo yamenam hatthidammasārathi kāraṇaṃ kāreti—
It's when a royal bull elephant pays heed, pays attention, engages wholeheartedly, and lends an ear to whatever task the elephant trainer has it do,

yadi vā katapubbaṃ yadi vā akatapubbaṃ—
whether or not it has done it before.

taṃ aṭṭhiṃ katvā manasi katvā sabbaṃ cetasā samannāharitvā ohitasoto suṇāti.

evaṃ kho, bhikkhave, rañño nāgo sotā hoti. (1)
That's how a royal bull elephant listens.

kathañca, bhikkhave, rañño nāgo hantā hoti?
And how does a royal bull elephant destroy?

idha, bhikkhave, rañño nāgo saṅgāmagato hatthimpi hanati, hatthāruhampi hanati, assampi hanati, assāruhampi hanati, rathampi hanati, rathikampi hanati, pattikampi hanati.

It's when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers.

evaṃ kho, bhikkhave, rañño nāgo hantā hoti. (2)
That's how a royal bull elephant destroys.

kathañca, bhikkhave, rañño nāgo rakkhitā hoti?
And how does a royal bull elephant protect?

idha, bhikkhave, rañño nāgo saṅgāmagato rakkhati purimaṃ kāyaṃ, rakkhati pacchimaṃ kāyaṃ, rakkhati purime pāde, rakkhati pacchime pāde, rakkhati sīsaṃ, rakkhati kaṇṇe, rakkhati dante, rakkhati soṇḍaṃ, rakkhati vāladhiṃ, rakkhati hatthāruhaṃ.

It's when a royal bull elephant in battle protects its fore-quarters and hind-quarters, its fore-feet and hind-feet, and its head, ears, tusks, trunk, tail, and rider.

evaṃ kho, bhikkhave, rañño nāgo rakkhitā hoti. (3)
That's how a royal bull elephant protects.

kathañca, bhikkhave, rañño nāgo khantā hoti?
And how does a royal bull elephant endure?

idha, bhikkhave, rañño nāgo saṅgāmagato khamo hoti sattippahārānaṃ asippahārānaṃ usupphārānaṃ pharasupphārānaṃ bheripānavasaṅkhatināvaninnādasaddānaṃ.

It's when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals.

evam kho, bhikkhave, rañño nāgo khantā hoti. (4)

That's how a royal bull elephant endures.

kathañca, bhikkhave, rañño nāgo gantā hoti?

And how does a royal bull elephant go fast?

idha, bhikkhave, rañño nāgo yamenam hatthidammasārathi disaṃ peseti—

It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it,

yadi vā gatapubbaṃ yadi vā agatapubbaṃ—

whether or not it has been there before.

taṃ khippameva gantā hoti.

evam kho, bhikkhave, rañño nāgo gantā hoti. (5)

That's how a royal bull elephant goes fast.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi pañcahi?

What five?

idha, bhikkhave, bhikkhu sotā ca hoti, hantā ca, rakkhitā ca, khantā ca, gantā ca.

A mendicant listens, destroys, protects, endures, and goes fast.

kathañca, bhikkhave, bhikkhu sotā hoti?

And how does a mendicant listen?

idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne aṭṭhiṅkatvā manasi katvā sabbam cetasā samannāharitvā ohitasoto dhammam suṇāti.

It's when a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear when the teaching and training proclaimed by a Realized One is being taught.

evam kho, bhikkhave, bhikkhu sotā hoti. (1)

That's how a mendicant listens.

kathañca, bhikkhave, bhikkhu hantā hoti?

And how does a mendicant destroy?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti hanati byantīkaroti anabhāvaṃ gameti; uppannaṃ byāpādavitaṅkaṃ ... pe ... uppannaṃ vihiṃsāvitaṅkaṃ ... pe ... uppannapanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti hanati byantīkaroti anabhāvaṃ gameti.

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

evam kho, bhikkhave, bhikkhu hantā hoti. (2)

That's how a mendicant destroys.

kathañca, bhikkhave, bhikkhu rakkhitā hoti?

And how does a mendicant protect?

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

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

yatvādhikaraṇamenam 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 restraint over it.

sotena saddaṃ sutvā ...

Hearing a sound with the ears ...

ghānena gandhaṃ ghāyivā ...

Smelling an odor with the nose ...

jivhāya rasaṃ sāyivā ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

Feeling a touch with the body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

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

yatvādhikaraṇamenam 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 restraint over it.

evam kho, bhikkhave, bhikkhu rakkhitā hoti. (3)

That's how a mendicant protects.

kathaṇca, bhikkhave, bhikkhu khaṇṭā hoti?

And how does a mendicant endure?

idha, bhikkhave, bhikkhu khamo hoti sītassa unhassa jighacchāya pipāsāya ḍaṃsamakasavātātapaśarīpasamphassānaṃ; duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhiyāsakajātiko hoti.

It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

evam kho, bhikkhave, bhikkhu khaṇṭā hoti. (4)

That's how a mendicant endures.

kathaṇca, bhikkhave, bhikkhu gantā hoti?

And how does a mendicant go fast?

idha, bhikkhave, bhikkhu yā sā disā agatapubbā iminā dīghena addhunā, yadidaṃ sabbaśaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ, taṃ khippaññeva gantā hoti.

It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

evam kho, bhikkhave, bhikkhu gantā hoti. (5)

That's how a mendicant goes fast.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti ...
pe ... anuttaraṃ puññakkhettaṃ lokassā"ti.

A mendicant with these five qualities ... is the supreme field of merit for the world."

dasamaṃ.

rājavaggo catuttho.

cakkānuvattanā rājā,

yassaṃdisaṃ dve ceva patthanā;

appaṃsupati bhattādo,

akkhamo ca sotena cāti.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

141. avajānātisutta
141. Scorn

“pañcime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these five people are found in the world.

katame pañca?
What five?

datvā avajānāti, saṃvāsena avajānāti, ādheyyamukho hoti, lolo hoti, mando momūho hoti.
One gives then scorns, one lives together then scorns, one is gullible for gossip, one is impulsive, and one is dull and stupid.

kathaṇca, bhikkhave, puggalo datvā avajānāti?
And how does a person give then scorn?

idha, bhikkhave, puggalo puggalassa deti
cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ.
It's when a person gives someone robes, alms-food, lodgings, and medicines and supplies for the sick.

tassa evaṃ hoti:
They think:

‘ahaṃ demi;
‘I give;

ayaṃ paṭiggaṇhātī’ti.
this one receives.’

tamenam datvā avajānāti.
They give to that person, then they scorn them.

evaṃ kho, bhikkhave, puggalo datvā avajānāti.
That's how a person gives then scorns.

kathaṇca, bhikkhave, puggalo saṃvāsena avajānāti?
And how does a person live together then scorn?

idha, bhikkhave, puggalo puggalena saddhiṃ saṃvasati dve vā tīṇi vā vassāni.
It's when a person lives with someone else for two or three years.

tamenam saṃvāsena avajānāti.
They live together with that person, then they scorn them.

evaṃ kho, bhikkhave, puggalo saṃvāsena avajānāti.
That's how a person live together then scorns.

kathaṇca, bhikkhave, puggalo ādheyyamukho hoti?
And how is a person gullible for gossip?

idha, bhikkhave, ekacco puggalo parassa vaṇṇe vā avaṇṇe vā bhāsiyamāne taṃ
khippaññeva adhimuccitā hoti.
It's when they're very quick to believe what a certain person says in praise or criticism of another.

evaṃ kho, bhikkhave, puggalo ādheyyamukho hoti.
That's how a person is gullible for gossip.

kathaṇca, bhikkhave, puggalo lolo hoti?
And how is a person impulsive?

idha, bhikkhave, ekacco puggalo ittarasaddho hoti ittarabhattī ittarapemo ittarappasādo.

It's when a certain person is fickle in faith, devotion, fondness, and confidence.

evaṃ kho, bhikkhave, puggalo lolo hoti.

That's how a person is impulsive.

kathaṇca, bhikkhave, puggalo mando momūho hoti?

And how is a person dull and stupid?

idha, bhikkhave, ekacco puggalo kusalākusale dhamme na jānāti, sāvajjānavajje dhamme na jānāti, hīnappaṇīte dhamme na jānāti, kaṇhasukkasappaṭibhāge dhamme na jānāti.

It's when they don't know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

evaṃ kho, bhikkhave, puggalo mando momūho hoti.

That's how a person is dull and stupid.

ime kho, bhikkhave, pañca puggalā santo saṃvijjamānā lokasmin"ti.

These are the five people found in the world."

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

142. ārabhatisutta
142. Violation

“pañcime, bhikkhave, puggalā santo samvijjamānā lokasmim.
“Mendicants, these five people are found in the world.

katame pañca?
What five?

idha, bhikkhave, ekacco puggalo ārabhati ca vipphaṇṇasārī ca hoti;
One person violates and regrets it.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti. (1)
*And they don't truly understand the freedom of heart and freedom by wisdom where those
arisen bad, unskillful qualities cease without anything left over.*

idha pana, bhikkhave, ekacco puggalo ārabhati, na vipphaṇṇasārī hoti;
One person violates and doesn't regret it.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti. (2)
And they don't understand ...

idha pana, bhikkhave, ekacco puggalo na ārabhati, vipphaṇṇasārī hoti;
One person doesn't violate yet still feels regret.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti. (3)
And they don't understand ...

idha pana, bhikkhave, ekacco puggalo na ārabhati na vipphaṇṇasārī hoti;
One person neither violates nor regrets.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti. (4)
But they don't understand ...

idha pana, bhikkhave, ekacco puggalo na ārabhati na vipphaṇṇasārī hoti;
One person neither violates nor regrets.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti. (5)
*And they do understand where those arisen bad, unskillful qualities cease without anything left
over.*

tatra, bhikkhave, yvāyaṃ puggalo ārabhati ca vipphaṇṇasārī ca hoti,
Take the case of the person who violates and regrets it.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā
pāpakā akusalā dhammā aparisesā nirujjhanti,
*And they don't truly understand the freedom of heart and freedom by wisdom where those
arisen bad, unskillful qualities cease without anything left over.*

so evamassa vacanīyo:
They should be told:

‘āyasmato kho ārambhajā āsavā saṁvījjanti, vipphaṇṇasāraja āsavā pavaddhanti, sādhu vatāyasmā ārambhaje āsave pahāya vipphaṇṇasāraja āsave paṭivinodetvā cittaṃ paññaṇca bhāvetu;

‘Venerable, the defilements born of violation are found in you, and the defilements born of regret grow. You would do well to give up the defilements born of violation and get rid of the defilements born of regret, and then develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (1)

In this way you’ll become just like the fifth person.’

tatra, bhikkhave, yvāyaṃ puggalo ārabhati na vipphaṇṇasāraja hoti,

Take the case of the person who violates and doesn’t regret it.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,

And they don’t understand...

so evamassa vacanīyo:

They should be told:

‘āyasmato kho ārambhajā āsavā saṁvījjanti, vipphaṇṇasāraja āsavā na pavaddhanti, sādhu vatāyasmā ārambhaje āsave pahāya cittaṃ paññaṇca bhāvetu;

‘Venerable, the defilements born of violation are found in you, but the defilements born of regret don’t grow. You would do well to give up the defilements born of violation, and then develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (2)

In this way you’ll become just like the fifth person.’

tatra, bhikkhave, yvāyaṃ puggalo na ārabhati vipphaṇṇasāraja hoti,

Take the case of the person who doesn’t violate yet feels regret.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,

And they don’t understand...

so evamassa vacanīyo:

They should be told:

‘āyasmato kho ārambhajā āsavā na saṁvījjanti, vipphaṇṇasāraja āsavā pavaddhanti, sādhu vatāyasmā vipphaṇṇasāraja āsave paṭivinodetvā cittaṃ paññaṇca bhāvetu;

‘Venerable, the defilements born of violation are not found in you, yet the defilements born of regret grow. You would do well to get rid of the defilements born of regret, and then develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (3)

In this way you’ll become just like the fifth person.’

tatra, bhikkhave, yvāyaṃ puggalo na ārabhati na vipphaṇṇasāraja hoti,

Take the case of the person who neither violates nor regrets.

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti,

But they don’t understand...

so evamassa vacanīyo:

They should be told:

‘āyasmato kho ārambhajā āsavā na saṁvījjanti, vipphaṇṇasāraja āsavā na pavaddhanti, sādhu vatāyasmā cittaṃ paññaṇca bhāvetu;

‘Venerable, the defilements born of violation are not found in you, and the defilements born of regret don’t grow. You would do well to develop the mind and wisdom.

evamāyasmā amunā pañcamena puggalena samasamo bhavissatī’ti. (4)

In this way you’ll become just like the fifth person.’

iti kho, bhikkhave, ime cattāro puggalā amunā pañcamena puggalena evaṃ
ovadiyamānā evaṃ anusāsiyamānā anupubbena āsavānaṃ khayam pāpuṇanti”ti.

*And so, mendicants, when these four people are advised and instructed by comparison with the
fifth person, they gradually attain the ending of defilements.”*

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

143. sārāṇḍadasutta
143. At Sārāṇḍada

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

tena kho pana samayena pañcamattānaṃ licchavisatānaṃ sārāṇḍade cetiye sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:
Now at that time around five hundred Licchavis were sitting together at the Sārāṇḍada shrine, and this discussion came up among them,

“pañcannaṃ ratanānaṃ pātubhāvo dullabho lokasmiṃ.
“The appearance of five treasures is rare in the world.

katamesaṃ pañcannaṃ?
What five?

hatthiratanassa pātubhāvo dullabho lokasmiṃ, assaratanassa pātubhāvo dullabho lokasmiṃ, maṇiratanassa pātubhāvo dullabho lokasmiṃ, itthiratanassa pātubhāvo dullabho lokasmiṃ, gahapatiratanassa pātubhāvo dullabho lokasmiṃ.
The elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, and the householder-treasure.

imesaṃ pañcannaṃ ratanānaṃ pātubhāvo dullabho lokasmiṃ”ti.
The appearance of these five treasures is rare in the world.”

atha kho te licchavī magge purisaṃ ṭhapesuṃ:
Then those Licchavis sent a man out on to the road, saying,

“yadā tvaṃ, ambho purisa, passeyyāsi bhagavantam, atha amhākaṃ āroceyyāsi”ti.
“Mister, please tell us when you see the Buddha.”

addasā kho so puriso bhagavantam dūratova āgacchantam;
That man saw the Buddha coming off in the distance.

disvāna yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca:
He went to the Licchavis and said,

“ayaṃ so, bhante, bhagavā gacchati araham sammāsambuddho;
“Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming.

yassadāni kālaṃ maññathā”ti.
Please go at your convenience.”

atha kho te licchavī yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho te licchavī bhagavantam etadavocuṃ:
Then those Licchavis went up to the Buddha, bowed, stood to one side, and said to him,

“sādhu, bhante, yena sārāṇḍadaṃ cetiyaṃ tenupasaṅkamatu anukampaṃ upādāya”ti.
“Please go to the Sārāṇḍada shrine, out of compassion.”

adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

atha kho bhagavā yena sārāṇḍaḍaṃ cetiyaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te licchavī etadavoca:

Then the Buddha went up to the Sārāṇḍa shrine, where he sat on the seat spread out, and said to the Licchavis,

“kāya nuttha, licchavī, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakātā”ti?

“Licchavis, what were you sitting talking about just now? What conversation was unfinished?”

“idha, bhante, amhākaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

“Well, Master Gotama, this discussion came up among us while we were sitting together:

‘pañcannaṃ ratanānaṃ pātubhāvo dullabho lokasmiṃ.

‘The appearance of five treasures is rare in the world. ...’”

katamesaṃ pañcannaṃ?

hatthiratanassa pātubhāvo dullabho lokasmiṃ, assaratanassa pātubhāvo dullabho lokasmiṃ, maṇiratanassa pātubhāvo dullabho lokasmiṃ, itthiratanassa pātubhāvo dullabho lokasmiṃ, gahapatiratanassa pātubhāvo dullabho lokasmiṃ.

imesaṃ pañcannaṃ ratanānaṃ pātubhāvo dullabho lokasmin”ti.

“kāmaḍhimuttānaṃ vata bho licchavīnaṃ kāmaṃyeva ārabha antarākathā udapādi.

“You Licchavis are so fixated on sensual pleasures, that’s the only discussion that came up!

pañcannaṃ, licchavī, ratanānaṃ pātubhāvo dullabho lokasmiṃ.

Licchavis, the appearance of five treasures is rare in the world.

katamesaṃ pañcannaṃ?

What five?

tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṃ,

The appearance of a Realized One, a perfected one, a fully awakened Buddha.

tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṃ,

A person who explains the teaching and training proclaimed by a Realized One.

tathāgatappaveditassa dhammavinayassa desitassa viññātā puggalo dullabho lokasmiṃ,

A person who understands the teaching and training proclaimed by a Realized One.

tathāgatappaveditassa dhammavinayassa desitassa viññātā dhammānuddhammapaṭipanno puggalo dullabho lokasmiṃ,

A person who practices in line with the teaching.

kataññū katavedī puggalo dullabho lokasmiṃ.

A person who is grateful and thankful.

imesaṃ kho, licchavī, pañcannaṃ ratanānaṃ pātubhāvo dullabho lokasmin”ti.

The appearance of these five treasures is rare in the world.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

144. tikaṇḍakīsutta
144. At Tikaṇḍakī

ekaṃ samayaṃ bhagavā sākete viharati tikaṇḍakīvane.
At one time the Buddha was staying near Sāketa, in Tikaṇḍakī Wood.

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

“bhikkhavo”ti,
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“sādhū, bhikkhave, bhikkhu kālena kālaṃ appaṭikūle paṭikūlasaṇṇī vihareyya.
“Mendicants, a mendicant would do well to meditate from time to time perceiving the following:

appaṭikūle paṭikūlasaṇṇī vihareyya.
the repulsive in the unrepulsive,

sādhū, bhikkhave, bhikkhu kālena kālaṃ paṭikūle appaṭikūlasaṇṇī vihareyya.
the unrepulsive in the repulsive,

sādhū, bhikkhave, bhikkhu kālena kālaṃ appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyya.
the repulsive in both the unrepulsive and the repulsive, and

sādhū, bhikkhave, bhikkhu kālena kālaṃ paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyya.
the unrepulsive in both the repulsive and the unrepulsive.

sādhū, bhikkhave, bhikkhu kālena kālaṃ paṭikūlaṇca appaṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyya sato sampajāno.
A mendicant would do well to meditate from time to time staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.

kiṇca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca appaṭikūle paṭikūlasaṇṇī vihareyya?
For what reason should a mendicant meditate perceiving the repulsive in the unrepulsive?

‘mā me rajāṇīyesu dhammesu rāgo udapādi’ti—
‘May greed not arise in me for things that arouse greed.’

idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca appaṭikūle paṭikūlasaṇṇī vihareyya.
A mendicant should meditate perceiving the repulsive in the unrepulsive for this reason.

kiṇca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca paṭikūle appaṭikūlasaṇṇī vihareyya?
For what reason should a mendicant meditate perceiving the unrepulsive in the repulsive?

‘mā me dosanīyesu dhammesu doso udapādi’ti—
‘May hate not arise in me for things that provoke hate.’ ...

idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca paṭikūle appaṭikūlasaṇṇī vihareyya.

kiñca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca appaṭikūle ca paṭikūle ca
appaṭikūlasaṇṇī vihareyya?

*For what reason should a mendicant meditate perceiving the repulsive in both the unrepulsive
and the repulsive?*

‘mā me rajāṇīyesu dhammesu rāgo udapādi, mā me dosanīyesu dhammesu doso
udapādi’ti—

*‘May greed not arise in me for things that arouse greed. May hate not arise in me for things
that provoke hate.’ ...*

idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca appaṭikūle ca paṭikūle ca
appaṭikūlasaṇṇī vihareyya.

kiñca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca paṭikūle ca appaṭikūle ca
appaṭikūlasaṇṇī vihareyya?

*For what reason should a mendicant meditate perceiving the unrepulsive in both the repulsive
and the unrepulsive?*

‘mā me dosanīyesu dhammesu doso udapādi, mā me rajāṇīyesu dhammesu rāgo
udapādi’ti—

*‘May hate not arise in me for things that provoke hate. May greed not arise in me for things
that arouse greed.’ ...*

idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca paṭikūle ca appaṭikūle ca
appaṭikūlasaṇṇī vihareyya.

kiñca, bhikkhave, bhikkhu atthavaṣaṃ paṭicca paṭikūlañca appaṭikūlañca
tadubhayaṃ abhinivajjetvā upekkhako vihareyya?

*For what reason should a mendicant meditate staying equanimous, mindful and aware,
rejecting both the repulsive and the unrepulsive?*

‘sato sampajāno mā me kvaṇi katthaci kiñcaṇaṃ rajāṇīyesu dhammesu rāgo
udapādi, mā me kvaṇi katthaci kiñcaṇaṃ dosanīyesu dhammesu doso udapādi,
mā me kvaṇi katthaci kiñcaṇaṃ mohanīyesu dhammesu moho udapādi’ti—

*‘May no greed for things that arouse greed, hate for things that provoke hate, or delusion for
things that promote delusion arise in me in any way at all.’*

idaṃ kho, bhikkhave, bhikkhu atthavaṣaṃ paṭicca paṭikūlañca appaṭikūlañca
tadubhayaṃ abhinivajjetvā upekkhako vihareyya sato sampajāno’ti.

*For this reason a mendicant should meditate staying equanimous, mindful and aware, rejecting
both the repulsive and the unrepulsive.”*

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

145. nirayasutta
145. Hell

“pañcahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with five qualities is cast down to hell.

katamehi pañcahi?
What five?

pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti,
surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato yathābhataṃ nikkhitto
evaṃ niraye.
Someone with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with five qualities is raised up to heaven

katamehi pañcahi?
What five?

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato
hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato yathābhataṃ nikkhitto
evaṃ sagge”ti.
Someone with these five qualities is raised up to heaven.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

146. mittasutta
146. A Friend

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu mitto na sevitabbo.
“Mendicants, you shouldn’t associate with a mendicant friend who has five qualities.

katamehi pañcahi?
What five?

kammantaṃ kāreti, adhikaraṇaṃ ādiyati, pāmoakkhesu bhikkhūsu paṭiviruddho hoti, dīghacārikaṃ anavatthacārikaṃ anuyutto viharati, nappaṭibalo hoti kālena kālaṃ dhammiyā kathāya sandassetuṃ samādapetuṃ samuttejetuṃ sampahaṃsetuṃ.
They start up work projects. They take up disciplinary issues. They conflict with leading mendicants. They like long and aimless wandering. They’re unable to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu mitto na sevitabbo.
Mendicants, you shouldn’t associate with a mendicant friend who has these five qualities.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu mitto sevitabbo.
You should associate with a mendicant friend who has five qualities.

katamehi pañcahi?
What five?

na kammantaṃ kāreti, na adhikaraṇaṃ ādiyati, na pāmoakkhesu bhikkhūsu paṭiviruddho hoti, na dīghacārikaṃ anavatthacārikaṃ anuyutto viharati, paṭibalo hoti kālena kālaṃ dhammiyā kathāya sandassetuṃ samādapetuṃ samuttejetuṃ sampahaṃsetuṃ.
They don’t start up work projects. They don’t take up disciplinary issues. They don’t conflict with leading mendicants. They don’t like long and aimless wandering. They’re able to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu mitto sevitabbo”ti.
You should associate with a mendicant friend who has these five qualities.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

147. asappurisadānasutta
147. Gifts of a Bad Person

“pañcimāni, bhikkhave, asappurisadānāni.
“Mendicants, there are these five gifts of a bad person.

katamāni pañca?
What five?

asakkaccaṃ deti, acittīkatvā deti, asahatthā deti, apaviddhaṃ deti,
anāgamanadiṭṭhiko deti.
They give carelessly. They give thoughtlessly. They don't give with their own hand. They give the dregs. They give without consideration for consequences.

imāni kho, bhikkhave, pañca asappurisadānāni.
These are the five gifts of a bad person.

pañcimāni, bhikkhave, sappurisadānāni.
There are these five gifts of a good person.

katamāni pañca?
What five?

sakkaccaṃ deti, cittīkatvā deti, sahatthā deti, anapaviddhaṃ deti, āgamanadiṭṭhiko deti.
They give carefully. They give thoughtfully. They give with their own hand. They don't give the dregs. They give with consideration for consequences.

imāni kho, bhikkhave, pañca sappurisadānāni”ti.
These are the five gifts of a good person.”

sattamaṃ.

15. tikāṇḍakīvagga
15. At Tikāṇḍakī

148. sappurisaḍānasutta
148. Gifts of a Good Person

“pañcimāni, bhikkhave, sappurisaḍānāni.
“There are these five gifts of a good person.

katamāni pañca?
What five?

saddhāya dānaṃ deti, sakkaccaṃ dānaṃ deti, kālena dānaṃ deti, anuggahitacitto dānaṃ deti, attānañca parañca anupahacca dānaṃ deti.

They give a gift out of faith. They give a gift carefully. They give a gift at the right time. They give a gift with no strings attached. They give a gift without hurting themselves or others.

saddhāya kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo, abhirūpo ca hoti dassaniyo pāsāḍiko paramāya vannaṇapokkharatāya samannāgato.

Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they’re attractive, good-looking, lovely, of surpassing beauty.

sakkaccaṃ kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo.

Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, tepi sussūsanti sotaṃ odahanti aññā cittaṃ upaṭṭhapenti.

And their children, wives, bondservants, workers, and staff want to listen. They pay attention and try to understand.

kālena kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;

Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

kālāgatā cassa atthā pacurā honti.

And when the time is right, they get all that they need.

anuggahitacitto kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;

Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

ulāresu ca pañcasu kāmāgunesu bhogāya cittaṃ namati.

And their mind tends to enjoy the five refined kinds of sensual stimulation.

attānañca parañca anupahacca kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;

Having given a gift without hurting themselves or others, in whatever place the result of that gift manifests they become rich, affluent, and wealthy.

na cassa kutoci bhogānaṃ upaghāto āgacchati aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato.

And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs.

imāni kho, bhikkhave, pañca sappurisaḍānāni”ti.

These are the five gifts of a good person.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

149. pathamasamayavimuttasutta
149. Temporarily Free (1st)

“pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno parihānāya samvattanti.

“Mendicants, these five things lead to the decline of a mendicant who is temporarily free.

katame pañca?
What five?

kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, yathāvimuttaṃ cittaṃ na paccavekkhati.

They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom.

ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno parihānāya samvattanti.

These five things lead to the decline of a mendicant who is temporarily free.

pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno aparihānāya samvattanti.

These five things don’t lead to the decline of a mendicant who is temporarily free.

katame pañca?
What five?

na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, yathāvimuttaṃ cittaṃ paccavekkhati.

They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom.

ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno aparihānāya samvattanti”ti.

These five things don’t lead to the decline of a mendicant who is temporarily free.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

15. tikaṇḍakīvagga
15. At Tikaṇḍakī

150. dutiyasamayavimuttasutta
150. Temporarily Free (2nd)

“pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno parihāṇāya samvattanti.

“Mendicants, these five things lead to the decline of a mendicant who is temporarily free.

katame pañca?
What five?

kammārāmatā, bhassārāmatā, niddārāmatā, indriyesu aguttadvāratā, bhojane mattaññutā.

They relish work, talk, and sleep. They don’t guard the sense doors and they eat too much.

ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno parihāṇāya samvattanti.

These five things lead to the decline of a mendicant who is temporarily free.

pañcime, bhikkhave, dhammā samayavimuttassa bhikkhuno aparihāṇāya samvattanti.

These five things don’t lead to the decline of a mendicant who is temporarily free.

katame pañca?
What five?

na kammārāmatā, na bhassārāmatā, na niddārāmatā, indriyesu guttadvāratā, bhojane mattaññutā.

They don’t relish work, talk, sleep, and company. They guard the sense doors and they have moderation in eating.

ime kho, bhikkhave, pañca dhammā samayavimuttassa bhikkhuno aparihāṇāya samvattanti”ti.

These five things don’t lead to the decline of a mendicant who is temporarily free.”

dasamaṃ.

tikaṇḍakīvaggo pañcamo.

datvā avajānāti ārabhati ca,

sārandada tikaṇḍa nirayena ca;

mitto asappurisasappurisenā,

samayavimuttaṃ apare dveti.

tatiyo paṇṇāsako samatto.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

151. paṭhamasammattaniyāmasutta
151. Inevitability Regarding the Right Path (1st)

“pañcahi, bhikkhave, dhammehi samannāgato suñantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

katamehi pañcahi?
What five?

kathaṃ paribhoti, kathikaṃ paribhoti, attānaṃ paribhoti, vikkhittacitto dhammaṃ suñāti, anekaggacitto ayoniso ca manasi karoti.

They disparage the talk, the speaker, or themselves. They listen with distracted and scattered mind. They attend improperly.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato suñantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

pañcahi, bhikkhave, dhammehi samannāgato suñanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

katamehi pañcahi?
What five?

na kathaṃ paribhoti, na kathikaṃ paribhoti, na attānaṃ paribhoti, avikkhittacitto dhammaṃ suñāti, ekaggacitto yoniso ca manasi karoti.

They don't disparage the talk, the speaker, or themselves. They listen with undistracted and unified mind. They attend properly.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato suñanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ”ti.

Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

152. dutiyasammattaniyāmasutta
152. Inevitability Regarding the Right Path (2nd)

“pañcahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

katamehi pañcahi?
What five?

kathaṃ paribhoti, kathikaṃ paribhoti, attānaṃ paribhoti, duppañño hoti jaḷo eḷamūgo, anaññaṭe aññaṭamānī hoti.
They disparage the talk, the speaker, or themselves. They're witless, dull, and stupid. They think they know what they don't know.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.
Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.
Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

katamehi pañcahi?
What five?

na kathaṃ paribhoti, na kathikaṃ paribhoti, na attānaṃ paribhoti, paññavā hoti ajaḷo aneḷamūgo, na anaññaṭe aññaṭamānī hoti.
They don't disparage the talk, the speaker, or themselves. They're wise, bright, and clever. They don't think they know what they don't know.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ”ti.
Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

dutiyam.

16. saddhammavagga
16. The True Teaching

153. tatiyasammattaniyāmasutta
153. Inevitability Regarding the Right Path (3rd)

“pañcahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

katamehi pañcahi?
What five?

makkhī dhammaṃ suṇāti makkhapariyutthito, upārambhacitto dhammaṃ suṇāti randhagavesī, dhammadesake āhatacitto hoti khīlajāto, duppañño hoti jaḷo eḷamūgo, anaññāte aññātamānī hoti.

They listen to the teaching bent only on putting it down. They listen to the teaching with a hostile, fault-finding mind. They're antagonistic to the teacher, planning to attack them. They're witless, dull, and stupid. And they think they know what they don't know.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with these five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

pañcahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

katamehi pañcahi?
What five?

amakkhī dhammaṃ suṇāti na makkhapariyutthito, anupārambhacitto dhammaṃ suṇāti na randhagavesī, dhammadesake anāhatacitto hoti akhīlajāto, paññavā hoti ajalo aneḷamūgo, na anaññāte aññātamānī hoti.

They don't listen to the teaching bent only on putting it down. They don't listen to the teaching with a hostile, fault-finding mind. They're not antagonistic to the teacher, and not planning to attack them. They're wise, bright, and clever. And they don't think they know what they don't know.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ”ti.

Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

154. paṭhamasaddhammasammosasutta
154. The Decline of the True Teaching (1st)

“pañcime, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

“Mendicants, these five things lead to the decline and disappearance of the true teaching.

katame pañca?
What five?

idha, bhikkhave, bhikkhū na sakkaccaṃ dhammaṃ suṇanti, na sakkaccaṃ dhammaṃ pariyāpuṇanti, na sakkaccaṃ dhammaṃ dhārenti, na sakkaccaṃ dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti, na sakkaccaṃ atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti.

It's when mendicants don't carefully listen to the teachings, memorize them, and remember them. They don't carefully examine the meaning of teachings that they remember. And they don't carefully practice in line with the meaning and the teaching they've understood.

ime kho, bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

These five things lead to the decline and disappearance of the true teaching.

pañcime, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti.

These five things lead to the continuation, persistence, and enduring of the true teaching.

katame pañca?
What five?

idha, bhikkhave, bhikkhū sakkaccaṃ dhammaṃ suṇanti, sakkaccaṃ dhammaṃ pariyāpuṇanti, sakkaccaṃ dhammaṃ dhārenti, sakkaccaṃ dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti, sakkaccaṃ atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti.

It's when mendicants carefully listen to the teachings, memorize them, and remember them. They carefully examine the meaning of teachings that they remember. And they carefully practice in line with the meaning and the teaching they've understood.

ime kho, bhikkhave, pañca dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti”ti.

These five things lead to the continuation, persistence, and enduring of the true teaching.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

155. dutiyasaddhammasammosasutta
155. The Decline of the True Teaching (2nd)

“pañcime, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

“Mendicants, these five things lead to the decline and disappearance of the true teaching.

katame pañca?
What five?

idha, bhikkhave, bhikkhū dhammaṃ na pariyāpuṇanti—
It's when the mendicants don't memorize the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.
This is the first thing that leads to the decline and disappearance of the true teaching.

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desenti.
Furthermore, the mendicants don't explain the teaching in detail to others as they learned and memorized it.

ayaṃ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.
This is the second thing ...

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paraṃ vācenti.
Furthermore, the mendicants don't make others recite the teaching in detail as they learned and memorized it.

ayaṃ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.
This is the third thing ...

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena sajjhāyaṃ karonti.
Furthermore, the mendicants don't recite the teaching in detail as they learned and memorized it.

ayaṃ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṃvattati.
This is the fourth thing ...

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ na cetasā anuvitakkenti anuvicārenti manasānupekkhanti.
Furthermore, the mendicants don't think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it.

ayaṃ, bhikkhave, pañcama dhammo saddhammassa sammosāya antaradhānāya saṃvattati.
This is the fifth thing that leads to the decline and disappearance of the true teaching.

ime kho, bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.
These five things lead to the decline and disappearance of the true teaching.

pañcime, bhikkhave, dhammā saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattanti.

These five things lead to the continuation, persistence, and enduring of the true teaching.

katame pañca?

What five?

idha, bhikkhave, bhikkhū dhammaṃ pariyāpuṇanti—

It's when the mendicants memorize the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattati.

This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desenti.

Furthermore, the mendicants explain the teaching in detail to others as they learned and memorized it.

ayaṃ, bhikkhave, dutiyo dhammo saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattati.

This is the second thing ...

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paraṃ vācenti.

Furthermore, the mendicants make others recite the teaching in detail as they learned and memorized it.

ayaṃ, bhikkhave, tatiyo dhammo saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattati.

This is the third thing ...

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karonti.

Furthermore, the mendicants recite the teaching in detail as they learned and memorized it.

ayaṃ, bhikkhave, catuttho dhammo saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattati.

This is the fourth thing ...

puna caparaṃ, bhikkhave, bhikkhū yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkenti anuvicārenti manasānupekkhanti.

Furthermore, the mendicants think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it.

ayaṃ, bhikkhave, pañcamao dhammo saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattati.

This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

ime kho, bhikkhave, pañca dhammā saddhammassa ñhitiyā asammosāya anantaradhānāya saṃvattanti”ti.

These five things lead to the continuation, persistence, and enduring of the true teaching.”

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

156. tatiyasaddhammasammosasutta
156. The Decline of the True Teaching (3rd)

“pañcime, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya samvattanti.

“Mendicants, these five things lead to the decline and disappearance of the true teaching.

katame pañca?
What five?

idha, bhikkhave, bhikkhū duggahitaṃ suttantaṃ pariyāpuṇanti dunnikkhittehi padabyañjanehi.

It's when the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases.

dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti.
When the words and phrases are misplaced, the meaning is misinterpreted.

ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya samvattati.

This is the first thing that leads to the decline and disappearance of the true teaching.

puna caparaṃ, bhikkhave, bhikkhū dubbacā honti, dovacassakaraṇehi dhammehi samannāgatā, akkhamā appadakkhiṇaggāhino anusāsaṇiṃ.

Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully.

ayaṃ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya samvattati.

This is the second thing ...

puna caparaṃ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te na sakkaccaṃ suttantaṃ paraṃ vācenti;

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—don't carefully make others recite the discourses.

tesaṃ accayena chinnaṃmūlako suttanto hoti appaṭisaṇaṇo.

When they pass away, the discourses are cut off at the root, with no-one to preserve them.

ayaṃ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya samvattati.

This is the third thing ...

puna caparaṃ, bhikkhave, therā bhikkhū bāhulikā honti sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyaṃ ārabhanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesaṃ pacchimā janatā dīṭṭhānugatiṃ āpajjati.

Those who come after them follow their example.

sāpi hoti bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They too are indulgent and slack ...

ayaṃ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

This is the fourth thing ...

puna caparaṃ, bhikkhave, saṃgho bhinno hoti.

Furthermore, there's a schism in the Saṅgha.

saṃghe kho pana, bhikkhave, bhinne aññamaññaṃ akkosā ca honti, aññamaññaṃ paribhāsā ca honti, aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajanā ca honti.

When the Saṅgha is split, they abuse, insult, block, and reject each other.

tattha appasannā ceva nappasīdanti, pasannānañca ekaccānaṃ aññathattaṃ hoti.

This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds.

ayaṃ, bhikkhave, pañcama dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

This is the fifth thing that leads to the decline and disappearance of the true teaching.

ime kho, bhikkhave, pañca dhammā saddhammassa sammosāya antaradhānāya saṃvattanti.

These five things lead to the decline and disappearance of the true teaching.

pañcime, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti.

These five things lead to the continuation, persistence, and enduring of the true teaching.

katame pañca?

What five?

idha, bhikkhave, bhikkhū sugghaṭṭitaṃ suttantaṃ pariyāpuṇanti sunikkhittehi padabyañjanehi.

It's when the mendicants memorize discourses that have been learned correctly, with well placed words and phrases.

sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti.

When the words and phrases are well organized, the meaning is correctly interpreted.

ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

puna caparaṃ, bhikkhave, bhikkhū suvacā honti sovaccasakaraṇehi dhammehi samannāgatā, khamā padakkhiṇaggāhino anusāsaniṃ.

Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

ayaṃ, bhikkhave, dutiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

This is the second thing ...

puna caparaṃ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te sakkaccaṃ suttantaṃ paraṃ vācenti;

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—carefully make others recite the discourses.

tesaṃ accayena na chinnaṃ mūlako suttanto hoti sappatisaraṇo.

When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them.

ayaṃ, bhikkhave, tatiyo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

This is the third thing ...

puna caparaṃ, bhikkhave, therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā; vīriyaṃ ārabhanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Furthermore, the senior mendicants are not indulgent and slack, leaders in backsliding, neglecting seclusion. They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesaṃ pacchimā janatā ditṭhānugaṭiṃ āpajjati.

Those who come after them follow their example.

sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā, vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They too are not indulgent or slack ...

ayaṃ, bhikkhave, catuttho dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

This is the fourth thing ...

puna caparaṃ, bhikkhave, saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsuṃ viharati.

Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation.

saṅghe kho pana, bhikkhave, samagge na ceva aññamaññaṃ akkosā honti, na ca aññamaññaṃ paribhāsā honti, na ca aññamaññaṃ parikkhepā honti, na ca aññamaññaṃ pariccajanā honti.

When the Saṅgha is in harmony, they don't abuse, insult, block, or reject each other.

tattha appasannā ceva pasīdanti, pasannānañca bhiyyobhāvo hoti.

This inspires confidence in those without it, and increases confidence in those who have it.

ayaṃ, bhikkhave, pañcama dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

ime kho, bhikkhave, pañca dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti⁷ti.

These five things lead to the continuation, persistence, and enduring of the true teaching."

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

157. dukkathāsutta
157. Inappropriate Talk

“pañcannaṃ, bhikkhave, puggalānaṃ kathā dukkathā puggale puggalaṃ upanidhāya.

“Mendicants, there are certain topics that are inappropriate to talk about, taking into consideration which specific one of five people you are talking to.

katamesaṃ pañcannaṃ?
What five?

assaddhassa, bhikkhave, saddhākathā dukkathā;
It's inappropriate to talk to an unfaithful person about faith.

dussīlassa sīlakathā dukkathā;
It's inappropriate to talk to an unethical person about ethics.

appaṣutassa bāhusaccakathā dukkathā;
It's inappropriate to talk to an unlearned person about learning.

maccharissa cāgakathā dukkathā;
It's inappropriate to talk to a stingy person about generosity.

duppaññaṃssa paññākathā dukkathā.
It's inappropriate to talk to a witless person about wisdom.

kasmā ca, bhikkhave, assaddhassa saddhākathā dukkathā?
And why is it inappropriate to talk to an unfaithful person about faith?

assaddho, bhikkhave, saddhākathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopaṇa dosaṇa appaccayaṇa pātukaroti.
When an unfaithful person is spoken to about faith they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

taṃ kissa hetu?
Why is that?

tañhi so, bhikkhave, saddhāsampadaṃ attani na samanupassati, na ca labhati tatonidānaṃ pītipāmojjaṃ.
Not seeing that faith in themselves, they don't get the rapture and joy that faith brings.

tasmā assaddhassa saddhākathā dukkathā.
That's why it's inappropriate to talk to an unfaithful person about faith.

kasmā ca, bhikkhave, dussīlassa sīlakathā dukkathā?
And why is it inappropriate to talk to an unethical person about ethics?

dussīlo, bhikkhave, sīlakathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopaṇa dosaṇa appaccayaṇa pātukaroti.
When an unethical person is spoken to about ethics they lose their temper ...

taṃ kissa hetu?
Why is that?

tañhi so, bhikkhave, sīlasampadaṃ attani na samanupassati na ca labhati tatonidānaṃ pītipāmojjaṃ.
Not seeing that ethical conduct in themselves, they don't get the rapture and joy that ethical conduct brings.

tasmā dussīlassa sīlakathā dukkathā.
That's why it's inappropriate to talk to an unethical person about ethics.

kasmā ca, bhikkhave, appaṣutassa bāhusaccakathā dukkathā?
And why is it inappropriate to talk to an unlearned person about learning?

appassuto, bhikkhave, bāhusaccakathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.

When an unlearned person is spoken to about learning they lose their temper ...

taṃ kissa hetu?

Why is that?

tañhi so, bhikkhave, sutasampadaṃ attani na samanupassati, na ca labhati tatonidānaṃ pītipāmojjaṃ.

Not seeing that learning in themselves, they don't get the rapture and joy that learning brings.

tasmā appassutassa bāhusaccakathā dukkathā.

That's why it's inappropriate to talk to an unlearned person about learning.

kasmā ca, bhikkhave, maccharissa cāgakathā dukkathā?

And why is it inappropriate to talk to a stingy person about generosity?

maccharī, bhikkhave, cāgakathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.

When an stingy person is spoken to about generosity they lose their temper ...

taṃ kissa hetu?

Why is that?

tañhi so, bhikkhave, cāgasampadaṃ attani na samanupassati na ca labhati tatonidānaṃ pītipāmojjaṃ.

Not seeing that generosity in themselves, they don't get the rapture and joy that generosity brings.

tasmā maccharissa cāgakathā dukkathā.

That's why it's inappropriate to talk to a stingy person about generosity.

kasmā ca, bhikkhave, duppañña paññākathā dukkathā?

And why is it inappropriate to talk to a witless person about wisdom?

duppañño, bhikkhave, paññākathāya kacchamānāya abhisajjati kuppati byāpajjati patitthīyati kopañca dosañca appaccayañca pātukaroti.

When a witless person is spoken to about wisdom they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

taṃ kissa hetu?

Why is that?

tañhi so, bhikkhave, paññāsampadaṃ attani na samanupassati, na ca labhati tatonidānaṃ pītipāmojjaṃ.

Not seeing that wisdom in themselves, they don't get the rapture and joy that wisdom brings.

tasmā duppañña paññākathā dukkathā.

That's why it's inappropriate to talk to a witless person about wisdom.

imesaṃ kho, bhikkhave, pañcannaṃ puggalānaṃ kathā dukkathā puggale puggalaṃ upanidhāya.

These are topics that are inappropriate to talk about, taking into consideration which specific one of five people you are talking to.

pañcannaṃ, bhikkhave, puggalānaṃ kathā sukathā puggale puggalaṃ upanidhāya.

There are certain topics that are appropriate to talk about, taking into consideration which specific one of five people you are talking to.

katamesaṃ pañcannaṃ?

What five?

saddhassa, bhikkhave, saddhākathā sukathā;

It's appropriate to talk to a faithful person about faith.

sīlavato sīlakathā sukathā;

It's appropriate to talk to an ethical person about ethical conduct.

bahussutassa bāhusaccakathā sukathā;

It's appropriate to talk to a learned person about learning.

cāgavato cāgakathā sukathā;

It's appropriate to talk to a generous person about generosity.

paññavato paññākathā sukathā.

It's appropriate to talk to a wise person about wisdom.

kasmā ca, bhikkhave, saddhassa saddhākathā sukathā?

And why is it appropriate to talk to a faithful person about faith?

saddho, bhikkhave, saddhākathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.

When a faithful person is spoken to about faith they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

taṃ kissa hetu?

Why is that?

tañhi so, bhikkhave, saddhāsampadaṃ attani samanupassati labhati ca tatonidānaṃ pītipāmojjaṃ.

Seeing that faith in themselves, they get the rapture and joy that faith brings.

tasmā saddhassa saddhākathā sukathā.

That's why it's appropriate to talk to a faithful person about faith.

kasmā ca, bhikkhave, sīlavato sīlakathā sukathā?

And why is it appropriate to talk to an ethical person about ethical conduct?

sīlavā, bhikkhave, sīlakathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.

When an ethical person is spoken to about ethical conduct they don't lose their temper ...

taṃ kissa hetu?

Why is that?

tañhi so, bhikkhave, sīlasampadaṃ attani samanupassati, labhati ca tatonidānaṃ pītipāmojjaṃ.

Seeing that ethical conduct in themselves, they get the rapture and joy that ethical conduct brings.

tasmā sīlavato sīlakathā sukathā.

That's why it's appropriate to talk to an ethical person about ethical conduct.

kasmā ca, bhikkhave, bahussutassa bāhusaccakathā sukathā?

And why is it appropriate to talk to a learned person about learning?

bahussuto, bhikkhave, bāhusaccakathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.

When a learned person is spoken to about learning they don't lose their temper ...

taṃ kissa hetu?

Why is that?

tañhi so, bhikkhave, sutasampadaṃ attani samanupassati, labhati ca tatonidānaṃ pītipāmojjaṃ.

Seeing that learning in themselves, they get the rapture and joy that learning brings.

tasmā bahussutassa bāhusaccakathā sukathā.

That's why it's appropriate to talk to a learned person about learning.

kasmā ca, bhikkhave, cāgavato cāgakathā sukathā?

And why is it appropriate to talk to a generous person about generosity?

cāgavā, bhikkhave, cāgakathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopañca dosañca appaccayañca pātukaroti.

When a generous person is spoken to about generosity they don't lose their temper ...

tam kissa hetu?

Why is that?

tañhi so, bhikkhave, cāgasampadaṃ attani samanupassati, labhati ca tatonidānaṃ pītipāmojjaṃ.

Seeing that generosity in themselves, they get the rapture and joy that generosity brings.

tasmā cāgavato cāgakathā sukathā.

That's why it's appropriate to talk to a generous person about generosity.

kasmā ca, bhikkhave, paññavato paññākathā sukathā?

And why is it appropriate to talk to a wise person about wisdom?

paññavā, bhikkhave, paññākathāya kacchamānāya nābhisajjati na kuppati na byāpajjati na patitthīyati na kopaṇaṃ dosaṇaṃ appaccayaṇaṃ pātukaroti.

When a wise person is spoken to about wisdom they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

tam kissa hetu?

Why is that?

tañhi so, bhikkhave, paññāsampadaṃ attani samanupassati labhati ca tatonidānaṃ pītipāmojjaṃ.

Seeing that wisdom in themselves, they get the rapture and joy that wisdom brings.

tasmā paññavato paññākathā sukathā.

That's why it's appropriate to talk to a wise person about wisdom.

imesaṃ kho, bhikkhave, pañcannaṃ puggalānaṃ kathā sukathā puggale puggalaṃ upanidhāya”ti.

These are topics that are appropriate to talk about, taking into consideration which specific one of five people you are talking to.”

sattamaṃ.

-

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

158. sārājjasutta
158. Timidity

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu sārājjaṃ okkanto hoti.
“Mendicants, a mendicant with five qualities is overcome by timidity.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu assaddho hoti, dussīlo hoti, appassuto hoti, kusīto hoti, duppañño hoti.
It's when a mendicant is faithless, unethical, with little learning, lazy, and witless.

imehi kho, bhikkhave, pañcahi, dhammehi samannāgato bhikkhu sārājjaṃ okkanto hoti.
A mendicant with these five qualities is overcome by timidity.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu visārado hoti.
A mendicant with five qualities is self-assured.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu saddho hoti, sīlavā hoti, bahussuto hoti, āradhaviṇṇaṃ hoti, paññavā hoti.
It's when a mendicant is faithful, ethical, learned, energetic, and wise.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu visārado hoti”ti.
A mendicant with these five qualities is self-assured.”

atthamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

159. udāyīsutta
159. With Udāyī

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

tena kho pana samayena āyasmā udāyī mahatiyā gihiparisāya parivuto dhammaṃ desento nisinno hoti.
Now, at that time Venerable Udāyī was sitting teaching Dhamma, surrounded by a large assembly of laypeople.

addasā kho āyasmā ānando āyasmantaṃ udāyiṃ mahatiyā gihiparisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ.
Seeing this, Venerable Ānanda

disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:
went up to the Buddha, bowed, sat down to one side, and said to him:

“āyasmā, bhante, udāyī mahatiyā gihiparisāya parivuto dhammaṃ deseti”ti.
“Sir, Venerable Udāyī is teaching Dhamma, surrounded by a large assembly of laypeople.”

“na kho, ānanda, sukaraṃ paresaṃ dhammaṃ desetum.
“Ānanda, it's not easy to teach Dhamma to others.

paresaṃ, ānanda, dhammaṃ desentena pañca dhamme ajjhattaṃ upaṭṭhāpetvā paresaṃ dhammo desetabbo.
You should establish five things in yourself before teaching Dhamma to others.

katame pañca?
What five?

‘anupubbiṃ kathaṃ kathessāmī’ti paresaṃ dhammo desetabbo;
You should teach Dhamma to others thinking: ‘I will teach step by step.’ ...

‘pariyāyadassāvī kathaṃ kathessāmī’ti paresaṃ dhammo desetabbo;
‘I will teach explaining my methods.’ ...

‘anuddayatam paṭicca kathaṃ kathessāmī’ti paresaṃ dhammo desetabbo;
‘I will teach out of kindness.’ ...

‘na āmisantaro kathaṃ kathessāmī’ti paresaṃ dhammo desetabbo;
‘I will not teach while secretly hoping to profit.’ ...

‘attānañca parañca anupahacca kathaṃ kathessāmī’ti paresaṃ dhammo desetabbo.
‘I will teach without hurting myself or others.’

na kho, ānanda, sukaraṃ paresaṃ dhammaṃ desetum.
It's not easy to teach Dhamma to others.

paresaṃ, ānanda, dhammaṃ desentena ime pañca dhamme ajjhattaṃ upaṭṭhāpetvā paresaṃ dhammo desetabbo”ti.
You should establish these five things in yourself before teaching Dhamma to others.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

16. saddhammavagga
16. The True Teaching

160. duppaṭivinodayasutta
160. Hard to Get Rid Of

“pañcime, bhikkhave, uppannā duppaṭivinodayā.
“Mendicants, these five things are hard to get rid of once they’ve arisen.

katame pañca?
What five?

uppanno rāgo duppaṭivinodayo, uppanno doso duppaṭivinodayo, uppanno moho
duppaṭivinodayo, uppannaṃ paṭibhānaṃ duppaṭivinodayaṃ, uppannaṃ
gamikacittaṃ duppaṭivinodayaṃ.

Greed, hate, delusion, the feeling of being inspired to speak out, and thoughts of traveling.

ime kho, bhikkhave, pañca uppannā duppaṭivinodayā”ti.
These five things are hard to get rid of once they’ve arisen.”

dasamaṃ.

saddhammavaggo paṭhamo.

tayo sammattaniyāmā,

tayo saddhammasammosā;

dukkathā ceva sārappaṃ,

udāyidubbinodayāti.

17. āghātavagga
17. Resentment

161. pathamaāghātaṭṭhāpāṭiṇayasutta
161. Getting Rid of Resentment (1st)

“pañcime, bhikkhave, āghātaṭṭhāpāṭiṇayā yattha bhikkhuno uppanno āghāto sabbaso ṭṭhāpāṭiṇetabbo.

“Mendicants, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.

katame pañca?
What five?

yasmiṃ, bhikkhave, puggale āghāto jāyetha, mettā tasmim̐ puggale bhāvetabbā;
You should develop love for a person you resent.

evaṃ tasmim̐ puggale āghāto ṭṭhāpāṭiṇetabbo.
That’s how to get rid of resentment for that person.

yasmiṃ, bhikkhave, puggale āghāto jāyetha, karuṇā tasmim̐ puggale bhāvetabbā;
You should develop compassion for a person you resent. ...

evaṃ tasmim̐ puggale āghāto ṭṭhāpāṭiṇetabbo.

yasmiṃ, bhikkhave, puggale āghāto jāyetha, upekkhā tasmim̐ puggale bhāvetabbā;
You should develop equanimity for a person you resent. ...

evaṃ tasmim̐ puggale āghāto ṭṭhāpāṭiṇetabbo.

yasmiṃ, bhikkhave, puggale āghāto jāyetha, asatiāmanasikāro tasmim̐ puggale āpajjītabbo;
You should disregard a person you resent, paying no attention to them. ...

evaṃ tasmim̐ puggale āghāto ṭṭhāpāṭiṇetabbo.

yasmiṃ, bhikkhave, puggale āghāto jāyetha, kammassakatā tasmim̐ puggale adhiṭṭhātabbā;
You should apply the concept that we are the owners of our deeds to that person:

‘kammassako ayamāyasmā kammadāyādo kammayoni kammabandhu
kammapaṭisaraṇo,

‘This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

yaṃ kammaṃ karissati kalyāṇaṃ vā pāpakam̐ vā tassa dāyādo bhavissatī’ti;
They shall be the heir of whatever deeds they do, whether good or bad.’

evaṃ tasmim̐ puggale āghāto ṭṭhāpāṭiṇetabbo.
That’s how to get rid of resentment for that person.

ime kho, bhikkhave, pañca āghātaṭṭhāpāṭiṇayā, yattha bhikkhuno uppanno āghāto sabbaso ṭṭhāpāṭiṇetabbo”ti.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.”

paṭhamam̐.

aṅguttara nikāya 5
Numbered Discourses 5

17. āghātavagga
17. Resentment

162. dutiyaāghātaṭṭhapaṭivinasutta
162. Getting Rid of Resentment (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:

“pañcime, āvuso, āghātaṭṭhapaṭivinasā yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo.
“Reverends, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.

katame pañca?
What five?

idhāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti parisuddhavaśīsamācāro;
In the case of a person whose behavior by way of body is impure, but whose behavior by way of speech is pure,

evārūpepi, āvuso, puggale āghāto paṭivinetabbo.
you should get rid of resentment for that kind of person.

idha panāvuso, ekacco puggalo aparisuddhavaśīsamācāro hoti
parisuddhakāyasamācāro;
In the case of a person whose behavior by way of speech is impure, but whose behavior by way of body is pure, ...

evārūpepi, āvuso, puggale āghāto paṭivinetabbo.

idha panāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti
aparisuddhavaśīsamācāro, labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ;
In the case of a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time, ...

evārūpepi, āvuso, puggale āghāto paṭivinetabbo.

idha panāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti
aparisuddhavaśīsamācāro, na ca labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ;
In the case of a person whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time, ...

evārūpepi, āvuso, puggale āghāto paṭivinetabbo.

idha panāvuso, ekacco puggalo parisuddhakāyasamācāro parisuddhavaśīsamācāro,
labhati ca kālena vā kālaṃ cetaso vivaraṃ cetaso pasādaṃ;
In the case of a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time,

evārūpepi, āvuso, puggale āghāto paṭivinetabbo.
you should get rid of resentment for that kind of person.

tatrāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro parisuddhavaṇisaṃmācāro,
kathaṃ tasmaiṃ puggale āghāto paṭivinetabbo?

*How should you get rid of resentment for a person whose behavior by way of body is impure,
but whose behavior by way of speech is pure?*

seyyathāpi, āvuso, bhikkhu paṃsukūliko rathiyāya nantakaṃ disvā vāmena pādena
niggaṇhitvā dakkhiṇena pādena pattharivā, yo tattha sāro taṃ paripāṭetvā ādāya
pakkameyya;

*Suppose a mendicant wearing rag robes sees a rag by the side of the road. They'd hold it down
with the left foot, spread it out with the right foot, tear out what was intact, and take it away
with them.*

evamevaṃ khvāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro
parisuddhavaṇisaṃmācāro, yāssa aparisuddhakāyasamācārataṃ na sāssa tasmaiṃ samaye
manasi kātabbā, yā ca khvassa parisuddhavaṇisaṃmācārataṃ sāssa tasmaiṃ samaye
manasi kātabbā.

*In the same way, at that time you should ignore that person's impure behavior by way of body
and focus on their pure behavior by way of speech.*

evaṃ tasmaiṃ puggale āghāto paṭivinetabbo. (1)

That's how to get rid of resentment for that person.

tatrāvuso, yvāyaṃ puggalo aparisuddhavaṇisaṃmācāro parisuddhakāyasamācāro,
kathaṃ tasmaiṃ puggale āghāto paṭivinetabbo?

*How should you get rid of resentment for a person whose behavior by way of speech is impure,
but whose behavior by way of body is pure?*

seyyathāpi, āvuso, pokkharāṇī sevālapaṇakapariyonaddhā.

Suppose there was a lotus pond covered with moss and aquatic plants.

atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

so taṃ pokkharāṇiṃ ogāhetvā ubhohi hatthehi iticiti ca sevālapaṇakaṃ apaviyūhitvā
añjalinaṃ pivitvā pakkameyya.

*They'd plunge into the lotus pond, sweep apart the moss and aquatic plants, drink from their
cupped hands, and be on their way.*

evamevaṃ kho, āvuso, yvāyaṃ puggalo aparisuddhavaṇisaṃmācāro
parisuddhakāyasamācāro, yāssa aparisuddhavaṇisaṃmācārataṃ na sāssa tasmaiṃ samaye
manasi kātabbā, yā ca khvassa parisuddhakāyasamācārataṃ sāssa tasmaiṃ samaye
manasi kātabbā.

*In the same way, at that time you should ignore that person's impure behavior by way of speech
and focus on their pure behavior by way of body.*

evaṃ tasmaiṃ puggale āghāto paṭivinetabbo. (2)

That's how to get rid of resentment for that person.

tatrāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro parisuddhavaṇisaṃmācāro
labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, kathaṃ tasmaiṃ puggale
āghāto paṭivinetabbo?

*How should you get rid of resentment for a person whose behavior by way of body and speech
is impure, but who gets an openness and clarity of heart from time to time?*

seyyathāpi, āvuso, parittaṃ gopade udakaṃ.

Suppose there was a little water in a cow's hoofprint.

atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

tassa evamassa:

They might think:

‘idaṃ kho parittaṃ gopade udakaṃ.

This little bit of water is in a cow's hoofprint.

sacāhaṃ añjalinā vā pivissāmi bhājanena vā khobhessāmi paṃ loḥessāmi paṃ
apeyyampi paṃ karissāmi.

If I drink it with my cupped hands or a bowl, I'll stir it and disturb it, making it undrinkable.

yannūnāhaṃ catukkuṇḍiko nipatitvā gopītaṃ pivitvā pakkameyyaṇ'ti.

Why don't I get down on all fours and drink it up like a cow, then be on my way?'

so catukkuṇḍiko nipatitvā gopītaṃ pivitvā pakkameyya.

So that's what they do.

evamevaṃ kho, āvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro
aparisuddhavacīsamācāro labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ,
yāssa aparisuddhakāyasamācārataṃ na sāssa tasmim samaye manasi kātabbā;

*In the same way, at that time you should ignore that person's impure behavior by way of speech
and body,*

yāpissa aparisuddhavacīsamācārataṃ na sāpissa tasmim samaye manasi kātabbā.

yañca kho so labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, tamevassa
tasmim samaye manasi kātabbaṃ.

and focus on the fact that they get an openness and clarity of heart from time to time.

evaṃ tasmim puggale āghāto paṭivinetabbo. (3)

That's how to get rid of resentment for that person.

tatrāvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro na
ca labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, kathaṃ tasmim puggale
āghāto paṭivinetabbo?

*How should you get rid of resentment for a person whose behavior by way of body and speech
is impure, and who doesn't get an openness and clarity of heart from time to time?*

seyyathāpi, āvuso, puriso ābādhiko dukkhito bālhagilāno addhānamaggappaṭipanno.

Suppose a person was traveling along a road, and they were sick, suffering, gravely ill.

tassa puratopissa dūre gāmo pacchatopissa dūre gāmo.

And it was a long way to a village, whether ahead or behind.

so na labheyya sappāyāni bhojanāni, na labheyya sappāyāni bhesajjāni, na labheyya
patirūpaṃ upatthākaṃ, na labheyya gāmantanāyakaṃ.

*And they didn't have any suitable food or medicine, or a competent carer, or someone to bring
them to the neighborhood of a village.*

tamenam aññataro puriso passeyya addhānamaggappaṭipanno.

Then another person traveling along the road sees them,

so tasmim purise kāruṇṇāmyeva upatthāpeyya, anuddayaṃyeva upatthāpeyya,
anukampaṃyeva upatthāpeyya:

and thinks of them with nothing but compassion, kindness, and sympathy:

'aho vatāyaṃ puriso labheyya sappāyāni bhojanāni, labheyya sappāyāni bhesajjāni,
labheyya patirūpaṃ upatthākaṃ, labheyya gāmantanāyakaṃ.

*'Oh, may this person get suitable food or medicine, or a competent carer, or someone to bring
them to the neighborhood of a village.*

taṃ kissa hetu?

Why is that?

māyaṃ puriso idheva anayabyasanaṃ āpajjī'ti.

So that they don't come to ruin right here.'

evamevaṃ kho, āvuso, yvāyaṃ puggalo aparisuddhakāyasamācāro aparisuddhavacīsamācāro na ca labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, evarūpepi, āvuso, puggale kāruṇṇāmyeva upatthāpetabbaṃ anuddayāyeva upatthāpetabbaṃ anukampāyeva upatthāpetabbaṃ:

In the same way, at that time you should ignore that person's impure behavior by way of speech and body, and the fact that they don't get an openness and clarity of heart from time to time, and think of them with nothing but compassion, kindness, and sympathy:

‘aho vata ayamāyasmā kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveyya, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveyya, manoduccaritaṃ pahāya manosucaritaṃ bhāveyya.

‘Oh, may this person give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind.

taṃ kissa hetu?

Why is that?

māyaṃ āyasmā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjīti.

So that, when their body breaks up, after death, they're not reborn in a place of loss, a bad place, the underworld, hell.

evaṃ tasmim puggale āghāto paṭivinetabbo. (4)

That's how to get rid of resentment for that person.

tatrāvuso, yvāyaṃ puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, kathaṃ tasmim puggale āghāto paṭivinetabbo?

How should you get rid of resentment for a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time?

seyyathāpi, āvuso, pokkharanī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā nānarukkhehi sañchannā.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful, and shaded by many trees.

atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

so taṃ pokkharanīṃ ogāhetvā nhātvā ca pivitvā ca paccuttaritvā tattheva rukkhaṃ chāyāya nisīdeyya vā nipajjeyya vā.

They'd plunge into the lotus pond to bathe and drink. And after emerging they'd sit or lie down right there in the shade of the trees.

evamevaṃ kho, āvuso, yvāyaṃ puggalo parisuddhakāyasamācāro parisuddhavacīsamācāro labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, yāpissa parisuddhakāyasamācārataṃ sāpissa tasmim samaye manasi kātabbā;

In the same way, at that time you should focus on that person's pure behavior by way of body and speech, and on the fact that they get an openness and clarity of heart from time to time.

yāpissa parisuddhavacīsamācārataṃ sāpissa tasmim samaye manasi kātabbā;

yampi labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ, tampissa tasmim samaye manasi kātabbāṃ.

evaṃ tasmim puggale āghāto paṭivinetabbo.

That's how to get rid of resentment for that person.

samantapāsādikāṃ, āvuso, puggalaṃ āgamma cittaṃ pasīdati. (5)

Relying on a person who is impressive all around, the mind becomes confident.

ime kho, āvuso, pañca āghātapāṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo”ti.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.”

dutiyam.

aṅguttara nikāya 5
Numbered Discourses 5

17. āghātavagga
17. Resentment

163. sākacchasutta
163. Discussions

tatra kho āyasmā sārīputto bhikkhū āmantesi:
There Venerable Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.
“Reverend,” they replied.

āyasmā sārīputto etadavoca:
Sāriputta said this:

“pañcahāvuso, dhammehi samannāgato bhikkhu alaṃ sākaccho sabrahmacārīnaṃ.
“A mendicant with five qualities is fit to hold a discussion with their spiritual companions.

katamehi pañcahi?
What five?

idhāvuso, bhikkhu attanā ca sīlasampanno hoti, sīlasampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
They’re personally accomplished in immersion, ...

attanā ca paññāsampanno hoti, paññāsampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
They’re personally accomplished in wisdom, ...

attanā ca vimuttisampanno hoti, vimuttisampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
They’re personally accomplished in freedom, ...

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadākathāya ca āgataṃ pañhaṃ byākattā hoti.
They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṃ sākaccho sabrahmacārīnaṃ”ti.
A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

17. āghātavagga
17. Resentment

164. sājīvasutta
164. Sharing a Way of Life

tatra kho āyasmā sārīputto bhikkhū āmantesi ... pe ...
There Venerable Sāriputta addressed the mendicants:

pañcahi, āvuso, dhammehi samannāgato bhikkhu alaṃsājīvo sabrahmacārīnaṃ.
"A mendicant with five qualities is fit to share their life with their spiritual companions.

katamehi pañcahi?
What five?

idhāvuso, bhikkhu attanā ca sīlasampanno hoti, sīlasampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

attanā ca samādhisampanno hoti, samādhisampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
They're personally accomplished in immersion, ...

attanā ca paññāsampanno hoti, paññāsampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
They're personally accomplished in wisdom, ...

attanā ca vimuttisampanno hoti, vimuttisampadākathāya ca āgataṃ pañhaṃ byākattā hoti;
They're personally accomplished in freedom, ...

attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadākathāya ca āgataṃ pañhaṃ byākattā hoti.
They're personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

imehi kho, āvuso, pañcahi dhammehi samannāgato bhikkhu alaṃsājīvo sabrahmacārīnaṃ”ti.
A mendicant with these five qualities is fit to share their life with their spiritual companions."

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

17. āghātavagga
17. Resentment

165. pañhapucchāsutta
165. Asking Questions

tatra kho āyasmā sāriputto bhikkhū āmantesi ... pe ... “yo hi koci, āvuso, paraṃ pañhaṃ pucchati, sabbo so pañcahi tñānehi, etesaṃ vā aññatarena.

There Venerable Sāriputta addressed the mendicants: ... “Whoever asks a question of another, does so for one or other of these five reasons.

katamehi pañcahi?
What five?

mandattā momūhattā paraṃ pañhaṃ pucchati, pāpiccho icchāpakato paraṃ pañhaṃ pucchati, paribhavaṃ paraṃ pañhaṃ pucchati, aññātukāmo paraṃ pañhaṃ pucchati, atha vā panevaṃcitto paraṃ pañhaṃ pucchati:

Someone asks a question of another from stupidity and folly. Or they ask from wicked desires, being naturally full of desires. Or they ask in order to disparage. Or they ask wanting to understand. Or they ask with the thought,

‘sace me pañhaṃ puṭṭho sammadeva byākarissati iccetaṃ kusalaṃ, no ce me pañhaṃ puṭṭho sammadeva byākarissati ahamassa sammadeva byākarissāmī’ti.

‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’

yo hi koci, āvuso, paraṃ pañhaṃ pucchati, sabbo so imehi pañcahi tñānehi, etesaṃ vā aññatarena.

Whoever asks a question of another, does so for one or other of these five reasons.

ahaṃ kho panāvuso, evaṃcitto paraṃ pañhaṃ pucchāmi:

As for myself, I ask with the thought,

‘sace me pañhaṃ puṭṭho sammadeva byākarissati iccetaṃ kusalaṃ, no ce me pañhaṃ puṭṭho sammadeva byākarissati, ahamassa sammadeva byākarissāmī’”ti.

‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’”

pañcamaṃ.

anūttara nikāya 5
Numbered Discourses 5

17. āghātavagga
17. Resentment

166. nirodhasutta
166. Cessation

tatra kho āyasmā sārīputto bhikkhū āmantesi ... pe ...
There Venerable Sārīputta addressed the mendicants:

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno
saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—
*“Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They
might enter into and emerge from the cessation of perception and feeling.*

atthetaṃ tñānaṃ.
That is possible.

no ce diṭṭheva dhamme aññaṃ ārādhēyya, atikkammeva kabaḷikārāhārabhakkhānaṃ
devānaṃ sahaḃyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno
saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—
*If they don’t reach enlightenment in this very life, then, surpassing the company of gods that
consume solid food, they’re reborn in a certain host of mind-made gods. There they might
enter into and emerge from the cessation of perception and feeling.*

atthetaṃ tñānaṃ”ti.
That is possible.”

evaṃ vutte, āyasmā udāyī āyasmantaṃ sārīputtaṃ etadavoca:
When he said this, Venerable Udāyī said to him,

“atthānaṃ kho etaṃ, āvuso sārīputta, anavakāso yaṃ so bhikkhu atikkammeva
kabaḷikārāhārabhakkhānaṃ devānaṃ sahaḃyataṃ aññataraṃ manomayaṃ kāyaṃ
upapanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—
“This is not possible, Reverend Sārīputta, it cannot happen!”

natthetaṃ tñānaṃ”ti.

duṭṭiyampi kho ... pe ... tatiyampi kho āyasmā sārīputto bhikkhū āmantesi:
But for a second ... and a third time Sārīputta repeated his statement.

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno
saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṃ tñānaṃ.

no ce diṭṭheva dhamme aññaṃ ārādhēyya, atikkammeva kabaḷikārāhārabhakkhānaṃ
devānaṃ sahaḃyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno
saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṃ tñānaṃ”ti.

tatiyampi kho āyasmā udāyī āyasmantaṃ sārīputtaṃ etadavoca:
And for a third time, Udāyī said to him,

“atthānaṃ kho etaṃ, āvuso sārīputta, anavakāso yaṃ so bhikkhu atikkammeva
kabaḷikārāhārabhakkhānaṃ devānaṃ sahaḃyataṃ aññataraṃ manomayaṃ kāyaṃ
upapanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—
“This is not possible, Reverend Sārīputta, it cannot happen!”

natthetaṃ tñānaṃ”ti.

atha kho āyasmato sārīputtassa etadahosi:

Then Venerable Sāriputta thought,

“yāvataṭṭhiyākaṃpi kho me āyasmā udāyī paṭikkosati, na ca me koci bhikkhu anumodati.

“Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me.

yannūnāhaṃ yena bhagavā tenupasaṅkameyyan”ti.

Why don’t I go to see the Buddha?”

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Then Sāriputta went up to the Buddha, bowed, sat down to one side,

ekamantaṃ nisinno kho āyasmā sārīputto bhikkhū āmantesi:

and said to the mendicants:

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

“Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling.

atthetaṃ tñānaṃ.

There is such a possibility.

no ce diṭṭheva dhamme aññaṃ ārādheyya, atikkammeva kabaḷīkārahārabhakkhānaṃ devānaṃ saḥabyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling.

atthetaṃ tñānaṃ”ti.

That is possible.”

evaṃ vutte, āyasmā udāyī āyasmantaṃ sārīputtaṃ etadavoca:

When he said this, Udāyī said to him,

“atthānaṃ kho etaṃ, āvuso sārīputta, anavakāso yaṃ so bhikkhu atikkammeva kabaḷīkārahārabhakkhānaṃ devānaṃ saḥabyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

“This is not possible, Reverend Sāriputta, it cannot happen!”

natthetaṃ tñānaṃ”ti.

dutiyampi kho ... pe ... tatiyampi kho āyasmā sārīputto bhikkhū āmantesi:

But for a second ... and a third time Sāriputta repeated his statement.

“idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṃ tñānaṃ.

no ce diṭṭheva dhamme aññaṃ ārādheyya, atikkammeva kabaḷīkārahārabhakkhānaṃ devānaṃ saḥabyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitānirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

atthetaṃ tñānaṃ”ti.

tatiyampi kho āyasmā udāyī āyasmantaṃ sārīputtaṃ etadavoca:

And for a third time, Udāyī said to him,

“aṭṭhānaṃ kho etaṃ, āvuso sārīputta, anavakāso yaṃ so bhikkhu atikkamveva kabaḷīkārahārabhakkhānaṃ devānaṃ sahaḃyatāṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitanirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

“This is not possible, Reverend Sārīputta, it cannot happen!”

natthetaṃ ṭhānaṃ”ti.

atha kho āyasmato sārīputtassa etadahosi:

Then Venerable Sārīputta thought,

“bhagavatopi kho me sammukhā āyasmā udāyī yāvataṭṭhayaṃ paṭikkosati, na ca me koci bhikkhu anumodati.

“Even in front of the Buddha Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me.

yannūnāhaṃ tuṇhī assaṇ”ti.

I’d better stay silent.”

atha kho āyasmā sārīputto tuṇhī ahosi.

Then Sārīputta fell silent.

atha kho bhagavā āyasmantaṃ udāyīṃ āmantesi:

Then the Buddha said to Venerable Udāyī,

“kaṃ pana tvaṃ, udāyī, manomayaṃ kāyaṃ paccesi”ti?

“But Udāyī, do you believe in a mind-made body?”

“ye te, bhante, devā arūpino saññāmayā”ti.

“For those gods, sir, who are formless, made of perception.”

“kiṃ nu kho tuyhaṃ, udāyī, bālassa abyattassa bhaṇitena.

“Udāyī, what has an incompetent fool like you got to say?”

tvampi nāma bhaṇitabbaṃ maññasi”ti.

How on earth could you imagine you’ve got something worth saying!”

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“atthi nāma, ānanda, therāṃ bhikkhuṃ vihesiyamānaṃ ajjuhekkhissatha.

“Ānanda! There’s a senior mendicant being harassed, and you just watch it happening.

na hi nāma, ānanda, kāruṇṇampi bhavissati theramhi bhikkhumhi vihesiyamānamhī”ti.

Don’t you have any compassion for a senior mendicant who is being harassed?”

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha addressed the mendicants:

“idha, bhikkhave, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

“Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling.

atthetaṃ ṭhānaṃ.

That is possible.

no ce diṭṭheva dhamme aññaṃ ārādheyya, atikkamveva kabaḷīkārahārabhakkhānaṃ devānaṃ sahaḃyatāṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitanirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi—

If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling.

atthetaṃ ṭhānaṃ”ti.

That is possible.”

idamavoca bhagavā.

That is what the Buddha said.

idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

atha kho āyasmā ānando acirapakkantassa bhagavato yenāyasmā upavāṇo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ upavāṇaṃ etadavoca:

Then, not long after the Buddha had left, Venerable Ānanda went to Venerable Upavāṇa and said to him,

“idhāvuso upavāṇa, aññe there bhikkhū vihesenti.

“Reverend Upavāṇa, they’ve been harassing other senior mendicants,

mayam tena na muccāma.

but I didn’t question them.

anacchariyaṃ kho, panetaṃ āvuso upavāṇa, yaṃ bhagavā sāyanhasamayam paṭisallānā vutthito etadeva ārabha udāhareyya yathā āyasmantaṃyevettha upavāṇaṃ paṭibhāseyya.

I wouldn’t be surprised if the Buddha makes a statement about this when he comes out of retreat later this afternoon. He might even call upon Venerable Upavāṇa himself.

idāneva amhākaṃ sārājjaṃ okkantaṃ”ti.

And right now I feel timid.”

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito yena upatthānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ upavāṇaṃ etadavoca:

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out, and said to Upavāṇa,

“katihi nu kho, upavāṇa, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvaṇīyo cā”ti?

“Upavāṇa, how many qualities should a senior mendicant have to be dear and beloved to their spiritual companions, respected and admired?”

“pañcahi, bhante, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvaṇīyo ca.

“Sir, a senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?

What five?

idha, bhante, thero bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;

It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya aneagalāya atthassa viññāpaniyā;

They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī;

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi kho, bhante, pañcahi dhammehi samannāgato thero bhikkhu
sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

“sādhū sādhū, upavāṇa.

“Good, good, Upavāṇa!

imehi kho, upavāṇa, pañcahi dhammehi samannāgato thero bhikkhu
sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.

ime ce, upavāṇa, pañca dhammā therassa bhikkhuno na saṃvijjeyyūṃ, taṃ
sabrahmacārī na sakkareyyūṃ na garuṃ kareyyūṃ na māneyyūṃ na pūjeyyūṃ
khandiccena pāliccena valittacatāya.

If these five qualities are not found in a senior mendicant, why would their spiritual companions honor, respect, revere, or venerate them? Because of their broken teeth, gray hair, and wrinkled skin?

yasmā ca kho, upavāṇa, ime pañca dhammā therassa bhikkhuno saṃvijjanti, tasmā
taṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti”ti.

But since these five qualities are found in a senior mendicant, their spiritual companions honor, respect, revere, or venerate them.”

chatṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

17. āghātavagga
17. Resentment

167. codanāsutta
167. Accusation

tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“codakena, āvuso, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ upatthāpetvā paro codetabbo.
“Reverends, a mendicant who wants to accuse another should first establish five things in themselves.

katame pañca?
What five?

kālena vakkhāmi, no akālena;
I will speak at the right time, not at the wrong time.

bhūtena vakkhāmi, no abhūtena;
I will speak truthfully, not falsely.

saṇhena vakkhāmi, no pharusena;
I will speak gently, not harshly.

atthasaṃhitena vakkhāmi, no anatthasaṃhitena;
I will speak beneficially, not harmfully.

mettacitto vakkhāmi, no dosantaro.
I will speak lovingly, not from secret hate.

codakena, āvuso, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ upatthāpetvā paro codetabbo.
A mendicant who wants to accuse another should first establish these five things in themselves.

idhāhaṃ, āvuso, ekaccaṃ puggalaṃ passāmi akālena codiyamānaṃ no kālena kupitaṃ, abhūtena codiyamānaṃ no bhūtena kupitaṃ, pharusena codiyamānaṃ no saṇhena kupitaṃ, anatthasaṃhitena codiyamānaṃ no atthasaṃhitena kupitaṃ, dosantarena codiyamānaṃ no mettacittena kupitaṃ.
Take a case where I see a certain person being accused at the wrong time, not being disturbed at the right time. They're accused falsely, not disturbed truthfully. They're accused harshly, not disturbed gently. They're accused harmfully, not disturbed beneficially. They're accused with secret hate, not disturbed lovingly.

adhammacuditassa, āvuso, bhikkhuno pañcahākārehi avippaṭisāro upadahātabbo:
The mendicant who is accused improperly should be reassured in five ways.

‘akālenāyasmā cudito no kālena, alaṃ te avippaṭisārāya;
‘Venerable, you were accused at the wrong time, not at the right time. There’s no need for you to feel remorse.

abhūtenāyasmā cudito no bhūtena, alaṃ te avippaṭisārāya;
You were accused falsely, not truthfully. ...

pharusenāyasmā cudito no saṇhena, alaṃ te avippaṭisārāya;
You were accused harshly, not gently. ...

anatthasaṃhitenāyasmā cudito no atthasaṃhitena, alaṃ te avippaṭisārāya;
You were accused harmfully, not beneficially. ...

dosantarenāyasmā cudito no mettacittena, alaṃ te avippaṭisārāyā’ti.
You were accused with secret hate, not lovingly. There’s no need for you to feel remorse.’

adhammacuditassa, āvuso, bhikkhuno imehi pañcahākārehi vipphaṭṭhāro upadahaṭṭabbo.

A mendicant who is accused improperly should be reassured in these five ways.

adhammacodakassa, āvuso, bhikkhuno pañcahākārehi vipphaṭṭhāro upadahaṭṭabbo:

The mendicant who makes improper accusations should be chastened in five ways.

‘akālena te, āvuso, codito no kālena, alaṃ te vipphaṭṭhāro;

‘Reverend, you made an accusation at the wrong time, not at the right time. There’s a reason for you to feel remorse.

abhūtena te, āvuso, codito no bhūtena, alaṃ te vipphaṭṭhāro;

You made an accusation falsely, not truthfully. ...

pharusena te, āvuso, codito no saṇhena, alaṃ te vipphaṭṭhāro;

You made an accusation harshly, not gently. ...

anattasaṃhitena te, āvuso, codito no attasaṃhitena, alaṃ te vipphaṭṭhāro;

You made an accusation harmfully, not beneficially. ...

dosantarena te, āvuso, codito no mettacittena, alaṃ te vipphaṭṭhāro’ti.

You made an accusation with secret hate, not lovingly. There’s a reason for you to feel remorse.’

adhammacodakassa, āvuso, bhikkhuno imehi pañcahākārehi vipphaṭṭhāro upadahaṭṭabbo.

The mendicant who makes improper accusations should be chastened in these five ways.

taṃ kissa hetu?

Why is that?

yathā na aññopi bhikkhu abhūtena codetabbam maññeyyāti.

So that another mendicant wouldn’t think to make a false accusation.

idha panāhaṃ, āvuso, ekaccaṃ puggalaṃ passāmi kālena codiyamānaṃ no akālena kupitaṃ, bhūtena codiyamānaṃ no abhūtena kupitaṃ, saṇhena codiyamānaṃ no pharusena kupitaṃ, attasaṃhitena codiyamānaṃ no anattasaṃhitena kupitaṃ, mettacittena codiyamānaṃ no dosantarena kupitaṃ.

Take a case where I see a certain person being accused at the right time, not being disturbed at the wrong time. They’re accused truthfully, not disturbed falsely. They’re accused gently, not disturbed harshly. They’re accused beneficially, not disturbed harmfully. They’re accused lovingly, not disturbed with secret hate.

dhammacuditassa, āvuso, bhikkhuno pañcahākārehi vipphaṭṭhāro upadahaṭṭabbo:

The mendicant who is accused properly should be chastened in five ways.

‘kālenāyasmā cudito no akālena, alaṃ te vipphaṭṭhāro;

‘Venerable, you were accused at the right time, not at the wrong time. There’s a reason for you to feel remorse.

bhūtenāyasmā cudito no abhūtena, alaṃ te vipphaṭṭhāro;

You were accused truthfully, not falsely. ...

saṇhenāyasmā cudito no pharusena, alaṃ te vipphaṭṭhāro;

You were accused gently, not harshly. ...

attasaṃhitenāyasmā cudito no anattasaṃhitena, alaṃ te vipphaṭṭhāro;

You were accused beneficially, not harmfully. ...

mettacittenāyasmā cudito no dosantarena, alaṃ te vipphaṭṭhāro’ti.

You were accused lovingly, not with secret hate. There’s a reason for you to feel remorse.’

dhammacuditassa, āvuso, bhikkhuno imehi pañcahākārehi vipphaṭṭhāro upadahaṭṭabbo.

The mendicant who is accused properly should be chastened in these five ways.

dhammacodakassa, āvuso, bhikkhuno pañcahākārehi vipphaṭṭhāro upadahaṭṭabbo:

The mendicant who makes proper accusations should be reassured in five ways.

‘kālena te, āvuso, codito no akālena, alaṃ te avippaṭisārāya;

‘Reverend, you made an accusation at the right time, not at the wrong time. There’s no need for you to feel remorse.

bhūtena te, āvuso, codito no abhūtena, alaṃ te avippaṭisārāya;

You made an accusation truthfully, not falsely. ...

saṇhena te, āvuso, codito no pharusena, alaṃ te avippaṭisārāya;

You made an accusation gently, not harshly. ...

atthasaṃhitena te, āvuso, codito no anattasaṃhitena, alaṃ te avippaṭisārāya;

You made an accusation beneficially, not harmfully. ...

mettacittena te, āvuso, codito no dosantarena, alaṃ te avippaṭisārāya’ti.

You made an accusation lovingly, not with secret hate. There’s no need for you to feel remorse.’

dhammacodakassa, āvuso, bhikkhuno imehi pañcahākārehi avippaṭisāro upadāhātabbo.

The mendicant who makes proper accusations should be reassured in these five ways.

taṃ kissa hetu?

Why is that?

yathā aññopi bhikkhu bhūtena coditabbaṃ maññeyyāti.

So that another mendicant would think to make a true accusation.

cuditena, āvuso, puggalena dvīsu dhammesu patitṭhātabbaṃ—

A person who is accused should ground themselves in two things:

sacce ca, akuppe ca.

truth and an even temper.

mañcepi, āvuso, pare codeyyuṃ kālena vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasaṃhitena vā anattasaṃhitena vā mettacittā vā dosantarā vā, ahampi dvīsuyeva dhammesu patitṭhaheyyaṃ—

Even if others accuse me—at the right time or the wrong time, truthfully or falsely, gently or harshly, lovingly or with secret hate—I will still ground myself in two things:

sacce ca, akuppe ca.

truth and an even temper.

sace jāneyyaṃ:

If I know that

‘attheso mayi dhammo’ti, ‘atthī’ti naṃ vadeyyaṃ:

that quality is found in me, I will tell them that it is.

‘saṃvijjateso mayi dhammo’ti.

sace jāneyyaṃ:

If I know that

‘nattheso mayi dhammo’ti, ‘natthī’ti naṃ vadeyyaṃ:

that quality is not found in me, I will tell them that it is not.”

‘neso dhammo mayi saṃvijjati”’ti.

“evampi kho te, sārīputta, vuccamānā atha ca panidhekacce moghapurisā na padakkhiṇaṃ gaṇhantī”ti.

“Even when you speak like this, Sārīputta, there are still some foolish people here who do not respectfully take it up.”

“ye te, bhante, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā sathā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyaṃ ananuyuttā sāmāññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, te mayā evaṃ vuccamānā na padakkhiṇaṃ ganhanti.

“Sir, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. When I speak to them like this, they don’t respectfully take it up.

ye pana te, bhante, kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyaṃ anuyuttā sāmāññe apekkhavanto sikkhāya tibbagāravā na bāhulikā na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āradhaviīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te mayā evaṃ vuccamānā padakkhiṇaṃ ganhanti”ti.

Sir, there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. When I speak to them like this, they do respectfully take it up.”

“ye te, sāriputta, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā sathā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyaṃ ananuyuttā sāmāññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, tiṭṭhantu te.

“Sāriputta, those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood ... Leave them be.

ye pana te, sāriputta, kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyaṃ anuyuttā sāmāññe apekkhavanto sikkhāya tibbagāravā na bāhulikā na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āradhaviīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te tvam, sāriputta, vadeyyāsi.

But those gentlemen who went forth from the lay life to homelessness out of faith ... You should speak to them.

ovada, sāriputta, sabrahmacārī;

Sāriputta, you should advise your spiritual companions!

anusāsa, sāriputta, sabrahmacārī:

You should instruct your spiritual companions!

‘asaddhammā vuṭṭhāpetvā saddhamme paṭiṭṭhāpessāmi sabrahmacārī”ti.

Thinking: ‘I will draw my spiritual companions away from false teachings and ground them in true teachings.’

evaṃhi te, sāriputta, sikkhitabban”ti.

That’s how you should train.”

sattamaṃ.

17. āghātavagga
17. Resentment

168. sīlasutta
168. Ethics

tatra kho āyasmā sārīputto bhikkhū āmantesi:
There Venerable Sāriputta addressed the mendicants:

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti sammāsamādhi;
“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa 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 hatūpaniso hoti
nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

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

seyyathāpi, āvuso, rukkho sākhāpalāsavipanno.
Suppose there was a tree that lacked branches and foliage.

tassa papaṭikāpi na pāripūriṃ gacchati, tacopi pheggupi sāropi na pāripūriṃ
gacchati.
It shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti sammāsamādhi;
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion.

sammāsamādhimhi asati sammāsamādhivipannassa 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 hatūpaniso hoti
nibbidāvirāgo;
When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

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

sīlavato, āvuso, sīlasampannassa upanisasampanno hoti sammāsamādhi;
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

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

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno
hoti nibbidāvīrāgo;

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

nibbidāvīrāge sati nibbidāvīrāgasampannassa upanisasampannaṃ hoti
vimuttiñāṇadassanaṃ.

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

seyyathāpi, 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
sammāsamādhi;

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

sammāsamādhimhi sati sammāsamādisampannassa upanisasampannaṃ hoti
yathābhūtañāṇadassanaṃ;

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

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno
hoti nibbidāvīrāgo;

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

nibbidāvīrāge sati nibbidāvīrāgasampannassa upanisasampannaṃ hoti
vimuttiñāṇadassanaṃ”ti.

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

atthamaṃ.

17. āghātavagga
17. Resentment

169. khippanisantisutta
169. Quick-witted

atha kho āyasmā ānando yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him.

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

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

“kittāvatā nu kho, āvuso sārīputta, bhikkhu khippanisanti ca hoti, kusalesu dhammesu suggahitaggāhī ca, bahuṇca gaṇhāti, gahitañcassa nappamussati”ti?

“Reverend Sāriputta, how are we to define a mendicant who is quick-witted when it comes to skillful principles, who learns well, learns much, and does not forget what they’ve learned?”

“āyasmā kho ānando bahussuto.

“Well, Venerable Ānanda, you’re very learned.

paṭibhātu āyasmantaṃyeva ānandaṃ”ti.

Why don’t you clarify this yourself?”

“tenahāvuso sārīputta, suṇāhi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

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

“evamāvuso”ti kho āyasmā sārīputto āyasmato ānandassa paccassosi.

“Yes, reverend,” Sāriputta replied.

āyasmā ānando etadavoca:

Venerable Ānanda said this:

“idhāvuso sārīputta, bhikkhu atthakusalo ca hoti, dhammakusalo ca, byañjanakusalo ca, niruttikusalo ca, pubbāparakusalo ca.

“It’s when a mendicant is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence.

ettāvatā kho, āvuso sārīputta, bhikkhu khippanisanti ca hoti kusalesu dhammesu, suggahitaggāhī ca, bahuṇca gaṇhāti, gahitañcassa nappamussati”ti.

That is how to define a mendicant who is quick-witted when it comes to skillful principles, who learns well, learns much, and does not forget what they’ve learned.”

“acchariyaṃ, āvuso, abbhutaṃ, āvuso.

“It’s incredible, it’s amazing!

yāva subhāsitañcidaṃ āyasmatā ānandena.

How well this was said by Venerable Ānanda!

imehi ca mayaṃ pañcahi dhammehi samannāgataṃ āyasmantaṃ ānandaṃ dhārema:

And we will remember Venerable Ānanda as someone who has these five qualities:

‘āyasmā ānando atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo”ti.

‘Reverend Ānanda is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence.’”

navamaṃ.

17. āghātavagga
17. Resentment

170. bhaddajisutta
170. With Bhaddaji

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

atha kho āyasmā bhaddaji yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

Then Venerable Bhaddaji went up to Venerable Ānanda, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddajīṃ āyasmā ānando etadavoca:

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

“kiṃ nu kho, āvuso bhaddaji, dassanānaṃ aggaṃ, kiṃ savanānaṃ aggaṃ, kiṃ sukhānaṃ aggaṃ, kiṃ saññānaṃ aggaṃ, kiṃ bhavānaṃ aggaṃ”ti?

“Reverend Bhaddaji, what is the best sight, the best sound, the best happiness, the best perception, and the best state of existence?”

“atthāvuso, brahmā abhibhū anabhibhūto aññadatthudaso vasavattī, yo taṃ brahmānaṃ passati, idaṃ dassanānaṃ aggaṃ.

“Reverend, there is this Brāhmā, the undefeated, the champion, the universal seer, the wielder of power. When you see Brāhmā, that's the best sight.

atthāvuso, ābhassarā nāma devā sukhena abhisannā parisannā.

There are the gods called 'of streaming radiance', who are drenched and steeped in pleasure.

te kadāci karahaci udānaṃ udānenti:

Every so often they feel inspired to exclaim:

‘aho sukhaṃ, aho sukhaṃ’ti.

‘Oh, what bliss! Oh, what bliss!’

yo taṃ saddaṃ suṇāti, idaṃ savanānaṃ aggaṃ.

When you hear that, it's the best sound.

atthāvuso, subhakiṇhā nāma devā.

There are the gods called 'replete with glory'.

te santaṃyeva tusitā sukhaṃ paṭivedenti, idaṃ sukhānaṃ aggaṃ.

Since they're truly content, they experience pleasure. This is the best happiness.

atthāvuso, ākiṇcaññāyatanūpagā devā, idaṃ saññānaṃ aggaṃ.

There are the gods reborn in the dimension of nothingness. This is the best perception.

atthāvuso, nevasaññānāsaññāyatanūpagā devā, idaṃ bhavānaṃ aggaṃ”ti.

There are the gods reborn in the dimension of neither perception nor non-perception. This is the best state of existence.”

“sameti kho idaṃ āyasmato bhaddajissa, yadidaṃ bahunā janenā”ti?

“So, Venerable Bhaddaji, do you agree with what most people say about this?”

“āyasmā kho ānando bahussuto.

“Well, Venerable Ānanda, you're very learned.

paṭibhātu āyasmantaṃyeva ānandaṃ”ti.

Why don't you clarify this yourself?”

“tenahāvuso bhaddaji, suṇāhi, sādhuṃ manasi karohi; bhāsissāmi”ti.

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

“evamāvuso”ti kho āyasmā bhaddaji āyasmato ānandassa paccassosi.

“Yes, reverend,” Bhaddaji replied.

āyasmā ānando etadavoca:

Ānanda said this:

“yathā passato kho, āvuso, anantarā āsavānaṃ khayō hoti, idaṃ dassanānaṃ aggaṃ.

“What you see when the defilements end in the present life is the best sight.

yathā suṇato anantarā āsavānaṃ khayō hoti, idaṃ savaṇānaṃ aggaṃ.

What you hear when the defilements end in the present life is the best sound.

yathā sukhitassa anantarā āsavānaṃ khayō hoti, idaṃ sukhānaṃ aggaṃ.

The happiness you feel when the defilements end in the present life is the best happiness.

yathā saññissa anantarā āsavānaṃ khayō hoti, idaṃ saññānaṃ aggaṃ.

What you perceive when the defilements end in the present life is the best perception.

yathā bhūtassa anantarā āsavānaṃ khayō hoti, idaṃ bhavānaṃ aggaṃ”ti.

The state of existence in which the defilements end in the present life is the best state of existence.”

dasamaṃ.

āghātavaggo dutiyo.

dve āghātavinayā,

sākacchā sājīvato pañhaṃ;

pucchā nirodho codanā,

sīlaṃ nisanti bhaddajīti.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

171. sārājjasutta
171. Timidity

evaṃ me sutāṃ—
So I have heard.

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

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

“bhikkhavo”ti,
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“pañcahi, bhikkhave, dhammehi samannāgato upāsako sārājjaṃ okkanto hoti.
“A lay follower with five qualities is overcome by timidity.

katamehi pañcahi?
What five?

pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti,
surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako sārājjaṃ okkanto
hoti.
A lay follower with these five qualities is overcome by timidity.

pañcahi, bhikkhave, dhammehi samannāgato upāsako visārado hoti.
A lay follower with five qualities is self-assured.

katamehi pañcahi?
What five?

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato
hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako visārado hoti”ti.
A lay follower with these five qualities is self-assured.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

172. visāradasutta
172. Assured

“pañcahi, bhikkhave, dhammehi samannāgato upāsako avisārado agāraṃ ajjhāvasati.
“A lay follower living at home with five qualities is not self-assured.

katamehi pañcahi?
What five?

pāṇātipātī hoti ... pe ... surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako avisārado agāraṃ ajjhāvasati.
A lay follower living at home with these five qualities is not self-assured.

pañcahi, bhikkhave, dhammehi samannāgato upāsako visārado agāraṃ ajjhāvasati.
A lay follower living at home with these five qualities is self-assured.

katamehi pañcahi?
What five?

pāṇātipātā pativirato hoti ... pe ... surāmerayamajjapamādaṭṭhānā pativirato hoti.
They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako visārado agāraṃ ajjhāvasati”ti.
A lay follower living at home with these five qualities is self-assured.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

173. nirayasutta
173. Hell

“pañcahi, bhikkhave, dhammehi samannāgato upāsako yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, a lay follower with five qualities is cast down to hell.

katamehi pañcahi?
What five?

pāṇātīpātī hoti ... pe ... surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako yathābhaṭaṃ nikkhitto evaṃ niraye.
A lay follower with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato upāsako yathābhaṭaṃ nikkhitto evaṃ sagge.
A lay follower with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

pāṇātīpātā paṭivirato hoti ... pe ... surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako yathābhaṭaṃ nikkhitto evaṃ sagge”ti.
A lay follower with these five qualities is raised up to heaven.”

tatiyaṃ.

18. upāsakavagga
18. A Lay Follower

174. verasutta
174. Threats

atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikam gahapatim bhagavā etadavoca:

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

“pañca, gahapati, bhayāni verāni appahāya ‘dussīlo’ iti vuccati, nirayaṇca upapajjati.
“Householder, unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell.

katamāni pañca?
What five?

pāṇātipātāṃ, adinnādānaṃ, kāmesumicchācāraṃ, musāvādaṃ,
surāmerayamajjapamādaṭṭhānaṃ—

Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, gahapati, pañca bhayāni verāni appahāya ‘dussīlo’ iti vuccati, nirayaṇca upapajjati.

Unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell.

pañca, gahapati, bhayāni verāni pahāya ‘sīlavā’ iti vuccati, sugatiṇca upapajjati.
Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven.

katamāni pañca?
What five?

pāṇātipātāṃ, adinnādānaṃ, kāmesumicchācāraṃ, musāvādaṃ,
surāmerayamajjapamādaṭṭhānaṃ—

Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, gahapati, pañca bhayāni verāni pahāya ‘sīlavā’ iti vuccati, sugatiṇca upapajjati.

Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven.

yaṃ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, pāṇātipātā paṭivirato neva diṭṭhadhammikam bhayaṃ veram pasavati, na samparāyikam bhayaṃ veram pasavati, na cetasikam dukkhaṃ domanassaṃ paṭisaṃvedeti.

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.

pāṇātipātā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.
So that danger and threat is quelled for anyone who refrains from killing living creatures.

yaṃ, gahapati, adinnādāyī ... pe
Anyone who steals ...

yaṃ, gahapati, kāmesumicchācārī ... pe
Anyone who commits sexual misconduct ...

yaṃ, gahapati, musāvādī ... pe

Anyone who lies ...

yaṃ, gahapati, surāmerayamajjapamādatthāyī
surāmerayamajjapamādatthānapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati,
samparāyikampi bhayaṃ veraṃ pasavati, cetasikampi dukkhaṃ domanassaṃ
paṭisaṃvedeti, surāmerayamajjapamādatthānā paṭivirato neva diṭṭhadhammikaṃ
bhayaṃ veraṃ pasavati, na samparāyikaṃ bhayaṃ veraṃ pasavati, na cetasikaṃ
dukkhaṃ domanassaṃ paṭisaṃvedeti.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness.

surāmerayamajjapamādatthānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ
hoṭṭi.

So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

yo pānamatipāteti,

A person in the world kills living creatures,

musāvādañca bhāsati;

speaks falsely,

loke adinnaṃ ādiyati,

steals,

paradārañca gacchati;

commits adultery,

surāmerayapānañca,

and indulges in drinking

yo naro anuyuñjati.

alcohol and liquor.

appahāya pañca verāni,

Unless they give up these five threats,

dussīlo iti vuccati;

they're said to be unethical.

kāyassa bhedaṃ duppañño,

When their body breaks up, that witless person

nirayaṃ sopapajjati.

is reborn in hell.

yo pānaṃ nātipāteti,

A person in the world doesn't kill living creatures,

musāvādaṃ na bhāsati;

speak falsely,

loke adinnaṃ nādiyati,

steal,

paradāraṃ na gacchati;

commit adultery,

surāmerayapānañca,

or indulge in drinking

yo naro nānuyuñjati.

alcohol and liquor.

pahāya pañca verāni,

Giving up these five threats,

sīlavā iti vuccati;
they're said to be ethical.

kāyassa bheda sappañño,
When their body breaks up, that wise person

sugatiṃ sopapajjati'ti.
is reborn in a good place."

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

175. caṇḍālasutta
175. Outcaste

“pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca.

“Mendicants, a lay follower with five qualities is an outcaste, a stain, and a reject among lay followers.

katamehi pañcahi?
What five?

assaddho hoti;
They’re faithless.

dussīlo hoti;
They’re unethical.

koṭūhalamaṅgaliko hoti, maṅgalaṃ pacceti no kammaṃ;
They practice noisy, superstitious rites, believing in omens rather than deeds.

ito ca bahiddhā dakkhineyyaṃ gavesati;
They seek outside of the Buddhist community for those worthy of religious donations.

tattha ca pubbakāraṃ karoti.
And they make offerings there first.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca.
A lay follower with these five qualities is an outcaste, a stain, and a reject among lay followers.

pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakarātanañca hoti upāsakapadumañca upāsakapuṇḍarīkañca.
A lay follower with five qualities is a gem, a pink lotus, and a white lotus among lay followers.

katamehi pañcahi?
What five?

saddho hoti;
They’re faithful.

sīlavā hoti;
They’re ethical.

akotūhalamaṅgaliko hoti, kammaṃ pacceti no maṅgalaṃ;
They don’t practice noisy, superstitious rites, and believe in deeds rather than omens.

na ito bahiddhā dakkhineyyaṃ gavesati;
They don’t seek outside of the Buddhist community for those worthy of religious donations.

idha ca pubbakāraṃ karoti.
And they don’t make offerings there first.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako upāsakarātanañca hoti upāsakapadumañca upāsakapuṇḍarīkañcā”ti.
A lay follower with these five qualities is a gem, a pink lotus, and a white lotus among lay followers.”

pañcamāṃ.

18. upāsakavagga
18. A Lay Follower

176. pītisutta
176. Rapture

atha kho anāthapiṇḍiko gahapati pañcamattehi upāsakasatehi parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca:

Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“tumhe kho, gahapati, bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.

“Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

na kho, gahapati, tāvatakeneva tuṭṭhi karaṇīyā:
But you should not be content with just this much.

‘mayam bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārenā’ti.

tasmātiha, gahapati, evaṃ sikkhitabbaṃ:
So you should train like this:

‘kinti mayam kālena kālaṃ pavivekaṃ pītiṃ upasampajja vihareyyāmā’ti.
‘How can we, from time to time, enter and dwell in the rapture of seclusion?’

evaṃhi vo, gahapati, sikkhitabbaṃ’ti.
That’s how you should train.”

evaṃ vutte, āyasmā sāriputto bhagavantam etadavoca:
When he said this, Venerable Sāriputta said to the Buddha,

“acchariyaṃ, bhante, abbhutaṃ, bhante.
“It’s incredible, sir, it’s amazing!

yāva subhāsitañcidaṃ, bhante, bhagavatā:
How well said this was by the Buddha:

‘tumhe kho, gahapati, bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.

‘Householders, you have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

na kho, gahapati, tāvatakeneva tuṭṭhi karaṇīyā—
But you should not be content with just this much.

mayam bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārenāti.

tasmātiha, gahapati, evaṃ sikkhitabbaṃ—
So you should train like this:

kinti mayam kālena kālaṃ pavivekaṃ pītiṃ upasampajja vihareyyāmāti.
“How can we, from time to time, enter and dwell in the rapture of seclusion?”

evaṃhi vo, gahapati, sikkhitabbaṃ’ti.
That’s how you should train.’

yasmiṃ, bhante, samaye ariyasāvako pavivekaṃ pītiṃ upasampajja viharati,
pañcassa ṭhānāni tasmīṃ samaye na honti.

At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him.

yampissa kāmūpasamhitam dukkham domanassam, tampissa tasmīṃ samaye na hoti.

The pain and sadness connected with sensual pleasures.

yampissa kāmūpasamhitam sukham somanassam, tampissa tasmīṃ samaye na hoti.

The pleasure and happiness connected with sensual pleasures.

yampissa akusalūpasamhitam dukkham domanassam, tampissa tasmīṃ samaye na hoti.

The pain and sadness connected with the unskillful.

yampissa akusalūpasamhitam sukham somanassam, tampissa tasmīṃ samaye na hoti.

The pleasure and happiness connected with the unskillful.

yampissa kusalūpasamhitam dukkham domanassam, tampissa tasmīṃ samaye na hoti.

The pain and sadness connected with the skillful.

yasmiṃ, bhante, samaye ariyasāvako pavivekaṃ pītiṃ upasampajja viharati,
imānissa pañca ṭhānāni tasmīṃ samaye na honti”ti.

At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him.”

“sādhū sādhu, sārīputta.

“Good, good, Sārīputta!

yasmiṃ, sārīputta, samaye ariyasāvako pavivekaṃ pītiṃ upasampajja viharati,
pañcassa ṭhānāni tasmīṃ samaye na honti.

At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him.

yampissa kāmūpasamhitam dukkham domanassam, tampissa tasmīṃ samaye na hoti.

The pain and sadness connected with sensual pleasures.

yampissa kāmūpasamhitam sukham somanassam, tampissa tasmīṃ samaye na hoti.

The pleasure and happiness connected with sensual pleasures.

yampissa akusalūpasamhitam dukkham domanassam, tampissa tasmīṃ samaye na hoti.

The pain and sadness connected with the unskillful.

yampissa akusalūpasamhitam sukham somanassam, tampissa tasmīṃ samaye na hoti.

The pleasure and happiness connected with the unskillful.

yampissa kusalūpasamhitam dukkham domanassam, tampissa tasmīṃ samaye na hoti.

The pain and sadness connected with the skillful.

yasmiṃ, sārīputta, samaye ariyasāvako pavivekaṃ pītiṃ upasampajja viharati,
imānissa pañca ṭhānāni tasmīṃ samaye na honti”ti.

At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him.”

chaṭṭham.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

177. vaṇijjāsutta
177. Trades

“pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā.
“Mendicants, a lay follower should not engage in these five trades.

katamā pañca?
What five?

satthavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā—
Trade in weapons, living creatures, meat, intoxicants, and poisons.

imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā”ti.
A lay follower should not engage in these five trades.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

178. rājāsutta
178. Kings

“taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:
Have you ever seen or heard

‘ayaṃ puriso pāṇātipātāṃ pahāya pāṇātipātā paṭiviratoti.
of a person who has given up killing living creatures,

tamaṇaṃ rājāno gahetvā pāṇātipātā veramaṇihetu hananti vā bandhanti vā
pabbājenti vā yathāpaccayaṃ vā karonti”ti?
*and then the kings have them arrested for that, and execute, imprison, or banish them, or do
what the case requires?”*

“no hettaṃ, bhante”.
“No, sir.”

“sādhu, bhikkhave.
“Good, mendicants!

mayāpi kho ettaṃ, bhikkhave, neva diṭṭhaṃ na suttaṃ:
I too have never seen or heard of such a thing.

‘ayaṃ puriso pāṇātipātāṃ pahāya pāṇātipātā paṭiviratoti.

tamaṇaṃ rājāno gahetvā pāṇātipātā veramaṇihetu hananti vā bandhanti vā
pabbājenti vā yathāpaccayaṃ vā karonti”ti.

api ca khvassa tattheva pāpakammaṃ pavedenti:
Rather, the kings are informed of someone’s bad deed:

‘ayaṃ puriso itthiṃ vā purisaṃ vā jīvitaṃ voropesīti.
“This person has murdered a man or a woman.”

tamaṇaṃ rājāno gahetvā pāṇātipātāhetu hananti vā bandhanti vā pabbājenti vā
yathāpaccayaṃ vā karonti.
*Then the kings have them arrested for killing, and execute, imprison, or banish them, or do
what the case requires.*

api nu tumhehi evarūpaṃ diṭṭhaṃ vā suttaṃ vā”ti?
Have you ever seen or heard of such a case?”

“ditthañca no, bhante, suttañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:
Have you ever seen or heard

‘ayaṃ puriso adinnādānaṃ pahāya adinnādānā paṭiviratoti.
of a person who has given up stealing,

tamaṇaṃ rājāno gahetvā adinnādānā veramaṇihetu hananti vā bandhanti vā
pabbājenti vā yathāpaccayaṃ vā karonti”ti?
and then the kings have them arrested for that ...?”

“no hetam bhante”.

“No, sir.”

“sādhū, bhikkhave.

“Good, mendicants!

mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na suttaṃ:

I too have never seen or heard of such a thing.

‘ayaṃ puriso adinnādānaṃ pahāya adinnādānā paṭiviratoti.

tamaṇaṃ rājāno gahetvā adinnādānā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti’ti.

api ca khvassa tatheva pāpakammaṃ pavedenti:

Rather, the kings are informed of someone’s bad deed:

‘ayaṃ puriso gāma vā araṇṇā vā adinnaṃ theyyasankhātaṃ ādiyīti.

‘This person took something from a village or wilderness, with the intention to commit theft.’

tamaṇaṃ rājāno gahetvā adinnādānahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti.

Then the kings have them arrested for stealing ...

api nu tumhehi evarūpaṃ diṭṭhaṃ vā suttaṃ vā”ti?

Have you ever seen or heard of such a case?”

“diṭṭhaṇca no, bhante, suttaṇca suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:

Have you ever seen or heard

‘ayaṃ puriso kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭiviratoti.

of a person who has given up sexual misconduct,

tamaṇaṃ rājāno gahetvā kāmesumicchācārā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti”ti?

and then the kings have them arrested for that ...?”

“no hetam, bhante”.

“No, sir.”

“sādhū, bhikkhave.

“Good, mendicants!

mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na suttaṃ:

I too have never seen or heard of such a thing.

‘ayaṃ puriso kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭiviratoti.

tamaṇaṃ rājāno gahetvā kāmesumicchācārā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti’ti.

api ca khvassa tatheva pāpakammaṃ pavedenti:

Rather, the kings are informed of someone’s bad deed:

‘ayaṃ puriso paritthiṣu parakumārīsu cārittaṃ āpajjīti.

‘This person had sexual relations with women or maidens under someone else’s protection.’

tamaṇaṃ rājāno gahetvā kāmesumicchācārahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti.

Then the kings have them arrested for that ...

api nu tumhehi evarūpaṃ diṭṭhaṃ vā sutāṃ vā”ti?

Have you ever seen or heard of such a case?”

“diṭṭhañca no, bhante, sutañca suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

api nu tumhehi diṭṭhaṃ vā sutāṃ vā:

Have you ever seen or heard

‘ayaṃ puriso musāvādaṃ pahāya musāvādā paṭiviratoti.

of a person who has given up lying,

tamaṇaṃ rājāno gahetvā musāvādā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karontī”ti?

and then the kings have them arrested for that ...?”

“no hetāṃ, bhante”.

“No, sir.”

“sādhū, bhikkhave.

“Good, mendicants!”

mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na sutāṃ:

I too have never seen or heard of such a thing.

‘ayaṃ puriso musāvādaṃ pahāya musāvādā paṭiviratoti.

tamaṇaṃ rājāno gahetvā musāvādā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karontī.

api ca khvassa tatheva pāpakammaṃ pavedenti:

Rather, the kings are informed of someone’s bad deed:

‘ayaṃ puriso gahapatissa vā gahapatiputtassa vā musāvādena atthaṃ pabhañjīti.

‘This person has ruined a householder or householder’s child by lying.’

tamaṇaṃ rājāno gahetvā musāvādahetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti.

Then the kings have them arrested for that ...

api nu tumhehi evarūpaṃ diṭṭhaṃ vā sutāṃ vā”ti?

Have you ever seen or heard of such a case?”

“diṭṭhañca no, bhante, sutañca suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

api nu tumhehi diṭṭhaṃ vā sutāṃ vā:

Have you ever seen or heard

‘ayaṃ puriso surāmerayamajjapamādatthānaṃ pahāya

surāmerayamajjapamādatthānā paṭiviratoti.

of a person who has given up alcoholic drinks that cause negligence,

tamaṇaṃ rājāno gahetvā surāmerayamajjapamādatthānā veramaṇihetu hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karontī”ti?

and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

“no hetāṃ, bhante”.

“No, sir.”

“sādhū, bhikkhave.

“Good, mendicants!

mayāpi kho etaṃ, bhikkhave, neva diṭṭhaṃ na suttaṃ:

I too have never seen or heard of such a thing.

‘ayaṃ puriso surāmerayamajjapamādaṭṭhānaṃ pahāya
surāmerayamajjapamādaṭṭhānā paṭivirātoti.

tameṇaṃ rājāno gahetvā surāmerayamajjapamādaṭṭhānā veramaṇihetu hananti vā
bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti’ti.

api ca khvassa tattheva pāpakammaṃ pavedenti:

Rather, the kings are informed of someone’s bad deed:

‘ayaṃ puriso surāmerayamajjapamādaṭṭhānaṃ anuyutto itthiṃ vā purisaṃ vā jīvitaṃ
voropesi;

*‘While under the influence of alcoholic drinks that cause negligence, this person murdered a
woman or a man.*

ayaṃ puriso surāmerayamajjapamādaṭṭhānaṃ anuyutto gāmaṃ vā araṇṇā vā adinnaṃ
theyyasaṅkhātaṃ ādiyi;

Or they stole something from a village or wilderness.

ayaṃ puriso surāmerayamajjapamādaṭṭhānaṃ anuyutto paritthiṣu parakumārīsu
cārittaṃ āpajji;

Or they had sexual relations with women or maidens under someone else’s protection.

ayaṃ puriso surāmerayamajjapamādaṭṭhānaṃ anuyutto gahapatiṣṣa vā
gahapatiputtassa vā musāvādena atthaṃ pabhaṇṇīti.

Or they ruined a householder or householder’s child by lying.’

tameṇaṃ rājāno gahetvā surāmerayamajjapamādaṭṭhānahetu hananti vā bandhanti
vā pabbājenti vā yathāpaccayaṃ vā karonti.

*Then the kings have them arrested for being under the influence of alcoholic drinks that cause
negligence, and execute, imprison, or banish them, or do what the case requires.*

api nu tumhehi evarūpaṃ diṭṭhaṃ vā suttaṃ vā”’ti?

Have you ever seen or heard of such a case?”

“diṭṭhaṃ no, bhante, sutaṃca suyyissati cā”’ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

atṭhamāṃ.

18. upāsakavagga
18. A Lay Follower

179. gihisutta
179. A Layperson

atha kho anāthapiṇḍiko gahapati pañcamattehi upāsakasatehi parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side.

atha kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi:
Then the Buddha said to Venerable Sārīputta:

“yaṃ kañci, sārīputta, jāneyyātha gihim odātavasanaṃ pañcasu sikkhāpadesu saṃvutakammantaṃ catunnaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhiṃ akicchālābhiṃ akasiralābhiṃ, so ākaṅkhamāno attanāva attānaṃ byākareyya:

“You should know this, Sārīputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃso khīṇāpāyaduggativinipāto, sotāpānnohamasmi avinipātadhammo niyāto sambodhiparāyaṇo’ ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

katamesu pañcasu sikkhāpadesu saṃvutakammanto hoti?
And what are the five precepts in which their actions are restrained?

idha, sārīputta, ariyasāvako pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

imesu pañcasu sikkhāpadesu saṃvutakammanto hoti.
These are the five precepts in which their actions are restrained.

katamesaṃ catunnaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī?

And what are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty?

idha, sārīputta, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It’s when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṃ buddho bhagavā’ ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

ayamassa paṭhamo ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa cittassa visuddhiyā apariyodātassa cittassa pariyodapanāya.

This is the first blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

puna caparaṃ, sārīputta, ariyasāvako dhamme aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko
pacattamaṃ veditabbo viññūhi’ti.

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

ayamassa dutiyo ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa
cittassa visuddhiyā aperiyaodātassa cittassa pariyaodapanāya.

This is the second blissful meditation ...

puna caparaṃ, sāriputta, ariyasāvako saṅghe aveccappasādena samannāgato hoti:

Furthermore, a noble disciple has experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho
ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato
sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato
sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ
puññākkhettaṃ 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.’

ayamassa tatiyo ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti avisuddhassa
cittassa visuddhiyā aperiyaodātassa cittassa pariyaodapanāya.

This is the third blissful meditation ...

puna caparaṃ, sāriputta, ariyasāvako ariyakantehi sīlehi samannāgato hoti
akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi
aparāmaṭṭhehi samādhisaṃvattanikehi.

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

ayamassa catuttho ābhicetasiko diṭṭhadhammasukhavihāro adhigato hoti
avisuddhassa cittassa visuddhiyā aperiyaodātassa cittassa pariyaodapanāya.

This is the fourth blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

imesaṃ catunnaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti
akicchalābhī akasiralābhī.

These are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty.

yaṃ kañci, sāriputta, jāneyyātha gihim odātavasaṇaṃ—imesu pañcasu
sikkhāpadesu samvutakammantaṃ, imesaṃ catunnaṃ ābhicetasikānaṃ
diṭṭhadhammasukhavihārānaṃ nikāmalābhim akicchalābhim akasiralābhim, so
ākāṅkhamāno attanāva attānaṃ byākareyya:

You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto,
sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

nirayesu bhayaṃ disvā,

Seeing the peril in the hells,

pāpāni parivajjaye;

you should shun bad deeds.

ariyadhammaṃ samādāya,

Taking up the teaching of the noble ones,

paṇḍito parivajjaye.
an astute person should shun them.

na himse pāṇabhūtāni,
You shouldn't harm living beings,

vijjamāne parakkame;
as far as that's possible to do.

musā ca na bhaṇe jānaṃ,
Nor should you knowingly speak falsehood,

adinnaṃ na parāmase.
or take what is not given.

sehi dārehi santuṭṭho,
Content with your own partners,

paradāraṇca ārame;
you should stay away from the partners of others.

merayaṃ vāruṇiṃ jantu,
A man shouldn't drink liquor or wine,

na pive cittamohaṇiṃ.
as they confuse the mind.

anussareyya sambuddhaṃ,
You should recollect the Buddha,

dhammañcānuvitakkaye;
and reflect on the teaching.

abyāpajjaṃ hitaṃ cittaṃ,
You should develop a harmless mind of welfare,

devalokāya bhāvaye.
which leads to the realms of gods.

upaṭṭhite deyyadhamme,
When suitable gifts to give are available

puññatthassa jigīsato;
to someone who wants and needs merit,

santesu paṭhamam dinnā,
a religious donation is abundant

vipulā hoti dakkhiṇā.
if given first to the peaceful ones.

santo have pavakkhāmi,
I will tell of the peaceful ones,

sāriputta sunohi me;
Sāriputta, listen to me.

iti kaṇhāsu setāsu,
Cows may be black or white,

rohiṇīsu harīsu vā.
red or tawny,

kammāsāsu sarūpāsu,
mottled or uniform,

gosu pārevatāsu vā;
or pigeon-colored.

yāsu kāsuci etāsu,
But when one is born among them,

danto jāyati puṅgavo.
the bull that's tamed,

dhorayho balasampanno,
—a behemoth, powerful,

kalyāṇajavanikkamo;
well-paced in pulling forward—

tameva bhāre yuñjanti,
they yoke the load just to him,

nāssa vaṇṇaṃ parikkhare.
regardless of his color.

evamevaṃ manussesu,
So it is for humans,

yasmiṃ kismiñci jātiye;
wherever they may be born,

khattiye brāhmaṇe vesse,
—among aristocrats, brahmins, merchants,

sudde caṇḍālapukkuse.
workers, or outcastes and scavengers—

yāsu kāsuci etāsu,
but when one is born among them,

danto jāyati subbato;
tamed, true to their vows.

dhammaṭṭho sīlasampanno,
Firm in principle, accomplished in ethical conduct,

saccavādī hirīmano.
truthful, conscientious,

pahīnajātimaṇaṇo,
they've given up birth and death,

brahmacariyassa kevalī;
and have completed the spiritual journey.

pannabhāro viṣaṃyutto,
With burden put down, detached,

katakiṇṇo anāsavo.
they've completed the task and are free of defilements.

pāragū sabbadhammānaṃ,
Gone beyond all things,

anupādāya nibbuto;
they're extinguished by not grasping.

tasmiṇca viraje khetto,
In that flawless field,

vipulā hoti dakkhiṇā.
a religious donation is abundant.

bālā ca avijānantā,
Fools who don't understand

dummedhā assutāvino;
—stupid, uneducated—

bahiddhā dadanti dānāni,
give their gifts to those outside,

na hi sante upāsare.
and don't attend the peaceful ones.

ye ca sante upāsanti,
But those who do attend the peaceful ones

sappaññe dhīrasammate;
—wise, esteemed as sages—

saddhā ca nesam sugate,
and whose faith in the Holy One

mūlajātā patitṭhitā.
has roots planted deep,

devalokañca te yanti,
they go to the realm of the gods,

kule vā idha jāyare;
or are born here in a good family.

anupubbena nibbānam,
Gradually those astute ones

adhigacchanti paṇḍitā"ti.
reach extinguishment."

navamam.

aṅguttara nikāya 5
Numbered Discourses 5

18. upāsakavagga
18. A Lay Follower

180. gavesīsutta
180. About Gavesī

ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

addasā kho bhagavā addhānamaggappaṭipanno aññatarasmim padese mahantaṃ sālavanaṃ;
While traveling along a road the Buddha saw a large sal grove in a certain spot.

disvāna maggā okkamma yena taṃ sālavanaṃ tenupasaṅkami; upasaṅkamtivā taṃ sālavanaṃ ajjhogāhetvā aññatarasmim padese sitaṃ pātvākāsi.
He left the road, went to the sal grove, and plunged deep into it. And at a certain spot he smiled.

atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“ko nu kho hetu ko paccayo bhagavato sitassa pātukammāya?
“What is the cause, what is the reason why the Buddha smiled?

na akāraṇena tathāgatā sitaṃ pātukarontī”ti.
Realized Ones do not smile for no reason.”

atha kho āyasmā ānando bhagavantaṃ etadavoca:
So Venerable Ānanda said to the Buddha,

“ko nu kho, bhante, hetu ko paccayo bhagavato sitassa pātukammāya?
“What is the cause, what is the reason why the Buddha smiled?

na akāraṇena tathāgatā sitaṃ pātukarontī”ti.
Realized Ones do not smile for no reason.”

“bhūtapubbaṃ, ānanda, imasmim padese nagaraṃ ahosi iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ.
“Once upon a time, Ānanda, there was a city in this spot that was successful and prosperous and full of people.

taṃ kho panānanda, nagaraṃ kassapo bhagavā araham sammāsambuddho upanissāya vihāsi.
And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by that city.

kassapassa kho panānanda, bhagavato arahato sammāsambuddhassa gavesī nāma upāsako ahosi sīlesu aparipūrakārī.
He had a lay follower called Gavesī who had not fulfilled all the precepts.

gavesinā kho, ānanda, upāsakena pañcamattāni upāsakasatāni paṭidesitāni samādapitāni ahesuṃ sīlesu aparipūrakārīno.
And the five hundred lay followers who were taught and advised by Gavesī also had not fulfilled all the precepts.

atha kho, ānanda, gavesissa upāsakassa etadahosi:
Then Gavesī thought:

‘aham kho imesaṃ pañcannaṃ upāsakasatānaṃ bahūpakāro pubbaṅgamo samādapetā, ahañcamhi sīlesu aparipūrakārī, imāni ca pañca upāsakasatāni sīlesu aparipūrakārīno.
‘I’m the helper, leader, and adviser of these five hundred lay followers, yet neither I nor they have fulfilled the precepts.

iccetam samasamam, natthi kiñci atirekam;

We're the same, I'm in no way better.

handāham atirekāyā'ti.

So let me do better.'

atha kho, ānanda, gavesī upāsako yena tāni pañca upāsakasatāni tenupasaṅkami;
upasaṅkamtivā tāni pañca upāsakasatāni etadavoca:

Then Gavesī went to those five hundred lay followers and said to them:

‘ajjatagge maṃ āyasmanto sīlesu paripūrakāriṃ dhārethā'ti.

'From this day forth may the venerables remember me as one who has fulfilled the precepts.'

atha kho, ānanda, tesam pañcannaṃ upāsakasatānaṃ etadahosi:

Then those five hundred lay followers thought:

‘ayyo kho gavesī amhākaṃ bahūpakāro pubbaṅgamo samādapetā.

'The venerable Gavesī is our helper, leader, and adviser,

ayyo hi nāma gavesī sīlesu paripūrakārī bhavissati.

and now he will fulfill the precepts.

kimaṅgaṃ pana mayan'ti.

Why don't we do the same?'

atha kho, ānanda, tāni pañca upāsakasatāni yena gavesī upāsako tenupasaṅkamimṣu;
upasaṅkamtivā gavesiṃ upāsakaṃ etadavocaṃ:

Then those five hundred lay followers went to Gavesī and said to him:

‘ajjatagge ayyo gavesī imānipi pañca upāsakasatāni sīlesu paripūrakārino dhāretū'ti.

*'From this day forth may Venerable Gavesī remember these five hundred lay followers as
having fulfilled the precepts.'*

atha kho, ānanda, gavesissa upāsakassa etadahosi:

Then Gavesī thought:

‘ahaṃ kho imesaṃ pañcannaṃ upāsakasatānaṃ bahūpakāro pubbaṅgamo
samādapetā, ahañcamhi sīlesu paripūrakārī, imānipi pañca upāsakasatāni sīlesu
paripūrakārino.

*'I'm the helper, leader, and adviser of these five hundred lay followers, and both I and they
have fulfilled the precepts.'*

iccetam samasamam, natthi kiñci atirekam;

We're the same, I'm in no way better.

handāham atirekāyā'ti.

So let me do better.'

atha kho, ānanda, gavesī upāsako yena tāni pañca upāsakasatāni tenupasaṅkami;
upasaṅkamtivā tāni pañca upāsakasatāni etadavoca:

Then Gavesī went to those five hundred lay followers and said to them:

‘ajjatagge maṃ āyasmanto brahmacāriṃ dhāretha ārācāriṃ virataṃ methunā
gāmadhammā'ti.

*'From this day forth may the venerables remember me as one who is celibate, set apart,
avoiding the common practice of sex.'*

atha kho, ānanda, tesam pañcannaṃ upāsakasatānaṃ etadahosi:

Then those five hundred lay followers did the same. ...

‘ayyo kho gavesī amhākaṃ bahūpakāro pubbaṅgamo samādapetā.

ayyo hi nāma gavesī brahmacārī bhavissati ārācārī virato methunā gāmadhammā.

kimaṅgaṃ pana mayan'ti.

atha kho, ānanda, tāni pañca upāsakasatāni yena gavesī upāsako tenupasaṅkamiṃsu;
upasaṅkamitvā gavesiṃ upāsakaṃ etadavocuṃ:

‘ajjatagge ayyo gavesī imānipi pañca upāsakasatāni brahmacārino dhāretu ārācārino
viratā methunā gāmadhammā’ti.

atha kho, ānanda, gavesissa upāsakassa etadahosi:

Then Gavesī thought:

‘ahaṃ kho imesaṃ pañcannaṃ upāsakasatānaṃ bahūpakāro pubbaṅgamo
samādapetā.

‘These five hundred lay followers ...

ahañcamhi sīlesu paripūrakārī.

imānipi pañca upāsakasatāni sīlesu paripūrakārino.

ahañcamhi brahmacārī ārācārī virato methunā gāmadhammā.

imānipi pañca upāsakasatāni brahmacārino ārācārino viratā methunā gāmadhammā.

are celibate, set apart, avoiding the common practice of sex.

iccetam samasamaṃ, natthi kiñci atirekaṃ;

We’re the same, I’m in no way better.

handāhaṃ atirekāyā’ti.

So let me do better.’

atha kho, ānanda, gavesī upāsako yena tāni pañca upāsakasatāni tenupasaṅkami;
upasaṅkamitvā tāni pañca upāsakasatāni etadavoca:

Then Gavesī went to those five hundred lay followers and said to them:

‘ajjatagge maṃ āyasmanto ekabhattikaṃ dhāretha rattūparataṃ virataṃ
vikālabhojanā’ti.

*‘From this day forth may the venerables remember me as one who eats in one part of the day,
abstaining from eating at night, and from food at the wrong time.’*

atha kho, ānanda, tesam pañcannaṃ upāsakasatānaṃ etadahosi:

Then those five hundred lay followers did the same. ...

‘ayyo kho gavesī bahūpakāro pubbaṅgamo samādapetā.

ayyo hi nāma gavesī ekabhattiko bhavissati rattūparato virato vikālabhojanā.

kimaṅgaṃ pana mayan’ti.

atha kho, ānanda, tāni pañca upāsakasatāni yena gavesī upāsako tenupasaṅkamiṃsu;
upasaṅkamitvā gavesiṃ upāsakaṃ etadavocuṃ:

‘ajjatagge ayyo gavesī imānipi pañca upāsakasatāni ekabhattike dhāretu rattūparate
virate vikālabhojanā’ti.

atha kho, ānanda, gavesissa upāsakassa etadahosi:

Then Gavesī thought:

‘ahaṃ kho imesaṃ pañcannaṃ upāsakasatānaṃ bahūpakāro pubbaṅgamo
samādapetā.

‘These five hundred lay followers ...

ahañcamhi sīlesu paripūrakārī.

imānipi pañca upāsakasatāni sīlesu paripūrākārino.

ahañcamhi brahmacārī āracārī virato methunā gāmadhammā.

imānipi pañca upāsakasatāni brahmacārino āracārino viratā methunā gāmadhammā.

ahañcamhi ekabhaddiko rattūparato virato vikālabhojanā.

imānipi pañca upāsakasatāni ekabhaddikā rattūparatā viratā vikālabhojanā.

eat in one part of the day, abstaining from eating at night, and food at the wrong time.

iccetam samasamam, natthi kiñci atirekam;

We're the same, I'm in no way better.

handāham atirekāyā'ti.

So let me do better.'

atha kho, ānanda, gavesī upāsako yena kassapo bhagavā araham sammāsambuddho
tenupasaṅkami; upasaṅkamitvā kassapam bhagavantam arahantam
sammāsambuddham etadavoca:

Then the lay follower Gavesī went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him:

'labheyyāham, bhante, bhagavato santike pabbajjam labheyyam upasampadan'ti.

'Sir, may I receive the going forth, the ordination in the Buddha's presence?'

alattha kho, ānanda, gavesī upāsako kassapassa bhagavato arahato
sammāsambuddhassa santike pabbajjam, alattha upasampadam.

And he received the going forth, the ordination in the Buddha's presence.

acirūpasampanno kho panānanda, gavesī bhikkhu eko vūpakaṭṭho appamatto ātāpī
pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammādeva agārasmā
anagāriyam pabbajanti, tadanuttaram—brahmacariyapariyosānam diṭṭheva dhamme
sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, the mendicant Gavesī, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

'khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā'ti
abbhaññāsi.

He understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

aññataro ca panānanda, gavesī bhikkhu arahatam ahoṣi.

And the mendicant Gavesī became one of the perfected.

atha kho, ānanda, tesam pañcannaṃ upāsakasatānaṃ etadahosi:

Then those five hundred lay followers thought:

'ayyo kho gavesī amhākaṃ bahūpakāro pubbaṅgamo samādapetā.

'Venerable Gavesī is our helper, leader, and adviser,

ayyo hi nāma gavesī kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyam pabbajissati.

He has shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness.

kimaṅgam pana mayan'ti.

Why don't we do the same?'

atha kho, ānanda, tāni pañca upāsakasatāni yena kassapo bhagavā araham
sammāsambuddho tenupasaṅkamimṣu; upasaṅkamitvā kassapaṃ bhagavantam
arahantaṃ sammāsambuddham etadavocum:

Then those five hundred lay followers went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him:

‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma
upasampadan’ti.

‘Sir, may we receive the going forth and ordination in the Buddha’s presence?’

alabhiṃsu kho, ānanda, tāni pañca upāsakasatāni kassapassa bhagavato arahato
sammāsambuddhassa santike pabbajjaṃ, alabhiṃsu upasampadaṃ.

And they did receive the going forth and ordination in the Buddha’s presence.

atha kho, ānanda, gavesissa bhikkhuno etadahosi:

Then the mendicant Gavesī thought:

‘aḥam kho imassa anuttarassa vimuttisukhassa nikāmalābhī homi akicchālābhī
akasiralābhī.

‘I get the supreme bliss of freedom whenever I want, without trouble or difficulty.

aho vatimānipi pañca bhikkhusatāni imassa anuttarassa vimuttisukhassa
nikāmalābhino assu akicchālābhino akasiralābhino’ti.

Oh, may these five hundred mendicants do the same!’

atha kho, ānanda, tāni pañca bhikkhusatāni vūpakatṭhā appamattā ātāpino pahitattā
viharaṇtā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaraṃ—

Then those five hundred mendicants, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā
upasampajja vihariṃsu.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti
abbaññimṣu.

They understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

iti kho, ānanda, tāni pañca bhikkhusatāni gavesīpamukhāni uttaruttari paṇītapaṇītaṃ
vāyamamānā anuttaraṃ vimuttiṃ sacchākaṃsu.

And so, Ānanda, those five hundred mendicants headed by Gavesī, trying to go higher and higher, better and better, realized the supreme bliss of freedom.

tasmātiha, ānanda, evaṃ sikkhitabbaṃ:

So you should train like this:

‘uttaruttari paṇītapaṇītaṃ vāyamamānā anuttaraṃ vimuttiṃ sacchikarissāmā’ti.

‘Trying to go higher and higher, better and better, we will realize the supreme bliss of freedom.’

evañhi vo, ānanda, sikkhitabban’ti.

That’s how you should train.”

dasamaṃ.

upāsakavaggo tatiyo.

sārajjam visārado nirayaṃ,

veraṃ caṇḍālapaṇcamam;

pīti vaṇijjā rājāno,
gihī ceva gavesināti.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

181. āraṇṇikasutta
181. Wilderness Dwellers

“pañcime, bhikkhave, āraṇṇikā.
“Mendicants, there are these five kinds of wilderness dwellers.

katame pañca?
What five?

mandattā momūhattā āraṇṇiko hoti, pāpiccho icchāpakato āraṇṇiko hoti, ummādā cittaṅkhepā āraṇṇiko hoti, vaṇṇitaṃ buddhehi buddhasāvakehīti āraṇṇiko hoti, appicchatāmyeva nissāya santutthiṃyeva nissāya sallekhaṃyeva nissāya pavivekaṃyeva nissāya idamatthitaṃyeva nissāya āraṇṇiko hoti.
A person may be wilderness dweller because of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity.

ime kho, bhikkhave, pañca āraṇṇikā.
These are the five kinds of wilderness dwellers.

imesaṃ kho, bhikkhave, pañcannaṃ āraṇṇikānaṃ yvāyaṃ āraṇṇiko appicchatāmyeva nissāya santutthiṃyeva nissāya sallekhaṃyeva nissāya pavivekaṃyeva nissāya idamatthitaṃyeva nissāya āraṇṇiko hoti, ayaṃ imesaṃ pañcannaṃ āraṇṇikānaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca.
But the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navaṇitaṃ, navaṇitamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evamevaṃ kho, bhikkhave, imesaṃ pañcannaṃ āraṇṇikānaṃ yvāyaṃ āraṇṇiko appicchatāmyeva nissāya santutthiṃyeva nissāya sallekhaṃyeva nissāya pavivekaṃyeva nissāya idamatthitaṃyeva nissāya āraṇṇiko hoti, ayaṃ imesaṃ pañcannaṃ āraṇṇikānaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca”ti.
In the same way, the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

182. cīvarasutta
182. Robes

“pañcime, bhikkhave, paṃsukūlikā.
“Mendicants there are these five kinds of people who wear rag robes.

katame pañca?
What five?

mandattā momūhattā paṃsukūliko hoti ... pe ... idamatthitaṃyeva nissāya
paṃsukūliko hoti.
*A person may wear rag robes because of stupidity ... bad desires ... madness ... because it is
praised by the Buddhas ... or for the sake of having few wishes ...*

ime kho, bhikkhave, pañca paṃsukūlikā”ti.
These are the five kinds of people who wear rag robes.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

183. rukkhāmūlikasutta
183. Dwelling at the Root of a Tree

“pañcime, bhikkhave, rukkhāmūlikā.
“Mendicants, there are these five kinds of people who dwell at the root of a tree.

katame pañca?
What five?

mandattā momūhattā rukkhāmūliko hoti ... pe ... idamatthitaṃyeva nissāya
rukkhamūliko hoti.
*A person may dwell at the root of a tree because of stupidity ... bad desires ... madness ...
because it is praised by the Buddhas ... or for the sake of having few wishes ...*

ime kho, bhikkhave, pañca rukkhāmūlikā”ti.
These are the five kinds of people who dwell at the root of a tree.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

184. sosānikasutta
184. Charnel Ground Dwellers

“pañcime, bhikkhave, sosānikā.
“Mendicants, there are these five kinds of people who dwell in a charnel ground.

katame pañca?
What five?

mandattā momūhattā sosāniko hoti ... pe ... idamatthitaṃyeva nissāya sosāniko hoti.
*A person may dwell in a charnel ground because of stupidity ... bad desires ... madness ...
because it is praised by the Buddhas ... or for the sake of having few wishes ...*

ime kho, bhikkhave, pañca sosānikā”ti.
These are the five kinds of people who dwell in a charnel ground.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

185. abbhokāsikasutta
185. Open Air Dwellers

“pañcime, bhikkhave, abbhokāsikā ... pe
“There are these five kinds of people who dwell in the open air. ...”

pañcamaṃ.

aṅguttara nikāya 5

Numbered Discourses 5

19. araṇṇavagga

19. Wilderness Dwellers

186. nesajjikasutta

186. Those Who Never Lie Down

“pañcime, bhikkhave, nesajjikā ... pe

“There are these five kinds of people who never lie down. ...”

chatṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

187. yathāsanthatikasutta
187. Those Who Sleep Wherever a Mat is Laid

“pañcime, bhikkhave, yathāsanthatikā ... pe
“There are these five kinds of people who sleep wherever they lay their mat. ...”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

188. ekāsanikasutta
188. Those Who Eat in One Sitting

“pañcime, bhikkhave, ekāsanikā ... pe
“There are these five kinds of people who eat in one sitting per day. ...”

aṭṭhamam.

aṅguttara nikāya 5

Numbered Discourses 5

19. araṇṇavagga

19. Wilderness Dwellers

189. khalupacchābhattikasutta

189. Refusers of Late Food

“pañcime, bhikkhave, khalupacchābhattikā ... pe

“There are these five kinds of people who refuse to accept food offered after the meal has begun. ...”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

19. araṇṇavagga
19. Wilderness Dwellers

190. pattapiṇḍikasutta
190. Those Who Eat Only From the Almsbowl

“pañcime, bhikkhave, pattapiṇḍikā.
“Mendicants, there are these five kinds of people who eat only from the almsbowl.

katame pañca?
What five?

mandattā momūhattā pattapiṇḍiko hoti, pāpiccho icchāpakato pattapiṇḍiko hoti, ummādā cittakkhepā pattapiṇḍiko hoti, ‘vaṇṇitaṃ buddhehi buddhasāvaṇṇehi’ ti pattapiṇḍiko hoti, appicchatāmyeva nissāya santutthiṃmyeva nissāya sallekhamyeva nissāya pavivekamyeva nissāya idamatthitāmyeva nissāya pattapiṇḍiko hoti.
A person may eat only from the almsbowl because of stupidity and folly. Or because of wicked desires, being naturally full of desires. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity.

ime kho, bhikkhave, pañca pattapiṇḍikā.
These are the five kinds of people who eat only from the almsbowl.

imesaṃ kho, bhikkhave, pañcannaṃ pattapiṇḍikānaṃ yvāyaṃ pattapiṇḍiko appicchatāmyeva nissāya santutthiṃmyeva nissāya sallekhamyeva nissāya pavivekamyeva nissāya idamatthitāmyeva nissāya pattapiṇḍiko hoti, ayaṃ imesaṃ pañcannaṃ pattapiṇḍikānaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca.
But the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evamevaṃ kho, bhikkhave, imesaṃ pañcannaṃ pattapiṇḍikānaṃ yvāyaṃ pattapiṇḍiko appicchatāmyeva nissāya santutthiṃmyeva nissāya sallekhamyeva nissāya pavivekamyeva nissāya idamatthitāmyeva nissāya pattapiṇḍiko hoti, ayaṃ imesaṃ pañcannaṃ pattapiṇḍikānaṃ aggo ca seṭṭho ca makkho ca uttamo ca pavaro ca” ti.
In the same way, the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

dasamaṃ.

araṇṇavaggo catuttho.

araṇṇaṃ cīvaraṃ rukkha,

susānaṃ abbhokāsikaṃ;

nesajjaṃ santhataṃ ekāsaniṃ,

khalupacchāpiṇḍikena cāti.

aṅguttara nikāya 5
Numbered Discourses 5

20. brāhmaṇavagga
20. Brahmins

191. soṇasutta
191. Dogs

“pañcime, bhikkhave, porāṇā brāhmaṇadhammā etarahi sunakhesu sandissanti, no brāhmaṇesu.

“Mendicants, these five traditions of the brahmins are seen these days among dogs, but not among brahmins.

katame pañca?
What five?

pubbe sudam, bhikkhave, brāhmaṇā brāhmaṇiṃyeva gacchanti, no abrahmaṇiṃ.
In the past brahmins had sex only with brahmin women, not with others.

etarahi, bhikkhave, brāhmaṇā brāhmaṇiṃpi gacchanti, abrahmaṇiṃpi gacchanti.
These days brahmins have sex with both brahmin women and others.

etarahi, bhikkhave, sunakhā sunakhiṃyeva gacchanti, no asunakhiṃ.
But these days dogs have sex only with female dogs, not with other species.

ayaṃ, bhikkhave, paṭhamo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.

This is the first tradition of the brahmins seen these days among dogs, but not among brahmins.

pubbe sudam, bhikkhave, brāhmaṇā brāhmaṇiṃ utuniṃyeva gacchanti, no anutuniṃ.

In the past brahmins had sex only with brahmin women in the fertile half of the month that starts with menstruation, not at other times.

etarahi, bhikkhave, brāhmaṇā brāhmaṇiṃ utuniṃpi gacchanti, anutuniṃpi gacchanti.

These days brahmins have sex with brahmin women both in the fertile half of the month and at other times.

etarahi, bhikkhave, sunakhā sunakhiṃ utuniṃyeva gacchanti, no anutuniṃ.

But these days dogs have sex only with female dogs when they are in heat, not at other times.

ayaṃ, bhikkhave, dutiyo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.

This is the second tradition of the brahmins seen these days among dogs, but not among brahmins.

pubbe sudam, bhikkhave, brāhmaṇā brāhmaṇiṃ neva kiṇanti no vikkiṇanti, sampiyeneva samvāsam sambandhāya sampavattenti.

In the past brahmins neither bought nor sold brahmin women. They lived together because they loved each other and wanted their family line to continue.

etarahi, bhikkhave, brāhmaṇā brāhmaṇiṃ kiṇanti vikkiṇanti, sampiyenapi samvāsam sambandhāya sampavattenti.

These days brahmins both buy and sell brahmin women. They live together whether they love each other or not and they want their family line to continue.

etarahi, bhikkhave, sunakhā sunakhiṃ neva kiṇanti no vikkiṇanti, sampiyeneva samvāsam sambandhāya sampavattenti.

But these days dogs neither buy nor sell female dogs. They live together because they're attracted to each other and want their family line to continue.

ayaṃ, bhikkhave, tatiyo porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.

This is the third tradition of the brahmins seen these days among dogs, but not among brahmins.

pubbe sudam, bhikkhave, brāhmaṇā na sannidhiṃ karonti dhanassapi dhaññassapi rajatassapi jātarūpassapi.

In the past brahmins did not store up money, grain, silver, or gold.

etarahi, bhikkhave, brāhmaṇā sannidhiṃ karonti dhanassapi dhaññassapi rajatassapi jātarūpassapi.

These days brahmins do store up money, grain, silver, and gold.

etarahi, bhikkhave, sunakhā na sannidhiṃ karonti dhanassapi dhaññassapi rajatassapi jātarūpassapi.

But these days dogs don't store up money, grain, silver, or gold.

ayaṃ, bhikkhave, catuttho porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.

This is the fourth tradition of the brahmins seen these days among dogs, but not among brahmins.

pubbe sudam, bhikkhave, brāhmaṇā sāyaṃ sāyamāsāya pāto pātarāsāya bhikkhaṃ pariyesanti.

In the past brahmins went looking for almsfood for dinner in the evening, and for breakfast in the morning.

etarahi, bhikkhave, brāhmaṇā yāvadatthaṃ udarāvadehakaṃ bhuñjitvā avasesaṃ ādāya pakkamanti.

These days brahmins eat as much as they like until their bellies are full, then take away the leftovers.

etarahi, bhikkhave, sunakhā sāyaṃ sāyamāsāya pāto pātarāsāya bhikkhaṃ pariyesanti.

But these days dogs go looking for dinner in the evening, and for breakfast in the morning.

ayaṃ, bhikkhave, pañcamaṃ porāṇo brāhmaṇadhammo etarahi sunakhesu sandissati, no brāhmaṇesu.

This is the fifth tradition of the brahmins seen these days among dogs, but not among brahmins.

ime kho, bhikkhave, pañca porāṇā brāhmaṇadhammā etarahi sunakhesu sandissanti, no brāhmaṇesu”ti.

These five traditions of the brahmins are seen these days among dogs, but not among brahmins.”

paṭhamam.

20. brāhmaṇavagga
20. Brahmins

192. donabrāhmaṇasutta
192. With the Brahmin Doṇa

atha kho doṇo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho doṇo brāhmaṇo bhagavantam etadavoca:

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

“sutaṃ metam, bho gotama:
“Master Gotama, I have heard that

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

the ascetic Gotama doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

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

na hi bhavaṃ gotamo brāhmaṇe jiṇṇe vuḍḍhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.

for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.

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

“tvampi no, doṇa, brāhmaṇo paṭijānāsī” ti?
“Doṇa, do you too claim to be a brahmin?”

“yañhi taṃ, bho gotama, sammā vadamāno vadeyya:
“Master Gotama, if anyone should be rightly called

‘brāhmaṇo ubhato sujāto—
a brahmin, it’s me.

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ajjhāyako mantadharo, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo” ti, mameva taṃ, bho gotama, sammā vadamāno vadeyya.

ahañhi, bho gotama, brāhmaṇo ubhato sujāto—

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, ajjhāyako mantadharo, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo” ti.

For I am well born on both my mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. I recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. I know philology and grammar, and am well versed in cosmology and the marks of a great man.”

“ye kho te, doṇa, brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītāṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitaṃ manubhāsanti sajjhāyitaṃ anusajjhāyanti vācitaṃ manuvācenti, seyyathidaṃ—aṭṭhako, vāmakō, vāmadevo, vessāmitto, yamadaggi, āṅgīraso, bhāradvājo, vāseṭṭho, kassapo, bhagu;

“Doṇa, the brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Āṅgīrasa, Bhāradvāja, Vāseṭṭha, Kāssapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught.”

tyāssume pañca brāhmaṇe paññāpenti—

Those seers described five kinds of brahmins.

brahmasamaṃ, devasamaṃ, mariyādaṃ, sambhinnamariyādaṃ, brāhmaṇacandālaṃ yeva pañcamamaṃ.

A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin outcaste.

tesaṃ tvaṃ doṇa, katamo”ti?

Which one of these are you, Doṇa?”

“na kho mayaṃ, bho gotama, pañca brāhmaṇe jānāma, atha kho mayaṃ brāhmaṇātveva jānāma.

“Master Gotama, we don’t know about these five kinds of brahmins. We just know the word ‘brahmin’.

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ ime pañca brāhmaṇe jāneyyaṃ”ti.

Master Gotama, please teach me this matter so I can learn about these five brahmins.”

“tena hi, brāhmaṇa, suṇohhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

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

“evaṃ, bho”ti kho doṇo brāhmaṇo bhagavato paccassosi.

“Yes sir,” Doṇa replied.

bhagavā etadavoca:

The Buddha said this:

“kathaṇca, doṇa, brāhmaṇo brahmasamo hoti?

“Doṇa, how is a brahmin equal to Brahmā?

idha, doṇa, brāhmaṇo ubhato sujāto hoti—

It’s when a brahmin is well born on both the mother’s and the father’s sides, coming from a clean womb back to the seventh paternal generation, incontestable and irreproachable in discussions about ancestry.

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahaṃ yugā akkhitto anupakkuṭṭho jātivādena.

so aṭṭhacattālīsavassāni komārabrahmacariyaṃ carati mante adhīyamāno.

For forty-eight years he lives the spiritual life, from childhood, studying the hymns.

aṭṭhacattālīsavassāni komārabrahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhaṇaṃ pariyesati dhammeneva, no adhammena.

Then he seeks a fee for his teacher, but only by legitimate means, not illegitimate.

tattha ca, doṇa, ko dhammo?

In this context, Doṇa, what is legitimate?

neva kasiyā na vanijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṃ bhikkhācariyāya kapālaṃ anatimaññaṃ māno.

Not by farming, trade, raising cattle, archery, government service, or one of the professions, but solely by living on alms, not scorning the alms bowl.

so ācariyassa ācariyadhanam niyyādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

Having offered the fee to his teacher, he shaves off his hair and beard, dresses in ochre robes, and goes forth from the lay life to homelessness.

so evaṃ pabbajito samāno mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catuttham, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

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

karuṇā ... pe ...

They meditate spreading a heart full of compassion ...

muditā ...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catuttham, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

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

so ime cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā sugatim brahmalokaṃ upapajjati.

Having developed these four Brahmā meditations, when the body breaks up, after death, they're reborn in a good place, a Brahmā realm.

evaṃ kho, doṇa, brāhmaṇo brahmasamo hoti. (1)

That's how a brahmin is equal to Brahmā.

kathaṇca, doṇa, brāhmaṇo devasamo hoti?

And how is a brahmin equal to a god?

idha, doṇa, brāhmaṇo ubhato sujāto hoti—

It's when a brahmin is well born on both the mother's and the father's sides ...

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

so aṭṭhacattālīsavassāni komārabrahmacariyaṃ carati mante adhīyamāno.

aṭṭhacattālīsavassāni komārabrahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhanam pariyesati dhammeneva, no adhammena.

tattha ca, doṇa, ko dhammo?

neva kasiyā na vanijjāya na gorakkhena na issatthena na rājaporisena na sippaññātarena, kevalaṃ bhikkhācariyāya kapālaṃ anatimaññamāno.

so ācariyassa ācariyadhanam niyyādetvā dāraṃ pariyesati dhammeneva, no adhammena.

Having offered the fee to his teacher, he seeks a wife, but only by legitimate means, not illegitimate.

tattha ca, doṇa, ko dhammo?

In this context, Doṇa, what is legitimate?

neva kayena na vikkayena, brāhmaṇiṃyeva udakūpassattham.

Not by buying or selling, he only accepts a brahmin woman by the pouring of water.

so brāhmaṇiṃyeva gacchati, na khattiyim na vessim na suddim na caṇḍālim na nesādim na venim na rathakārim na pukkusiṃ gacchati, na gabbhiniṃ gacchati, na pāyamānaṃ gacchati, na anutuniṃ gacchati.

He has sex only with a brahmin woman. He does not have sex with a woman from a caste of aristocrats, merchants, workers, outcasts, hunters, bamboo workers, chariot-makers, or waste-collectors. Nor does he have sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

kasmā ca, doṇa, brāhmaṇo na gabbhiniṃ gacchati?

And why does the brahmin not have sex with a pregnant woman?

sace, doṇa, brāhmaṇo gabbhiniṃ gacchati, atimiḷhajo nāma so hoti māṇavako vā mānavikā vā.

If a brahmin had sex with a pregnant woman, the boy or girl would be born in too much filth.

tasmā, doṇa, brāhmaṇo na gabbhiniṃ gacchati.

That's why the brahmin doesn't have sex with a pregnant woman.

kasmā ca, doṇa, brāhmaṇo na pāyamānaṃ gacchati?

And why does the brahmin not have sex with a breastfeeding woman?

sace, doṇa, brāhmaṇo pāyamānaṃ gacchati, asucipaṭipīḷito nāma so hoti māṇavako vā mānavikā vā.

If a brahmin had sex with a breastfeeding woman, the boy or girl would drink back the semen.

tasmā, doṇa, brāhmaṇo na pāyamānaṃ gacchati.

That's why the brahmin doesn't have sex with a breastfeeding woman.

tassa sā hoti brāhmaṇī neva kāmatthā na davatthā na ratatthā, pajatthāva brāhmaṇassa brāhmaṇī hoti.

And why does the brahmin not have sex outside the fertile half of the month that starts with menstruation? Because his brahmin wife is not there for sensual pleasure, fun, and enjoyment, but only for procreation.

so methunaṃ uppādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

Having ensured his progeny through sex, he shaves off his hair and beard, dresses in ochre robes, and goes forth from the lay life to homelessness.

so evaṃ pabbajito samāno vivicceva kāmehi ... pe ... catuttham jhānaṃ upasampajja viharati.

When he has gone forth, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

so ime cattāro jhāne bhāvetvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Having developed these four absorptions, when the body breaks up, after death, they're reborn in a good place, a heavenly realm.

evaṃ kho, doṇa, brāhmaṇo devasamo hoti. (2)

That's how a brahmin is equal to god.

kathaṇca, doṇa, brāhmaṇo mariyādo hoti?

And how does a brahmin toe the line?

idha, doṇa, brāhmaṇo ubhato sujāto hoti—

It's when a brahmin is well born on both the mother's and the father's sides ...

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

so aṭṭhacattālīsavassāni komārabrahmacariyaṃ carati mante adhīyamāno.

atthacattālīsavassāni komārabrahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhaṇaṃ pariyesati dhammeneva, no adhammena.

tattha ca, doṇa, ko dhammo?

neva kasiyā na vaṇijjāya na gorakkhena na issatthena na rājaporisena na sippaṇṇātarena, kevaḷaṃ bhikkhācariyāya kapālaṃ anatimaṇṇamāno.

so ācariyassa ācariyadhaṇaṃ niyyādetvā dāraṃ pariyesati dhammeneva, no adhammena.

tattha ca, doṇa, ko dhammo?

neva kayena na vikkayena, brāhmaṇiyeva udakūpassatthaṃ.

Not by buying or selling, he only accepts a brahmin woman by the pouring of water.

so brāhmaṇiyeva gacchati, na khattiyiṃ na vessiṃ na suddiṃ na caṇḍāliṃ na nesādiṃ na veniṃ na rathakāriṃ na pukkusiṃ gacchati, na gabbhiniṃ gacchati, na pāyamānaṃ gacchati, na anutuniṃ gacchati.

kasmā ca, doṇa, brāhmaṇo na gabbhiniṃ gacchati?

sace, doṇa, brāhmaṇo gabbhiniṃ gacchati, atimīlhaṇo nāma so hoti māṇavako vā māṇavikā vā.

tasmā, doṇa, brāhmaṇo na gabbhiniṃ gacchati.

kasmā ca, doṇa, brāhmaṇo na pāyamānaṃ gacchati?

sace, doṇa, brāhmaṇo pāyamānaṃ gacchati, asuciṭṭhiṃ nāma so hoti māṇavako vā māṇavikā vā.

tasmā, doṇa, brāhmaṇo na pāyamānaṃ gacchati.

tassa sā hoti brāhmaṇī neva kāmattā na davattā na ratattā, pajattāva brāhmaṇassa brāhmaṇī hoti.

so methunaṃ uppādetvā tameva puttassādaṃ nikāmayamāno kuṭumbaṃ ajjhāvasati, na agārasmā anagāriyaṃ pabbajati.

Having ensured his progeny through sex, his child makes him happy. Because of this attachment he stays in his family property, and does not go forth from the lay life to homelessness.

yāva porāṇānaṃ brāhmaṇānaṃ mariyādo tattha titṭhati, taṃ na vītikkamati.

As far as the line of the ancient brahmins extends, he doesn't cross over it.

‘yāva porāṇānaṃ brāhmaṇānaṃ mariyādo tattha brāhmaṇo tito taṃ na vītikkamati’ ti, kho, doṇa, tasmā brāhmaṇo mariyādoti vuccati.

That's why he's called a brahmin who toes the line.

evaṃ kho, doṇa, brāhmaṇo mariyādo hoti. (3)

That's how a brahmin toes the line.

kathaṅca, doṇa, brāhmaṇo sambhinnamariyādo hoti?

And how does a brahmin cross the line?

idha, doṇa, brāhmaṇo ubhato sujāto hoti—

It's when a brahmin is well born on both the mother's and the father's sides ...

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

so aṭṭhacattālīsavassāni komārabrahmacariyaṃ carati mante adhīyamāno.

aṭṭhacattālīsavassāni komārabrahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhaṇaṃ pariyesati dhammeneva, no adhammena.

tattha ca, doṇa, ko dhammo?

neva kasiyā na vanijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṃ bhikkhācariyāya kapālaṃ anatimaññaṃ māno.

so ācariyassa ācariyadhaṇaṃ niyyādetvā dāraṃ pariyesati dhammenapi adhammenapi kayenapi vikkayenapi brāhmaṇimpi udakūpassatthaṃ.

Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water.

so brāhmaṇimpi gacchati khattiyimpi gacchati vessimpi gacchati suddimpi gacchati caṇḍālimpi gacchati nesādimpi gacchati venimpi gacchati rathakārīmpī gacchati pukkusimpi gacchati gabbhinimpi gacchati pāyamānampi gacchati utunimpi gacchati anutunimpi gacchati.

He has sex with a brahmin woman, as well as with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. And he has sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

tassa sā hoti brāhmaṇī kāmattāpi davattāpi ratattāpi pajattāpi brāhmaṇassa brāhmaṇī hoti.

His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

yāva porāṇānaṃ brāhmaṇānaṃ mariyādo tattha na tiṭṭhati, taṃ vītikkamati.

As far as the line of the ancient brahmins extends, he crosses over it.

‘yāva porāṇānaṃ brāhmaṇānaṃ mariyādo tattha brāhmaṇo na ṭhito taṃ vītikkamati’ ti kho, doṇa, tasmā brāhmaṇo sambhinnamariyādoti vuccati.

That’s why he’s called a brahmin who crosses the line.

evaṃ kho, doṇa, brāhmaṇo sambhinnamariyādo hoti. (4)

That’s how a brahmin crosses the line.

kathaṇca, doṇa, brāhmaṇo brāhmaṇacaṇḍālo hoti?

And how is a brahmin a brahmin outcaste?

idha, doṇa, brāhmaṇo ubhato sujāto hoti—

It’s when a brahmin is well born on both the mother’s and the father’s sides, coming from a clean womb back to the seventh paternal generation, incontestable and irreproachable in discussions about ancestry.

mātito ca pitito ca, saṃsuddhagahaṇiko, yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

so aṭṭhacattālīsavassāni komārabrahmacariyaṃ carati mante adhīyamāno.

For forty-eight years he lives the spiritual life, from childhood, studying the hymns.

aṭṭhacattālīsavassāni komārabrahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhaṇaṃ pariyesati dhammenapi adhammenapi

Then he seeks a fee for his teacher by legitimate means and illegitimate means.

kasiyāpi vanijjāyapi gorakkhenapi issatthenapi rājaporisenapi sippaññatarenapi, kevalampi bhikkhācariyāya, kapālaṃ anatimaññaṃ māno.

By farming, trade, raising cattle, archery, government service, or one of the professions, not solely by living on alms, not scorning the alms bowl.

so ācariyassa ācariyadhanam niyyādetvā dāram pariyesati dhammenapi adhammenapi kayenapi vikkayenapi brāhmaṇimpi udakūpassatthaṃ.

Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water.

so brāhmaṇimpi gacchati khattiyimpi gacchati vessimpi gacchati suddimpi gacchati caṇḍālimpi gacchati nesādimpi gacchati venimpi gacchati rathakārimpi gacchati pukkusimpi gacchati gabbhinimpi gacchati pāyamānampi gacchati utunimpi gacchati anutunimpi gacchati.

He has sex with a brahmin woman, as well as with a woman from a caste of aristocrats, merchants, workers, outcastes, hunters, bamboo workers, chariot-makers, or waste-collectors. And he has sex with women who are pregnant, breastfeeding, or outside the fertile half of the month that starts with menstruation.

tassa sā hoti brāhmaṇī kāmattāpi davattāpi ratattāpi pajattāpi brāhmaṇassa brāhmaṇī hoti.

His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

so sabbakammehi jīvikam kappeti.

He earns a living by any kind of work.

tamenam brāhmaṇā evamāhaṃsu:

The brahmins say to him,

‘kasmā bhavam brāhmaṇo paṭijānamāno sabbakammehi jīvikam kappeti’ti?

‘My good man, why is it that you claim to be a brahmin, but you earn a living by any kind of work?’

so evamāha:

He says,

‘seyyathāpi, bho, aggi sucimpi dahati asucimpi dahati, na ca tena aggi upalippati;

‘It’s like a fire that burns both pure and filthy substances, but doesn’t become corrupted by them.

evamevaṃ kho, bho, sabbakammehi cepi brāhmaṇo jīvikam kappeti, na ca tena brāhmaṇo upalippati.

In the same way, my good man, if a brahmin earns a living by any kind of work, he is not corrupted by that.’

sabbakammehi jīvikam kappeti’ti kho, doṇa, tasmā brāhmaṇo brāhmaṇacaṇḍālotti vuccati.

A brahmin is called a brahmin outcaste because he earns a living by any kind of work.

evaṃ kho, doṇa, brāhmaṇo brāhmaṇacaṇḍālo hoti.

That’s how a brahmin is a brahmin outcaste.

ye kho te, doṇa, brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesamidaṃ etarahi brāhmaṇā porāṇam mantapadaṃ gītaṃ pavuttaṃ samāhitam tadanugāyanti tadanubhāsanti bhāsītanubhāsanti

sajjhāyitamanusajjhāyanti vācītanamanuvācenti, seyyathidaṃ—atthako, vāmaḥ, vāmadevo, vessāmitto, yamadaggi, āṅgīraso, bhāradvāja, vāsetṭho, kassapo, bhagu;

Doṇa, the brahmin hermits of the past were Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Āṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught.

tyassume pañca brāhmaṇe paññāpentī—

Those hermits described five kinds of brahmins.

brahmasamaṃ, devasamaṃ, mariyādaṃ, sambhinnamariyādaṃ, brāhmaṇacaṇḍālamyeva pañcamam.

A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin outcaste.

tesaṃ tvaṃ, doṇa, katamoti?

Which one of these are you, Doṇa?’

evaṃ sante mayāṃ, bho gotama, brāhmaṇacaṇḍālampi na pūrema.

“This being so, Master Gotama, I don’t even qualify as a brahmin outcaste.

abhikkantaṃ, bho gotama ... pe ... upāsakaṃ maṃ bhavaṃ gotamo dhāretu
ajjatangge paṇupetaṃ saraṇaṃ gataṃ”ti.

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

dutiyaṃ.

20. brāhmaṇavagga
20. Brahmins

193. saṅgāravasutta
193. With Saṅgāra

atha kho saṅgāro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho saṅgāro brāhmaṇo bhagavantaṃ etadavoca:

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

“ko nu kho, bho gotama, hetu ko paccayo, yena kadāci dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā?”

“What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced?”

ko pana, bho gotama, hetu ko paccayo, yena kadāci dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā”ti?

And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”

yasmiṃ, brāhmaṇa, samaye kāmarāgapariyuṭṭhita cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

seyyathāpi, brāhmaṇa, udapatto samsatṭho lākhāya vā haliddiyā vā nīliyā vā mañjitṭhāya vā.

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya.

Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye kāmarāgapariyuṭṭhita cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (1)

In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye byāpādapariyuṭṭhita cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

seyyathāpi, brāhmaṇa, udapatto agginā santatto ukkuḍhito ussadakajāto.

Suppose there was a bowl of water that was heated by fire, boiling and bubbling.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya.

Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye byāpādapariyutthitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (2)

In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye thinamiddhapariyutthitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

seyyathāpi, brāhmaṇa, udapatto sevālapaṇakapariyonaddho.

Suppose there was a bowl of water overgrown with moss and aquatic plants.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya.

Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye thinamiddhapariyutthitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (3)

In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye uddhaccakukkucapariyutthitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto.

Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya.

Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye uddhaccakukkucapariyutthitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmिṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (4)

In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

seyyathāpi, brāhmaṇa, udapatto āvilo luḷito kalalībhūto andhakāre nikkhitto.

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya.

Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, paratthampi ... pe ... ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. (5)

In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see your own good, the good of another, or the good of both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

yasmiṃca kho, brāhmaṇa, samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, paratthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, ubhayatthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto asaṃsaṭṭho lākhāya vā haliddiyā vā nīliyā vā mañjitthāya vā.

Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ pajāneyya passeyya.

A person with good eyesight checking their own reflection would truly know it and see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye na kāmarāgapariyuṭṭhitena cetasā viharati ... pe (1)

In the same way, when your heart is not overcome and mired in sensual desire ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye na byāpādapariyuṭṭhitena cetasā viharati ... pe ...

Furthermore, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto agginā asantatto anukkudhito anussadakajāto.

Suppose there was a bowl of water that's not heated by a fire, boiling and bubbling.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ pajāneyya passeyya.

A person with good eyesight checking their own reflection would truly know it and see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye na byāpādapariyuṭṭhitena cetasā viharati ... pe (2)

In the same way, when your heart is not overcome and mired in ill will ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye na thinamiddhapariyuṭṭhitena cetasā viharati ... pe ...

Furthermore, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto na sevālapaṇakapariyonaddho.

Suppose there was a bowl of water that's not overgrown with moss and aquatic plants.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ pajāneyya passeyya.

A person with good eyesight checking their own reflection would truly know it and see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye na thinamiddhapariyuṭṭhitena cetasā viharati ... pe (3)

In the same way, when your heart is not overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati ... pe ...

Furthermore, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto na vāterito na calito na bhanto na ūmijāto.

Suppose there was a bowl of water that's not stirred by the wind, churning, swirling, and rippling.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ pajāneyya passeyya.

A person with good eyesight checking their own reflection would truly know it and see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati ... pe (4)

In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

puna caparaṃ, brāhmaṇa, yasmiṃ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppanāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, paratthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, ubhayatthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

Furthermore, when your heart is not overcome and mired in doubt ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

seyyathāpi, brāhmaṇa, udapatto accho vippasanno anāvilo āloke nikkhitto.

Suppose there was a bowl of water that's transparent, clear, and unclouded, brought into the light.

tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ pajāneyya passeyya.

A person with good eyesight checking their own reflection would truly know it and see it.

evamevaṃ kho, brāhmaṇa, yasmiṃ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppanāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti, attatthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, paratthampi ... pe ... ubhayatthampi tasmīṃ samaye yathābhūtaṃ pajānāti passati, dīgharattaṃ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā. (5)

In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see your own good, the good of another, and the good of both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo, yena kadāci dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

ayaṃ pana, brāhmaṇa, hetu ayaṃ paccayo, yena kadāci dīgharattaṃ asajjhāyakatāpi
mantā paṭibhanti, pageva sajjhāyakatā”ti.

*And this is why sometimes even hymns that are long-unpracticed spring to mind, let alone
those that are practiced.”*

“abhikkantaṃ, bho gotama ... pe ... upāsakaṃ maṃ bhavaṃ gotamo dhāretu
ajjatatge pāṇupetaṃ saraṇaṃ gataṃ”ti.

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

tatiyaṃ.

20. brāhmaṇavagga
20. Brahmins

194. kāraṇapālīsutta
194. With Kāraṇapālī

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

tena kho pana samayena kāraṇapālī brāhmaṇo licchavīnaṃ kammantaṃ kareti.
Now at that time the brahmin Kāraṇapālī was working for the Licchavis.

addasā kho kāraṇapālī brāhmaṇo piṅgiyāniṃ brāhmaṇaṃ dūratova āgacchantaṃ;
He saw the brahmin Piṅgiyānī coming off in the distance

disvā piṅgiyāniṃ brāhmaṇaṃ etadavoca:
and said to him,

“handa kuto nu bhavaṃ piṅgiyānī āgacchati divā divassā”ti?
“So, Piṅgiyānī, where are you coming from in the middle of the day?”

“itohaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.
“I’m coming, my good man, from the presence of the ascetic Gotama.”

“taṃ kiṃ maññati bhavaṃ piṅgiyānī samaṇassa gotamassa paññāveyyattiyaṃ?
paṇḍito maññe”ti?
“What do you think of the ascetic Gotama’s lucidity of wisdom? Do you think he’s astute?”

“ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi.
“My good man, who am I to judge the ascetic Gotama’s lucidity of wisdom?”

sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā”ti.
You’d really have to be on the same level to judge his lucidity of wisdom.”

“ulārāya khalu bhavaṃ piṅgiyānī samaṇaṃ gotamaṃ pasaṃsāya pasaṃsati”ti.
“Master Piṅgiyānī praises the ascetic Gotama with magnificent praise indeed.”

“ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasaṃsissāmi.
“Who am I to praise the ascetic Gotama?”

pasatthappasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ”ti.
He is praised by the praised as the best of gods and humans.”

“kiṃ pana bhavaṃ piṅgiyānī atthavaṣaṃ sampassamāno samaṇe gotame evaṃ
abhippasanno”ti?
“But for what reason are you so devoted to the ascetic Gotama?”

“seyyathāpi, bho, puriso aggarasaparititto na aññesaṃ hīnānaṃ rasānaṃ piheti;
“Suppose a person was completely satisfied by the best tasting food. They wouldn’t be attracted to anything that tasted inferior.

evamevaṃ kho, bho, yato yato tassa bhoto gotamassa dhammaṃ suṇāti—
In the same way, when you hear the ascetic Gotama’s teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato na aññesaṃ puthusamaṇabrāhmaṇappavādānaṃ piheti.
then you’re not attracted to the doctrines of the various ascetics and brahmins.

seyyathāpi, bho, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya.
Suppose a person who was weak with hunger was to obtain a honey-cake.

so yato yato sāyetha, labhateva sāduraṣaṃ asecanakaṃ;
Wherever they taste it, they would enjoy a sweet, delicious flavor.

evamevaṃ kho, bho, yato yato tassa bhoto gotamassa dhammaṃ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato labhateva attamanataṃ, labhati cetaso pasādaṃ.
then you get a sense of uplift, a confidence of the heart.

seyyathāpi, bho, puriso candanaghaṭikaṃ adhigaccheyya—
Suppose a person were to obtain a piece of sandalwood,

haricandanassa vā lohitacandanassa vā.
whether yellow or red.

so yato yato ghāyetha—
Wherever they smelled it—

yadi mūlato, yadi majjhato, yadi aggato—
whether at the root, the middle, or the top—

adhigacchateva surabhi gandhaṃ asecanakaṃ;
they'd enjoy a delicious fragrance.

evamevaṃ kho, bho, yato yato tassa bhoto gotamassa dhammaṃ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato adhigacchati pāmojjaṃ adhigacchati somanassaṃ.
then you become filled with joy and happiness.

seyyathāpi, bho, puriso ābādhiko dukkhito bālhaḡilāno.
Suppose there was a person who was sick, suffering, gravely ill.

tassa kusalo bhisakko ṭhānaso ābādhaṃ nīhareyya;
A good doctor would cure them on the spot.

evamevaṃ kho, bho, yato yato tassa bhoto gotamassa dhammaṃ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato sokaparidevadukkhadomanassupāyāsā abbatthaṃ gacchanti.
then you make an end of sorrow, lamentation, pain, sadness, and distress.

seyyathāpi, bho, pokkharaṇī acchodakā sātodakā sītodakā setakā supatitthā
ramaṇīyā.
*Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks,
delightful.*

atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.
Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

so taṃ pokkharaṇiṃ ogāhetvā nhātvā ca pivitvā ca sabbadarathakilamathapariḷāhaṃ
paṭippassambheyya.
*They'd plunge into the lotus pond to bathe and drink. And all their stress, weariness, and heat
exhaustion would die down.*

evamevaṃ kho, bho, yato yato tassa bhoto gotamassa dhammaṃ suṇāti—
In the same way, when you hear the ascetic Gotama's teaching—

yadi suttaso, yadi geyyaso, yadi veyyākaraṇaso, yadi abbhutadhammaso—
whatever it may be, whether statements, songs, discussions, or amazing stories—

tato tato sabbadarathakilamathapariḷāhā paṭippassambhanti"ti.
then all your stress, weariness, and exhaustion die down."

evaṃ vutte, kāraṇapālī brāhmaṇo utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ jānuaṇḍalaṃ pathaviyaṃ nihantvā yena bhagavā tenañjalim paṇāmetvā tikkhattuṃ udānaṃ udānesi:

When this was said, the brahmin Kāraṇapālī got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

“namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassāti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

abhikkantaṃ, bho piṅgiyāni, abhikkantaṃ, bho piṅgiyāni.

Excellent, Master Piṅgiyāni! Excellent!

seyyathāpi, bho piṅgiyāni, nikkujjitaṃ vā ukkujeyya paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanū’ti; evamevaṃ bhotā piṅgiyāninā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Piṅgiyāni has made the teaching clear in many ways.

esāhaṃ, bho piṅgiyāni, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghaṇca.

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

upāsakaṃ maṃ bhavaṃ piṅgiyānī dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti.

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

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

20. brāhmaṇavagga
20. Brahmins

195. piṅgiyānīsutta
195. Piṅgiyānī

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

tena kho pana samayena pañcamattāni licchavisatāni bhagavantam payirupāsanti.
Now at that time around five hundred Licchavis were visiting the Buddha.

appekacce licchavī nīlā honti nīlavanna nīlavatthā nīlālankārā, appekacce licchavī pītā honti pītavanna pītavatthā pītālankārā, appekacce licchavī lohitaḥ honti lohitaḥ pītavanna lohitaḥ pītavatthā lohitaḥ pītālankārā, appekacce licchavī odātā honti odātavanna odātavatthā odātālankārā.
Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

tyassudaṃ bhagavā atirocati vanna ceva yasasā ca.
But the Buddha outshone them all in beauty and glory.

atha kho piṅgiyānī brāhmaṇo utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantam etadavoca:
Then the brahmin Piṅgiyānī got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“paṭibhātu taṃ piṅgiyānī”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

atha kho piṅgiyānī brāhmaṇo bhagavato sammukhā sārubbhā gāthāya abhithavi:
So the brahmin Piṅgiyānī extolled the Buddha in his presence with a fitting verse.

“padmaṃ yathā kokanadaṃ sugandhaṃ,
“Like a fragrant pink lotus

pāto siyā phullamavītagandhaṃ;
that blooms in the morning, its fragrance unfaded—

aṅgīrasaṃ passa virocamaṇaṃ,
see Aṅgīrasa shine,

tapantaṃ mādiccamivaṇṭalikkhe”ti.
bright as the sun in the sky!”

atha kho te licchavī pañcahi uttarāsaṅgasatehi piṅgiyāniṃ brāhmaṇaṃ acchādesuṃ.
Then those Licchavis clothed Piṅgiyānī with five hundred upper robes.

atha kho piṅgiyānī brāhmaṇo tehi pañcahi uttarāsaṅgasatehi bhagavantam acchādesi.
And Piṅgiyānī clothed the Buddha with them.

atha kho bhagavā te licchavī etadavoca:
Then the Buddha said to the Licchavis:

“pañcannaṃ, licchavī, ratanānaṃ pātubhāvo dullabho lokasmiṃ.
“Licchavis, the appearance of five treasures is rare in the world.

katamesaṃ pañcannaṃ?
What five?

tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṃ.
A Realized One, a perfected one, a fully awakened Buddha.

tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṃ.

A person who explains the teaching and training proclaimed by a Realized One.

tathāgatappaveditassa dhammavinayassa desitassa viññātā puggalo dullabho lokasmiṃ.

A person who understands the teaching and training proclaimed by a Realized One.

tathāgatappaveditassa dhammavinayassa desitassa viññātā
dhammānudhammapaṭipanno puggalo dullabho lokasmiṃ.

A person who practices in line with the teaching.

kataññū katavedī puggalo dullabho lokasmiṃ.

A person who is grateful and thankful.

imesaṃ kho, licchavī, pañcannaṃ ratanānaṃ pātubhāvo dullabho lokasmin”ti.

The appearance of these five treasures is rare in the world.”

pañcamaṃ.

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20. brāhmaṇavagga
20. Brahmins

196. mahāsupinasutta
196. The Great Dreams

“tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato pañca mahāsupinā pāturahesuṃ.

“Mendicants, before his awakening five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening.

katame pañca?
What five?

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayam mahāpathavī mahāsayanam ahosi, himavā pabbatarājā bibbohanam ahosi, puratthime samudde vāmo hattho ohito ahosi, pacchime samudde dakkhiṇo hattho ohito ahosi, dakkhiṇe samudde ubho pādā ohitā ahesuṃ.

This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayam pathamo mahāsupino pāturahosi.

This is the first great dream that appeared to the Realized One before his awakening.

puna caparaṃ, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato tiriya nāma tiṇajāti nābhiyā uggantvā nabhaṃ āhacca thitā ahosi.

Next, a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayam dutiyo mahāsupino pāturahosi.

This is the second great dream that appeared to the Realized One before his awakening.

puna caparaṃ, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato setā kimī kaṇhasisā pādehi ussakkivā () yāva jānumaṇḍalā paṭicchādesuṃ.

Next, white caterpillars with black heads crawled up from his feet and covered his knees.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayam tatiyo mahāsupino pāturahosi.

This is the third great dream that appeared to the Realized One before his awakening.

puna caparaṃ, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato cattāro sakuṇā nānāvanna catūhi disāhi āgantvā pādamūle nipatitvā sabbasetā sampajjimsu.

Next, four birds of different colors came from the four directions. They fell at his feet, turning pure white.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayam catuttho mahāsupino pāturahosi.

This is the fourth great dream that appeared to the Realized One before his awakening.

puna caparaṃ, bhikkhave, tathāgato araham sammāsambuddho pubbeva sambodhā anabhisambuddho bodhisattova samāno mahato mīlhapabbatassa uparūpari caṅkamati alippamāno mīlhenā.

Next, he walked back and forth on top of a huge mountain of filth while remaining unsoiled.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṃ pañcama mahāsupino pāturahosi.

This is the fifth great dream that appeared to the Realized One before his awakening.

yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato ayaṃ mahāpathavī mahāsayanaṃ ahosi, himavā pabbatarājā bibbohanam ahosi, puratthime samudde vāmo hattho ohito ahosi, pacchime samudde dakkhiṇo hattho ohito ahosi, dakkhiṇe samudde ubho pādā ohitā ahesum;

Now, as to when, before his awakening, the Realized One, the perfected one, the fully awakened Buddha was still not awake but intent on awakening. This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea.

tathāgatena, bhikkhave, arahatā sammāsambuddhena anuttarā sammāsambodhī abhisambuddhā.

This was fulfilled when the Buddha awakened to the perfect awakening.

tassā abhisambodhāya ayaṃ paṭhamo mahāsupino pāturahosi.

This was the first great dream that appeared to him while he was still not awakened.

yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato tiriya nāma tiṇajāti nābhiyā uggantvā nabhaṃ āhacca ṭhitā ahosi;

As to when a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky.

tathāgatena, bhikkhave, arahatā sammāsambuddhena ariyo aṭṭhaṅgiko maggo abhisambujjhितvā yāva devamanussehi suppakāsito.

This was fulfilled when, after the Buddha had awakened to the noble eightfold path, it was well proclaimed wherever there are gods and humans.

tassa abhisambodhāya ayaṃ dutiyo mahāsupino pāturahosi.

This was the second great dream that appeared to him while he was still not awakened.

yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato setā kimī kaṇhasisā pādehi ussakkitvā yāva jānumaṇḍalā paṭicchādesum;

As to when white caterpillars with black heads crawled up from his feet and covered his knees.

bahū, bhikkhave, gihī odātavasanā tathāgataṃ paṇupetā saraṇaṃ gatā.

This was fulfilled when many white-clothed laypeople went for refuge to him for life.

tassa abhisambodhāya ayaṃ tatiyo mahāsupino pāturahosi.

This was the third great dream that appeared to him while he was still not awakened.

yampi, bhikkhave, tathāgatassa arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato cattāro sakuṇā nānavaṇṇā catūhi disāhi āgantvā pādamūle nipatitvā sabbasetā sampajjimsu;

As to when four birds of different colors came from the four directions. They fell at his feet, turning pure white.

cattārome, bhikkhave, vaṇṇā khattiyā brāhmaṇā vessā suddā te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā anuttaraṃ vimuttiṃ sacchikaronti.

This was fulfilled when members of the four castes—aristocrats, brahmins, merchants, and workers—went forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One and realized supreme freedom.

tassa abhisambodhāya ayaṃ catuttho mahāsupino pāturahosi.

This was the fourth great dream that appeared to him while he was still not awakened.

yampi, bhikkhave, tathāgato arahaṃ sammāsambuddho pubbeva sambodhā anabhisambuddho bodhisattova samāno mahato mīḷhapabbatassa uparūpari caṅkamati alippamāno mīḷhena;

As to when he walked back and forth on top of a huge mountain of filth while remaining unsoiled.

lābhī, bhikkhave, tathāgato

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, taṃ tathāgato
agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapañño paribhuñjati.

*This was fulfilled when the Realized One received robes, alms-food, lodgings, and medicines
and supplies for the sick. And he used them untied, uninfatuated, unattached, seeing the
drawbacks, and understanding the escape.*

tassa abhisambodhāya ayaṃ pañcamo mahāsupino pāturahosi.

This was the fifth great dream that appeared to him while he was still not awakened.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pubbeva sambodhā

anabhisambuddhassa bodhisattasseva sato ime pañca mahāsupinā pāturaheṣuṃ”ti.

*Before his awakening these five great dreams appeared to the Realized One, the perfected one,
the fully awakened Buddha, when he was still not awake but intent on awakening.”*

catṭham.

aṅguttara nikāya 5
Numbered Discourses 5

20. brāhmaṇavagga
20. Brahmins

197. vassasutta
197. Obstacles to Rain

“pañcime, bhikkhave, vassassa antarāyā, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati.

“Mendicants, there are these five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.

katame pañca?
What five?

upari, bhikkhave, ākāse tejodhātu pakuppati.
In the upper atmosphere the fire element flares up,

tena uppannā meghā paṭivigacchanti.
which disperses the clouds.

ayaṃ, bhikkhave, paṭhamo vassassa antarāyo, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati.

This is the first obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

puna caparaṃ, bhikkhave, upari ākāse vāyodhātu pakuppati.
Furthermore, in the upper atmosphere the air element flares up,

tena uppannā meghā paṭivigacchanti.
which disperses the clouds.

ayaṃ, bhikkhave, dutiyo vassassa antarāyo, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati.

This is the second obstacle to rain ...

puna caparaṃ, bhikkhave, rāhu asurindo pāṇinā udakaṃ sampaṭicchitvā mahāsamudde chaḍḍeti.

Furthermore, Rāhu, lord of demons, receives water in his hand and tosses it in the ocean.

ayaṃ, bhikkhave, tatiyo vassassa antarāyo, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati.

This is the third obstacle to rain ...

puna caparaṃ, bhikkhave, vassavalāhakā devā pamattā honti.
Furthermore, the gods of the rain clouds become negligent.

ayaṃ, bhikkhave, catuttho vassassa antarāyo, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati.

This is the fourth obstacle to rain ...

puna caparaṃ, bhikkhave, manussā adhammikā honti.
Furthermore, humans become unprincipled.

ayaṃ, bhikkhave, pañcamo vassassa antarāyo, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati.

This is the fifth obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

ime kho, bhikkhave, pañca vassassa antarāyā, yaṃ nemittā na jānanti, yattha nemittānaṃ cakkhu na kamati”ti.

These are the five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

20. brāhmaṇavagga
20. Brahmins

198. vācāsutta
198. Well-Spoken Words

“pañcahi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṃ.

“Mendicants, speech that has five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.

katamehi pañcahi?
What five?

kālena ca bhāsītā hoti, saccā ca bhāsītā hoti, saṇhā ca bhāsītā hoti, atthasaṃhitā ca bhāsītā hoti, mettacittena ca bhāsītā hoti.
It is speech that is timely, true, gentle, beneficial, and loving.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṃ”ti.
Speech with these five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

aṭṭhamam.

20. brāhmaṇavagga
20. Brahmins

199. kulasutta
199. Families

“yaṃ, bhikkhave, sīlavanto pabbajitā kulam upasaṅkamanti, tattha manussā pañcahi
ṭhānehi bahum puññaṃ pasavanti.

“When ethical renunciates come to a family, the people make much merit for five reasons.

katamehi pañcahi?
What five?

yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulam upasaṅkamante manussā
disvā cittāni pasādentī, saggasaṃvattanikaṃ, bhikkhave, taṃ kulam tasmim samaye
paṭipadam paṭipannaṃ hoti.

*When they see ethical renunciates coming to their family, the people bring up confidence in
their hearts. At that time the family is practicing a path leading to heaven.*

yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulam upasaṅkamante manussā
paccuṭṭhenti abhivādentī āsanam denti, uccākulīnasaṃvattanikaṃ, bhikkhave, taṃ
kulam tasmim samaye paṭipadam paṭipannaṃ hoti.

*When ethical renunciates come to their family, the people rise from their seats, bow down, and
offer them a seat. At that time the family is practicing a path leading to a birth in an eminent
family.*

yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulam upasaṅkamante manussā
maccheramalam paṭivinenti, mahesakkkhasaṃvattanikaṃ, bhikkhave, taṃ kulam
tasmim samaye paṭipadam paṭipannaṃ hoti.

*When ethical renunciates come to their family, the people get rid of the stain of stinginess. At
that time the family is practicing a path leading to being illustrious.*

yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulam upasaṅkamante manussā
yathāsatti yathābalaṃ saṃvibhajanti, mahābhogasamvattanikaṃ, bhikkhave, taṃ
kulam tasmim samaye paṭipadam paṭipannaṃ hoti.

*When ethical renunciates come to their family, the people share what they have as best they
can. At that time the family is practicing a path leading to great wealth.*

yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulam upasaṅkamante manussā
paripucchanti paripaṇhanti dhammaṃ suṇanti, mahāpaññāsaṃvattanikaṃ,
bhikkhave, taṃ kulam tasmim samaye paṭipadam paṭipannaṃ hoti.

*When ethical renunciates come to their family, the people ask questions and listen to the
teachings. At that time the family is practicing a path leading to great wisdom.*

yaṃ, bhikkhave, sīlavanto pabbajitā kulam upasaṅkamanti, tattha manussā imehi
pañcahi ṭhānehi bahum puññaṃ pasavanti”ti.

When ethical renunciates come to a family, the people make much merit for these five reasons.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

20. brāhmaṇavagga
20. Brahmins

200. nissāraṇīyasutta
200. Elements of Escape

“pañcimā, bhikkhave, nissāraṇīyā dhātuyo.
“Mendicants, there are these five elements of escape.

katamā pañca?
What five?

idha, bhikkhave, bhikkhuno kāmaṃ manasikaroto kāmesu cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them.

nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

tassa taṃ cittaṃ sugataṃ subhāviṭaṃ suvuṭṭhitaṃ suvimuttaṃ suvisaṃyuttaṃ kāmehi;
Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

ye ca kāmappaccayā uppajjanti āsavā vighātapaṇiḥhā, mutto so tehi, na so taṃ vedanaṃ vediyati.
They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

idamakkhātaṃ kāmānaṃ nissaraṇaṃ. (1)
This is how the escape from sensual pleasures is explained.

puna caparaṃ, bhikkhave, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on ill will, but their mind isn't eager ...

abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on good will, their mind is eager ...

tassa taṃ cittaṃ sugataṃ subhāviṭaṃ suvuṭṭhitaṃ suvimuttaṃ suvisaṃyuttaṃ byāpādena;
Their mind is in a good state ... well detached from ill will.

ye ca byāpādapaccayā uppajjanti āsavā vighātapaṇiḥhā, mutto so tehi, na so taṃ vedanaṃ vediyati.
They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

idamakkhātaṃ byāpādassa nissaraṇaṃ. (2)
This is how the escape from ill will is explained.

puna caparaṃ, bhikkhave, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on harming, but their mind isn't eager ...

avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on compassion, their mind is eager ...

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ suvisambyuttaṃ vihesāya;

Their mind is in a good state ... well detached from harming.

ye ca vihesāpaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṃ vedanaṃ vediyati.

They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

idamakkhātaṃ vihesāya nissaraṇaṃ. (3)

This is how the escape from harming is explained.

puna caparaṃ, bhikkhave, bhikkhuno rūpaṃ manasikaroto rūpe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

Take another case where a mendicant focuses on form, but their mind isn't eager ...

arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

But when they focus on the formless, their mind is eager ...

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ suvisambyuttaṃ rūpehi;

Their mind is in a good state ... well detached from forms.

ye ca rūpapaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṃ vedanaṃ vediyati.

They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

idamakkhātaṃ rūpānaṃ nissaraṇaṃ. (4)

This is how the escape from forms is explained.

puna caparaṃ, bhikkhave, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.

sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ suvisambyuttaṃ sakkāyena;

Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

ye ca sakkāyapaccayā uppajjanti āsavā vighātapariḷāhā, mutto so tehi, na so taṃ vedanaṃ vediyati.

They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.

idamakkhātaṃ sakkāyassa nissaraṇaṃ. (5)

This is how the escape from identity is explained.

tassa kāmanandīpi nānuseti, byāpādanandīpi nānuseti, vihesānandīpi nānuseti, rūpanandīpi nānuseti, sakkāyanandīpi nānuseti so kāmanandiyāpi ananusayā, byāpādanandiyāpi ananusayā, vihesānandiyāpi ananusayā, rūpanandiyāpi ananusayā, sakkāyanandiyāpi ananusayā.

Delight in sensual pleasures, ill will, harming, form, and identity don't linger within them.

ayaṃ vuccati, bhikkhave, bhikkhu niranusayo, acchecchi taṇhaṃ, vivattayi samyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassa.

That's why they're called a mendicant who is without underlying tendencies, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

imā kho, bhikkhave, pañca nissāraṇīyā dhātuyo”ti.
These are the five elements of escape.”

dasamaṃ.

brāhmaṇavaggo pañcamo.

soṇo doṇo saṅgāravo,

kāraṇapālī ca piṅgiyānī;

supinā ca vassā vācā,

kulaṃ nissāraṇīyena cāti.

catuttho paṇṇāsako samatto.

21. kimilavagga
21. With Kimbila

201. kimilasutta
201. With Kimbila

ekaṃ samayaṃ bhagavā kimilāyaṃ viharati veļuvane.

At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

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

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

“ko nu kho, bhante, hetu ko paccayo, yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti”ti?

“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṃghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, aññamaññaṃ agāravā viharanti appatissā.

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One.

ayaṃ kho, kimila, hetu ayaṃ paccayo, yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti”ti.

This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“ko pana, bhante, hetu ko paccayo, yena tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti?

“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṃghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, aññamaññaṃ sagāravā viharanti sappatissā.

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One.

ayaṃ kho, kimila, hetu ayaṃ paccayo, yena tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti.

This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

202. dhammassavanasutta
202. Listening to the Teaching

“pañcime, bhikkhave, ānisaṃsā dhammassavane.
“Mendicants, there are these five benefits of listening to the teaching.

katame pañca?
What five?

assutaṃ suṇāti, suttaṃ pariyodāpeti, kaṅkhaṃ vitarati, diṭṭhiṃ ujum karoti,
cittamassa pasīdati.
*You learn new things, clarify what you’ve learned, get over uncertainty, correct your views,
and inspire confidence in your mind.*

ime kho, bhikkhave, pañca ānisaṃsā dhammassavane”ti.
These are the five benefits of listening to the teaching.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

203. assājānīyasutta
203. A Thoroughbred

“pañcahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi pañcahi?
What five?

ajjavena, javena, maddavena, khantiyā, soraccena—
Integrity, speed, gentleness, patience, and sweetness.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.
A fine royal thoroughbred with these five factors is worthy of a king. ...

evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.
In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi pañcahi?
What five?

ajjavena, javena, maddavena, khantiyā, soraccena—
Integrity, speed, gentleness, patience, and sweetness.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.
A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

204. balasutta
204. Powers

“pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

katamāni pañca?
What five?

saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ—
Faith, conscience, prudence, energy, and wisdom.

imāni kho, bhikkhave, pañca balāni”ti.
These are the five powers.”

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. *With Kimbila*

205. cetokhila sutta
205. *Emotional Barrenness*

“pañcime, bhikkhave, cetokhilā.
“Mendicants, there are these five kinds of emotional barrenness.

katame pañca?
What five?

idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo.
This is the first kind of emotional barrenness.

puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati ... pe ...
Furthermore, a mendicant has doubts about the teaching ...

saṅghe kaṅkhati ... pe ...
the Saṅgha ...

sikkhāya kaṅkhati ... pe ...
the training ...

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.
A mendicant is angry and upset with their spiritual companions, resentful and closed off.

yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcamao cetokhilo.
This is the fifth kind of emotional barrenness.

ime kho, bhikkhave, pañca cetokhilā”ti.
These are the five kinds of emotional barrenness.”

pañcamamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

206. vinibandhasutta
206. Shackles

“pañcime, bhikkhave, cetasovinibandhā.
“Mendicants, there are these five emotional shackles.

katame pañca?
What five?

idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo
avigatapipāso avigataparilāho avigatataṇho.
Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for
sensual pleasures.

yo so, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo
avigatapipāso avigataparilāho avigatataṇho, tassa cittaṃ na namati ātappāya
anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and
striving.

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo
cetasovinibandho.
This is the first emotional shackle.

puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti ... pe ...
Furthermore, a mendicant isn't free of greed for the body ...

rūpe avītarāgo hoti ... pe ...
They're not free of greed for form ...

yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ
anuyutto viharati ... pe ...
They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping,
lying, and drowsing ...

aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā
vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.
They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this
precept or observance or mortification or spiritual life, may I become one of the gods!’

yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ
carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā
bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya
padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and
striving.

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcama
cetasovinibandho.
This is the fifth emotional shackle.

ime kho, bhikkhave, pañca cetasovinibandhā”ti.
These are the five emotional shackles.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

207. yāgusutta
207. Porridge

“pañcime, bhikkhave, ānisaṃsā yāguyā.
“Mendicants, there are these five benefits of porridge.

katame pañca?
What five?

khuddaṃ paṭihanati, pipāsaṃ paṭivineti, vātaṃ anulometi, vatthiṃ sodheti,
āmāvasesaṃ pāceti.
It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion.

ime kho, bhikkhave, pañca ānisaṃsā yāguyā”ti.
These are the five benefits of porridge.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

208. dantakaṭṭhasutta
208. Chew Sticks

“pañcime, bhikkhave, ādīnavā dantakaṭṭhassa akhādane.
“Mendicants, there are these five drawbacks of not using chew sticks.

katame pañca?
What five?

acakkhussaṃ, mukhaṃ duggandhaṃ hoti, rasaharaṇiyo na visujjhanti, pittaṃ
semhaṃ bhattaṃ pariyonandhati, bhattamassa nacchādeti.
*It's not good for your eyes, you get bad breath, your taste-buds aren't cleaned, bile and phlegm
cover your food, and you lose your appetite.*

ime kho, bhikkhave, pañca ādīnavā dantakaṭṭhassa akhādane.
These are the five drawbacks of not using chew sticks.

pañcime, bhikkhave, ānisaṃsā dantakaṭṭhassa khādane.
There are these five benefits of using chew sticks.

katame pañca?
What five?

cakkhussaṃ, mukhaṃ na duggandhaṃ hoti, rasaharaṇiyo visujjhanti, pittaṃ
semhaṃ bhattaṃ na pariyonandhati, bhattamassa chādeti.
*It's good for your eyes, you don't get bad breath, your taste-buds are cleaned, bile and phlegm
don't cover your food, and food agrees with you.*

ime kho, bhikkhave, pañca ānisaṃsā dantakaṭṭhassa khādane”ti.
These are the five benefits of using chew sticks.”

atṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

209. gītassarasutta
209. The Sound of Singing

“pañcime, bhikkhave, ādīnavā āyatakaṇa gītassareṇa dhammaṃ bhaṇantassa.
“Mendicants, there are these five drawbacks in reciting with a drawn-out singing sound.

katame pañca?
What five?

attanāpi tasmim sare sārājati, parepi tasmim sare sārājanti, gahapatikāpi ujjhāyanti:
You relish the sound of your own voice. Others relish the sound of your voice. Householders complain:

‘yatheva mayaṃ gāyāma, evamevaṃ kho samaṇā sakyaputtiyā gāyanti’ti,
sarakuttimpī nikāmayamānassa samādhissa bhaṅgo hoti, pacchimā janatā
ditthānugatiṃ āpajjati.

*“These ascetics, followers of the Sakyan, sing just like us!’ When you’re enjoying the melody,
your immersion breaks up. Those who come after follow your example.*

ime kho, bhikkhave, pañca ādīnavā āyatakaṇa gītassareṇa dhammaṃ bhaṇantassā”ti.
These are the five drawbacks in reciting with a drawn-out singing sound.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

21. kimilavagga
21. With Kimbila

210. muṭṭhassatisutta
210. Unmindful

“pañcime, bhikkhave, ādīnavā muṭṭhassatissa asampajānassa niddaṃ okkamayato.
“Mendicants, there are these five drawbacks of falling asleep unmindful and unaware.

katame pañca?
What five?

dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpakaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati.

You sleep badly and wake miserably. You have bad dreams. The deities don't protect you. And you emit semen.

ime kho, bhikkhave, pañca ādīnavā muṭṭhassatissa asampajānassa niddaṃ okkamayato.

These are the five drawbacks of falling asleep unmindful and unaware.

pañcime, bhikkhave, ānisaṃsā upaṭṭhitassatissa sampajānassa niddaṃ okkamayato.
There are these five benefits of falling asleep mindful and aware.

katame pañca?
What five?

sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, devatā rakkhanti, asuci na muccati.

You sleep well and wake happily. You don't have bad dreams. The deities protect you. And you don't emit semen.

ime kho, bhikkhave, pañca ānisaṃsā upaṭṭhitassatissa sampajānassa niddaṃ okkamayato”ti.

These are the five benefits of falling asleep mindful and aware.”

dasamaṃ.

kimilavaggo paṭhamo.

kimilo dhammassavanaṃ,

ājānīyo balaṃ khilaṃ;

vinibandhaṃ yāgu kaṭṭhaṃ,

gītaṃ muṭṭhassatinā cāti.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

211. akkosakasutta
211. An Abuser

“yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ, tassa pañca ādīnavā pātikaṅkhā.

“Mendicants, a mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks.

katame pañca?
What five?

pārājiko vā hoti chinnaparipantho, aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ āpajjati, bālhaṃ vā rogātaṅkaṃ phusati, sammūlho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

They’re expelled, cut off, shut out; or they commit a corrupt offense; or they contract a severe illness. They die confused. And when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ, tassa ime pañca ādīnavā pātikaṅkhā”ti.

A mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. *Abuse*

212. bhaṇḍanakāraḥasutta
212. *Starting Arguments*

“yo so, bhikkhave, bhikkhu bhaṇḍanakāraḥako kalahakāraḥako vivāḍakāraḥako bhassakāraḥako saṃghe adhikaraṇakāraḥako, tassa pañca ādinavā paṭikaṅkhā.
“Mendicants, a mendicant who starts arguments, quarrels, fights, debates, and disciplinary issues in the Saṅgha can expect five drawbacks.

katame pañca?
What five?

anadhigataṃ nādhigacchati, adhigatā parihāyati, pāpako kittisaddo abbhuggacchati, sammūlho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
They don’t achieve the unachieved. What they have achieved falls away. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

yo so, bhikkhave, bhikkhu bhaṇḍanakāraḥako kalahakāraḥako vivāḍakāraḥako bhassakāraḥako saṃghe adhikaraṇakāraḥako, tassa ime pañca ādinavā paṭikaṅkhā”ti.
A mendicant who starts arguments, quarrels, fights, debates, and disciplinary issues in the Saṅgha can expect these five drawbacks.”

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

213. sīlasutta
213. Ethics

“pañcime, bhikkhave, ādīnavā dussīlassa sīlavipattiya.
“Mendicants, there are these five drawbacks for an unethical person because of their failure in ethics.

katame pañca?
What five?

idha, bhikkhave, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati.
Firstly, an unethical person loses substantial wealth on account of negligence.

ayaṃ, bhikkhave, paṭhamo ādīnavo dussīlassa sīlavipattiya.
This is the first drawback.

puna caparaṃ, bhikkhave, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.
Furthermore, an unethical person gets a bad reputation.

ayaṃ, bhikkhave, dutiyo ādīnavo dussīlassa sīlavipattiya.
This is the second drawback.

puna caparaṃ, bhikkhave, dussīlo sīlavipanno yaññadeva pariṣaṃ upasaṅkamati—yadi khattiyapariṣaṃ, yadi brāhmaṇapariṣaṃ, yadi gahapatipariṣaṃ, yadi samaṇapariṣaṃ—avisārado upasaṅkamati mañkubhūto.
Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṃ, bhikkhave, tatiyo ādīnavo dussīlassa sīlavipattiya.
This is the third drawback.

puna caparaṃ, bhikkhave, dussīlo sīlavipanno sammūlho kālaṃ karoti.
Furthermore, an unethical person dies feeling lost.

ayaṃ, bhikkhave, catuttho ādīnavo dussīlassa sīlavipattiya.
This is the fourth drawback.

puna caparaṃ, bhikkhave, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

ayaṃ, bhikkhave, pañcama ādīnavo dussīlassa sīlavipattiya.
This is the fifth drawback.

ime kho, bhikkhave, pañca ādīnavā dussīlassa sīlavipattiya.
These are the five drawbacks for an unethical person because of their failure in ethics.

pañcime, bhikkhave, ānisaṃsā sīlavato sīlasampadāya.
There are these five benefits for an ethical person because of their accomplishment in ethics.

katame pañca?
What five?

idha, bhikkhave, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati.
Firstly, an ethical person gains substantial wealth on account of diligence.

ayaṃ, bhikkhave, paṭhamo ānisaṃso sīlavato sīlasampadāya.
This is the first benefit.

puna caparaṃ, bhikkhave, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhugacchati.

Furthermore, an ethical person gets a good reputation.

ayaṃ, bhikkhave, duttiyo ānisaṃso sīlavato sīlasampadāya.

This is the second benefit.

puna caparaṃ, bhikkhave, sīlavā sīlasampanno yaññadeva pariyaṃ upasaṅkamati—yadi khattiyapariyaṃ, yadi brāhmaṇapariyaṃ, yadi gahapatipariyaṃ, yadi samaṇapariyaṃ—visārado upasaṅkamati amaṅkubhūto.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṃ, bhikkhave, tattiyo ānisaṃso sīlavato sīlasampadāya.

This is the third benefit.

puna caparaṃ, bhikkhave, sīlavā sīlasampanno asammūḷho kālaṃ karoti.

Furthermore, an ethical person dies not feeling lost.

ayaṃ, bhikkhave, catuttho ānisaṃso sīlavato sīlasampadāya.

This is the fourth benefit.

puna caparaṃ, bhikkhave, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

ayaṃ, bhikkhave, pañcama ānisaṃso sīlavato sīlasampadāya.

This is the fifth benefit.

ime kho, bhikkhave, pañca ānisaṃsā sīlavato sīlasampadāyā"ti.

These are the five benefits for an ethical person because of their accomplishment in ethics."

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

214. bahubhāṇisutta
214. Someone Who Talks a Lot

“pañcime, bhikkhave, ādīnavā bahubhāṇismiṃ puggale.
“Mendicants, there are these five drawbacks for a person who talks a lot.

katame pañca?
What five?

musā bhaṇati, piṣuṇaṃ bhaṇati, pharusāṃ bhaṇati, samphappalāpaṃ bhaṇati,
kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
They use speech that's false, divisive, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

ime kho, bhikkhave, pañca ādīnavā bahubhāṇismiṃ puggale.
These are the five drawbacks for a person who talks a lot.

pañcime, bhikkhave, ānisaṃsā mantabhāṇismiṃ puggale.
There are these five benefits for a person who talks thoughtfully.

katame pañca?
What five?

na musā bhaṇati, na piṣuṇaṃ bhaṇati, na pharusāṃ bhaṇati, na samphappalāpaṃ
bhaṇati, kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
They don't use speech that's false, divisive, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

ime kho, bhikkhave, pañca ānisaṃsā mantabhāṇismiṃ puggale”ti.
These are the five benefits for a person who talks thoughtfully.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

215. pathamaakkhantisutta
215. Intolerance (1st)

“pañcime, bhikkhave, ādīnavā akkhantiyā.
“Mendicants, there are these five drawbacks of intolerance.

katame pañca?
What five?

bahuno janassa appiyo hoti amanāpo, verabahulo ca hoti, vajjabahulo ca, sammūlho
kālaṃ karoti, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati.

*Most people find you unlikable and unloveable. You have lots of enmity and many faults. You
feel lost when you die. And when your body breaks up, after death, you're reborn in a place of
loss, a bad place, the underworld, hell.*

ime kho, bhikkhave, pañca ādīnavā akkhantiyā.
These are the five drawbacks to intolerance.

pañcime, bhikkhave, ānisaṃsā khantiyā.
There are these five benefits of tolerance.

katame pañca?
What five?

bahuno janassa piyo hoti manāpo, na verabahulo hoti, na vajjabahulo, asammūlho
kālaṃ karoti, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

*Most people find you dear and lovable. You have little enmity and few faults. You don't feel lost
when you die. And when your body breaks up, after death, you're reborn in a good place, a
heavenly realm.*

ime kho, bhikkhave, pañca ānisaṃsā khantiyā”ti.
These are the five benefits of tolerance.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

216. dutiyaakkhantisutta
216. Intolerance (2nd)

“pañcime, bhikkhave, ādīnavā akkhantiyā.
“Mendicants, there are these five drawbacks of intolerance.

katame pañca?
What five?

bahunō janassa appiyo hoti amanāpo, luddo ca hoti, vipphaṭṭisārī ca, sammūlho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Most people find you unlikable and unlovable. You’re cruel and remorseful. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

ime kho, bhikkhave, pañca ādīnavā akkhantiyā.
These are the five drawbacks to intolerance.

pañcime, bhikkhave, ānisaṃsā khantiyā.
There are these five benefits of tolerance.

katame pañca?
What five?

bahunō janassa piyo hoti manāpo, aluddo ca hoti, avipphaṭṭisārī ca, asammūlho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Most people find you likable and lovable. You’re neither cruel nor remorseful. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm.

ime kho, bhikkhave, pañca ānisaṃsā khantiyā”ti.
These are the five benefits of tolerance.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

217. paṭhamaapāsādikasutta
217. Uninspiring Conduct (1st)

“pañcime, bhikkhave, ādīnavā apāsādike.
“Mendicants, there are these five drawbacks of uninspiring conduct.

katame pañca?
What five?

attāpi attānaṃ upavadati,
You blame yourself.

anuvicca viññū garahanti,
After examination, sensible people criticize you.

pāpako kittisaddo abbhugacchati,
You get a bad reputation.

sammūlho kālaṃ karoti,
You feel lost when you die.

kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

ime kho, bhikkhave, pañca ādīnavā apāsādike.
These are the five drawbacks of uninspiring conduct.

pañcime, bhikkhave, ānisaṃsā pāsādike.
There are these five benefits of inspiring conduct.

katame pañca?
What five?

attāpi attānaṃ na upavadati,
You don’t blame yourself.

anuvicca viññū pasamsanti,
After examination, sensible people praise you.

kalyāṇo kittisaddo abbhugacchati,
You get a good reputation.

asammūlho kālaṃ karoti,
You don’t feel lost when you die.

kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.
And when the body breaks up, after death, you’re reborn in a good place, a heavenly realm.

ime kho, bhikkhave, pañca ānisaṃsā pāsādike”ti.
These are the five benefits of inspiring conduct.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

218. dutiyaapāsādikasutta
218. Uninspiring Conduct (2nd)

“pañcime, bhikkhave, ādīnavā apāsādike.
“Mendicants, there are these five drawbacks of uninspiring conduct.

katame pañca?
What five?

appasannā nappasīdanti, pasannānañca ekaccānaṃ aññathattaṃ hoti, satthusāsaṇaṃ akataṃ hoti, pacchimā janatā diṭṭhānugatiṃ āpajjati, cittaṃ massa nappasīdati.
You don't inspire confidence in those without it. You cause some with confidence to change their minds. You don't follow the Teacher's instructions. Those who come after you follow your example. And your mind doesn't become clear.

ime kho, bhikkhave, pañca ādīnavā apāsādike.
These are the five drawbacks of uninspiring conduct.

pañcime, bhikkhave, ānisaṃsā pāsādike.
There are these five benefits of inspiring conduct.

katame pañca?
What five?

appasannā pasīdanti, pasannānañca bhiyyobhāvo hoti, satthusāsaṇaṃ kataṃ hoti, pacchimā janatā diṭṭhānugatiṃ āpajjati, cittaṃ massa pasīdati.
You inspire confidence in those without it. You increase confidence in those who have it. You follow the Teacher's instructions. Those who come after you follow your example. And your mind becomes clear.

ime kho, bhikkhave, pañca ānisaṃsā pāsādike”ti.
These are the five benefits of inspiring conduct.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

219. aggisutta
219. Fire

“pañcime, bhikkhave, ādīnavā aggismiṃ.
“Mendicants, there are these five drawbacks of a fire.

katame pañca?
What five?

acakkhusso, dubbaṇṇakaraṇo, dubbalakaraṇo, saṅgaṇikāpavaḍḍhano,
tiracchānakathāpavattaniko hoti.
*It's bad for your eyes. It's bad for your complexion. It makes you weak. It draws in groups.
And it encourages unworthy talk.*

ime kho, bhikkhave, pañca ādīnavā aggismin”ti.
These are the five drawbacks of a fire.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

22. akkosakavagga
22. Abuse

220. madhurāsutta
220. About Madhurā

“pañcime, bhikkhave, ādīnavā madhurāyaṃ.
“Mendicants, there are these five drawbacks of Madhurā.

katame pañca?
What five?

visamā, bahurajā, caṇḍasunakhā, vāḷayakkhā, dullabhapiṇḍā.
The ground is uneven and dusty, the dogs are fierce, the native spirits are vicious, and it's hard to get almsfood.

ime kho, bhikkhave, pañca ādīnavā madhurāyaṃ”ti.
These are the five drawbacks of Madhurā.”

dasamaṃ.

akkosakavaggo dutiyo.

akkosabhaṇḍanasīlam,

bahubhāṇī dve akhantiyo;

apāsādikā dve vuttā,

aggismiṃ madhurena cāti.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

221. paṭhamadīghacārikasutta
221. Long Wandering (1st)

“pañcime, bhikkhave, ādīnavā dīghacārikaṃ anavatthacārikaṃ anuyuttassa viharato.
“Mendicants, there are these five drawbacks for someone who likes long and aimless wandering.

katame pañca?
What five?

assutaṃ na suṇāti, suttaṃ na pariyodāpeti, sutenekaccena avisārado hoti, gālhaṃ rogātāṅkaṃ phusati, na ca mittavā hoti.

You don't learn new things. You don't clarify what you've learned. You lack confidence in some things you have learned. You contract a severe illness. You don't have any friends.

ime kho, bhikkhave, pañca ādīnavā dīghacārikaṃ anavatthacārikaṃ anuyuttassa viharato.

These are the five drawbacks for someone who likes long and aimless wandering.

pañcime, bhikkhave, ānisaṃsā samavatthacāre.
There are these five benefits of a reasonable amount of wandering.

katame pañca?
What five?

assutaṃ suṇāti, suttaṃ pariyodāpeti, sutenekaccena visārado hoti, na gālhaṃ rogātāṅkaṃ phusati, mittavā ca hoti.

You learn new things. You clarify what you've learned. You have confidence in some things you have learned. You don't contract severe illness. You have friends.

ime kho, bhikkhave, pañca ānisaṃsā samavatthacāre”ti.
These are the five benefits of a reasonable amount of wandering.”

paṭhamamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

222. dutiyadīghacārikasutta
222. Long Wandering (2nd)

“pañcime, bhikkhave, ādīnavā dīghacārikaṃ anavatthacārikaṃ anuyuttassa viharato.
“Mendicants, there are these five drawbacks for someone who likes long and aimless wandering.

katame pañca?
What five?

anadhigataṃ nādhigacchati, adhigatā parihāyati, adhigatenekaccena avisārado hoti,
gālhaṃ rogātāṅkaṃ phusati, na ca mittavā hoti.

You don’t achieve the unachieved. What you have achieved falls away. You lose confidence in some things you’ve achieved. You contract a severe illness. You don’t have any friends.

ime kho, bhikkhave, pañca ādīnavā dīghacārikaṃ anavatthacārikaṃ anuyuttassa viharato.

These are the five drawbacks for someone who likes long and aimless wandering.

pañcime, bhikkhave, ānisaṃsā samavatthacāre.
There are these five benefits of a reasonable amount of wandering.

katame pañca?
What five?

anadhigataṃ adhigacchati, adhigatā na parihāyati, adhigatenekaccena visārado hoti,
na gālhaṃ rogātāṅkaṃ phusati, mittavā ca hoti.

You achieve the unachieved. What you have achieved doesn’t fall away. You’re confident in some things you’ve achieved. You don’t contract severe illness. You have friends.

ime kho, bhikkhave, pañca ānisaṃsā samavatthacāre”ti.
These are the five benefits of a reasonable amount of wandering.”

dutiyam.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

223. atinivāsaṣutta
223. Overstaying

“pañcime, bhikkhave, ādīnavā atinivāse.
“Mendicants, there are these five drawbacks of overstaying.

katame pañca?
What five?

bahubhaṇḍo hoti bahubhaṇḍasannicayo, bahubhesajjo hoti bahubhesajjasannicayo, bahukicco hoti bahukaraṇīyo byatto kiṅkaraṇīyesu, saṃsattho viharati gahatthapabbajitehi ananulomikena gihisaṃsaggena, tamhā ca āvāsā pakkamanto sāpekkho pakkamati.

You have a lot of stuff and store it up. You have a lot of medicine and store it up. You have a lot of duties and responsibilities, and become capable in whatever needs to be done. You mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you miss it.

ime kho, bhikkhave, pañca ādīnavā atinivāse.
These are the five drawbacks of overstaying.

pañcime, bhikkhave, ānisaṃsā samavattavāse.
There are these five benefits of staying for a reasonable length of time.

katame pañca?
What five?

na bahubhaṇḍo hoti na bahubhaṇḍasannicayo, na bahubhesajjo hoti na bahubhesajjasannicayo, na bahukicco hoti na bahukaraṇīyo na byatto kiṅkaraṇīyesu, asaṃsattho viharati gahatthapabbajitehi ananulomikena gihisaṃsaggena, tamhā ca āvāsā pakkamanto anapekkho pakkamati.

You don't have a lot of stuff and store it up. You don't have a lot of medicine and store it up. You don't have a lot of duties and responsibilities, or become capable in whatever needs to be done. You don't mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you don't miss it.

ime kho, bhikkhave, pañca ānisaṃsā samavattavāse”ti.
These are the five benefits of staying for a reasonable length of time.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

224. maccharīsutta
224. Stingy

“pañcime, bhikkhave, ādīnavā atinivāse.
“Mendicants, there are these five drawbacks of overstaying.

katame pañca?
What five?

āvāsamaccharī hoti, kulamaccharī hoti, lābhamaccharī hoti, vaṇṇamaccharī hoti,
dhammamaccharī hoti.
You become stingy with dwellings, families, material possessions, praise, and the teaching.

ime kho, bhikkhave, pañca ādīnavā atinivāse.
These are the five drawbacks of overstaying.

pañcime, bhikkhave, ānisaṃsā samavattavāse.
There are these five benefits of staying for a reasonable length of time.

katame pañca?
What five?

na āvāsamaccharī hoti, na kulamaccharī hoti, na lābhamaccharī hoti, na
vaṇṇamaccharī hoti, na dhammamaccharī hoti.
You're not stingy with dwellings, families, material possessions, praise, and the teaching.

ime kho, bhikkhave, pañca ānisaṃsā samavattavāse”ti.
These are the five benefits of staying for a reasonable length of time.”

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

225. paṭhamakulūpakasutta
225. Visiting Families (1st)

“pañcime, bhikkhave, ādīnavā kulūpake.
“Mendicants, there are these five drawbacks of visiting families.

katame pañca?
What five?

anāmāntacāre āpajjati, raho nisajjāya āpajjati, paṭicchanne āsane āpajjati,
mātugāmassa uttari chappañcavācāhi dhammaṃ desento āpajjati,
kāmasaṅkappabahulo viharati.

You fall into an offense for wandering without leave. You fall into an offense for sitting in a private place with someone of the opposite sex. You fall into an offense for sitting in a hidden place with someone of the opposite sex. You fall into an offense for teaching more than five or six sentences to someone of the opposite sex. You have a lot of sensual thoughts.

ime kho, bhikkhave, pañca ādīnavā kulūpake”ti.
These are the five drawbacks of visiting families.”

pañcamam.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

226. dutiyakulūpakasutta
226. Visiting Families (2nd)

“pañcime, bhikkhave, ādīnavā kulūpakassa bhikkhuno ativeḷaṃ kulesu saṃsaṭṭhassa viharato.

“Mendicants, there are these five drawbacks for a mendicant who visits families for too long, mixing closely with them.

katame pañca?
What five?

mātugāmassa abhiṇhadassanaṃ,
You often see members of the opposite sex.

dassane sati saṃsaggo,
Seeing them, you become close.

saṃsagge sati viṣṣāso,
Being so close, you become intimate.

viṣṣāse sati otāro,
Being intimate, lust overcomes you.

otiṇṇacittassetam pātikaṅkham: ‘anabhirato vā brahmacariyaṃ carissati aññataraṃ vā saṅkiliṭṭhaṃ āpattiṃ āpajjissati sikkhaṃ vā paccakkhāya hīnāyāvattissati’.
When your mind is swamped by lust, you can expect that you will live the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return to a lesser life.

ime kho, bhikkhave, pañca ādīnavā kulūpakassa bhikkhuno ativeḷaṃ kulesu saṃsaṭṭhassa viharato”ti.
These are the five drawbacks for a mendicant who visits families for too long, mixing closely with them.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

227. bhogasutta
227. Riches

“pañcime, bhikkhave, ādīnavā bhogesu.
“Mendicants, there are these five drawbacks of riches.

katame pañca?
What five?

aggisādhāraṇā bhogā, udakasādhāraṇā bhogā, rājasādhāraṇā bhogā, corasādhāraṇā bhogā, appiyehi dāyādehi sādharmaṇā bhogā.
Fire, water, kings, thieves, and unloved heirs all take a share.

ime kho, bhikkhave, pañca ādīnavā bhogesu.
These are the five drawbacks of riches.

pañcime, bhikkhave, ānisaṃsā bhogesu.
There are these five benefits of riches.

katame pañca?
What five?

bhoge nissāya attānaṃ sukheti pīṇeti sammā sukhaṃ pariharati, mātāpitara sukheti pīṇeti sammā sukhaṃ pariharati, puttadārādāsakammakaparise sukheti pīṇeti sammā sukhaṃ pariharati, mittāmacce sukheti pīṇeti sammā sukhaṃ pariharati, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhāpeti sovaḍḍhikaṃ sukhavipākaṃ saggaṃvattanikaṃ.

Riches enable you to bring pleasure and joy to yourself; your mother and father; your children, partners, bondservants, workers, and staff; and your friends and colleagues; and to keep them all happy. And they enable you to establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

ime kho, bhikkhave, pañca ānisaṃsā bhogesu”ti.
These are the five benefits of riches.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

228. ussūrabhattasutta
228. Eating Late

“pañcime, bhikkhave, ādīnavā ussūrabhatte kule.
“Mendicants, there are these five drawbacks for a family who takes their meals late in the day.

katame pañca?
What five?

ye te atithī pāhunā, te na kālena paṭipūjenti;
When guests visit, they are not served on time.

yā tā balipaṭiggāhikā devatā, tā na kālena paṭipūjenti;
The deities who accept spirit-offerings are not served on time.

ye te samanabrāhmaṇā ekabhattikā rattūparatā viratā vikālabhojanā, te na kālena paṭipūjenti;
Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are not served on time.

dāsakammakaraporisā vimukhā kammaṃ karonti;
Bondservants, workers, and staff do their duties neglectfully.

tāvatakaṃyeva asamayena bhuttaṃ anojavantam hoti.
A meal eaten during the wrong period is not nutritious.

ime kho, bhikkhave, pañca ādīnavā ussūrabhatte kule.
These are the five drawbacks for a family who takes their meals late in the day.

pañcime, bhikkhave, ānisaṃsā samayabhatte kule.
There are these five benefits for a family who takes their meals at a proper time.

katame pañca?
What five?

ye te atithī pāhunā, te kālena paṭipūjenti;
When guests visit, they are served on time.

yā tā balipaṭiggāhikā devatā, tā kālena paṭipūjenti;
The deities who accept spirit-offerings are served on time.

ye te samanabrāhmaṇā ekabhattikā rattūparatā viratā vikālabhojanā, te kālena paṭipūjenti;
Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are served on time.

dāsakammakaraporisā avimukhā kammaṃ karonti;
Bondservants, workers, and staff do their duties attentively.

tāvatakaṃyeva samayena bhuttaṃ ojavantam hoti.
A meal eaten during the proper period is nutritious.

ime kho, bhikkhave, pañca ānisaṃsā samayabhatte kule”ti.
These are the five benefits for a family who takes their meals at a proper time.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

229. paṭhamakaṇhasappasutta
229. Black Snakes (1st)

“pañcime, bhikkhave, ādīnavā kaṇhasappe.
“Mendicants, there are these five drawbacks of a black snake.

katame pañca?
What five?

asuci, duggandho, sabhīru, sappatibhayo, mittadubbhī.
It's filthy, stinking, cowardly, frightening, and treacherous.

ime kho, bhikkhave, pañca ādīnavā kaṇhasappe.
These are the five dangers of a black snake.

evamevaṃ kho, bhikkhave, pañcime ādīnavā mātugāme.
In the same way there are five drawbacks of a female.

katame pañca?
What five?

asuci, duggandho, sabhīru, sappatibhayo, mittadubbhī.
She's filthy, stinking, cowardly, frightening, and treacherous.

ime kho, bhikkhave, pañca ādīnavā mātugāme”ti.
These are the five drawbacks of a female.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

23. dīghacārikavagga
23. Long Wandering

230. dutiyakaṇhasappasutta
230. Black Snakes (2nd)

“pañcime, bhikkhave, ādīnavā kaṇhasappe.
“Mendicants, there are these five drawbacks of a black snake.

katame pañca?
What five?

kodhano, upanāhī, ghoraviso, dujjivho, mittadubbhī.
It's irritable, hostile, venomous, fork-tongued, and treacherous.

ime kho, bhikkhave, pañca ādīnavā kaṇhasappe.
These are the five dangers of a black snake.

evamevaṃ kho, bhikkhave, pañcime ādīnavā mātugāme.
In the same way there are five drawbacks of a female.

katame pañca?
What five?

kodhano, upanāhī, ghoraviso, dujjivho, mittadubbhī.
She's irritable, hostile, venomous, fork-tongued, and treacherous.

tatridaṃ, bhikkhave, mātugāmassa ghoravisatā—
This is a female's venom:

yebhuyyena, bhikkhave, mātugāmo tibbarāgo.
usually she's very lustful.

tatridaṃ, bhikkhave, mātugāmassa dujjivhatā—
This is a female's forked tongue:

yebhuyyena, bhikkhave, mātugāmo piṣuṇavāco.
usually she speaks divisively.

tatridaṃ, bhikkhave, mātugāmassa mittadubbhita—
This is a female's treachery:

yebhuyyena, bhikkhave, mātugāmo aticārini.
usually she's an adulteress.

ime kho, bhikkhave, pañca ādīnavā mātugāme”ti.
These are the five drawbacks of a female.”

dasamaṃ.

dīghacārikavaggo tatiyo.

dve dīghacārikā vuttā,

atinivāsamaccharī;

dve ca kulūpakā bhogā,

bhattaṃ sappāpare duveti.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. *A Resident Mendicant*

231. āvāsikasutta
231. *A Resident Mendicant*

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu abhāvanīyo hoti.
“*Mendicants, a resident mendicant with five qualities is not admirable.*

katamehi pañcahi?
What five?

na ākappasampanno hoti na vattasampanno;
They're not accomplished in being well-presented and doing their duties.

na bahussuto hoti na sutadharo;
They're not very learned and don't remember what they've learned.

na paṭisallekhitā hoti na paṭisallānārāmo;
They're not self-effacing and don't enjoy self-effacement.

na kalyāṇavāco hoti na kalyāṇavākkaraṇo;
They're not a good speaker and don't speak well.

duppañño hoti jaḷo eḷamūgo.
They're witless, dull, and stupid.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu abhāvanīyo
hoti.
A resident mendicant with these five qualities is not admirable.

pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu bhāvanīyo hoti.
A resident mendicant with these five qualities is admirable.

katamehi pañcahi?
What five?

ākappasampanno hoti vattasampanno;
They're accomplished in being well-presented and doing their duties.

bahussuto hoti sutadharo;
They're very learned and remember what they've learned.

paṭisallekhitā hoti paṭisallānārāmo;
They're self-effacing and enjoy self-effacement.

kalyāṇavāco hoti kalyāṇavākkaraṇo;
They're a good speaker and speak well.

paññavā hoti ajaḷo aneḷamūgo.
They're wise, bright, and clever.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu bhāvanīyo
hoti”ti.
A resident mendicant with these five qualities is admirable.”

paṭhamam.

24. āvāsikavagga
24. A Resident Mendicant

232. piyasutta
232. Liked

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

“Mendicants, a resident mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired.

katamehi pañcahi?
What five?

sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu;

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricītā manasānupekkhitā diṭṭhiyā suppaṭividdhā;

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

kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā;

They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī;

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā”ti.

A resident mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

dutiyāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

233. sobhanasutta
233. Beautification

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu āvāsaṃ sobheti.
“Mendicants, a resident mendicant with five qualities beautifies the monastery.

katamehi pañcahi?
What five?

sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;
They're ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

kalyāṇavāco hoti kalyāṇavākkaṇaṇo poriyā vācāya samannāgato vissatṭhāya
anelagalāya atthassa viññāpaniyā;
They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

paṭibalo hoti upasaṅkamante dhammiyā kathāya sandassetuṃ samādapetuṃ
saṃuttejetuṃ sampahaṃsetuṃ;
They're able to educate, encourage, fire up, and inspire those who approach them with a Dhamma talk.

catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu āvāsaṃ
sobheti”ti.
A resident mendicant with these five qualities beautifies the monastery.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

234. bahūpakārasutta
234. Very Helpful

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu āvāsassa bahūpakāro hoti.

“Mendicants, a resident mendicant with five qualities is very helpful to the monastery.

katamehi pañcahi?
What five?

sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;
They're ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;
They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

khaṇḍaphullaṃ paṭisaṅkharoti;
They repair what is decayed and damaged.

mahā kho pana bhikkhusaṅgho abhikkanto nānāverajjakā bhikkhū gihīnaṃ upasaṅkamitvā āroceti:
When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce:

‘mahā kho, āvuso, bhikkhusaṅgho abhikkanto nānāverajjakā bhikkhū, karotha puññāni, samayo puññāni kātun’ti;
‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’

catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu āvāsassa bahūpakāro hoti”ti.
A resident mendicant with these five qualities is very helpful to the monastery.”

catuttham.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

235. anukampasutta
235. A Compassionate Mendicant

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu gihīnaṃ anukampati.
“Mendicants, a resident mendicant with five qualities shows compassion to the lay people.

katamehi pañcahi?
What five?

adhisīle samādapeti;
They encourage them in higher ethics.

dhammadassane niveseti;
They equip them to see the truth of the teachings.

gilānake upasaṅkamitvā satim uppādeti:
When they are sick, they go to them and prompt their mindfulness, saying:

‘arahaggaṃ āyasmanto satim upaṭṭhāpethā’ti;
‘Establish your mindfulness, good sirs, in what is worthy.’

mahā kho pana bhikkhusaṃgho abhikkanto nānāverajjakā bhikkhū gihīnaṃ
upasaṅkamitvā āroceti:
*When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay
people and announce:*

‘mahā kho, āvuso, bhikkhusaṃgho abhikkanto nānāverajjakā bhikkhū, karoṭha
puññāni, samayo puññāni kātun’ti;
*‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the
time to make merit!’*

yaṃ kho panassa bhojanaṃ denti lūkhaṃ vā paṇītaṃ vā taṃ attanā paribhuñjati,
saddhādeyyaṃ na vinipāteti.
And they eat whatever food they give them, coarse or fine, not wasting a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu gihīnaṃ
anukampati’ti.
A resident mendicant with these five qualities shows compassion to the lay people.”

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

236. paṭhamaavaṇṇārahasutta
236. Deserving Criticism (1st)

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, a resident mendicant with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati;
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati;
and they criticize those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye ṭhāne pasādaṃ upadaṃseti;
Without examining or scrutinizing, they arouse faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye ṭhāne appasādaṃ upadaṃseti;
and they don't arouse faith in things that are inspiring.

saddhādeyyaṃ vinipāteti.
And they waste a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.

A resident mendicant with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge.

A resident mendicant with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati;
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati;
and they praise those deserving of praise.

anuvicca pariyoḡāhetvā appasādanīye ṭhāne appasādaṃ upadaṃseti;
They don't arouse faith in things that are dubious,

anuvicca pariyoḡāhetvā pasādanīye ṭhāne pasādaṃ upadaṃseti;
and they do arouse faith in things that are inspiring.

saddhādeyyaṃ na vinipāteti.
And they don't waste a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge”ti.

A resident mendicant with these five qualities is raised up to heaven.”

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

237. dutiyaavaṇṇārahasutta
237. Deserving Criticism (2nd)

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, a resident mendicant with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca अपariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati;
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca अपariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati;
and they criticize those deserving of praise.

āvāsamaccharī hoti āvāsapaligedhī;
They're stingy and avaricious regarding monasteries.

kulamaccharī hoti kulapaligedhī;
They're stingy and avaricious regarding families.

saddhādeyyaṃ vinipāteti.
And they waste a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.
A resident mendicant with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge.
A resident mendicant with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati;
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati;
and they praise those deserving of praise.

na āvāsamaccharī hoti na āvāsapaligedhī;
They're not stingy and avaricious regarding monasteries.

na kulamaccharī hoti na kulapaligedhī;
They're not stingy and avaricious regarding families.

saddhādeyyaṃ na vinipāteti.
And they don't waste a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge”ti.
A resident mendicant with these five qualities is raised up to heaven.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

238. tatiyaavaṇṇārahasutta
238. Deserving Criticism (3rd)

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, a resident mendicant with five qualities is cast down to hell.

katamehi pañcahi?
What five?

ananuvicca अपariyogāhetvā avaṇṇārahassa vaṇṇaṃ bhāsati;
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca अपariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati;
and they criticize those deserving of praise.

āvāsamaccharī hoti;
They're stingy regarding monasteries,

kulamaccharī hoti;
families,

lābhamaccharī hoti.
and material possessions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.
A resident mendicant with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge.
A resident mendicant with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

anuvicca परियोगāhetvā avaṇṇārahassa avaṇṇaṃ bhāsati;
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca परियोगāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati;
and they praise those deserving of praise.

na āvāsamaccharī hoti;
They're not stingy regarding monasteries,

na kulamaccharī hoti;
families,

na lābhamaccharī hoti.
and material possessions.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge”ti.
A resident mendicant with these five qualities is raised up to heaven.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

239. pathamamacchariyasutta
239. Stinginess (1st)

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, a resident mendicant with five qualities is cast down to hell.

katamehi pañcahi?
What five?

āvāsamaccharī hoti;
They're stingy regarding monasteries,

kulamaccharī hoti;
families,

lābhamaccharī hoti;
material possessions,

vaṇṇamaccharī hoti;
and praise.

saddhādeyyaṃ vinipāteti.
And they waste a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.
A resident mendicant with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge.
A resident mendicant with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

na āvāsamaccharī hoti;
They're not stingy regarding monasteries,

na kulamaccharī hoti;
families,

na lābhamaccharī hoti;
material possessions,

na vaṇṇamaccharī hoti;
and praise.

saddhādeyyaṃ na vinipāteti.
And they don't waste a gift given in faith.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ nikkhitto evaṃ sagge”ti.
A resident mendicant with these five qualities is raised up to heaven.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

24. āvāsikavagga
24. A Resident Mendicant

240. dutiyamacchariyasutta
240. Stinginess (2nd)

“pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ
nikkhitto evaṃ niraye.

“Mendicants, a resident mendicant with five qualities is cast down to hell.

katamehi pañcahi?
What five?

āvāsamaccharī hoti;
They're stingy regarding monasteries,

kulamaccharī hoti;
families,

lābhamaccharī hoti;
material possessions,

vaṇṇamaccharī hoti;
praise,

dhammaccharī hoti.
and the teachings.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu
yathābhaṭaṃ nikkhitto evaṃ niraye.

A resident mendicant with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato āvāsiko bhikkhu yathābhaṭaṃ
nikkhitto evaṃ sagge.

A resident mendicant with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

na āvāsamaccharī hoti;
They're not stingy regarding monasteries,

na kulamaccharī hoti;
families,

na lābhamaccharī hoti;
material possessions,

na vaṇṇamaccharī hoti;
praise,

na dhammaccharī hoti.
and the teachings.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato āvāsiko bhikkhu
yathābhaṭaṃ nikkhitto evaṃ sagge”ti.

A resident mendicant with these five qualities is raised up to heaven.”

dasamaṃ.

āvāsikavaggo catuttho.

āvāsiko piyo ca sobhano,

bahūpakāro anukampako ca;

tayo avaṇṇārahā ceva,

macchariyā duvepi cāti.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccharitavagga
25. Bad Conduct

241. paṭhamaduccharitasutta
241. Bad Conduct (1st)

“pañcime, bhikkhave, ādīnavā duccharite.
“Mendicants, there are these five drawbacks of bad conduct.

katame pañca?
What five?

attāpi attānaṃ upavadati;
You blame yourself.

anuvicca viññū garahanti;
After examination, sensible people criticize you.

pāpako kittisaddo abbhugacchati;
You get a bad reputation.

sammūlho kālaṃ karoti;
You feel lost when you die.

kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell.

ime kho, bhikkhave, pañca ādīnavā duccharite.
These are the five drawbacks of bad conduct.

pañcime, bhikkhave, ānisaṃsā sucarite.
There are these five benefits of good conduct.

katame pañca?
What five?

attāpi attānaṃ na upavadati;
You don’t blame yourself.

anuvicca viññū pasamsanti;
After examination, sensible people praise you.

kalyāṇo kittisaddo abbhugacchati;
You get a good reputation.

asammūlho kālaṃ karoti;
You don’t feel lost when you die.

kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
When your body breaks up, after death, you’re reborn in a good place, a heavenly realm.

ime kho, bhikkhave, pañca ānisaṃsā sucarite”ti.
These are the five benefits of good conduct.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

242. paṭhamakāyaduccaritasutta
242. Bad Bodily Conduct (1st)

“pañcime, bhikkhave, ādīnavā kāyaduccarite ... pe ... ānisaṃsā kāyasucarite ... pe

....”*“Mendicants, there are these five drawbacks in bad bodily conduct ... benefits in good bodily conduct ...”*

dutiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

243. paṭhamavacīduccaritasutta
243. Bad Verbal Conduct (1st)

“pañcime, bhikkhave, ādīnavā vacīduccarite ... pe ... ānisaṃsā vacīsucarite ... pe

....”*“Mendicants, there are these five drawbacks in bad verbal conduct ... benefits in good verbal conduct ...”*

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccharitavagga
25. Bad Conduct

244. paṭhamamanoduḥkaritasutta
244. Bad Mental Conduct (1st)

“pañcime, bhikkhave, ādīnavā manoduḥkarite ... pe ... ānisaṃsā manosucarite.
“Mendicants, there are these five drawbacks in bad mental conduct ... benefits in good mental conduct ...”

katame pañca?

attāpi attānaṃ na upavadati;

anuvicca viññū pasaṃsanti;

kalyāṇo kittisaddo abbhuggacchati;

asammūḷho kālaṃ karoti;

kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

ime kho, bhikkhave, pañca ānisaṃsā manosucarite”ti.

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccharitavagga
25. Bad Conduct

245. dutiyaduccharitasutta
245. Bad Conduct (2nd)

“pañcime, bhikkhave, ādīnavā duccharite.
“Mendicants, there are these five drawbacks of bad conduct.

katame pañca?
What five?

attāpi attānaṃ upavadati;
You blame yourself.

anuvicca viññū garahanti;
After examination, sensible people criticize you.

pāpako kittisaddo abbhuggacchati;
You get a bad reputation.

saddhammā vuṭṭhāti;
You drift away from true teachings.

asaddhamme patiṭṭhāti.
You settle on untrue teachings.

ime kho, bhikkhave, pañca ādīnavā duccharite.
These are the five drawbacks of bad conduct.

pañcime, bhikkhave, ānisaṃsā sucarite.
There are these five benefits of good conduct.

katame pañca?
What five?

attāpi attānaṃ na upavadati;
You don't blame yourself.

anuvicca viññū pasamsanti;
After examination, sensible people praise you.

kalyāṇo kittisaddo abbhuggacchati;
You get a good reputation.

asaddhammā vuṭṭhāti;
You drift away from untrue teachings.

saddhamme patiṭṭhāti.
You settle on true teachings.

ime kho, bhikkhave, pañca ānisaṃsā sucarite”ti.
These are the five benefits of good conduct.”

pañcamāṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

246. dutiyakāyaduccaritasutta
246. Bad Bodily Conduct (2nd)

“pañcime, bhikkhave, ādīnavā kāyaduccarite ... pe ... ānisaṃsā kāyasucarite ... pe

....”*“Mendicants, there are these five drawbacks in bad bodily conduct ... benefits in good bodily conduct ...”*

chaṭṭhaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

247. dutiyavacīduccaritasutta
247. Bad Verbal Conduct (2nd)

“pañcime, bhikkhave, ādīnavā vacīduccarite ... pe ... ānisaṃsā vacīsucarite ... pe

....”*“Mendicants, there are these five drawbacks in bad verbal conduct ... benefits in good verbal conduct ...”*

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

248. dutiyamanoduccaritasutta
248. Bad Mental Conduct (2nd)

“pañcime, bhikkhave, ādīnavā manoduccarite ... pe ... ānisaṃsā manosucarite.
“Mendicants, there are these five drawbacks in bad mental conduct ... benefits in good mental conduct ...”

katame pañca?

attāpi attānaṃ na upavadati;

anuvicca viññū pasaṃsanti;

kalyāṇo kittisaddo abbhuggacchati;

asaddhammā vuṭṭhāti;

saddhamme patiṭṭhāti.

ime kho, bhikkhave, pañca ānisaṃsā manosucarite”ti.

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

249. sivathikasutta
249. A Charnel Ground

“pañcime, bhikkhave, ādīnavā sivathikāya.
“Mendicants, there are these five drawbacks to a charnel ground.

katame pañca?
What five?

asuci, duggandhā, sappatibhayā, vālānaṃ amanussānaṃ āvāso, bahunō janassa
āroḍaṇā—
It's filthy, stinking, frightening, a gathering place for savage monsters, and a weeping place for many people.

ime kho, bhikkhave, pañca ādīnavā sivathikāya.
These are the five drawbacks of a charnel ground.

evamevaṃ kho, bhikkhave, pañcime ādīnavā sivathikūpame puggale.
In the same way there are five drawbacks of a person like a charnel ground.

katame pañca?
What five?

idha, bhikkhave, ekacco puggalo asucinā kāyakammena samannāgato hoti;
To start with, some person has filthy conduct by way of body, speech, and mind.

asucinā vacīkammena samannāgato hoti;
-

asucinā manokammena samannāgato hoti.
-

idamassa asucitāya vadāmi.
This is how they're filthy, I say.

seyyathāpi sā, bhikkhave, sivathikā asuci;
That person is just as filthy as a charnel ground.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.
-

tassa asucinā kāyakammena samannāgatassa, asucinā vacīkammena
samannāgatassa, asucinā manokammena samannāgatassa pāpako kittisaddo
abbhugacchati.

Because of their filthy conduct, they get a bad reputation.

idamassa duggandhatāya vadāmi.
This is how they're stinky, I say.

seyyathāpi sā, bhikkhave, sivathikā duggandhā;
That person is just as stinky as a charnel ground.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.
-

tamenāṃ asucinā kāyakammena samannāgataṃ, asucinā vacīkammena
samannāgataṃ, asucinā manokammena samannāgataṃ pesalā sabrahmacārī ārakā
parivajjanti.

Because of their filthy conduct, good-hearted spiritual companions avoid them from afar.

idamassa sappatibhayasmiṃ vadāmi.
That's how they're frightening, I say.

seyyathāpi sā, bhikkhave, sivathikā sappatibhayā;

That person is just as frightening as a charnel ground.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

so asucinā kāyakammena samannāgato, asucinā vacīkammena samannāgato,
asucinā manokammena samannāgato sabhāgehi puggalehi saddhiṃ saṃvasati.

Because of their filthy conduct, they live together with people of a similar character.

idamassa vālāvāsasmim vadāmi.

This is how they gather with savage monsters, I say.

seyyathāpi sā, bhikkhave, sivathikā vālānaṃ amanussānaṃ āvāso;

That person is just as much a gathering place of savage monsters as a charnel ground.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

tamenam asucinā kāyakammena samannāgataṃ, asucinā vacīkammena
samannāgataṃ, asucinā manokammena samannāgataṃ pesalā sabrahmacārī disvā
khīyadhammaṃ āpajjanti:

*Because of their filthy conduct, when good-hearted spiritual companions see them they
complain:*

‘aho vata no dukkhaṃ ye mayaṃ evarūpehi puggalehi saddhiṃ saṃvasāma’ti.

‘Oh, it’s so painful for us to have to live together with such as these.’

idamassa ārodanāya vadāmi.

This is how there’s weeping, I say.

seyyathāpi sā, bhikkhave, sivathikā bahuno janassa ārodanā;

This person is just as much a weeping place for many people as a charnel ground.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, pañca ādīnavā sivathikūpame puggale’ti.

These are the five drawbacks of a person like a charnel ground.”

navamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

25. duccaritavagga
25. Bad Conduct

250. puggalappasādasutta
250. Faith in Individuals

“pañcime, bhikkhave, ādīnavā puggalappasāde.
‘Mendicants, there are these five drawbacks of placing faith in an individual.

katame pañca?
What five?

yasmiṃ, bhikkhave, puggale puggalo abhippasanno hoti, so tathārūpaṃ āpattiṃ
āpanno hoti yathārūpāya āpattiyā saṅgho ukkhipati.
The individual to whom a person is devoted falls into an offense such that the Saṅgha suspends them.

tassa evaṃ hoti:
It occurs to them:

‘yo kho myāyaṃ puggalo piyo manāpo so saṅghena ukkhitto’ti.
‘This person dear and beloved to me has been suspended by the Saṅgha.’

bhikkhūsu appasādabahulo hoti.
They lose much of their faith in mendicants.

bhikkhūsu appasādabahulo samāno aññe bhikkhū na bhajati.
So they don’t frequent other mendicants,

aññe bhikkhū abhajanto saddhammaṃ na suṇāti.
they don’t hear the true teaching,

saddhammaṃ asuṇanto saddhammā parihāyati.
and they fall away from the true teaching.

ayaṃ, bhikkhave, paṭhamo ādīnavo puggalappasāde.
This is the first drawback in placing faith in an individual.

puna caparaṃ, bhikkhave, yasmiṃ puggale puggalo abhippasanno hoti, so
tathārūpaṃ āpattiṃ āpanno hoti yathārūpāya āpattiyā saṅgho ante nisīdāpeti.
*Furthermore, the individual to whom a person is devoted falls into an offense such that the
Saṅgha makes them sit at the end of the line. ...*

tassa evaṃ hoti:
-

‘yo kho myāyaṃ puggalo piyo manāpo so saṅghena ante nisīdāpito’ti.
-

bhikkhūsu appasādabahulo hoti.
-

bhikkhūsu appasādabahulo samāno aññe bhikkhū na bhajati.
-

aññe bhikkhū abhajanto saddhammaṃ na suṇāti.
-

saddhammaṃ asuṇanto saddhammā parihāyati.
-

ayaṃ, bhikkhave, dutiyo ādīnavo puggalappasāde.
This is the second drawback in placing faith in an individual.

puna caparaṃ, bhikkhave, yasmim̐ puggale puggalo abhippasanno hoti, so disāpakkanto hoti ... pe ... so vibbhanto hoti ... pe ... so kālaṅkato hoti.

Furthermore, the individual to whom a person is devoted departs for another region ... disrobes ... passes away.

tassa evaṃ hoti:

It occurs to them:

‘yo kho myāyaṃ puggalo piyo manāpo so kālaṅkato’ti.

‘This person dear and beloved to me has passed away.’

aññe bhikkhū na bhajati.

So they don’t frequent other mendicants,

aññe bhikkhū abhajanto saddhammaṃ na suṇāti.

they don’t hear the true teaching,

saddhammaṃ asuṇanto saddhammā parihāyati.

and they fall away from the true teaching.

ayaṃ, bhikkhave, pañcamo ādīnavo puggalappasāde.

This is the fifth drawback in placing faith in an individual.

ime kho, bhikkhave, pañca ādīnavā puggalappasāde”ti.

These are the five drawbacks of placing faith in an individual.”

dasamaṃ.

duccaritavaggo pañcamo.

duccaritaṃ kāyaduccaritaṃ,

vacīduccaritaṃ manoduccaritaṃ;

catūhi pare dve sivathikā,

puggalappasādena cāti.

pañcamo paṇṇāsako samatto.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. Ordination

251. upasampādetabbasutta
251. Who Should Give Ordination

“pañcahi, bhikkhave, dhammehi samannāgatenā bhikkhunā upasampādetabbaṃ.
“Mendicants, ordination should be given by a mendicant with five qualities.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti;
It's a mendicant who has the entire spectrum of an adept's ethics,

asekhena samādhikkhandhena samannāgato hoti;
immersion,

asekhena paññākkhandhena samannāgato hoti;
wisdom,

asekhena vimuttikkhandhena samannāgato hoti;
freedom,

asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
and the knowledge and vision of freedom.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatenā bhikkhunā
upasampādetabban”ti.

Ordination should be given by a mendicant with these five qualities.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. Ordination

252. nissayasutta
252. Who Should Give Dependence

“pañcahi, bhikkhave, dhammehi samannāgatena bhikkhunā nissayo dātabbo.
“Mendicants, dependence should be given by a mendicant with five qualities.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti ... pe ...
asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
*It's a mendicant who has the entire spectrum of an adept's ethics, immersion, wisdom,
freedom, and the knowledge and vision of freedom.*

imehi ... pe ... nissayo dātabbo”ti.
Dependence should be given by a mendicant with these five qualities.”

dutiyam.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. *Ordination*

253. sāmaṇerasutta
253. *Who Should Have a Novice as Attendant*

“pañcahi, bhikkhave, dhammehi samannāgatena bhikkhunā sāmaṇero
upaṭṭhāpetabbo.

“Mendicants, a novice should attend on a mendicant with five qualities.

katamehi pañcahi?
What five?

idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti; asekhena
samādhikkhandhena ... asekhena paññākkhandhena ... asekhena
vimuttikkhandhena ... asekhena vimuttiñāḍassanakkhandhena samannāgato hoti.

*It's a mendicant who has the entire spectrum of an adept's ethics, immersion, wisdom,
freedom, and the knowledge and vision of freedom.*

imehi kho, bhikkhave, pañcahi dhammehi samannāgatena bhikkhunā sāmaṇero
upaṭṭhāpetabbo”ti.

A novice should attend on a mendicant with these five qualities.”

tatiyaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. Ordination

254. pañcamacchariyasutta
254. Five Kinds of Stinginess

“pañcimāni, bhikkhave, macchariyāni.
“Mendicants, there are these five kinds of stinginess.

katamāni pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ,
dhammamacchariyaṃ—
Stinginess with dwellings, families, material possessions, praise, and the teachings.

imāni kho, bhikkhave, pañca macchariyāni.
These are the five kinds of stinginess.

imesaṃ kho, bhikkhave, pañcannaṃ macchariyānaṃ etaṃ paṭikuṭṭhaṃ, yadidaṃ
dhammamacchariyaṃ”ti.
The most contemptible of these five kinds of stinginess is stinginess with the teachings.”

catutthaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. Ordination

255. macchariyappahānasutta
255. Giving Up Stinginess

“pañcannaṃ, bhikkhave, macchariyānaṃ pahānāya samucchedāya brahmacariyaṃ vussati.

“Mendicants, the spiritual life is lived to give up and cut out these five kinds of stinginess.

katamesaṃ pañcannaṃ?
What five?

āvāsamacchariyassa pahānāya samucchedāya brahmacariyaṃ vussati;
Stinginess with dwellings, families, material possessions, praise, and the teachings.

kulamacchariyassa ... lābhamacchariyassa ... vaṇṇamacchariyassa ...
dhammacchariyassa pahānāya samucchedāya brahmacariyaṃ vussati.

imesaṃ kho, bhikkhave, pañcannaṃ macchariyānaṃ pahānāya samucchedāya
brahmacariyaṃ vussatī”ti.

The spiritual life is lived to give up and cut out these five kinds of stinginess.”

pañcamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. Ordination

256. paṭhamajhānasutta
256. The First Absorption

“pañcime, bhikkhave, dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.

“Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption.

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ.

Stinginess with dwellings, families, material possessions, praise, and the teachings.

ime kho, bhikkhave, pañca dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.

Without giving up these five qualities you can’t enter and remain in the first absorption.

pañcime, bhikkhave, dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum.

But after giving up these five qualities you can enter and remain in the first absorption.

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammamacchariyaṃ.

Stinginess with dwellings, families, material possessions, praise, and the teachings.

ime kho, bhikkhave, pañca dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum”ti.

After giving up these five qualities you can enter and remain in the first absorption.”

chaṭṭham.

26. upasampadāvagga
26. Ordination

257–263. dutiyajhānasuttādisattaka
257–263. The Second Absorption, Etc.

“pañcime, bhikkhave, dhamme appahāya abhabbo dutiyaṃ jhānaṃ ... pe ...
abhabbo tatiyaṃ jhānaṃ ... abhabbo catutthaṃ jhānaṃ ... abhabbo sotāpattiphalaṃ
... abhabbo sakadāgāmiphalaṃ ... abhabbo anāgāmiphalaṃ ... abhabbo arahattaṃ
sacchikātuṃ.

*“Mendicants, without giving up these five qualities you can’t enter and remain in the second
absorption ... third absorption ... fourth absorption ... or realize the fruit of stream-entry ...
the fruit of once-return ... the fruit of non-return ... perfection.*

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ,
dhammamacchariyaṃ.

Stinginess with dwellings, families, material possessions, praise, and the teachings.

ime kho, bhikkhave, pañca dhamme appahāya abhabbo arahattaṃ sacchikātuṃ.
Without giving up these five qualities you can’t realize perfection.

pañcime, bhikkhave, dhamme pahāya bhabbo dutiyaṃ jhānaṃ ... pe ... bhabbo
tatiyaṃ jhānaṃ ... bhabbo catutthaṃ jhānaṃ ... bhabbo sotāpattiphalaṃ ... bhabbo
sakadāgāmiphalaṃ ... bhabbo anāgāmiphalaṃ ... bhabbo arahattaṃ sacchikātuṃ.

*But after giving up these five qualities you can enter and remain in the second absorption ...
third absorption ... fourth absorption ... and realize the fruit of stream-entry ... the fruit of
once-return ... the fruit of non-return ... perfection.*

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ,
dhammamacchariyaṃ.

Stinginess with dwellings, families, material possessions, praise, and the teachings.

ime kho, bhikkhave, pañca dhamme pahāya bhabbo arahattaṃ sacchikātun”ti.
After giving up these five qualities you can realize perfection.”

terasamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

26. upasampadāvagga
26. Ordination

264. aparapaṭhamajjhānasutta
264. Another Discourse on the First Absorption

“pañcime, bhikkhave, dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.

“Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption.

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, akataññutaṃ akataveditaṃ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

ime kho, bhikkhave, pañca dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.
Without giving up these five qualities you can’t enter and remain in the first absorption.

pañcime, bhikkhave, dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum.
But after giving up these five qualities you can enter and remain in the first absorption.

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, akataññutaṃ akataveditaṃ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

ime kho, bhikkhave, pañca dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum”ti.
After giving up these five qualities you can enter and remain in the first absorption.”

cuddasamaṃ.

26. upasampadāvagga
26. Ordination

265–271. aparadutiyajjhānasuttādi
265–271. Another Discourse on the Second Absorption, Etc.

“pañcime, bhikkhave, dhamme appahāya abhabbo dutiyaṃ jhānaṃ ... tatiyaṃ jhānaṃ ... catutthaṃ jhānaṃ ... sotāpattiphalaṃ ... sakadāgāmiphalaṃ ... anāgāmiphalaṃ ... arahattaṃ sacchikātum.

“Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption ... third absorption ... fourth absorption ... or realize the fruit of stream-entry ... the fruit of once-return ... the fruit of non-return ... perfection.

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, akataññutaṃ akataveditaṃ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

ime kho, bhikkhave, pañca dhamme appahāya abhabbo arahattaṃ sacchikātum.
Without giving up these five qualities you can’t realize perfection.

pañcime, bhikkhave, dhamme pahāya bhabbo dutiyaṃ jhānaṃ ... tatiyaṃ jhānaṃ ... catutthaṃ jhānaṃ ... sotāpattiphalaṃ ... sakadāgāmiphalaṃ ... anāgāmiphalaṃ ... arahattaṃ sacchikātum.
But after giving up these five qualities you can enter and remain in the second absorption ... third absorption ... fourth absorption ... and realize the fruit of stream-entry ... the fruit of once-return ... the fruit of non-return ... perfection.

katame pañca?
What five?

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, akataññutaṃ akataveditaṃ.
Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness.

ime kho, bhikkhave, pañca dhamme pahāya bhabbo arahattaṃ sacchikātun”ti.
After giving up these five qualities you can realize perfection.”

ekavīsatiṃ.

upasampadāvaggo chaṭṭho.

27. sammutiṭṭhāyāla
27. Abbreviated Texts on Appointments

272. bhadduddesakasutta
272. A Meal Assigner

“pañcahi, bhikkhave, dhammehi samannāgato bhadduddesako na sammannitabbo.
“Mendicants, a person with five qualities should not be appointed as meal assigner.

katamehi pañcahi?
What five?

chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati, uddiṭṭhānuddiṭṭhaṃ na jānāti.
They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they don't know if a meal has been assigned or not.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhadduddesako na sammannitabbo.
A person with these five qualities should not be appointed as meal assigner.

pañcahi, bhikkhave, dhammehi samannāgato bhadduddesako sammannitabbo.
A person with five qualities should be appointed as meal assigner.

katamehi pañcahi?
What five?

na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, uddiṭṭhānuddiṭṭhaṃ jānāti.
They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhadduddesako sammannitabboti.
A person with these five qualities should be appointed as meal assigner.

pañcahi, bhikkhave, dhammehi samannāgato bhadduddesako sammato na pesetabbo ... pe ... sammato pesetabbo ... bālo veditabbo ... paṇḍito veditabbo ... khatam upahatam attānam pariharati ... akkhatam anupahatam attānam pariharati ... yathābhatam nikkhitto evam niraye ... yathābhatam nikkhitto evam sagge.
A person with five qualities who has been appointed as meal assigner should not be called upon ... should be called upon ... should be known as a fool ... should be known as astute ... they keep themselves broken and damaged ... they keep themselves unbroken and undamaged ... is cast down to hell ... is raised up to heaven.

katamehi pañcahi?
What five?

na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati, uddiṭṭhānuddiṭṭhaṃ jānāti.
They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhadduddesako yathābhatam nikkhitto evam sagge”ti.
A meal assigner with these five qualities is raised up to heaven.”

paṭhamam.

27. sammutiṭṭhāyāla
27. Abbreviated Texts on Appointments

273–285. senāsanapaññāpakasuttādi
273–285. A Lodgings Assigner

“pañcahi, bhikkhave, dhammehi samannāgato senāsanapaññāpakō na sammannitabbo ... pe ... paññattāpaññattam na jānāti ... pe ... senāsanapaññāpakō sammannitabbo ... pe ... paññattāpaññattam jānāti ... pe

“Mendicants, a person with five qualities should not be appointed as lodgings assigner ... they don't know if a lodging has been assigned or not ... A person with five qualities should be appointed as lodgings assigner ... they know if a lodging has been assigned or not ...

senāsanagāhāpakō na sammannitabbo ... pe ... gahitāgahitam na jānāti ... pe ... senāsanagāhāpakō sammannitabbo ... pe ... gahitāgahitam jānāti ... pe

A person should not be appointed as lodgings allocator ... they don't know if a lodging has been allocated or not ... A person should be appointed as lodgings allocator ... they know if a lodging has been allocated or not ...

bhaṇḍāgāriko na sammannitabbo ... pe ... guttāguttam na jānāti ... bhaṇḍāgāriko sammannitabbo ... pe ... guttāguttam jānāti

A person should not be appointed as storeperson ... they don't know if stores are protected or not ... A person should be appointed as storeperson ... they know if stores are protected or not ...

cīvarapaṭiggāhako na sammannitabbo ... pe ... gahitāgahitam na jānāti ... cīvarapaṭiggāhako sammannitabbo ... pe ... gahitāgahitam jānāti

... robe receiver ...

cīvarabhājako na sammannitabbo ... pe ... bhājītābhājitam na jānāti ... cīvarabhājako sammannitabbo ... pe ... bhājītābhājitam jānāti

... robe distributor ...

yāgubhājako na sammannitabbo ... pe ... yāgubhājako sammannitabbo ... pe

... porridge distributor ...

phalabhājako na sammannitabbo ... pe ... phalabhājako sammannitabbo ... pe

... fruit distributor ...

khajjakabhājako na sammannitabbo ... pe ... bhājītābhājitam na jānāti ... khajjakabhājako sammannitabbo ... pe ... bhājītābhājitam jānāti

... cake distributor ...

appamattakavissajjako na sammannitabbo ... pe ... vissajjitāvissajjitam na jānāti ... appamattakavissajjako sammannitabbo ... pe ... vissajjitāvissajjitam jānāti

... dispenser of minor accessories ...

sāṭiyaggāhāpakō na sammannitabbo ... pe ... gahitāgahitam na jānāti ... sāṭiyaggāhāpakō sammannitabbo ... pe ... gahitāgahitam jānāti

... allocator of bathing cloths ...

pattaggāhāpakō na sammannitabbo ... pe ... gahitāgahitam na jānāti ... pattaggāhāpakō sammannitabbo ... pe ... gahitāgahitam jānāti

... bowl allocator ...

ārāmikapesako na sammannitabbo ... pe ... ārāmikapesako sammannitabbo ... pe ...

... supervisor of monastery staff ...

sāmaṇerapesako na sammannitabbo ... pe ... sāmaṇerapesako sammannitabbo ... pe ... sammato na pesetabbo ... pe ... sammato pesetabbo ... pe

... supervisor of novices ...

sāmaṇerapesako bālo veditabbo ... pe ... paṇḍito veditabbo ... khaṭaṃ upahataṃ
attānaṃ pariharati ... akkhataṃ anupahataṃ attānaṃ pariharati ... yathābhaṭaṃ
nikkhitto evaṃ niraye ... yathābhaṭaṃ nikkhitto evaṃ sagge.

katamehi pañcahi?

What five?

na chandāgaṭiṃ gacchati, na dosāgaṭiṃ gacchati, na mohāgaṭiṃ gacchati, na
bhayāgaṭiṃ gacchati, pesitāpesitaṃ jānāti.

*They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And
they know if a novice has been supervised or not.*

imehi kho, bhikkhave, pañcahi dhammehi samannāgato sāmaṇerapesako
yathābhaṭaṃ nikkhitto evaṃ sagge”ti.

A supervisor of novices with these five qualities is raised up to heaven.”

cuddasamaṃ.

sammutipeyyālaṃ niṭṭhitaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

28. sikkhāpadapeyyāla
28. Abbreviated Texts on Training Rules

286. bhikkhusutta
286. A Monk

“pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, a monk with five qualities is cast down to hell.

katamehi pañcahi?
What five?

pāṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti,
surāmerayamajjapamādaṭṭhāyī hoti.

He kills living creatures, steals, has sex, lies, and uses alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhaṭaṃ
nikkhitto evaṃ niraye.

A monk with these five qualities is cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhaṭaṃ nikkhitto evaṃ
sagge.

A monk with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

pāṇātipātā pativirato hoti, adinnādānā pativirato hoti, abrahmacariyā pativirato hoti,
musāvādā pativirato hoti, surāmerayamajjapamādaṭṭhānā pativirato hoti.

He doesn't kill living creatures, steal, have sex, lie, or use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhaṭaṃ
nikkhitto evaṃ sagge”ti.

A monk with these five qualities is raised up to heaven.”

paṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

28. sikkhāpadapeyyāla
28. Abbreviated Texts on Training Rules

287–292. bhikkhunīsuttādi
287–292. A Nun

“pañcahi, bhikkhave, dhammehi samannāgatā bhikkhunī ... pe ... sikkhamānā ... sāmaṇero ... sāmaṇerī ... upāsako ... upāsikā yathābhaṭaṃ nikkhattā evaṃ niraye.
“A nun ... trainee nun ... novice monk ... novice nun ... layman ... laywoman ... with five qualities is cast down to hell.

katamehi pañcahi?
What five?

pāṇātipātīnī hoti, adinnādāyīnī hoti, kāmesumicchācārīnī hoti, musāvādīnī hoti, surāmerayamajjapamādaṭṭhāyīnī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā upāsikā yathābhaṭaṃ nikkhattā evaṃ niraye.
With these five qualities they're cast down to hell.

pañcahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhaṭaṃ nikkhattā evaṃ sagge.
A nun ... female intern ... novice monk ... novice nun ... layman ... laywoman ... with five qualities is raised up to heaven.

katamehi pañcahi?
What five?

pāṇātipātā paṭiviratā hoti, adinnādānā paṭiviratā hoti, kāmesumicchācārā paṭiviratā hoti, musāvādā paṭiviratā hoti, surāmerayamajjapamādaṭṭhānā paṭiviratā hoti.
They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgatā upāsikā yathābhaṭaṃ nikkhattā evaṃ sagge”ti.
With these five qualities they're raised up to heaven.”

sattamaṃ.

aṅguttara nikāya 5
Numbered Discourses 5

28. sikkhāpadapeyyāla
28. Abbreviated Texts on Training Rules

293. ājīvakasutta
293. An Ājīvaka

“pañcahi, bhikkhave, dhammehi samannāgato ājīvako yathābhaṭaṃ nikkhitto evaṃ niraye.

“Mendicants, an <i>Ājīvaka</i> ascetic with five qualities is cast down to hell.

katamehi pañcahi?
What five?

pāṇātīpātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti,
surāmerayamajjapamādaṭṭhāyī hoti.

They kill living creatures, steal, have sex, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato ājīvako yathābhaṭaṃ
nikkhitto evaṃ niraye”ti.

An <i>Ājīvaka</i> ascetic with these five qualities is cast down to hell.”

aṭṭhamam.

aṅguttara nikāya 5
Numbered Discourses 5

28. sikkhāpadapeyyāla
28. Abbreviated Texts on Training Rules

294–302. nigaṇṭhasuttādi
294–302. A Nigaṇṭha, Etc.

“pañcahi, bhikkhave, dhammehi samannāgato nigantho ... muṇḍasāvako ... jaṭilako ... paribbājako ... māgaṇḍiko ... tedaṇḍiko ... āruddhako ... gotamako ... devadhammiko yathābhatam nikkhitto evam niraye.

A Jain ... disciple of the shavelings ... a matted-hair ascetic ... a wanderer ... a follower of Māgaṇḍiya ... a trident-bearing ascetic ... a follower of the unobstructed ... a follower of Gotama ... one who performs rituals for the gods ... with five qualities is cast down to hell.

katamehi pañcahi?
What five?

pāṇātipātī hoti, adinnādāyī hoti ... pe ... surāmerayamajjapamādaṭṭhāyī hoti.
They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato devadhammiko yathābhatam nikkhitto evam niraye”ti.
With these five qualities they’re cast down to hell.”

sattarasamaṃ.

sikkhāpadapeyyālam niṭṭhitam.

29. rāgaṭṭhāyāla
29. Abbreviated Texts Beginning With Greed

303
303

“rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

katame pañca?
What five?

asubhasaññā, maraṇasaññā, ādīnavasaññā, āhāre paṭikūlasaññā, sabbaloke
anabhiratasaññā—
*The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with
the whole world.*

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (1)
For insight into greed, these five things should be developed.”

29. rāgaṭṭhāyāla
29. Abbreviated Texts Beginning With Greed

304
304

“rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

katame pañca?
What five?

aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke
anabhiratasaññā—
*The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction
with the whole world.*

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (2)
For insight into greed, these five things should be developed.”

29. rāgaṭṭhāyāla
29. Abbreviated Texts Beginning With Greed

305
305

“rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

katame pañca?
What five?

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (3)
For insight into greed, these five things should be developed.”

29. rāgaṭṭyāla
29. Abbreviated Texts Beginning With Greed

306
306

“rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

katame pañca?
What five?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (4)
For insight into greed, these five things should be developed.”

29. rāgaṭṭhāyāla
29. Abbreviated Texts Beginning With Greed

307
307

“rāgassa, bhikkhave, abhiññāya pañca dhammā bhāvetabbā.
“For insight into greed, five things should be developed.

katame pañca?
What five?

saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhībalaṃ, paññābalaṃ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

rāgassa, bhikkhave, abhiññāya ime pañca dhammā bhāvetabbā”ti. (5)
For insight into greed, these five things should be developed.”

29. rāgaḥpeyyāla
29. Abbreviated Texts Beginning With Greed

308–1152
308–1152

“rāgassa, bhikkhave, pariññāya ... parikkhayāya ... pahānāya ... khayāya ... vayāya ... virāgāya ... nirodhāya ... cāgāya ... paṭinissaggāya pañca dhammā bhāvetabbā.

“For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed, five things should be developed.”

dosassa ... mohassa ... kodhassa ... upanāhassa ... makkhassa ... paḷāsassa ... issāya ... macchariyassa ... māyāya ... sāṭheyassa ... thambhassa ... sārambhassa ... mānassa ... atimānassa ... madassa ... pamādassa abhiññāya ... pariññāya ... parikkhayāya ... pahānāya ... khayāya ... vayāya ... virāgāya ... nirodhāya ... cāgāya ... paṭinissaggāya pañca dhammā bhāvetabbā. (6–849.)

“Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... five things should be developed.”

katame pañca?
What five?

saddhābalaṃ, vīriyabalaṃ, satībalaṃ, samādhībalaṃ, paññābalaṃ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

pamādassa, bhikkhave, paṭinissaggāya ime pañca dhammā bhāvetabbā”ti. (850)
For the letting go of negligence, these five things should be developed.”

rāgaḥpeyyālaṃ niṭṭhitaṃ.

abhiññāya pariññāya parikkhayāya,

pahānāya khayāya vayena ca;

virāgaṇirodhā cāgañca,

paṭinissaggo ime dasāti.

pañcakanipāto niṭṭhito.

sekhabalaṃ balañceva,

pañcaṅgikañca sumanaṃ;

muṇḍanīvaraṇaṇca saññāñca,

yodhājīvañca aṭṭhamanaṃ;

theraṃ kakudhaphāsuñca,

andhakavindadvādasanaṃ;

gilānarājatikanāṇaṃ,

saddhammāghātupāsakaṃ;

araññābrāhmaṇaṇceva,

kimilakkosakaṃ tathā;

dīghācārāvāsikaṇca,

duccaritūpasampadanti.

pañcakanipātapaḷi niṭṭhitā.

The Book of the Fives is finished.