

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

1. pathamaāhuneyyasutta
1. Worthy of Offerings (1st)

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:

“chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with six 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 chahi?
What six?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

It's a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

sotena saddaṃ sutvā ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

When they know a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six 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.”

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 6
Numbered Discourses 6

1. āhuneyyavagga

1. Worthy of Offerings

2. dutiyaāhuneyyasutta

2. Worthy of Offerings (2nd)

“chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...
anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with six 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 chahi?

What six?

idha, bhikkhave, bhikkhu anekavihitaṃ iddhividhaṃ paccaṇubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhavaṃ tirobhavaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummuḍḍanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇa parimasati parimajjati; yāva brahmalokaṃ kāyena vasaṃ vatteti. (1)

It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

dibbāya, sotadhātuyā visuddhāya atikkantaṃānusiṅkāya ubho sadde sūṇāti—dibbe ca mānuse ca, ye dūre santike ca. (2)

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītārāgaṃ vā cittaṃ ... sadosaṃ vā cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti. (3)

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhī ... mind not immersed in samādhī ... freed mind ... They understand unfreed mind as 'unfreed mind'.

anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. (4)

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

dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ sāggaṃ lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (5)

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

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharāti. (6)

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puñṇakkhettaṃ lokassā’ti.

A mendicant with these six 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.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

3. indriyasutta
3. Faculties

“chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...
anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with six 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 chahi?
What six?

saddhindriyena, vīriyindriyena, satindriyena, samādhindriyena, paññindriyena,
āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ
abhiññā sacchikatvā upasampajja viharati.

The faculties of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti
pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

4. balasutta
4. Powers

“chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...
anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with six 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 chahi?
What six?

saddhābalena, vīriyabalena, satibalena, samādhibalena, paññābalena, āsavānaṃ
khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayamaṃ abhiññā
sacchikatvā upasampajja viharati.

The powers of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe
... anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six 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.”

catutthaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

5. paṭhamaājānīyasutta
5. The Thoroughbred (1st)

“chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi chahi?
What six?

idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, vaṇṇasampanno ca hoti.

It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's beautiful.

imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

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

In the same way, a mendicant with six 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 chahi?
What six?

idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, khamo dhammānaṃ.

It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six 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.”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

6. dutiyaājānīyasutta
6. The Thoroughbred (2nd)

“chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi chahi?
What six?

idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, balasampanno ca hoti.
It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's strong.

imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

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

In the same way, a mendicant with six 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 chahi?
What six?

idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ ... pe ... khamo dhammānaṃ.
It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six 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.”

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

7. tatiyaājānīyasutta
7. The Thoroughbred (3rd)

“chahi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi chahi?
What six?

idha, bhikkhave, rañño bhadro assājānīyo khamo hoti rūpānaṃ, khamo saddānaṃ, khamo gandhānaṃ, khamo rasānaṃ, khamo phoṭṭhabbānaṃ, jvasampanno ca hoti.
It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's fast.

imehi kho, bhikkhave, chahi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅgantveva saṅkhaṃ gacchati.

A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

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

In the same way, a mendicant with six 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 chahi?
What six?

idha, bhikkhave, bhikkhu khamo hoti rūpānaṃ ... pe ... khamo dhammānaṃ.
It's when a mendicant can endure sights, sounds, smells, tastes, touches, and thoughts.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

sattamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

8. anuttariyasutta
8. Unsurpassable

“chayimāni, bhikkhave, anuttariyāni.
“Mendicants, these six things are unsurpassable.

katamāni cha?
What six?

dassanānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ,
pāricariyānuttariyaṃ, anussatānuttariyaṃ.
The unsurpassable seeing, listening, acquisition, training, service, and recollection.

imāni kho, bhikkhave, cha anuttariyāni”ti.
These are the six unsurpassable things.”

aṭṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

9. anussatiṭṭhānasutta
9. Topics for Recollection

“chayimāni, bhikkhave, anussatiṭṭhānāni.
“Mendicants, there are these six topics for recollection.

katamāni cha?
What six?

buddhānussati, dhammānussati, saṃghānussati, sīlānussati, cāgānussati,
devatānussati.
The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

imāni kho, bhikkhave, cha anussatiṭṭhānāni”ti.
These are the six topics for recollection.”

navamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

1. āhuneyyavagga
1. Worthy of Offerings

10. mahānāmasutta
10. With Mahānāma

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

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno, kho mahānāmo sakko bhagavantam etadavoca:

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

“yo so, bhante, ariyasāvako āgataphalo viññātasāsano, so katamena vihārena bahulaṃ viharatī”ti?

“Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?”

“yo so, mahānāma, ariyasāvako āgataphalo viññātasāsano, so iminā vihārena bahulaṃ viharati.

“Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

idha, mahānāma, ariyasāvako tathāgataṃ anussarati:

Firstly, a noble disciple recollects the Realized One:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

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

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

ujugatamevassa tasmim samaye cittaṃ hoti tathāgataṃ ārabhha.

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

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

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

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

When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

ayaṃ vuccati, mahānāma:

This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno buddhānussatiṃ bhāveti’. (1)

a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the Buddha.

puna caparaṃ, mahānāma, ariyasāvako dhammaṃ anussarati:

Furthermore, a noble disciple recollects the teaching:

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

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

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

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

...

ujugatamevassa tasmīṃ samaye cittaṃ hoti dhammaṃ ārabhha.

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

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

ayaṃ vuccati, mahānāma:

This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno dhammānussatiṃ bhāveti’. (2)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the teaching.

puna caparaṃ, mahānāma, ariyasāvako saṅghaṃ anussarati:

Furthermore, a noble disciple recollects the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, nāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

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

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

...

ujugatamevassa tasmīṃ samaye cittaṃ hoti saṅghaṃ ārabhha.

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

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

ayaṃ vuccati, mahānāma:

This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno saṅghānussatiṃ bhāveti’. (3)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the Saṅgha.

puna caparaṃ, mahānāma, ariyasāvako attano sīlāni anussarati akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni.

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

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

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

ujugatamevassa tasmim samaye cittaṃ hoti sīlaṃ ārabha.

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

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

ayaṃ vuccati, mahānāma:

This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno sīlānussatiṃ bhāveti’. (4)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of ethics.

puna caparaṃ, mahānāma, ariyasāvako attano cāgaṃ anussarati:

Furthermore, a noble disciple recollects their own generosity:

‘lābhā vata me, suladdhaṃ vata me.

‘I’m so fortunate, so very fortunate!’

yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāni vosaggarato yācayogo dānasamvibhāgarato’ti.

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

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

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

ujugatamevassa tasmim samaye cittaṃ hoti cāgaṃ ārabha.

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

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

ayaṃ vuccati, mahānāma:

This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno cāgānussatiṃ bhāveti’. (5)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of generosity.

puna caparaṃ, mahānāma, ariyasāvako devatānussatiṃ bhāveti:
Furthermore, a noble disciple recollects the deities:

‘santi devā cātumahārājikā, santi devā tāvatimsā, santi devā yāmā, santi devā tusitā, santi devā nimmanaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.
‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Host, and gods even higher than these.

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā saddhā saṃvijjati.
When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

yathārūpena sīlena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṃ sīlaṃ saṃvijjati.

yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṃ sutam saṃvijjati.

yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpo cāgo saṃvijjati.

yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpā paññā saṃvijjati’ti.

yasmiṃ, mahānāma, samaye ariyasāvako attano ca tāsāṃ devatānaṃ saddhaṇca sīlaṇca sutaṇca cāgaṇca paññaṇca anussarati nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmīṃ samaye cittaṃ hoti tā devatā ārabha.
At that time their mind is unswerving, based on the deities.

ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.
A noble disciple whose mind is unswerving finds joy in the meaning and the teaching, and finds joy connected with the teaching.

pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.
When you’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you’re blissful, the mind becomes immersed in samādhī.

ayaṃ vuccati, mahānāma:
This is called

‘ariyasāvako visamagatāya pajāya samappatto viharati, sabyāpajjāya pajāya abyāpajjo viharati, dhammasotaṃ samāpanno devatānussatiṃ bhāveti’. (6)
a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the deities.

yo so, mahānāma, ariyasāvako āgataphalo viññātasāsano, so iminā vihārena bahulaṃ viharatī”ti.

When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice.”

dasamaṃ.

āhuneyyavaggo paṭhamo.

dve āhuneyyā indriya,

balāni tayo ājānīyā;

anuttariya anussatī,

mahānāmena te dasāti.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

11. paṭhamasāraṇīyasutta
11. Warm-hearted (1st)

“chayime, bhikkhave, dhammā sāraṇīyā.
“Mendicants, there are these six warm-hearted qualities.

katame cha?
What six?

idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti
sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo. (1)
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This is a warm-hearted quality.

puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti
sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo. (2)
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti
sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo. (3)
Furthermore, a mendicant consistently treats their spiritual companions with mental kindness
...

puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso
pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi
sabrahmacārīhi sādharmaṇabhogī, ayampi dhammo sāraṇīyo. (4)
Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni
akammāsāni bhujissāni viññuppasatthāni aparāmatṭhāni samādhisaṃvattanikāni
tathārūpehi sīlehi sīlasāmaññagato viharatī sabrahmacārīhi āvi ceva raho ca, ayampi
dhammo sāraṇīyo. (5)
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

puna caparaṃ, bhikkhave, bhikkhu yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa
sammā dukkhakkhayāya tathārūpāya dīṭṭhiyā dīṭṭhisāmaññagato viharatī
sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo. (6)
Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

ime kho, bhikkhave, cha dhammā sāraṇīyā”ti.
These are the six warm-hearted qualities.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

12. dutiyasāraṇīyasutta
12. Warm-hearted (2nd)

“chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

katame cha?
What six?

idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti
sabrahmacārīsu āvi ceva raho ca,

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (1)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti ...
pe (2)

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca,
ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (3)

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (4)

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means ...

puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmatṭhāni samādhisaṃvattanikāni tathārūpehi sīlehi sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (5)

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions ...

puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa samma dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (6)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

ime kho, bhikkhave, cha dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti”ti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

13. nissāraṇīyasutta
13. Elements of Escape

“chayimā, bhikkhave, nissāraṇīyā dhātuyo.
“Mendicants, there are these six elements of escape.

katamā cha?
What six?

idha, bhikkhave, bhikkhu evaṃ vadeyya:
Take a mendicant who says:

‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā
paricitā susamāradhā;
*‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis,
kept it up, consolidated it, and properly implemented it.*

atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ti.
Yet somehow ill will still occupies my mind.’

so ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṃ avaca; mā bhagavantam abbhācikkhi,
na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.
*They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for
misrepresentation of the Buddha is not good. And the Buddha would not say that.*

atthānametaṃ, āvuso, anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya
yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya;
*It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed
and properly implemented,*

atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.
yet somehow ill will still occupies the mind.

nissaraṇaṇhetam, āvuso, byāpādassa yadidaṃ mettācetovimutti’ti. (1)
For it is the heart’s release by love that is the escape from ill will.’

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:
Take another mendicant who says:

‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā
paricitā susamāradhā;
*‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my
basis, kept it up, consolidated it, and properly implemented it.*

atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī’ti.
Yet somehow the thought of harming still occupies my mind.’

so ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṃ avaca; mā bhagavantam abbhācikkhi,
na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.
They should be told, ‘Not so, venerable! ...

atthānametaṃ, āvuso, anavakāso yaṃ karuṇāya cetovimuttiyā bhāvitāya
bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya;

atha ca panassa vihesā cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.

nissaraṇaṇhetam, āvuso, vihesāya yadidaṃ karuṇācetovimutti’ti. (2)
For it is the heart’s release by compassion that is the escape from thoughts of harming.’

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:
Take another mendicant who says:

‘muditā hi kho me cetovimutti bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā;

‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me arati cittaṃ pariyādāya tiṭṭhati’ti.

Yet somehow negativity still occupies my mind.’

so ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṃ avaca; mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

They should be told, ‘Not so, venerable! ...

aṭṭhānametaṃ, āvuso, anavakāso yaṃ muditāya cetovimuttiyā bhāvitāya bahulikātāya yānikātāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya;

atha ca panassa arati cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.

nissaraṇañhetam, āvuso, aratiyā yadidaṃ muditācetovimutti’ti. (3)

For it is the heart’s release by rejoicing that is the escape from negativity.’

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘upekkhā hi kho me cetovimutti bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā;

‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhati’ti.

Yet somehow desire still occupies my mind.’

so ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṃ avaca; mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

They should be told, ‘Not so, venerable! ...

aṭṭhānametaṃ, āvuso, anavakāso yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulikātāya yānikātāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya;

atha ca panassa rāgo cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati.

nissaraṇañhetam, āvuso, rāgassa yadidaṃ upekkhācetovimutti’ti. (4)

For it is the heart’s release by equanimity that is the escape from desire.’

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘animittā hi kho me cetovimutti bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāradhā;

‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me nimittānusāri viññāṇaṃ hoti’ti.

Yet somehow my consciousness still follows after signs.’

so ‘mā hevan’tissa vacanīyo: ‘māyasmā evaṃ avaca; mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

They should be told, ‘Not so, venerable! ...

aṭṭhānametaṃ, āvuso, anavakāso yaṃ animittāya cetovimuttiyā bhāvitāya bahulikātāya yānikātāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya;

atha ca panassa nimittānusāri viññāṇaṃ bhavissati, netam ṭhānaṃ vijjati.

nissaraṇañhetam, āvuso, sabbanimit्तānam yadidaṃ animittācetovimutti'ti. (5)
For it is the signless release of the heart that is the escape from all signs.'

idha pana bhikkhave, bhikkhu evaṃ vadeyya:
Take another mendicant who says:

'asmīti kho me vigataṃ, ayamahasmīti ca na samanupassāmi;
'I'm rid of the conceit "I am". And I don't regard anything as "I am this".

atha ca pana me vicikicchākathaṃkathāsallam cittam pariyaḍāya tiṭṭhatī'ti.
Yet somehow the dart of doubt and indecision still occupies my mind.'

so 'mā hevan'tissa vacanīyo: 'māyasmā evaṃ avaca; mā bhagavantam abbhācikkhi,
na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya.
They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

aṭṭhānametaṃ, āvuso, anavakāso yaṃ asmīti vigate ayamahasmīti ca na
samanupassato;
*It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with,
and nothing is regarded as "I am this",*

atha ca panassa vicikicchākathaṃkathāsallam cittam pariyaḍāya ṭhassati, netam
ṭhānam vijjati.
yet somehow the dart of doubt and indecision still occupies the mind.

nissaraṇañhetam, āvuso, vicikicchākathaṃkathāsallassa yadidaṃ asmīti
mānasamugghāto'ti. (6)
For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

imā kho, bhikkhave, cha nissāraṇīyā dhātuyo'ti.
These are the six elements of escape."

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

14. bhaddakasutta
14. A Good Death

tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.
“Reverend,” they replied.

āyasmā sāriputto etadavoca:
Sāriputta said this:

“tathā tathā, āvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyaṃ.
“A mendicant lives life so as to not have a good death.

kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyaṃ?
And how do they live life so as to not have a good death?

idhāvuso, bhikkhu kammārāmo hoti kammarato kammārāmatam anuyutto, bhassārāmo hoti bhassarato bhassārāmatam anuyutto, niddārāmo hoti niddārato niddārāmatam anuyutto, saṅgaṇikārāmo hoti saṅgaṇikarato saṅgaṇikārāmatam anuyutto, saṃsaggārāmo hoti saṃsaggarato saṃsaggārāmatam anuyutto, papañcārāmo hoti papañcarato papañcārāmatam anuyutto.
Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them.

evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyaṃ.
A mendicant who lives life like this does not have a good death.

ayaṃ vuccatāvuso:
This is called

‘bhikkhu sakkāyābhirato nappajahāsi sakkāyaṃ sammā dukkhassa antakiriyaṃ’.
a mendicant who enjoys identity, who hasn’t given up identity to rightly make an end of suffering.

tathā tathāvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyaṃ.
A mendicant lives life so as to have a good death.

kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyaṃ?
And how do they live life so as to have a good death?

idhāvuso, bhikkhu na kammārāmo hoti na kammarato na kammārāmatam anuyutto, na bhassārāmo hoti na bhassarato na bhassārāmatam anuyutto, na niddārāmo hoti na niddārato na niddārāmatam anuyutto, na saṅgaṇikārāmo hoti na saṅgaṇikarato na saṅgaṇikārāmatam anuyutto, na saṃsaggārāmo hoti na saṃsaggarato na saṃsaggārāmatam anuyutto, na papañcārāmo hoti na papañcarato na papañcārāmatam anuyutto.
Take a mendicant who doesn’t relish work, talk, sleep, company, closeness, and proliferation. They don’t love these things or like to relish them.

evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ
kappayato bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriya.

A mendicant who lives life like this has a good death.

ayaṃ vuccatāvuso:

This is called

‘bhikkhu nibbānābhirato pajahāsi sakkāyaṃ sammā dukkhassa antakiriya’*ti.*
a mendicant who delights in extinguishment, who has given up identity to rightly make an end
of suffering.

yo papañcamanuyutto,

A beast who likes to proliferate,

papañcābhirato mago;

enjoying proliferation,

virādhayī so nibbānaṃ,

fails to win extinguishment,

yogakkhemaṃ anuttaraṃ.

the supreme sanctuary.

yo ca papañcaṃ hitvāna,

But one who gives up proliferation,

nippapañcapade rato;

enjoying the state of non-proliferation,

ārādhayī so nibbānaṃ,

wins extinguishment,

yogakkhemaṃ anuttaraṃ”*ti.*

the supreme sanctuary.”

catutthaṃ.

-

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

15. anutappiyasutta
15. Regret

tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“tathā tathāvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato
kālakiriyaṃ anutappā hoti.
“As a mendicant makes their bed, so they must lie in it, and die tormented by regrets.

kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ
kappayato kālakiriyaṃ anutappā hoti?
And how do they die tormented by regrets?

idhāvuso, bhikkhu kammārāmo hoti kammarato kammārāmataṃ anuyutto,
bhassārāmo hoti ...
Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them.

niddārāmo hoti ...

saṅgaṇikārāmo hoti ...

saṃsaggārāmo hoti ...

papañcārāmo hoti papañcarato papañcārāmataṃ anuyutto.

evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ
kappayato kālakiriyaṃ anutappā hoti.
A mendicant who makes their bed like this must lie in it, and die tormented by regrets.

ayaṃ vuccatāvuso:
This is called

‘bhikkhu sakkāyābhirato nappajahāsi sakkāyaṃ sammā dukkhassa antakiriya’.
a mendicant who enjoys identity, who hasn’t given up identity to rightly make an end of suffering.

tathā tathāvuso, bhikkhu vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato
kālakiriyaṃ ananutappā hoti.
As a mendicant makes their bed, so they must lie in it, and die free of regrets.

kathañcāvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ
kappayato kālakiriyaṃ ananutappā hoti?
And how do they die free of regrets?

idhāvuso, bhikkhu na kammārāmo hoti na kammarato na kammārāmataṃ anuyutto,
na bhassārāmo hoti ...
Take a mendicant who doesn’t relish work, talk, sleep, company, closeness, and proliferation. They don’t love these things or like to relish them.

na niddārāmo hoti ...

na saṅgaṇikārāmo hoti ...

na saṃsaggārāmo hoti ...

na papañcārāmo hoti na papañcarato na papañcārāmatam anuyutto.

evaṃ kho, āvuso, bhikkhu tathā tathā vihāraṃ kappeti yathā yathāssa vihāraṃ kappayato kālakiriya ananutappā hoti.

A mendicant who makes their bed like this must lie in it, and die free of regrets.

ayaṃ vuccatāvuso:

This is called

‘bhikkhu nibbānābhirato pajahāsi sakkāyaṃ sammā dukkhassa antakiriya’*ti.*
a mendicant who delights in extinguishment, who has given up identity to rightly make an end of suffering.

yo papañcamanuyutto,

A beast who likes to proliferate,

papañcābhirato mago;

enjoying proliferation,

virādhayī so nibbānaṃ,

fails to win extinguishment,

yogakkhemaṃ anuttaraṃ.

the supreme sanctuary.

yo ca papañcaṃ hitvāna,

But one who gives up proliferation,

nippapañcapade rato;

enjoying the state of non-proliferation,

ārādhayī so nibbānaṃ,

wins extinguishment,

yogakkhemaṃ anuttaraṃ”*ti.*

the supreme sanctuary.”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

16. nakulapitusutta
16. Nakula's Father

ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷa's Wood.

tena kho pana samayena nakulapitā gahapati ābādhiko hoti dukkhito bālḥagilāno.
Now at that time the householder Nakula's father was sick, suffering, gravely ill.

atha kho nakulamātā gahapatānī nakulapitaraṃ gahapatiṃ etadavoca:
Then the housewife Nakula's mother said to him:

“mā kho tvam, gahapati, sāpekkho kālamakāsi.
“Householder, don't pass away with concerns.

dukkhā, gahapati, sāpekkhassa kālakiriyā;
Such concern is suffering,

garahitā ca bhagavatā sāpekkhassa kālakiriyā.
and it's criticized by the Buddha.

siyā kho pana te, gahapati, evamassa:
Householder, you might think:

‘na nakulamātā gahapatānī mamaccayena sakkhissati dārake posetum, gharāvāsaṃ santharitun’ti.
‘When I've gone, the housewife Nakula's mother won't be able to provide for the children and keep up the household carpets.’

na kho panetaṃ, gahapati, evaṃ datṭhabbaṃ.
But you should not see it like this.

kusalāhaṃ, gahapati, kappāsaṃ kantitum veṇiṃ olikhitum.
I'm skilled at spinning cotton and carding wool.

sakkomahaṃ, gahapati, tavaccayena dārake posetum, gharāvāsaṃ santharitum.
I'm able to provide for the children and keep up the household carpets.

tasmātiha tvam, gahapati, mā sāpekkho kālamakāsi.
So householder, don't pass away with concerns ...

dukkhā, gahapati, sāpekkhassa kālakiriyā;

garahitā ca bhagavatā sāpekkhassa kālakiriyā. (1)

siyā kho pana te, gahapati, evamassa:
Householder, you might think:

‘nakulamātā gahapatānī mamaccayena aññaṃ gharaṃ gamissatī’ti.
‘When I've gone, the housewife Nakula's mother will take another husband.’

na kho panetaṃ, gahapati, evaṃ datṭhabbaṃ.
But you should not see it like this.

tvañceva kho, gahapati, jānāsi ahañca, yaṃ no soḷasavassāni gahaṭṭhakaṃ brahmacariyaṃ samāciṇṇaṃ.
Both you and I know that we have remained celibate while at home for the past sixteen years.

tasmātiha tvam, gahapati, mā sāpekkho kālamakāsi.
So householder, don't pass away with concerns ...

dukkhā, gahapati, sāpekkhassa kālakiriya;

garahitā ca bhagavatā sāpekkhassa kālakiriya. (2)

siyā kho pana te, gahapati, evamassa:

Householder, you might think:

‘nakulamātā gahapatānī mamaccayena na dassanakāmā bhavissati bhagavato na dassanakāmā bhikkhusaṅghassa’ti.

‘When I’ve gone, the housewife Nakula’s mother won’t want to see the Buddha and his Saṅgha of mendicants.’

na kho panetaṃ, gahapati, evaṃ datṭhabbaṃ.

But you should not see it like this.

ahañhi, gahapati, tavaccayena dassanakāmatarā ceva bhavissāmi bhagavato, dassanakāmatarā ca bhikkhusaṅghassa.

When you’ve gone, I’ll want to see the Buddha and his mendicant Saṅgha even more.

tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi.

So householder, don’t pass away with concerns ...

dukkhā, gahapati, sāpekkhassa kālakiriya;

garahitā ca bhagavatā sāpekkhassa kālakiriya. (3)

siyā kho pana te, gahapati, evamassa:

Householder, you might think:

‘na nakulamātā gahapatānī mamaccayena sīlesu paripūrakārini’ti.

‘The housewife Nakula’s mother won’t fulfill ethics.’

na kho panetaṃ, gahapati, evaṃ datṭhabbaṃ.

But you should not see it like this.

yāvata kho, gahapati, tassa bhagavato sāvika gihī odātavasanā sīlesu paripūrakāriniyo, ahaṃ tasmaṃ aññatarā.

I am one of those white-robed disciples of the Buddha who fulfills their ethics.

yassa kho panassa kaṅkhā vā vimati vā—ayaṃ so bhagavā ahaṃ sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāvane migadāye—taṃ bhagavantam upasaṅkamitvā pucchatu.

Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷa’s Wood.

tasmātiha tvaṃ, gahapati, mā sāpekkho kālamakāsi.

So householder, don’t pass away with concerns ...

dukkhā, gahapati, sāpekkhassa kālakiriya;

garahitā ca bhagavatā sāpekkhassa kālakiriya. (4)

siyā kho pana te, gahapati, evamassa:

Householder, you might think:

‘na nakulamātā gahapatānī lābhini ajjhataṃ cetosamathassa’ti.

‘The housewife Nakula’s mother doesn’t have internal serenity of heart.’

na kho panetaṃ, gahapati, evaṃ datṭhabbaṃ.

But you should not see it like this.

yāvata kho, gahapati, tassa bhagavato sāvika gihī odātavasanā lābhiniyo ajjhataṃ cetosamathassa, ahaṃ tasmaṃ aññatarā.

I am one of those white-robed disciples of the Buddha who has internal serenity of heart.

yassa kho panassa kaṅkhā vā vimati vā—ayaṃ so bhagavā araham
sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāḍvane migadāye—taṃ
bhagavantam upasaṅkamitvā pucchatu.

*Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on
Crocodile Hill, in the deer park at Bhesakaḷā's Wood.*

tasmātiha tvam, gahapati, mā sāpekkho kālamakāsi.

So householder, don't pass away with concerns ...

dukkhā, gahapati, sāpekkhassa kālakiriya;

garahitā ca bhagavatā sāpekkhassa kālakiriya. (5)

siyā kho pana te, gahapati, evamassa:

Householder, you might think:

‘na nakulamātā gahapatānī imasmim dhammavinaye ogādhappattā patigādhappattā
assāsappattā tiṇṇavicikicchā vigatakathāṅkathā vesārajappattā aparappaccaya
satthusāsane viharatī’ti.

*The housewife Nakula's mother has not gained a basis, a firm basis, and solace in this
teaching and training. She has not gone beyond doubt, got rid of indecision, and gained
assurance. And she's not independent of others in the Teacher's instructions.'*

na kho panetam, gahapati, evaṃ datṭhabbam.

But you should not see it like this.

yāvata kho, gahapati, tassa bhagavato sāvikā gihī odātavasanā imasmim
dhammavinaye ogādhappattā patigādhappattā assāsappattā tiṇṇavicikicchā
vigatakathāṅkathā vesārajappattā aparappaccaya satthusāsane viharanti, aham
tāsam aññatarā.

*I am one of those white-robed disciples of the Buddha who has gained a basis, a firm basis,
and solace in this teaching and training. I have gone beyond doubt, got rid of indecision, and
gained assurance. And I am independent of others in the Teacher's instructions.*

yassa kho panassa kaṅkhā vā vimati vā—ayaṃ so bhagavā araham
sammāsambuddho bhaggesu viharati susumāragire bhesakaḷāḍvane migadāye—taṃ
bhagavantam upasaṅkamitvā pucchatu.

*Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas on
Crocodile Hill, in the deer park at Bhesakaḷā's Wood.*

tasmātiha tvam, gahapati, mā sāpekkho kālamakāsi.

So householder, don't pass away with concerns.

dukkhā, gahapati, sāpekkhassa kālakiriya;

Such concern is suffering,

garahitā ca bhagavatā sāpekkhassa kālakiriya”ti. (6)

and it's criticized by the Buddha.”

atha kho nakulapituno gahapatissa nakulamātara gahapatāniyā iminā ovādena
ovadiyamānassa so ābādhō ṭhānaso paṭippassambhi.

*And then, as Nakula's mother was giving this advice to Nakula's father, his illness died down
on the spot.*

vuṭṭhahi ca nakulapitā gahapati tamhā ābādhā;

And that's how Nakula's father recovered from that illness.

tathā pahīno ca pana nakulapituno gahapatissa so ābādhō ahosi.

atha kho nakulapitā gahapati gilānā vuṭṭhito aciravuṭṭhito gelaññā daṇḍamolubbha
yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ
nisīdi. ekamantaṃ nisinnaṃ kho nakulapitaram gahapatiṃ bhagavā etadavoca:

*Soon after recovering, leaning on a staff he went to the Buddha, bowed, and sat down to one
side. The Buddha said to him:*

“lābhā te, gahapati, suladdham te, gahapati.

“You’re fortunate, householder, so very fortunate,

yassa te nakulamātā gahapatānī anukampikā atthakāmā ovādikā anusāsikā.

to have the housewife Nakula’s mother advise and instruct you out of kindness and compassion.

yāvatā kho, gahapati, mama sāvikā gihī odātavaśanā sīlesu paripūrakāriniyo,
nakulamātā gahapatānī tāsam aññatarā.

She is one of those white-robed disciples of the Buddha who fulfills their ethics.

yāvatā kho, gahapati, mama sāvikā gihī odātavaśanā lābhiniyo ajjhataṃ
cetosamathassa, nakulamātā gahapatānī tāsam aññatarā.

She is one of those white-robed disciples of the Buddha who has internal serenity of heart.

yāvatā kho, gahapati, mama sāvikā gihī odātavaśanā imasmim dhammavinaye
ogādhappattā patigādhappattā assāsappattā tinnavicikicchā vigatakathāṅkathā
vesārajappattā aparappaccayā satthusāsane viharanti, nakulamātā gahapatānī tāsam
aññatarā.

*She is one of those white-robed disciples of the Buddha who has gained a basis, a firm basis,
and solace in this teaching and training. She has gone beyond doubt, got rid of indecision, and
gained assurance. And she is independent of others in the Teacher’s instructions.*

lābhā te, gahapati, suladdham te, gahapati.

You’re fortunate, householder, so very fortunate,

yassa te nakulamātā gahapatānī anukampikā atthakāmā ovādikā anusāsikā”ti.

*to have the housewife Nakula’s mother advise and instruct you out of kindness and
compassion.”*

chaṭṭham.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

17. soppasutta
17. Sleep

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 bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, and sat down on the seat spread out.

āyasmāpi kho sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā
tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Venerable Sāriputta also came out of retreat, went to the assembly hall, bowed to the Buddha and sat down to one side.

āyasmāpi kho mahāmoggallāno ...
Venerables Mahāmoggallāna,

āyasmāpi kho mahākassapo ...
Mahākassapa,

āyasmāpi kho mahākaccāno ...
Mahākaccāna,

āyasmāpi kho mahākoṭṭhiko ...
Mahākoṭṭhita,

āyasmāpi kho mahācundo ...
Mahācunda,

āyasmāpi kho mahākappino ...
Mahākappina,

āyasmāpi kho anuruddho ...
Anuruddha,

āyasmāpi kho revato ...
Revata,

āyasmāpi kho ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā
tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
and Ānanda did the same.

atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmetvā uṭṭhāyāsanā vihāraṃ pāvisi.
The Buddha spent most of the night sitting meditation, then got up from his seat and entered his dwelling.

tepi kho āyasmanto acirapakkantassa bhagavato uṭṭhāyāsanā yathāvihāraṃ
agamamsu.
And soon after the Buddha left those venerables each went to their own dwelling.

ye pana tattha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ te
yāva sūriyuggamanā kākacchamānā supiṃsu.
But those mendicants who were junior, recently gone forth, newly come to this teaching and training slept until the sun came up, snoring.

addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena te bhikkhū
yāva sūriyuggamanā kākacchamāne supante.
The Buddha saw them doing this, with his clairvoyance that is purified and superhuman.

disvā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.
He went to the assembly hall, sat down on the seat spread out,

nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“kahaṃ nu kho, bhikkhave, sārīputto?
“Mendicants, where is Sārīputta?”

kahaṃ mahāmoggallāno?
Where are Mahāmoggallāna,

kahaṃ mahākassapo?
Mahākassapa,

kahaṃ mahākaccāno?
Mahākaccāna,

kahaṃ mahākoṭṭhiko?
Mahākoṭṭhita,

kahaṃ mahācundo?
Mahācunda,

kahaṃ mahākappino?
Mahākappina,

kahaṃ anuruddho?
Anuruddha,

kahaṃ revato?
Revata,

kahaṃ ānando?
and Ananda?

kahaṃ nu kho te, bhikkhave, therā sāvakā gatā”ti?
Where have these senior disciples gone?”

“tepi kho, bhante, āyasmanto acirapakkantassa bhagavato utṭhāyāsana yathāvihāraṃ agamaṃsū”ti.
“Soon after the Buddha left those venerables each went to their own dwelling.”

“tena no tumhe, bhikkhave, therā bhikkhū nāgatāti yāva sūriyuggamanā kākacchamānā supatha?
“So, mendicants, when the senior mendicants left, why did you sleep until the sun came up, snoring?”

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:
Have you ever seen or heard

‘rājā khattiyo muddhāvasitto yāvadattaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharanto yāvajīvaṃ rajjaṃ karento janapadassa vā piyo manāpo”ti?
of an anointed king who rules his whole life, dear and beloved to the country, while indulging in the pleasures of sleeping, lying, and drowsing as much as he likes?”

“no hetuṃ, 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.

‘rājā khattiyo muddhāvasitto yāvadatthaṃ seyyasukhaṃ passasukhaṃ
middhasukhaṃ anuyutto viharanto yāvajīvaṃ rajjaṃ kārento janapadassa vā piyo
manāpo’ti.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:
Have you ever seen or heard

‘ratthiko ... pe ...
of an appointed official ...

pettaṇiko ...
a hereditary official ...

senāpatiko ...
a general ...

gāmagāmaṇiko ...
a village chief ...

pūgagāmaṇiko yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto
viharanto yāvajīvaṃ pūgagāmaṇikattaṃ kārento pūgassa vā piyo manāpo’ti?
*or a guild head who runs the guild his whole life, dear and beloved to the guild, while
indulging in the pleasures of sleeping, lying, and drowsing as much as he likes?”*

“no hettaṃ, bhante”.
“No, sir.”

“sādhū, bhikkhave.
“Good, mendicants!

mayāpi kho ettaṃ, bhikkhave, neva diṭṭhaṃ na suttaṃ:
I too have never seen or heard of such a thing.

‘pūgagāmaṇiko yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto
viharanto yāvajīvaṃ pūgagāmaṇikattaṃ vā kārento pūgassa vā piyo manāpo’ti.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:
Have you ever seen or heard

‘samaṇo vā brāhmaṇo vā yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ
anuyutto indriyesu aguttadvāro bhojane amattaññū jāgariyaṃ ananuyutto
avipassako kusalānaṃ dhammānaṃ pubbarattāpararattaṃ bodhipakkhiyānaṃ
dhammānaṃ bhāvanānuyogaṃ ananuyutto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja
viharanto”’ti?
*of an ascetic or brahmin who indulges in the pleasures of sleeping, lying, and drowsing as
much as they like? Their sense doors are unguarded, they eat too much, they’re not dedicated
to wakefulness, they’re unable to discern skillful qualities, and they don’t pursue the
development of the qualities that lead to awakening in the evening and toward dawn. Yet they
realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live
having realized it with their own insight due to the ending of defilements.”*

“no hettaṃ, bhante”.
“No, sir.”

“sādhū, bhikkhave.
“Good, mendicants!

mayāpi kho ettaṃ, bhikkhave, neva diṭṭhaṃ na suttaṃ:
I too have never seen or heard of such a thing.

‘samaṇo vā brāhmaṇo vā yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ
anuyutto indriyesu āguttadvāro bhojane amattaññū jāgariyaṃ ananuyutto
avipassako kusalānaṃ dhammānaṃ pubbarattāpararattaṃ bodhipakkiyānaṃ
dhammānaṃ bhāvanānuyogaṃ ananuyutto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharanto’ti.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṃ anuyuttā,
vipassakā kusalānaṃ dhammānaṃ, pubbarattāpararattaṃ bodhipakkiyānaṃ
dhammānaṃ, bhāvanānuyogamanuyuttā viharissāmā’ti.

*‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern
skillful qualities, and pursue the development of the qualities that lead to awakening in the
evening and toward dawn.’*

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

sattamaṃ.

anāguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

18. macchabandhasutta
18. A Fish Dealer

ekam samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

addasā kho bhagavā addhānamaggappatipanno aññatarasmiṃ padese macchikaṃ macchabandhaṃ macche vadhitvā vadhitvā vikkiṇamānaṃ.
While walking along the road he saw a fish dealer in a certain spot selling fish that he had killed himself.

disvā maggā okkamma aññatarasmiṃ rukkhamūle paññatte āsane nisīdi.
Seeing this he left the road, sat at the root of a tree on the seat spread out,

nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṃ macchikaṃ macchabandhaṃ macche vadhitvā vadhitvā vikkiṇamānaṃ”ti?
“Mendicants, do you see that fish dealer selling fish that he killed himself?”

“evaṃ, bhante”.
“Yes, sir.”

“taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:
Have you ever seen or heard

‘macchiko macchabandho macche vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’”ti?
of a fish dealer selling fish that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“no hetuṃ, 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.

‘macchiko macchabandho macche vadhitvā vadhitvā vikkiṇamāno tena kammena tena ājīvena hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā bhogakkhandhaṃ ajjhāvasanto’ti.

taṃ kissa hetu?
Why is that?

te hi so, bhikkhave, macche vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasati.
Because when the fish are brought for the slaughter he regards them with bad intentions.

taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:

Have you ever seen or heard

‘goghātako gāvo vadhitaṃ vadhitaṃ vikkīṇamāno tena kammaṇa tena ājīvena
hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā
bhogakkhandhaṃ ajjhāvasanto’[”]ti?

*of a butcher of cattle selling cattle that he killed himself who, by means of that work and
livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off
a large fortune?”*

“no 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.

‘goghātako gāvo vadhitaṃ vadhitaṃ vikkīṇamāno tena kammaṇa tena ājīvena
hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā
bhogakkhandhaṃ ajjhāvasanto’[”]ti.

tam kissa hetu?

Why is that?

te hi so, bhikkhave, gāvo vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā
so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na
mahantaṃ bhogakkhandhaṃ ajjhāvasati.

Because when the cattle are brought for the slaughter he regards them with bad intentions.

tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu tumhehi diṭṭhaṃ vā suttaṃ vā:

Have you ever seen or heard

‘orabbhiko ... pe ...

of a butcher of sheep ...

sūkariko ... pe ...

a butcher of pigs ...

sākuṇiko ... pe ...

a butcher of poultry ...

māgaviko mage vadhitaṃ vadhitaṃ vikkīṇamāno tena kammaṇa tena ājīvena
hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā
bhogakkhandhaṃ ajjhāvasanto’[”]ti?

*or a deer-hunter selling deer which he killed himself who, by means of that work and
livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off
a large fortune?”*

“no 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.

‘māgaviko mage vadhitaṃ vadhitaṃ vikkīṇamāno tena kammaṇa tena ājīvena
hatthiyāyī vā assayāyī vā rathayāyī vā yānayāyī vā bhogabhogī vā mahantaṃ vā
bhogakkhandhaṃ ajjhāvasanto’[”]ti.

taṃ kissa hetu?

Why is that?

te hi so, bhikkhave, mage vajjhe vadhāyupanīte pāpakena manasānupekkhati, tasmā so neva hatthiyāyī hoti na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasati.

Because when the deer are brought for the slaughter he regards them with bad intentions.

te hi nāma so, bhikkhave, tiracchānagate pāṇe vajjhe vadhāyupanīte pāpakena manasānupekkhamāno neva hatthiyāyī bhavissati na assayāyī na rathayāyī na yānayāyī na bhogabhogī, na mahantaṃ bhogakkhandhaṃ ajjhāvasissati.

By regarding even animals brought for the slaughter with bad intentions you don't get to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune.

ko pana vādo yaṃ manussabhūtaṃ vajjhaṃ vadhāyupanītaṃ pāpakena manasānupekkhati.

How much worse is someone who regards human beings brought to the slaughter with bad intentions!

tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya.

This will be for their lasting harm and suffering.

kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatī'ti.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell."

aṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

19. paṭhamamaraṇassatisutta
19. Mindfulness of Death (1st)

ekaṃ samayaṃ bhagavā nālike viharati giṇḍakāvasathe.
At one time the Buddha was staying at Nālika in the brick house.

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

“bhikkhavo”ti,
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā
amatogadhā amatapariyosānā.
“Mendicants, when mindfulness of death is developed and cultivated it's very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

bhāvētha no tumhe, bhikkhave, maraṇassatin”ti?
But do you develop mindfulness of death?”

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“ahaṃ kho, bhante, bhāvēmi maraṇassatin”ti.
“Sir, I develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:
“In this case, sir, I think:

‘aho vatāhaṃ rattindivaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu
vata me kataṃ assā’ti.
‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (1)
That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:
Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.
“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?
“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:
“In this case, sir, I think:

‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata
me kataṃ assā’ti.
‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (2)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekapiṇḍapātaṃ bhuñjāmi,
bhagavato sāsaṇaṃ manasi kareyyaṃ, bahu vata me kataṃ assā”ti.

‘Oh, if I’d only live as long as it takes to eat a meal of alms-food, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (3)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ cattāro pañca ālope saṅkhāditvā
ajjhoharāmi, bhagavato sāsaṇaṃ manasi kareyyaṃ, bahu vata me kataṃ assā”ti.

‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (4)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā kathaṃ pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘aho vatāhaṃ tadantaraṃ jīveyyaṃ yadantaraṃ ekaṃ ālopaṃ saṅkhāditvā
ajjhoharāmi, bhagavato sāsaṇaṃ manasi kareyyaṃ, bahu vata me kataṃ assā”ti.

‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

evaṃ kho ahaṃ, bhante, bhāvēmi maraṇassatin”ti. (5)

That’s how I develop mindfulness of death.”

aññataropi kho bhikkhu bhagavantaṃ etadavoca:

Another mendicant said to the Buddha,

“ahampi kho, bhante, bhāvēmi maraṇassatin”ti.

“Sir, I too develop mindfulness of death.”

“yathā katham pana tvam, bhikkhu, bhāvesi maraṇassatin”ti?

“But mendicant, how do you develop it?”

“idha mayham, bhante, evam hoti:

“In this case, sir, I think:

‘aho vatāham tadantaram jīveyyam yadantaram assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti.

‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’

evam kho aham, bhante, bhāvemi maraṇassatin”ti. (6)

That’s how I develop mindfulness of death.”

evam vutte, bhagavā te bhikkhū etadavoca:

When this was said, the Buddha said to those mendicants:

“yo cāyam, bhikkhave, bhikkhu evam maraṇassatiṃ bhāveti:

“As to the mendicants who develop mindfulness of death by wishing

‘aho vatāham rattindivam jīveyyam, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti. (1)

to live for a day and night ...

yo cāyam, bhikkhave, bhikkhu evam maraṇassatiṃ bhāveti:

‘aho vatāham divasaṃ jīveyyam, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti. (2)

or to live for a day ...

yo cāyam, bhikkhave, bhikkhu evam maraṇassatiṃ bhāveti:

‘aho vatāham tadantaram jīveyyam yadantaram ekapiṇḍapātaṃ bhuñjāmi, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti. (3)

or to live as long as it takes to eat a meal of alms-food ...

yo cāyam, bhikkhave, bhikkhu evam maraṇassatiṃ bhāveti:

‘aho vatāham tadantaram jīveyyam yadantaram cattāro pañca ālope saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti. (4)

or to live as long as it takes to chew and swallow four or five mouthfuls—

ime vuccanti, bhikkhave, bhikkhū pamattā viharanti dandham maraṇassatiṃ bhāventi āsavānaṃ khayāya. (1–4.)

these are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

yo ca khvāyam, bhikkhave, bhikkhu evam maraṇassatiṃ bhāveti:

But as to the mendicants who develop mindfulness of death by wishing

‘aho vatāham tadantaram jīveyyam yadantaram ekaṃ ālopaṃ saṅkhāditvā ajjhoharāmi, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti. (5)

to live as long as it takes to chew and swallow a single mouthful ...

yo cāyam, bhikkhave, bhikkhu evam maraṇassatiṃ bhāveti:

‘aho vatāham tadantaram jīveyyam yadantaram assasitvā vā passasāmi passasitvā vā assasāmi, bhagavato sāsanaṃ manasi kareyyam, bahu vata me kataṃ assā’ti. (6)

or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out—

ime vuccanti, bhikkhave, bhikkhū appamattā viharanti tikkham maraṇassatiṃ bhāventi āsavānaṃ khayāya. (5–6.)

these are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘appamattā viharissāma, tikkhaṃ maraṇassatiṃ bhāvēssāma āsavānaṃ khayāyā’ti.

‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

navamaṃ.

-

aṅguttara nikāya 6
Numbered Discourses 6

2. sāraṇīyavagga
2. Warm-hearted

20. dutiyamaṇassatisutta
20. Mindfulness of Death (2nd)

ekaṃ samayaṃ bhagavā nālike viharati giṇṇakāvasathe.
At one time the Buddha was staying at Nādika in the brick house.

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

“maraṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā.
“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.

kathaṃ bhāvitā ca, bhikkhave, maraṇassati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā?
And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in the deathless and end with the deathless?

idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya iti paṭisañcikkhati:
As day passes by and night draws close, a mendicant reflects:

‘bahukā kho me paccayā maraṇassa—
‘I might die of many causes.

ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya;
A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriyā, so mamassa antarāyo.
And if I died from that it would be an obstacle to me.

upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ;
Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds.

tena me assa kālakiriyā, so mamassa antarāyo’ti.
And if I died from that it would be an obstacle to me.’

tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:
That mendicant should reflect:

‘atthi nu kho me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālāṃ karontassa antarāyāyā’ti. (1)
‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to me if I die tonight?’

sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

‘atthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālāṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṇca karaṇīyaṃ.
there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattam chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satīñca sampajaññañca kareyya;

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṃ kho, bhikkhave, tena bhikkhunā tesamēveva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivāni ca satī ca sampajaññañca karaṇīyaṃ. (2)

In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālāṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (3)

there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

idha pana, bhikkhave, bhikkhu rattiyā nikkhantāya divase patihite iti paṭisañcikkhati:

Or else, as night passes by and day draws close, a mendicant reflects:

‘bahukā kho me paccayā maraṇassa—

‘I might die of many causes.

ahi vā maṃ ḍaṃseyya, vicchiko vā maṃ ḍaṃseyya, satapadī vā maṃ ḍaṃseyya;

A snake might bite me, or a scorpion or centipede might sting me.

tena me assa kālakiriya so mamassa antarāyo.

And if I died from that it would be an obstacle to me.

upakkhalitvā vā papateyyaṃ, bhattaṃ vā me bhuttaṃ byāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ;

Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds.

tena me assa kālakiriya so mamassa antarāyo’ti.

And if I died from that it would be an obstacle to me.’

tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam:

That mendicant should reflect:

‘atthi nu kho me pāpakā akusalā dhammā appahīnā, ye me assu divā kālāṃ karontassa antarāyāyā’ti. (4)

‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to me if I die today?’

sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘atthi me pāpakā akusalā dhammā appahīnā, ye me assu divā kālāṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā tesamēveva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivāni ca satī ca sampajaññañca karaṇīyaṃ.

there are such bad, unskillful qualities. Then in order to give them up they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattam chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satīñca sampajaññañca kareyya;

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṃ kho, bhikkhave, tena bhikkhunā tesam̐yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ. (5)

In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu divā kālaṃ karontassa antarāyāyā’ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (6)

there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

evaṃ bhāvitā kho, bhikkhave, maraṇassati evaṃ bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti.

Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in the deathless and ends with the deathless.”

dasamaṃ.

sāraṇīyavaggo dutiyo.

dve sāraṇī nisāraṇīyaṃ,

bhaddakaṃ anutappiyaṃ;

nakulaṃ soppamacchā ca,

dve honti maraṇassatīti.

3. anuttariyavagga
3. Unsurpassable

21. sāmakasutta
21. At Sāma Village

ekam samayaṃ bhagavā sakkesu viharati sāmāgāmake pokkharāṇiyāyaṃ.
At one time the Buddha was staying among the Sakyans near the little village of Sāma, by a lotus pond.

atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappam pokkharāṇiyaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʾthitā kho sā devatā bhagavantaṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire lotus pond, went up to the Buddha, bowed, stood to one side, and said to him,

“tayome, bhante, dhammā bhikkhuno parihānāya saṃvattanti.
“Sir, three qualities lead to the decline of a mendicant.

katame tayo?
What three?

kammārāmatā, bhassārāmatā, niddārāmatā—
Relishing work, talk, and sleep.

ime kho, bhante, tayo dhammā bhikkhuno parihānāya saṃvattanti”ti.
These three qualities lead to the decline of a mendicant.”

idamavoca sā devatā.
That’s what that deity said,

samanuñño satthā ahosi.
and the teacher approved.

atha kho sā devatā “samanuñño me satthā”ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.
Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

“imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappam pokkharāṇiyaṃ obhāsetvā yenaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʾthitā kho, bhikkhave, sā devatā maṃ etadavoca:

“tayome, bhante, dhammā bhikkhuno parihānāya saṃvattanti.

katame tayo?

kammārāmatā, bhassārāmatā, niddārāmatā—

ime kho, bhante, tayo dhammā bhikkhuno parihānāya saṃvattanti”ti.

idamavoca, bhikkhave, sā devatā.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

tesaṃ vo, bhikkhave, alābhā tesaṃ dulladdhaṃ, ye vo devatāpi jānanti kusalehi dhammehi parihāyamāne.

“It’s unfortunate for those of you who even the deities know are declining in skillful qualities.

aparepi, bhikkhave, tayo parihāniye dhamme desessāmi.

I will teach you three more qualities that lead to decline.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“katame ca, bhikkhave, tayo parihāniyā dhammā?

“And what, mendicants, are three qualities that lead to decline?

saṅgaṇikārāmatā, dovacassatā, pāpamittatā—

Enjoyment of company, being hard to admonish, and having bad friends.

ime kho, bhikkhave, tayo parihāniyā dhammā.

These three qualities lead to decline.

ye hi keci, bhikkhave, atītamaddhānaṃ parihāyimsu kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyimsu kusalehi dhammehi.

Whether in the past, future, or present, all those who decline in skillful qualities do so because of these six qualities.”

yepi hi keci, bhikkhave, anāgatamaddhānaṃ parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyissanti kusalehi dhammehi.

yepi hi keci, bhikkhave, etarahi parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi parihāyanti kusalehi dhammehi”ti.

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

22. aparihānīyasutta
22. Non-decline

“chayime, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha ... pe ...
“Mendicants, I will teach you these six qualities that prevent decline. ...

katame ca, bhikkhave, cha aparihāniyā dhammā?
And what, mendicants, are the six qualities that prevent decline?

na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā,
sovacassatā, kalyāṇamittatā—
Not relishing work, talk, sleep, and company, being easy to admonish, and having good friends.

ime kho, bhikkhave, cha aparihāniyā dhammā.
These six qualities prevent decline.

ye hi keci, bhikkhave, atītamaddhānaṃ na parihāyiṃsu kusalehi dhammehi, sabbete
imeheva chahi dhammehi na parihāyiṃsu kusalehi dhammehi.
*Whether in the past, future, or present, all those who have not declined in skillful qualities do
so because of these six qualities.”*

yepi hi keci, bhikkhave, anāgatamaddhānaṃ na parihāyissanti kusalehi dhammehi,
sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi.

yepi hi keci, bhikkhave, etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva
chahi dhammehi na parihāyanti kusalehi dhammehi”ti.

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

23. bhayasutta
23. Dangers

“‘bhayan’ti, bhikkhave, kāmānametaṃ adhivacanam;
“*‘Danger’, mendicants, is a term for sensual pleasures.*

‘dukkhan’ti, bhikkhave, kāmānametaṃ adhivacanam;
‘Suffering’,

‘rogo’ti, bhikkhave, kāmānametaṃ adhivacanam;
‘disease’,

‘gaṇḍo’ti, bhikkhave, kāmānametaṃ adhivacanam;
‘boil’,

‘saṅgo’ti, bhikkhave, kāmānametaṃ adhivacanam;
‘tie’,

‘pañko’ti, bhikkhave, kāmānametaṃ adhivacanam.
and ‘bog’ are terms for sensual pleasures.

kasmā ca, bhikkhave, ‘bhayan’ti kāmānametaṃ adhivacanam?
And why is ‘danger’ a term for sensual pleasures?

kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho ditthadhammikāpi bhayā na parimuccati, samparāyikāpi bhayā na parimuccati, tasmā ‘bhayan’ti kāmānametaṃ adhivacanam.

Someone who is caught up in sensual greed and shackled by lustful desire is not freed from dangers in the present life or in lives to come. That is why ‘danger’ is a term for sensual pleasures.

kasmā ca, bhikkhave, dukkhanti ... pe ...
And why are ‘suffering’,

rogoti ...
‘disease’,

gaṇḍoti ...
‘boil’,

saṅgoti ...
‘tie’,

pañkoti kāmānametaṃ adhivacanam?
and ‘bog’ terms for sensual pleasures?

kāmarāgarattāyaṃ, bhikkhave, chandarāgavinibaddho ditthadhammikāpi paṅkā na parimuccati, samparāyikāpi paṅkā na parimuccati, tasmā ‘pañko’ti kāmānametaṃ adhivacananti.

Someone who is caught up in sensual greed and shackled by lustful desire is not freed from suffering, disease, boils, ties, or bogs in the present life or in lives to come. That is why these are terms for sensual pleasures.

bhayaṃ dukkhaṃ rogo gaṇḍo,
Danger, suffering, disease, boils,

saṅgo paṅko ca ubhayaṃ;
and ties and bogs both.

ete kāmā pavuccanti,
These describe the sensual pleasures

yattha satto puthujjano.
to which ordinary people are attached.

upādāne bhayaṃ disvā,
Seeing the danger in grasping,

jātimaraṇasambhave;
the origin of birth and death,

anupādā vimuccanti,
they're freed by not grasping,

jātimaraṇasaṅkhaye.
with the ending of birth and death.

te khemappattā sukhino,
Happy, they've come to a safe place,

diṭṭhadhammābhinibbutā;
extinguished in this very life.

sabbaverabhayaṭṭitā,
They've gone beyond all threats and dangers,

sabbadukkhaṃ upaccagun"ti.
and risen above all suffering."

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

24. himavantasutta
24. The Himalaya

“chahi, bhikkhave, dhammehi samannāgato bhikkhu himavantam pabbatarājam padāleyya, ko pana vādo chavāya avijjāya.

“Mendicants, a mendicant who has six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!”

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu samādhissa samāpattikusalo hoti, samādhissa t̥hītikusalo hoti, samādhissa vut̥thānakusalo hoti, samādhissa kallitakusalo hoti, samādhissa gocarakusalo hoti, samādhissa abhinīhārakusalo hoti.

It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the meditation subjects for immersion, and skilled in projecting the mind purified by immersion.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu himavantam pabbatarājam padāleyya, ko pana vādo chavāya avijjāyā”ti.

A mendicant who has these six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!”

catuttham.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

25. anussatiṭṭhānasutta
25. Topics for Recollection

“chayimāni, bhikkhave, anussatiṭṭhānāni.
“Mendicants, there are these six topics for recollection.

katamāni cha?
What six?

idha, bhikkhave, ariyasāvako tathāgataṃ anussarati:
Firstly, a noble disciple recollects the Realized One:

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

yasmiṃ, bhikkhave, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmīṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.
At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it.

‘gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.
‘Greed’ is a term for the five kinds of sensual stimulation.

idampi kho, bhikkhave, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visujjhanti. (1)
Relying on this some sentient beings are purified.

puna caparaṃ, bhikkhave, ariyasāvako dhammaṃ anussarati:
Furthermore, a noble disciple recollects the teaching:

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

yasmiṃ, bhikkhave, samaye ariyasāvako dhammaṃ anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;
When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion.
...

ujugatamevassa tasmīṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

‘gedho’ti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

idampi kho, bhikkhave, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visujjhanti. (2)

puna caparaṃ, bhikkhave, ariyasāvako saṅghaṃ anussarati:
Furthermore, a noble disciple recollects the Saṅgha:

‘suppatipanno bhagavato sāvakaśaṅho ... pe ... anuttaraṃ puññakkhettaṃ lokassa’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.’

yasmim, bhikkhave, samaye ariyasāvako saṅghaṃ anussarati, nevassa tasmim samaye rāgapariyutṭhitaṃ cittaṃ hoti, na dosapariyutṭhitaṃ cittaṃ hoti, na mohapariyutṭhitaṃ cittaṃ hoti;

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

...

uḷḷatamevassa tasmim samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

-

‘gedho’ti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

idampi kho, bhikkhave, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visujjhanti. (3)

-

puna caparaṃ, bhikkhave, ariyasāvako attano sīlāni anussarati akhaṇḍāni ... pe ... samādhisaṃvattanikāni.

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

yasmim, bhikkhave, samaye ariyasāvako sīlaṃ anussarati, nevassa tasmim samaye rāgapariyutṭhitaṃ cittaṃ hoti, na dosapariyutṭhitaṃ cittaṃ hoti, na mohapariyutṭhitaṃ cittaṃ hoti;

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

uḷḷatamevassa tasmim samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

-

‘gedho’ti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

idampi kho, bhikkhave, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visujjhanti. (4)

-

puna caparaṃ, bhikkhave, ariyasāvako attano cāgaṃ anussarati:

Furthermore, a noble disciple recollects their own generosity:

‘lābhā vata me. suladdhaṃ vata me ... pe ...

‘I’m so fortunate, so very fortunate!’

yācayogo dānaśaṃvibhāgarato’ti.

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

... pe ...

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

evaṃ’idhekacce sattā visujjhanti. (5)

-

puna caparaṃ, bhikkhave, ariyasāvako devatā anussarati:

Furthermore, a noble disciple recollects the deities:

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

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

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā;

When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom.

mayhampi tathārūpā saddhā samvijjati. yathārūpena sīlena ... sutena ... cāgena ... paññāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā paññā samvijjati’ti.

I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

yasmiṃ, bhikkhave, samaye ariyasāvako attano ca tāsāṃ devatānaṃ saddhaṃ sīlaṃ sutaṃ cāgaṃ paññaṃ anussarati nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

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

ujugatamevassa tasmīṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it.

‘gedho’ti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

‘Greed’ is a term for the five kinds of sensual stimulation.

idampi kho, bhikkhave, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visujjhanti. (6)

Relying on this some sentient beings are purified.

imāni kho, bhikkhave, cha anussatiṭṭhānāni’ti.

These are the six topics for recollection.”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

26. mahākaccānasutta
26. With Mahākaccāna

tatra kho āyasmā mahākaccāno bhikkhū āmantesi:
There Mahākaccāna addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.
“Reverend,” they replied.

āyasmā mahākaccāno etadavoca:
Venerable Mahākaccāna said this:

“acchariyam, āvuso;
“It’s incredible, reverends,

abbhutaṃ, āvuso.
it’s amazing!

yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe
okāsādhigamo anubuddho sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya
dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamāya nibbānassa
sacchikiriyāya, yadidaṃ cha anussatiṭṭhānāni.

How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

katamāni cha?
What six?

idhāvuso, ariyasāvako tathāgataṃ anussarati:
Firstly, a noble disciple recollects the Realized One:

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

yasmiṃ, āvuso, samaye ariyasāvako tathāgataṃ anussarati nevassa tasmिṃ samaye
rāgapariyutṭhitaṃ cittaṃ hoti, na dosapariyutṭhitaṃ cittaṃ hoti, na
mohapariyutṭhitaṃ cittaṃ hoti;
When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmिṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ
gedhamhā.
At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it.

‘gedho’ti kho, āvuso, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.
‘Greed’ is a term for the five kinds of sensual stimulation.

sa kho so, āvuso, ariyasāvako sabbaso ākāśasamena cetasā viharati vipulena
mahaggatena appamānena averena abyāpajjena.
That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will.

idampi kho, āvuso, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visuddhidhammā
bhavanti. (1)
Relying on this, some sentient beings have the factors for purity.

puna caparaṃ, āvuso, ariyasāvako dhammaṃ anussarati:

Furthermore, a noble disciple recollects the teaching:

‘svākkhāto bhagavatā dhammo ... pe ... paccattaṃ vedittabbo viññūhī’ti.

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

yasmiṃ, āvuso, samaye ariyasāvako dhammaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

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

...

ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

-

‘gedho’ti kho, āvuso, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

sa kho so, āvuso, ariyasāvako sabbaso ākāśasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

-

idampi kho, āvuso, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visuddhidhammā bhavanti. (2)

-

puna caparaṃ, āvuso, ariyasāvako saṅghaṃ anussarati:

Furthermore, a noble disciple recollects the Saṅgha:

‘suppaṭipanno bhagavato sāvakaśaṅho ... pe ... anuttaraṃ puññakkhettaṃ lokassa’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

yasmiṃ, āvuso, samaye ariyasāvako saṅghaṃ anussarati nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

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

...

ujugatamevassa tasmiṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

-

‘gedho’ti kho, āvuso, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

sa kho so, āvuso, ariyasāvako sabbaso ākāśasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

-

idampi kho, āvuso, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visuddhidhammā bhavanti. (3)

-

puna caparaṃ, āvuso, ariyasāvako attano sīlāni anussarati akhaṇḍāni ... pe ... samādhisaṃvattanikāni.

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

yasmim, āvuso, samaye ariyasāvako attano sīlaṃ anussarati nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

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

ujugatamevassa tasmim samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

‘gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

idampi kho, āvuso, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visuddhidhammā bhavanti. (4)

puna caparaṃ, āvuso, ariyasāvako attano cāgaṃ anussarati:

Furthermore, a noble disciple recollects their own generosity:

‘lābhā vata me, suladdhaṃ vata me ... pe ...

I’m so fortunate, so very fortunate!

yācayogo dānaṣaṃvibhāgarato’ti.

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

yasmim, āvuso, samaye ariyasāvako attano cāgaṃ anussarati nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;

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

ujugatamevassa tasmim samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

‘gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

sa kho so, āvuso, ariyasāvako sabbaso ākāsasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.

idampi kho, āvuso, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visuddhidhammā bhavanti. (5)

puna caparaṃ, āvuso, ariyasāvako devatā anussarati:

Furthermore, a noble disciple recollects the deities:

‘santi devā cātumahārājikā, santi devā ... pe ... tatuttari.

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

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā;

When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom.

mayhampi tathārūpā saddhā saṃvijjati. yathārūpena sīlena ... sutena ... cāgena ... paññāya samannāgatā tā devatā ito cutā tattha upapannā; mayhampi tathārūpā paññā saṃvijjati’ti.

I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

yasmiṃ, āvuso, samaye ariyasāvako attano ca tāsāṇa devatānaṃ saddhaṇa sīlaṇa sutaṇa cāgaṇa paññaṇa anussarati nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti;
When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

ujugatamevassa tasmīṃ samaye cittaṃ hoti, nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhamhā.

At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it.

‘gedho’ti kho, āvuso, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.
‘Greed’ is a term for the five kinds of sensual stimulation.

sa kho so, āvuso, ariyasāvako sabbaso ākāśasamena cetasā viharati vipulena mahaggatena appamāṇena averena abyāpajjena.
That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will.

idampi kho, āvuso, ārammaṇaṃ karitvā evaṃ’idhekacce sattā visuddhidhammā bhavanti. (6)
Relying on this, some sentient beings have the factors for purity.

acchariyaṃ, āvuso, abbhutaṃ, āvuso.
It's incredible, reverends, it's amazing!

yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cha anussatiṭṭhānānī”ti.
How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

27. pathamasamayassutta
27. Proper Occasions (1st)

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:

“kati nu kho, bhante, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum”ti?

“Sir, how many occasions are there for going to see an esteemed mendicant?”

“chayime, bhikkhu, samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum.

“Mendicant, there are six occasions for going to see an esteemed mendicant.

katame cha?
What six?

idha, bhikkhu, yasmiṃ samaye bhikkhu kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmīṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:

Firstly, there's a time when a mendicant's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say:

‘ahaṃ kho, āvuso, kāmarāgapariyuṭṭhitena cetasā viharāmi kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāmi.

‘My heart is overcome and mired in sensual desire, and I don't truly understand the escape from sensual desire that has arisen.

sādhū vata me āyasmā kāmarāgassa pahānāya dhammaṃ desetū’ti.
Venerable, please teach me how to give up sensual desire.’

tassa manobhāvanīyo bhikkhu kāmarāgassa pahānāya dhammaṃ deseti.
Then that esteemed mendicant teaches them how to give up sensual desire.

ayaṃ, bhikkhu, pathamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum. (1)

This is the first occasion for going to see an esteemed mendicant.

puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmīṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:

Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will ...

‘ahaṃ kho, āvuso, byāpādapariyuṭṭhitena cetasā viharāmi byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāmi.

sādhū vata me āyasmā byāpādassa pahānāya dhammaṃ desetū’ti.

tassa manobhāvanīyo bhikkhu byāpādassa pahānāya dhammaṃ deseti.

ayaṃ, bhikkhu, dutiyo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum. (2)

This is the second occasion for going to see an esteemed mendicant.

puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:

Furthermore, there's a time when a mendicant's heart is overcome and mired in dullness and drowsiness ...

‘ahaṃ kho, āvuso, thinamiddhapariyuṭṭhitena cetasā viharāmi thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāmi.

sādhū vata me āyasmā thinamiddhassa pahānāya dhammaṃ desetū’ti.

tassa manobhāvanīyo bhikkhu thinamiddhassa pahānāya dhammaṃ deseti.

ayaṃ, bhikkhu, tatiyo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum. (3)

This is the third occasion for going to see an esteemed mendicant.

puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:

Furthermore, there's a time when a mendicant's heart is overcome and mired in restlessness and remorse ...

‘ahaṃ kho, āvuso, uddhaccakukkucapariyuṭṭhitena cetasā viharāmi uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāmi.

sādhū vata me āyasmā uddhaccakukkucassa pahānāya dhammaṃ desetū’ti.

tassa manobhāvanīyo bhikkhu uddhaccakukkucassa pahānāya dhammaṃ deseti.

ayaṃ, bhikkhu, catuttho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum. (4)

This is the fourth occasion for going to see an esteemed mendicant.

puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:

Furthermore, there's a time when a mendicant's heart is overcome and mired in doubt ...

‘ahaṃ, āvuso, vicikicchāpariyuṭṭhitena cetasā viharāmi vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāmi.

sādhū vata me āyasmā vicikicchāya pahānāya dhammaṃ desetū’ti.

tassa manobhāvanīyo bhikkhu vicikicchāya pahānāya dhammaṃ deseti.

ayaṃ, bhikkhu, pañcama samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum. (5)

This is the fifth occasion for going to see an esteemed mendicant.

puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu yaṃ nimittaṃ āgama yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayo hoti taṃ nimittaṃ nappajānāti tasmiṃ samaye manobhāvanīyo bhikkhu upasaṅkamitvā evamassa vacanīyo:

Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements in the present life. On that occasion they should go to an esteemed mendicant and say:

‘aham kho, āvuso, yaṃ nimittaṃ āgamaṃ yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayō hoti, taṃ nimittaṃ nappajānāmi.

‘I don’t understand what kind of meditation to focus on in order to end the defilements in the present life.

sādhū vata me āyasmā āsavānaṃ khayāya dhammaṃ desetū’ti.

Venerable, please teach me how to end the defilements.’

tassa manobhāvanīyo bhikkhu āsavānaṃ khayāya dhammaṃ deseti.

Then that esteemed mendicant teaches them how to end the defilements.

ayaṃ, bhikkhu, chaṭṭho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtuṃ. (6)

This is the sixth occasion for going to see an esteemed mendicant.

ime kho, bhikkhu, cha samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtuṃ”ti.

These are the six occasions for going to see an esteemed mendicant.”

sattamaṃ.

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aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

28. dutiyasamayasutta
28. Proper Occasions (2nd)

ekaṃ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ viharanti isipatane migadāye.
At one time several senior mendicants were staying near Benares, in the deer park at Isipatana.

atha kho tesāṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṇḍikāntānaṃ
maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:
*Then after the meal, on their return from alms-round, this discussion came up among them
while sitting together in the pavilion.*

“ko nu kho, āvuso, samayo manobhāvanīyassa bhikkhuno dassanāya
upasaṅkhamitun”ti?
“Reverends, how many occasions are there for going to see an esteemed mendicant?”

evaṃ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“yasmim, āvuso, samaye manobhāvanīyo bhikkhu pacchābhattaṃ
piṇḍapātaṇḍikānto pāde pakkhāletvā nisinno hoti pallaṅkaṃ ābhujitvā ujum
kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā, so samayo manobhāvanīyassa
bhikkhuno dassanāya upasaṅkhamitun”ti.
*“Reverends, there’s a time after an esteemed mendicant’s meal when they return from
alms-round. Having washed their feet they sit down cross-legged, with their body straight, and
establish mindfulness right there. That is the proper occasion for going to see an esteemed
mendicant.”*

evaṃ vutte, aññataro bhikkhu taṃ bhikkhum etadavoca:
When this was said, one of the mendicants said to that mendicant:

“na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya
upasaṅkhamitun.
“Reverend, that’s not the proper occasion for going to see an esteemed mendicant.

yasmim, āvuso, samaye manobhāvanīyo bhikkhu pacchābhattaṃ
piṇḍapātaṇḍikānto pāde pakkhāletvā nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ
paṇidhāya parimukhaṃ satim upatthapetvā, cārittakilamathopissa tasmim samaye
appaṭippassaddho hoti, bhattakilamathopissa tasmim samaye appaṭippassaddho hoti.
For at that time the fatigue from walking and from eating has not faded away.

tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkhamitun.

yasmim, āvuso, samaye manobhāvanīyo bhikkhu sāyanhasamayaṃ patisallānā
vutthito vihārapacchāyāyaṃ nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ
paṇidhāya parimukhaṃ satim upatthapetvā, so samayo manobhāvanīyassa
bhikkhuno dassanāya upasaṅkhamitun”ti.
*There’s a time late in the afternoon when an esteemed mendicant comes out of retreat. They sit
in the shade of their porch cross-legged, with their body straight, and establish mindfulness
right there. That is the proper occasion for going to see an esteemed mendicant.”*

evaṃ vutte, aññataro bhikkhu taṃ bhikkhum etadavoca:
When this was said, one of the mendicants said to that mendicant:

“na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya
upasaṅkhamitun.
“Reverend, that’s not the proper occasion for going to see an esteemed mendicant.

yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu sāyanhasamayam patisallānā
vutthito vihārapacchāyāyaṃ nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ
pañidhāya parimukhaṃ satim upaṭṭhapetvā, yadevassa divā samādhinimittam
manasikataṃ hoti tadevassa tasmim samaye samudācarati.

*For at that time they are still practicing the same meditation subject as a foundation of
immersion that they focused on during the day.*

tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtum.

yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu rattiyā paccūsasamayam
paccutthāya nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ
satim upaṭṭhapetvā, so samayo manobhāvanīyassa bhikkhuno dassanāya
upasaṅkamtum”ti.

*There’s a time when an esteemed mendicant has risen at the crack of dawn. They sit down
cross-legged, with their body straight, and establish mindfulness right there. That is the proper
occasion for going to see an esteemed mendicant.”*

evam vutte, aññataro bhikkhu taṃ bhikkhum etadavoca:

When this was said, one of the mendicants said to that mendicant:

“na kho, āvuso, so samayo manobhāvanīyassa bhikkhuno dassanāya
upasaṅkamtum.

“Reverend, that’s not the proper occasion for going to see an esteemed mendicant.

yasmiṃ, āvuso, samaye manobhāvanīyo bhikkhu rattiyā paccūsasamayam
paccutthāya nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ
satim upaṭṭhapetvā, ojaṭṭhāyissa tasmim samaye kāyo hoti phāsussa hoti buddhānaṃ
sāsaṇaṃ manasi katum.

*For at that time their body is full of vitality and they find it easy to focus on the instructions of
the Buddhas.”*

tasmā so asamayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtum”ti.

evam vutte āyasmā mahākaccāno there bhikkhū etadavoca:

When this was said, Venerable Mahākaccāna said to those senior mendicants:

“sammukhā metam, āvuso, bhagavato sutam sammukhā patiggaḥitaṃ:

“Reverends, I have heard and learned this in the presence of the Buddha:

‘chayime, bhikkhu, samayā manobhāvanīyassa bhikkhuno dassanāya
upasaṅkamtum.

‘Mendicants, there are six occasions for going to see an esteemed mendicant.

katame cha?

What six?

idha, bhikkhu, yasmiṃ samaye bhikkhu kāmarāgapariyuṭṭhitena cetasā viharati
kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ
nappajānāti, tasmim samaye manobhāvanīyo bhikkhu upasaṅkamtivā evamassa
vacanīyo:

*Firstly, there’s a time when a mendicant’s heart is overcome and mired in sensual desire, and
they don’t truly understand the escape from sensual desire that has arisen. On that occasion
they should go to an esteemed mendicant and say:*

“ahaṃ kho, āvuso, kāmarāgapariyuṭṭhitena cetasā viharāmi kāmarāgaparetena,
uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāmi.

*“My heart is overcome and mired in sensual desire, and I don’t truly understand the escape
from sensual desire that has arisen.*

sādhu vata me āyasmā kāmarāgassa pahānāya dhammaṃ desetū”ti.

Venerable, please teach me how to give up sensual desire.”

tassa manobhāvanīyo bhikkhu kāmarāgassa pahānāya dhammaṃ deseti.

Then that esteemed mendicant teaches them how to give up sensual desire.

ayaṃ, bhikkhu, pathamo samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtum. (1)

This is the first occasion for going to see an esteemed mendicant.

puna caparaṃ, bhikkhu, yasmiṃ samaye bhikkhu byāpādapariyuṭṭhitena cetasā viharati ... pe (2)

Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will ...

thinamiddhapariyuṭṭhitena cetasā viharati (3)

dullness and drowsiness ...

uddhaccakukkuccapariyuṭṭhitena cetasā viharati (4)

restlessness and remorse ...

vicikicchāpariyuṭṭhitena cetasā viharati (5)

doubt ...

yaṃ nimittaṃ āgama yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayō hoti, taṃ nimittaṃ na jānāti na passati, tasmīṃ samaye manobhāvanīyo bhikkhu upasaṅkamtvā evamassa vacanīyo:

Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements in the present life. On that occasion they should go to an esteemed mendicant and say,

“ahaṃ kho, āvuso, yaṃ nimittaṃ āgama yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayō hoti taṃ nimittaṃ na jānāmi na passāmi.

“I don't understand what kind of meditation to focus on in order to end the defilements in the present life.

sādhū vata me āyasmā āsavānaṃ khayāya dhammaṃ desetū”ti.

Venerable, please teach me how to end the defilements.”

tassa manobhāvanīyo bhikkhu āsavānaṃ khayāya dhammaṃ deseti.

Then that esteemed mendicant teaches them how to end the defilements.

ayaṃ, bhikkhu, chaṭṭho samayo manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtum. (6)

This is the sixth occasion for going to see an esteemed mendicant.

sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ:

Reverends, I have heard and learned this in the presence of the Buddha:

‘ime kho, bhikkhu, cha samayā manobhāvanīyassa bhikkhuno dassanāya upasaṅkamtum’”ti.

“These are the six occasions for going to see an esteemed mendicant.”

aṭṭhamāṃ.

aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

29. udāyīsutta
29. With Udāyī

atha kho bhagavā āyasmantaṃ udāyiṃ āmantesi:
Then the Buddha said to Udāyī,

“kati nu kho, udāyī, anussatiṭṭhānānī”ti?
“Udāyī, how many topics for recollection are there?”

evaṃ vutte, āyasmā udāyī tunhī ahoṣi.
When he said this, Udāyī kept silent.

dutiyampi kho bhagavā āyasmantaṃ udāyiṃ āmantesi:
And a second time ...

“kati nu kho, udāyī, anussatiṭṭhānānī”ti?

dutiyampi kho āyasmā udāyī tunhī ahoṣi.

tatiyampi kho bhagavā āyasmantaṃ udāyiṃ āmantesi:
and a third time, the Buddha said to him,

“kati nu kho, udāyī, anussatiṭṭhānānī”ti?
“Udāyī, how many topics for recollection are there?”

tatiyampi kho āyasmā udāyī tunhī ahoṣi.
And a second time and a third time Udāyī kept silent.

atha kho āyasmā ānando āyasmantaṃ udāyiṃ etadavoca:
Then Venerable Ānanda said to Venerable Udāyī,

“satthā taṃ, āvuso udāyī, āmantesi”ti.
“Reverend Udāyī, the teacher is addressing you.”

“suṇomahaṃ, āvuso ānanda, bhagavato.
“Reverend Ānanda, I hear the Buddha.

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

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

idaṃ, bhante, anussatiṭṭhānaṃ”ti.
This is a topic for recollection.”

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
Then the Buddha said to Venerable Ānanda:

“aññāsiṃ kho ahaṃ, ānanda:
“Ānanda, I know that

‘nevāyaṃ udāyī moghapuriso adhiccitaṃ anuyutto viharatī”ti.
this silly man Udāyī is not committed to the higher mind.

kati nu kho, ānanda, anussatiṭṭhānānī”ti?

Ānanda, how many topics for recollection are there?”

“pañca, bhante, anussatiṭṭhānāni.

“Sir, there are five topics for recollection.

katamāni pañca?

What five?

idha, bhante, bhikkhu vivicca kāmehi ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption.

idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitāṃ evaṃ bahulīkataṃ diṭṭhadhammasukkhavihārāya saṃvattati. (1)

When this topic of recollection is developed and cultivated in this way it leads to blissful meditation in this very life.

“puna caparaṃ, bhante, bhikkhu ālokasaññaṃ manasi karoti, divā saññaṃ adhiṭṭhāti, yathā divā tathā rattiṃ, yathā rattiṃ tathā divā;

Furthermore, a mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day.

iti vivaṭeṇa cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitāṃ evaṃ bahulīkataṃ ñānadassanappaṭilābhāya saṃvattati. (2)

When this topic of recollection is developed and cultivated in this way it leads to knowledge and vision.

puna caparaṃ, bhante, bhikkhu imeva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇaṃ pūraṃ nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmim kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkāṃ, hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antagaṇaṃ udariyaṃ karisaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghānikā lasikā muttan’ti.

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitāṃ evaṃ bahulīkataṃ kāmarāgappahānāya saṃvattati. (3)

When this topic of recollection is developed and cultivated in this way it leads to giving up sensual desire.

puna caparaṃ, bhante, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaṭṭitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ.

Furthermore, suppose a mendicant were to see a corpse thrown in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

so imeva kāyaṃ evaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṇanatīto’ti. (4)

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

seyyathāpi vā pana passeyya sarīraṃ sivathikāya chaṭṭitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ suṇakhehi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā paṇakajātehi khajjamānaṃ.

Or suppose they were to see a corpse thrown in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

so imameva kāyaṃ evaṃ upasaṃharati:

They'd compare it with their own body:

‘ayaṃpi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

seyyathāpi vā pana passeyya sarīraṃ sīvathikāya chaṭṭitaṃ aṭṭhikasaṅkhalikaṃ samamsalohitaṃ nhārusambandhaṃ ... pe ...

Furthermore, suppose they were to see a corpse thrown in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

aṭṭhikasaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ ...

A skeleton without flesh but smeared with blood, and held together by sinews ...

aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ.

A skeleton rid of flesh and blood, held together by sinews ...

aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni, aññena hatthatthikaṃ aññena pādattikaṃ aññena jaṅghattikaṃ aññena ūrutthikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukatthikaṃ aññena piṭṭhikaṇṭakatthikaṃ aññena khandhatthikaṃ aññena gīvattikaṃ aññena hanukatthikaṃ aññena dantakatthikaṃ aññena sīsakatāhaṃ, aṭṭhikāni setāni saṅkhavannappaṭibhāgāni aṭṭhikāni puñjakittāni terovassikāni aṭṭhikāni pūṭini cuṇṇakajātāni.

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ... White bones, the color of shells ... Decrepit bones, heaped in a pile ... Bones rotted and crumbled to powder.

so imameva kāyaṃ evaṃ upasaṃharati:

They'd compare it with their own body:

‘ayaṃpi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ asmimānasamugghātāya saṃvattati.

When this topic of recollection is developed and cultivated in this way it leads to uprooting the conceit ‘I am’.

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

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

idaṃ, bhante, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ anekadhātupaṭivedhāya saṃvattati.

When this topic of recollection is developed and cultivated in this way it leads to the penetration of many elements.

imāni kho, bhante, pañca anussatiṭṭhānāni”ti. (5)

These are the five topics for recollection.”

“sādhū sādhū, ānanda.

“Good, good, Ānanda.

tena hi tvaṃ, ānanda, idampi chaṭṭhaṃ anussatiṭṭhānaṃ dhārehi.

Well then, Ānanda, you should also remember this sixth topic for recollection.

idhānanda, bhikkhu satova abhikkamati satova patikkamati satova tiṭṭhati satova nisīdati satova seyyaṃ kappeti satova kammaṃ adhiṭṭhāti.

In this case, a mendicant goes out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, and applies themselves to work mindfully.

idaṃ, ānanda, anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ satisampajaññāya
samvattati”ti. (6)

*When this topic of recollection is developed and cultivated in this way it leads to mindfulness
and situational awareness.”*

navamaṃ.

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aṅguttara nikāya 6
Numbered Discourses 6

3. anuttariyavagga
3. Unsurpassable

30. anuttariyasutta
30. Unsurpassable

“chayimāni, bhikkhave, anuttariyāni.
“Mendicants, these six things are unsurpassable.

katamāni cha?
What six?

dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ,
pāricariyānuttariyaṃ, anussatānuttariyanti.
The unsurpassable seeing, listening, acquisition, training, service, and recollection.

katamañca, bhikkhave, dassanānuttariyaṃ?
And what is the unsurpassable seeing?

idha, bhikkhave, ekacco hatthiratanampi dassanāya gacchati, assaratanampi
dassanāya gacchati, maṇiratanampi dassanāya gacchati, uccāvacaṃ vā pana
dassanāya gacchati, samaṇaṃ vā brāhmaṇaṃ vā micchādīṭṭhikaṃ
micchāpaṭiṭṭhikaṃ dassanāya gacchati.
Some people go to see an elephant-treasure, a horse-treasure, a jewel-treasure, or a diverse spectrum of sights; or ascetics and brahmins of wrong view and wrong practice.

atthetaṃ, bhikkhave, dassanaṃ; netam natthīti vadāmi.
There is such a seeing, I don't deny it.

tañca kho etaṃ, bhikkhave, dassanaṃ hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ
anattasamhitam, na nibbidāya na virāgāya na nirodhāya na upasamāya na
abhiññāya na sambodhāya na nibbānāya samvattati.
That seeing is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

yo ca kho, bhikkhave, tathāgataṃ vā tathāgatasāvakaṃ vā dassanāya gacchati
niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave,
dassanānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya
dukkhadomanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa
sacchikiriyāya, yadidaṃ tathāgataṃ vā tathāgatasāvakaṃ vā dassanāya gacchati
niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.
The unsurpassable seeing is when someone with settled faith and love, sure and devoted, goes to see a Realized One or their disciple. This is in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

idaṃ vuccati, bhikkhave, dassanānuttariyaṃ.
This is called the unsurpassable seeing.

iti dassanānuttariyaṃ. (1)
Such is the unsurpassable seeing.

savanānuttariyañca kathaṃ hoti?
But what of the unsurpassable hearing?

idha, bhikkhave, ekacco bherisaddampi savanāya gacchati, vīṇāsaddampi savanāya
gacchati, gītasaddampi savanāya gacchati, uccāvacaṃ vā pana savanāya gacchati,
samaṇassa vā brāhmaṇassa vā micchādīṭṭhikassa micchāpaṭiṭṭhikassa
dhammassavanāya gacchati.
Some people go to hear the sound of drums, arched harps, singing, or a diverse spectrum of sounds; or ascetics and brahmins of wrong view and wrong practice.

atthetaṃ, bhikkhave, savanaṃ; netam natthīti vadāmi.
There is such a hearing, I don't deny it.

tañca kho etaṃ, bhikkhave, savaṇaṃ hīnaṃ gattaṃ pothujjanikaṃ anariyaṃ
anattasamhitā, na nibbīdāya na virāgāya na nirodhāya na upasamāya na
abhiññāya na sambodhāya na nibbānāya samvattati.

That hearing ... doesn't lead to extinguishment.

yo ca kho, bhikkhave, tathāgatassa vā tathāgatasāvakassa vā dhammassavaṇāya
gacchati nivīṭṭhasaddho nivīṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ,
bhikkhave, savaṇānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya
dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamāya nibbānassa
sacchikiriyāya, yadidaṃ tathāgatassa vā tathāgatasāvakassa vā dhammassavaṇāya
gacchati nivīṭṭhasaddho nivīṭṭhapemo ekantagato abhippasanno.

The unsurpassable hearing is when someone with settled faith and love, sure and devoted, goes to hear the teaching of a Realized One or one of his disciples. ...

idaṃ vuccati, bhikkhave, savaṇānuttariyaṃ.

This is called the unsurpassable hearing.

iti dassanānuttariyaṃ, savaṇānuttariyaṃ. (2)

Such is the unsurpassable seeing and hearing.

lābhānuttariyañca kathaṃ hoti?

But what of the unsurpassable acquisition?

idha, bhikkhave, ekacco puttālābhampi labhati, dāralābhampi labhati,
dhanālābhampi labhati, uccāvacāṃ vā pana lābhaṃ labhati, samaṇe vā brāhmaṇe vā
micchādīṭṭhike micchāpatipanne saddhaṃ paṭilabhati.

Some people acquire a child, a wife, wealth, or a diverse spectrum of things; or they acquire faith in an ascetic or brahmin of wrong view and wrong practice.

attheso, bhikkhave, lābho; neso natthīti vadāmi.

There is such an acquisition, I don't deny it.

so ca kho eso, bhikkhave, lābho hīno gammo pothujjaniko anariyo anattasamhito,
na nibbīdāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya
na nibbānāya samvattati.

That acquisition ... doesn't lead to extinguishment.

yo ca kho, bhikkhave, tathāgate vā tathāgatasāvake vā saddhaṃ paṭilabhati
nivīṭṭhasaddho nivīṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave,
lābhānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya
dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamāya nibbānassa
sacchikiriyāya, yadidaṃ tathāgate vā tathāgatasāvake vā saddhaṃ paṭilabhati
nivīṭṭhasaddho nivīṭṭhapemo ekantagato abhippasanno.

The unsurpassable acquisition is when someone with settled faith and love, sure and devoted, acquires faith in a Realized One or their disciple. ...

idaṃ vuccati, bhikkhave, lābhānuttariyaṃ.

This is called the unsurpassable acquisition.

iti dassanānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ. (3)

Such is the unsurpassable seeing, hearing, and acquisition.

sikkhānuttariyañca kathaṃ hoti?

But what of the unsurpassable training?

idha, bhikkhave, ekacco hatthismimpi sikkhati, assasmimpi sikkhati, rathasmimpi
sikkhati, dhanusmimpi sikkhati, tharusmimpi sikkhati, uccāvacāṃ vā pana sikkhati,
samaṇassa vā brāhmaṇassa vā micchādīṭṭhikassa micchāpatipannassa sikkhati.

Some people train in elephant riding, horse riding, chariot driving, archery, swordsmanship, or a diverse spectrum of things; or they train under an ascetic or brahmin of wrong view and wrong practice.

atthesā, bhikkhave, sikkhā; nesā natthīti vadāmi.

There is such a training, I don't deny it.

sā ca kho esā, bhikkhave, sikkhā hīnā gammā pothujjanikā anariyā anattasamhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

That training ... doesn't lead to extinguishment.

yo ca kho, bhikkhave, tathāgatappavedite dhammavinaye adhisīlampi sikkhati, adhiccittampi sikkhati, adhipaññampi sikkhati nivittasaddho nivittapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, sikkhānaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgatappavedite dhammavinaye adhisīlampi sikkhati, adhiccittampi sikkhati, adhipaññampi sikkhati, nivittasaddho nivittapemo ekantagato abhippasanno.

The unsurpassable training is when someone with settled faith and love, sure and devoted, trains in the higher ethics, the higher mind, and the higher wisdom in the teaching and training proclaimed by a Realized One. ...

idaṃ vuccati, bhikkhave, sikkhānuttariyaṃ.

This is called the unsurpassable training.

iti dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ. (4)

Such is the unsurpassable seeing, hearing, acquisition, and training.

pāricariyānuttariyaṃ kathaṃ hoti?

But what of the unsurpassable service?

idha, bhikkhave, ekacco khattiyampi paricarati, brāhmaṇampi paricarati, gahapatimpi paricarati, uccāvacaṃ vā pana paricarati, samaṇaṃ vā brāhmaṇaṃ vā micchādīṭhikaṃ micchāpaṭipannaṃ paricarati.

Some people serve an aristocrat, a brahmin, a householder, or a diverse spectrum of people; or they serve ascetics and brahmins of wrong view and wrong practice.

atthesā, bhikkhave, pāricariyā; nesā natthīti vadāmi.

There is such service, I don't deny it.

sā ca kho esā, bhikkhave, pāricariyā hīnā gammā pothujjanikā anariyā anattasamhitā, na nibbidāya ... pe ... na nibbānāya saṃvattati.

That service ... doesn't lead to extinguishment.

yo ca kho, bhikkhave, tathāgataṃ vā tathāgatasāvakaṃ vā paricarati nivittasaddho nivittapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, pāricariyaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgataṃ vā tathāgatasāvakaṃ vā paricarati nivittasaddho nivittapemo ekantagato abhippasanno.

The unsurpassable service is when someone with settled faith and love, sure and devoted, serves a Realized One or their disciple. ...

idaṃ vuccati, bhikkhave, pāricariyānuttariyaṃ.

This is called the unsurpassable service.

iti dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ. (5)

Such is the unsurpassable seeing, listening, acquisition, training, and service.

anussatānuttariyaṃ kathaṃ hoti?

But what of the unsurpassable recollection?

idha, bhikkhave, ekacco puttālābhampi anussarati, dāralābhampi anussarati, dhanālābhampi anussarati, uccāvacaṃ vā pana lābhaṃ anussarati, samaṇaṃ vā brāhmaṇaṃ vā micchādīṭhikaṃ micchāpaṭipannaṃ anussarati.

Some people recollect a child, a wife, wealth, or a diverse spectrum of things; or they recollect an ascetic or brahmin of wrong view and wrong practice.

atthesā, bhikkhave, anussati; nesā natthīti vadāmi.

There is such recollection, I don't deny it.

sā ca kho esā, bhikkhave, anussati hīnā gammā pothujjanikā anariyā anattasamhitā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

That recollection is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

yo ca kho, bhikkhave, tathāgataṃ vā tathāgatasāvakam vā anussarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno, etadānuttariyaṃ, bhikkhave, anussatīnaṃ sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhiḡgamāya nibbānassa sacchikiriyāya, yadidaṃ tathāgataṃ vā tathāgatasāvakam vā anussarati niviṭṭhasaddho niviṭṭhapemo ekantagato abhippasanno.

The unsurpassable recollection is when someone with settled faith and love, sure and devoted, recollects a Realized One or their disciple. ...

idaṃ vuccati, bhikkhave, anussatānuttariyaṃ. (6)

This is called the unsurpassable recollection.

imāni kho, bhikkhave, cha anuttariyānīti.

These are the six unsurpassable things.

ye dassanānuttaraṃ laddhā,

They've gained the unsurpassed seeing,

savanañca anuttaraṃ;

the unsurpassed hearing,

lābhānuttariyaṃ laddhā,

and the unsurpassable acquisition.

sikkhānuttariye ratā.

They enjoy the unsurpassable training

upatṭhitā pāricariyā,

and serve with care.

bhāvayanti anussatiṃ;

Then they develop recollection

vivekappaṭṭisaṃyuttaṃ,

connected with seclusion,

khemaṃ amatagāminiṃ.

which is safe, and leads to the deathless.

appamāde pamuditā,

They rejoice in diligence,

nipakā sīlasaṃvutā;

alert and ethically restrained.

te ve kālena paccenti,

And in time they understand

yattha dukkhaṃ nirujjhatī'ti.

where suffering ceases."

dasamaṃ.

-

anuttariyavaggo tatiyo.

-

sāmaako aparihāniyo,

-

bhayaṃ himavānussati;

-

kaccāno dve ca samayā,

udāyī anuttariyenāti.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

31. sekhasutta
31. A Trainee

“chayime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti.
“These six things lead to the decline of a mendicant trainee.

katame cha?
What six?

kammārāmatā, bhassārāmatā, niddārāmatā, saṅgaṇikārāmatā, indriyesu
aguttadvāratā, bhojane amattaññutā—
They relish work, talk, sleep, and company. They don’t guard the sense doors, and they eat too much.

ime kho, bhikkhave, cha dhammā sekhassa bhikkhuno parihānāya saṃvattanti.
These six things lead to the decline of a mendicant trainee.

chayime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.
These six things don’t lead to the decline of a mendicant trainee.

katame cha?
What six?

na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅgaṇikārāmatā, indriyesu
guttadvāratā, bhojane mattaññutā—
They don’t relish work, talk, sleep, and company. They guard the sense doors, and they don’t eat too much.

ime kho, bhikkhave, cha dhammā sekhassa bhikkhuno aparihānāya saṃvattanti”ti.
These six things don’t lead to the decline of a mendicant trainee.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

32. pathamaaparihānasutta
32. Non-decline (1st)

atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ uthitā kho sā devatā bhagavantaṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

“chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.

“Sir, these six things don't lead to the decline of a mendicant.

katame cha?
What six?

sattugāravatā, dhammagāravatā, saṃghagāravatā, sikkhāgāravatā, appamādagāravatā, paṭisanthāragāravatā—

Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for diligence, and for hospitality.

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattanti”ti.

These six things don't lead to the decline of a mendicant.”

idamavoca sā devatā.
That's what that deity said,

samanuñño satthā ahoṣi.
and the teacher approved.

atha kho sā devatā “samanuñño me satthā”ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi:

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

“imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yenaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ uthitā kho, bhikkhave, sā devatā maṃ etadavoca:

‘chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.

katame cha?

sattugāravatā, dhammagāravatā, saṃghagāravatā, sikkhāgāravatā, appamādagāravatā, paṭisanthāragāravatā—

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattanti”ti.

idamavoca, bhikkhave, sā devatā.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

satthugaru dhammagaru,
“Respect for the Teacher and the teaching,

saṅghe ca tibbagāraṇo;
and keen respect for the Saṅgha;

appamādagaru bhikkhu,
a mendicant who respects diligence

paṭisanthāragāraṇo;
and hospitality

abhabbo parihāṇāya,
can't decline,

nibbānasseva santike”ti.
and has drawn near to extinguishment.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

33. dutiyaaparihānasutta
33. Non-decline (2nd)

“imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappam jetavanam obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho, bhikkhave, sā devatā maṃ etadavoca:

“Tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:

‘chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.
‘Sir, these six things don’t lead to the decline of a mendicant.

katame cha?
What six?

satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, hirigāravatā, ottappagāravatā—
Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for conscience, and for prudence.

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattanti’ti.
These six things don’t lead to the decline of a mendicant.’

idamavoca, bhikkhave, sā devatā.
That is what that deity said.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.
Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

satthugaru dhammagaru,
Respect for the Teacher and the teaching,

saṅghe ca tibbagāravo;
and keen respect for the Saṅgha;

hiriottappasampanno,
having both conscience and prudence,

sappatisso sagāravo;
reverential and respectful,

abhabbo parihānāya,
such a one can’t decline,

nibbānasseva santike”ti.
and has drawn near to extinguishment.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

34. mahāmoggallānasutta
34. With Mahāmoggallāna

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 āyasmato mahāmoggallānassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

Then as Venerable Mahāmoggallāna was in private retreat this thought came to his mind,

“katamesānaṃ devānaṃ evaṃ ñāṇaṃ hoti:

“Which gods know that they are

‘soṭāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti?

stream-enterers, not liable to be reborn in the underworld, bound for awakening?”

tena kho pana samayena tisso nāma bhikkhu adhunākālaṅkato aññatarāṃ brahmalokaṃ upapanno hoti.

Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm.

tatrapi naṃ evaṃ jānanti:

There they knew that

“tisso brahmā mahiddhiko mahānubhāvo”ti.

Tissa the Brahmā was very mighty and powerful.

atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ—jetavane antarahito tasmim̐ brahmaloke pāturahosi.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in that Brahmā realm.

addasā kho tisso brahmā āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ.

Tissa saw Moggallāna coming off in the distance,

disvāna āyasmantaṃ mahāmoggallānaṃ etadavoca:

and said to him,

“ehi kho, mārisa moggallāna; svāgataṃ, mārisa moggallāna;

“Come, my good Moggallāna! Welcome, my good Moggallāna!

cirassaṃ kho, mārisa moggallāna; imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya.

It's been a long time since you took the opportunity to come here.

nisīda, mārisa moggallāna, idamāsanaṃ paññattan”ti.

Sit, my good Moggallāna, this seat is for you.”

nisīdi kho āyasmā mahāmoggallāno paññatte āsane.

Moggallāna sat down on the seat spread out.

tissopi kho brahmā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi.

Then Tissa bowed to Moggallāna and sat to one side.

ekamantaṃ nisinnaṃ kho tissaṃ brahmānaṃ āyasmā mahāmoggallāno etadavoca:

Moggallāna said to him,

“katamesānaṃ kho, tissa, devānaṃ evaṃ ñāṇaṃ hoti: ‘soṭāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti?

“Tissa, which gods know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?”

“cātumahārājikānaṃ kho, mārisa moggallāna, devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

“The gods of the Four Great Kings know this.”

“sabbesaññeva nu kho, tissa, cātumahārājikānaṃ devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti?

“But do all of them know this?”

“na kho, mārisa moggallāna, sabbesaṃ cātumahārājikānaṃ devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

“No, my good Moggallāna, not all of them.”

ye kho te, mārisa moggallāna, cātumahārājikā devā buddhe aveccappasādena asamannāgatā dhamme aveccappasādena asamannāgatā saṅghe aveccappasādena asamannāgatā ariyakanteḥi sīlehi asamannāgatā na tesam devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers.

ye ca kho te, mārisa moggallāna, cātumahārājikā devā buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā ariyakanteḥi sīlehi samannāgatā, tesam evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.”

“cātumahārājikānaññeva nu kho, tissa, devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti udāhu tāvatimsānampi devānaṃ ...
pe ...

“But Tissa, is it only the gods of the Four Great Kings who know that they are stream-enterers, or do the gods of the Thirty Three ...

yāmānampi devānaṃ ...

the Gods of Yama ...

tusitānampi devānaṃ ...

the Joyful Gods ...

nimmānaratīnampi devānaṃ ...

the Gods Who Love to Create ...

paranimmitavasavattīnampi devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti?

and the Gods Who Control the Creations of Others know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?”

“paranimmitavasavattīnampi kho, mārisa moggallāna, devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

“The gods of these various classes know this.”

“sabbesaññeva nu kho, tissa, paranimmitavasavattīnaṃ devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti?

“But do all of them know this?”

“na kho, mārisa moggallāna, sabbesaṃ paranimmitavasavattīnaṃ devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

“No, my good Moggallāna, not all of them.”

ye kho te, mārisa moggallāna, paranimmitavasavattī devā buddhe aveccappasādena asamannāgatā, dhamme aveccappasādena asamannāgatā, saṅghe aveccappasādena asamannāgatā, ariyakanteḥi sīlehi asamannāgatā, na tesam devānaṃ evaṃ ñāṇaṃ hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers.

ye ca kho te, mārīsa moggallāna, paranimmitavasavattī devā buddhe
aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe
aveccappasādena samannāgatā, ariyakantehi sīlehi samannāgatā tesam evaṃ ñāṇaṃ
hoti: ‘sotāpannā nāma avinipātadhammā niyatā sambodhiparāyaṇā’”ti.

*But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and
have the ethics loved by the noble ones, do know that they are stream-enterers.”*

atha kho āyasmā mahāmoggallāno tissassa brahmuno bhāsitaṃ abhinanditvā
anumoditvā: “seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya,
pasāritaṃ vā bāhaṃ samiñjeyya; evamevaṃ: ‘brahmaloke antarahito jetavane
pāturahosī’”ti.

*Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong
person would extend or contract their arm, he vanished from that Brahmā realm and
reappeared in Jeta’s Grove.*

catuttham.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

35. vijjābhāgiyasutta
35. Things That Play a Part in Realization

“chayime, bhikkhave, dhammā vijjābhāgiyā.
“These six things play a part in realization.

katame cha?
What six?

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā,
nirodhasaññā—
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

ime kho, bhikkhave, cha dhammā vijjābhāgiyā”ti.
These are the six things that play a part in realization.”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

36. vivādamūlasutta
36. Roots of Quarrels

“chayimāni, bhikkhave, vivādamūlāni.
“Mendicants, there are these six roots of quarrels.

katamāni cha?
What six?

idha, bhikkhave, bhikkhu kodhano hoti upanāhī.
Firstly, a mendicant is irritable and hostile.

yo so, bhikkhave, bhikkhu kodhano hoti upanāhī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṃghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

yo so, bhikkhave, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṃghe agāravo viharati appatisso, sikkhāya na paripūrakārī so saṃghe vivādaṃ janeti, yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.
They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāameyyātha.
If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatīṃ anavassavāya paṭipajjeyyātha.
If you don't see it, you should practice so that it doesn't come up in the future.

evametassa pāpakassa vivādamūlassa pahānaṃ hoti. evametassa pāpakassa vivādamūlassa āyatīṃ anavassavo hoti.
That's how to give up this bad root of quarrels, so it doesn't come up in the future.

puna caparaṃ, bhikkhave, bhikkhu makkhī hoti paḷāsī ... pe ...
Furthermore, a mendicant is offensive and contemptuous ...

issukī hoti maccharī ...
They're jealous and stingy ...

saṭho hoti māyāvī ...
devious and deceitful ...

pāpiccho hoti micchādītthi ...
with wicked desires and wrong view ...

sandīttiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.
They're attached to their own views, holding them tight, and refusing to let go.

yo so, bhikkhave, bhikkhu sandīttiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṃghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

yo so, bhikkhave, bhikkhu satthari agāravo viharati appatisso, dhamme ... saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṃ janeti, yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya bahunō jaṇassa anattāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

evarūpañce tumhe, bhikkhave, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. tatra tumhe, bhikkhave, tasseva pāpakassa vivādamūlassa āyatīṃ anavassavāya paṭipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

evametassa pāpakassa vivādamūlassa pahānaṃ hoti. evametassa pāpakassa vivādamūlassa āyatīṃ anavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

imāni kho, bhikkhave, cha vivādamūlāni'ti.

These are the six roots of quarrels."

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

37. chalaṅgadānasutta
37. A Gift With Six Factors

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

tena kho pana samayena velukaṇḍakī nandamātā upāsikā
sāriputtamoggallānappamukhe bhikkhusaṃghe chalaṅgasamannāgataṃ dakkhiṇaṃ
paṭiṭṭhāpeti.

Now at that time Velukaṇḍakī, Nanda's mother, was preparing a religious donation for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena
velukaṇḍakim nandamātaraṃ upāsikaṃ sāriputtamoggallānappamukhe
bhikkhusaṃghe chalaṅgasamannāgataṃ dakkhiṇaṃ paṭiṭṭhāpentim.

The Buddha saw her doing this, with his clairvoyance that is purified and superhuman,

disvā bhikkhū āmantesi:
and he addressed the mendicants:

“esā, bhikkhave, velukaṇḍakī nandamātā upāsikā sāriputtamoggallānappamukhe
bhikkhusaṃghe chalaṅgasamannāgataṃ dakkhiṇaṃ paṭiṭṭhāpeti.

“This Velukaṇḍakī, Nanda's mother, is preparing a religious donation for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

kathaṃca, bhikkhave, chalaṅgasamannāgatā dakkhiṇā hoti?
And how does a religious donation have six factors?

idha, bhikkhave, dāyakassa tīṇaṅgāni honti, paṭiggāhakānaṃ tīṇaṅgāni.
Three factors apply to the donor and three to the recipients.

katamāni dāyakassa tīṇaṅgāni?
What three factors apply to the donor?

idha, bhikkhave, dāyako pubbeva dānā sumano hoti, dadaṃ cittaṃ pasādeti, datvā
attamaṇo hoti.
It's when a donor is in a good mood before giving, while giving they feel confident, and after giving they're uplifted.

imāni dāyakassa tīṇaṅgāni.
These three factors apply to the donor.

katamāni paṭiggāhakānaṃ tīṇaṅgāni?
What three factors apply to the recipients?

idha, bhikkhave, paṭiggāhakā vitarāgā vā honti rāgavinayāya vā paṭipannā, vītadosā
vā honti dosavinayāya vā paṭipannā, vītamohā vā honti mohavinayāya vā paṭipannā.
It's when the recipients are free of greed, hate, and delusion, or practicing to be free of them.

imāni paṭiggāhakānaṃ tīṇaṅgāni.
These three factors apply to the recipients.

iti dāyakassa tīṇaṅgāni, paṭiggāhakānaṃ tīṇaṅgāni.
Thus three factors apply to the donor and three to the recipients.

evaṃ kho, bhikkhave, chalaṅgasamannāgatā dakkhiṇā hoti.
That's how a religious donation has six factors.

evaṃ chalaṅgasamannāgatāya, bhikkhave, dakkhiṇāya na sukaraṃ puñṇassa
pamāṇaṃ gaheṭum:
It's not easy to grasp the merit of such an offering by saying that

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko
saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti.

this is the extent of their overflowing merit, overflowing goodness that nurtures happiness and is conducive to heaven, ripening in happiness and leading to heaven. And it leads to what is likable, desirable, agreeable, to welfare and happiness.

atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva 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 udakāḷhakasatasahassānī’ti vā.

how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhaṃ gacchati.

It’s simply reckoned as an incalculable, immeasurable, great mass of water.

evamevaṃ kho, bhikkhave, evaṃ chaḷaṅgasamannāgatāya dakkhiṇāya na sukaraṃ
puññassa pamāṇaṃ gahetuṃ:

In the same way, it’s not easy to grasp the merit of such an offering ...

‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko
saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti.

atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchati”ti.

“pubbeva dānā sumano,

A good mood before giving,

dadam cittaṃ pasādaye;

confidence while giving,

datvā attamano hoti,

feeling uplifted after giving:

esā yaññassa sampadā.

this is the perfect sacrifice.

vītarāgā vītadosā,

Free of greed, free of hate,

vītamohā anāsavā;

free of delusion, undefiled;

khettaṃ yaññassa sampannaṃ,

this is the field for the perfect sacrifice,

saññatā brahmacārayo.

the disciplined spiritual practitioners.

sayam ācamayitvāna,

After rinsing,

datvā sakehi pāṇibhi;

you give with your own hands.

attano parato ceso,

This sacrifice is very fruitful

yañño hoti mahapphalo.

for both yourself and others.

evaṃ yajitvā medhāvī,

When an intelligent, faithful person,

saddho muttena cetasā;
sacrifices like this, with a mind of letting go,

abyāpajjaṃ sukhaṃ lokaṃ,
that astute one is reborn

paṇḍito upapajjati”ti.
in a happy, pleasing world.”

sattamaṃ.

4. devatāvagga
4. Deities

38. attakārīsutta
38. One's Own Volition

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

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

“ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi:

“Master Gotama, this is my doctrine and view:

‘natthi attakāro, natthi parakāro’”ti.

One does not act of one’s own volition, nor does one act of another’s volition.”

“māhaṃ, brāhmaṇa, evaṃvādiṃ evaṃdiṭṭhiṃ addasaṃ vā assosiṃ vā.

“Well, brahmin, I’ve never seen or heard of anyone holding such a doctrine or view.

kathañhi nāma sayaṃ abhikkamanto, sayaṃ paṭikkamanto evaṃ vakkhati:

How on earth can someone who comes and goes on his own say that

‘natthi attakāro, natthi parakāro’ti.

one does not act of one’s own volition, nor does one act of another’s volition?

taṃ kiṃ maññasi, brāhmaṇa, atthi ārabbhadhātū”ti?

What do you think, brahmin, is there an element of initiative?”

“evaṃ, bho”.

“Yes, sir.”

“ārabbhadhātuyā sati ārabbhavanto sattā paññāyanti”ti?

“Since this is so, do we find sentient beings who initiate activity?”

“evaṃ, bho”.

“Yes, sir.”

“yaṃ kho, brāhmaṇa, ārabbhadhātuyā sati ārabbhavanto sattā paññāyanti, ayaṃ sattānaṃ attakāro ayaṃ parakāro.

“Since there is an element of initiative, and sentient beings who initiate activity are found, sentient beings act of their own volition or that of another.

taṃ kiṃ maññasi, brāhmaṇa, atthi nikkamadhātu ... pe ...

What do you think, brahmin, is there an element of persistence ...

atthi parakkamadhātu ...

exertion ...

atthi thāmadhātu ...

strength ...

atthi t̥h̥itidhātu ...

persistence ...

atthi upakkamadhātū”ti?

energy?”

“evaṃ, bho”.

“Yes, sir.”

“upakkamadhātuyā sati upakkamavanto sattā paññāyanti”ti?

“Since this is so, do we find sentient beings who have energy?”

“evaṃ, bho”.

“Yes, sir.”

“yaṃ kho, brāhmaṇa, upakkamadhātuyā sati upakkamavanto sattā paññāyanti, ayaṃ sattānaṃ attakāro ayaṃ parakāro.

“Since there is an element of energy, and sentient beings who have energy are found, sentient beings act of their own volition or that of another.

māhaṃ, brāhmaṇa, evaṃvādiṃ evaṃditṭhiṃ addasaṃ vā assosiṃ vā.

Well, brahmin, I’ve never seen or heard of anyone holding such a doctrine or view.

kathañhi nāma sayāṃ abhikkamanto sayāṃ paṭikkamanto evaṃ vakkhati:

How on earth can someone who comes and goes on his own say that

‘natthi attakāro natthi parakāro’”ti.

one does not act of one’s own volition, nor does one act of another’s volition?”

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

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

atṭhamāṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

39. nidānasutta
39. Sources

“tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya.
“Mendicants, there are these three sources that give rise to deeds.

katamāni tīṇi?
What three?

lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya,
moho nidānaṃ kammānaṃ samudayāya.
Greed, hate, and delusion are sources that give rise to deeds.

na, bhikkhave, lobhā alobho samudeti;
Greed doesn't give rise to contentment.

atha kho, bhikkhave, lobhā lobhova samudeti.
Rather, greed just gives rise to greed.

na, bhikkhave, dosā adoso samudeti;
Hate doesn't give rise to love.

atha kho, bhikkhave, dosā dosova samudeti.
Rather, hate just gives rise to hate.

na, bhikkhave, mohā amoho samudeti;
Delusion doesn't give rise to understanding.

atha kho, bhikkhave, mohā mohova samudeti.
Rather, delusion just gives rise to delusion.

na, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena devā
paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo.
It's not because of deeds born of greed, hate, and delusion that gods, humans, or those in any
other good places are found.

atha kho, bhikkhave, lobhajena kammena dosajena kammena mohajena kammena
nirayo paññāyati tiracchānayaṇi paññāyati pettivisayo paññāyati, yā vā panaññāpi
kāci duggatiyo.
Rather, it's because of deeds born of greed, hate, and delusion that hell, the animal realm, the
ghost realm, or any other bad places are found.

imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāya.
These are three sources that give rise to deeds.

tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya.
Mendicants, there are these three sources that give rise to deeds.

katamāni tīṇi?
What three?

alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya,
amoho nidānaṃ kammānaṃ samudayāya.
Contentment, love, and understanding are sources that give rise to deeds.

na, bhikkhave, alobhā lobho samudeti;
Contentment doesn't give rise to greed.

atha kho, bhikkhave, alobhā alobhova samudeti.
Rather, contentment just gives rise to contentment.

na, bhikkhave, adosā doso samudeti;
Love doesn't give rise to hate.

atha kho, bhikkhave, adosā adosova samudeti.

Rather, love just gives rise to love.

na, bhikkhave, amohā moho samudeti;

Understanding doesn't give rise to delusion.

atha kho, bhikkhave, amohā amohova samudeti.

Rather, understanding just gives rise to understanding.

na, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena nirayo paññāyati tiracchānayoni paññāyati pettivisayo paññāyati, yā vā panaññāpi kācī duggatiyo.

It's not because of deeds born of contentment, love, and understanding that hell, the animal realm, the ghost realm, or any other bad places are found.

atha kho, bhikkhave, alobhajena kammena adosajena kammena amohajena kammena devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kācī sugatiyo.

Rather, it's because of deeds born of contentment, love, and understanding that gods, humans, or those in any other good places are found.

imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyā"ti.

These are three sources that give rise to deeds."

navamaṃ.

-

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

40. kimilasutta
40. With Kimbila

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā kimilāyaṃ viharati niculavane.
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, appamāde agāravā viharanti appatissā, paṭisanthāre agāravā viharanti appatissā.

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One.

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, appamāde sagāravā viharanti sappatissā, paṭisanthāre sagāravā viharanti sappatissā.

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One.

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.”

dasamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

41. dārukkhandhasutta
41. A Tree Trunk

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ āyasmā sāriputto rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sambahulehi bhikkhūhi saddhiṃ gijjhakūṭā pabbatā orohanto addasa aññatarasmiṃ padese mahantaṃ dārukkhandhaṃ.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, descended the Vulture's Peak together with several mendicants. At a certain spot he saw a large tree trunk,

disvā bhikkhū āmantesi:
and he addressed the mendicants,

“passatha no, āvuso, tumhe amuṃ mahantaṃ dārukkhandhan”ti?
“Reverends, do you see this large tree trunk?”

“evamāvuso”ti.
“Yes, reverend.”

“ākaṅkhamāno, āvuso, bhikkhu iddhiṃ cetovasippatto amuṃ dārukkhandhaṃ pathavīveva adhimucceyya.

If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but earth.

taṃ kissa hetu?
Why is that?

atthi, āvuso, amumhi dārukkhandhe pathavīdhātu, yaṃ nissāya bhikkhu iddhiṃ cetovasippatto amuṃ dārukkhandhaṃ pathavīveva adhimucceyya.

Because the earth element exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but earth.

ākaṅkhamāno, āvuso, bhikkhu iddhiṃ cetovasippatto amuṃ dārukkhandhaṃ āpotveva adhimucceyya ... pe ...

If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but water. ...

tejotveva adhimucceyya ...
Or they could determine it to be nothing but fire ...

vāyotveva adhimucceyya ...
Or they could determine it to be nothing but air ...

subhantveva adhimucceyya ...
Or they could determine it to be nothing but beautiful ...

asubhantveva adhimucceyya.
Or they could determine it to be nothing but ugly.

taṃ kissa hetu?
Why is that?

atthi, āvuso, amumhi dārukkhandhe asubhadhātu, yaṃ nissāya bhikkhu iddhiṃ cetovasippatto amuṃ dārukkhandhaṃ asubhantveva adhimucceyyā”ti.

Because the element of ugliness exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but ugly.”

ekādasamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

4. devatāvagga
4. Deities

42. nāgitasutta
42. With Nāgita

evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā kosalesu cārikam 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 anupatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala.

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

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

so imaṃ lokaṃ sadevakam ... pe ... arahataṃ dassanaṃ hoti” ti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased; and he explains a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

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

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

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

“ke pana te, nāgita, uccāsaddā mahāsaddā 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 bhagavantaṃ yeva uddissa bhikkhusaṅghaṇcā” 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.”

“māham, nāgita, yasena samāgamaṃ, mā ca mayā yaso.
“Nāgita, may I never become famous. May fame not come to me.

yo kho, nāgita, nayimassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhī assa 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 sādīyeyyā"ti.

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

"adhivāsetu dāni, bhante, bhagavā;

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

adhivāsetu, sugato;

adhivāsanakālo dāni, bhante, bhagavato.

Now is the time for the Buddha to relent.

yena yeneva dāni, bhante, bhagavā gamissati, tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.

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

seyyathāpi, bhante, thullaphusitake deve vassante yathāninnaṃ udakāni pavattanti;

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

evamevaṃ kho, bhante, yena yeneva dāni bhagavā gamissati, tanninnāva bhavissanti brāhmaṇagahapatikā negamā ceva jānapadā ca.

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

taṃ kissa hetu?

Why is that?

tathā hi, bhante, bhagavato sīlapaññānaṃ"ti.

Because of the Buddha's ethics and wisdom."

"māhaṃ, nāgita, yasena 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 sādīyeyya.

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

idhāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ samāhitaṃ nisinnaṃ.

Take a mendicant living in the neighborhood of a village who I see sitting immersed in samādhi.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

'idānimaṃ āyasmantaṃ ārāmiko vā upatṭhahissati samaṇuddeso vā taṃ tamhā samādhimhā cāvessatī"ti.

'Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.'

tenāhaṃ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. (1)

So I'm not pleased that that mendicant is living in the neighborhood of a village.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe pacalāyamānaṃ nisinnaṃ.

Take a mendicant in the wilderness who I see sitting nodding in meditation.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni ayamāyasmā imaṃ niddākilaṃ mathaṃ paṭivinodetvā araññasaññaṃ yeva manasi karissati ekattaṃ’ti.

Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.’

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (2)

So I’m pleased that that mendicant is living in the wilderness.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe asamāhitaṃ nisinnaṃ.

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni ayamāyasmā asamāhitaṃ vā cittaṃ samādahissati, samāhitaṃ vā cittaṃ anurakkhissati’ti.

Now if this venerable’s mind is not immersed in samādhi they will immerse it, or if it is immersed in samādhi, they will preserve it.’

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (3)

So I’m pleased that that mendicant is living in the wilderness.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ araññe samāhitaṃ nisinnaṃ.

Take a mendicant in the wilderness who I see sitting immersed in samādhi.

tassa mayhaṃ, nāgita, evaṃ hoti:

I think to myself:

‘idāni ayamāyasmā avimuttaṃ vā cittaṃ vimocessati, vimuttaṃ vā cittaṃ anurakkhissati’ti.

Now this venerable will free the unfreed mind or preserve the freed mind.’

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (4)

So I’m pleased that that mendicant is living in the wilderness.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi gāmantavihāriṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

Take a mendicant who I see living in the neighborhood of a village receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

so taṃ lābhasakkārasilokaṃ nikāmayamāno riñcati paṭisallānaṃ riñcati araññāvanapatthāni pantāni senāsanāni;

Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest.

gāmanigamarājadhāniṃ osaritvā vāsaṃ kappeti.

They come down to villages, towns, and capital cities and make their home there.

tenāhaṃ, nāgita, tassa bhikkhuno na attamano homi gāmantavihārena. (5)

So I’m not pleased that that mendicant is living in the neighborhood of a village.

idha panāhaṃ, nāgita, bhikkhuṃ passāmi āraññikaṃ lābhiṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

Take a mendicant who I see in the wilderness receiving robes, alms-food, lodgings, and medicines and supplies for the sick.

so taṃ lābhasakkārasilokaṃ paṭipaṇāmetvā na riñcati paṭisallānaṃ na riñcati araññāvanapatthāni pantāni senāsanāni.

Fending off possessions, honor, and popularity they don’t neglect retreat, and they don’t neglect remote lodgings in the wilderness and the forest.

tenāhaṃ, nāgita, tassa bhikkhuno attamano homi araññavihārena. (6)

So I'm pleased that that mendicant is living in the wilderness.

yasmāhaṃ, nāgita, samaye addhānamaggappaṭipanno na kañci passāmi purato vā
pacchato vā, phāsu me, nāgita, tasmim samaye hoti antamaso
uccārapassāvakammāyā”ti.

*Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed,
even if I need to urinate or defecate.”*

dvādasamaṃ.

devatāvaggo catuttho.

sekhā dve aparihāni,

moggallāna vijjābhāgiyā;

vivādādānattakārī nidānaṃ,

kimiladārukkhandhena nāgitoti.

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

43. nāgasutta
43. The Giant

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 bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattī for alms.

sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmanātesī:
Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda,

“āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti.

“Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami.
So the Buddha went with Ānanda to the Eastern Monastery.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmanātesī:
In the late afternoon the Buddha came out of retreat and addressed Ānanda,

“āyāmānanda, yena pubbakotṭhako tenupasaṅkamissāma gattāni parisiñcituṃ”ti.
“Come, Ānanda, let's go to the eastern gate to bathe.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakotṭhako tenupasaṅkami gattāni parisiñcituṃ.
So the Buddha went with Ānanda to the eastern gate to bathe.

pubbakotṭhake gattāni parisiñcitvā paccuttaritvā ekaṭṭhāsi gattāni pubbāpayamāno.
When he had bathed and emerged from the water he stood in one robe drying himself.

tena kho pana samayena rañño pasenadissa kosalassa seto nāma nāgo mahātūriyatālitavādītena pubbakotṭhakā paccuttarati.
Now, at that time King Pasenadi had a giant bull elephant called “White”. It emerged from the eastern gate to the beating and playing of musical instruments.

apissu taṃ jano disvā evamāha:
When people saw it they said,

“abhirūpo vata bho rañño nāgo; dassanīyo vata bho rañño nāgo; pāsādiko vata, bho, rañño nāgo, kāyupapanno vata bho rañño nāgo”ti.
“The royal giant is so handsome! The royal giant is so good-looking! The royal giant is so lovely! The royal giant has such a huge body!”

evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca:
When they said this, Venerable Udāyī said to the Buddha,

“hatthimeva nu kho, bhante, mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha:

“Sir, is it only when they see elephants with such a huge, formidable body that people say:

‘nāgo vata bho nāgo’ti, udāhu aññampi kañci mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha: ‘nāgo vata bho nāgo’”ti?

‘A giant, such a giant’? Or do they say it when they see any other creatures with huge, formidable bodies?’

“hatthimpi kho, udāyi, mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha:

“Udāyī, when they see elephants with such a huge, formidable body people say:

‘nāgo vata bho nāgo’ti.

‘A giant, such a giant!’

assaṃpi kho, udāyi, mahantaṃ brahantaṃ ... pe ...

And also when they see a horse with a huge, formidable body ...

goṇampi kho, udāyi, mahantaṃ brahantaṃ ... pe ...

When they see a bull with a huge, formidable body ...

uragampi kho, udāyi, mahantaṃ brahantaṃ ... pe ...

When they see a snake with a huge, formidable body ...

rukkhampi kho, udāyi, mahantaṃ brahantaṃ ... pe ...

When they see a tree with a huge, formidable body ...

manussampi kho, udāyi, mahantaṃ brahantaṃ kāyupapannaṃ jano disvā evamāha:

And when they see a human being with such a huge, formidable body people say:

‘nāgo vata, bho, nāgo’ti.

‘A giant, such a giant!’

api ca, udāyi, yo sadevake loke samārake sabrahmake sassamanabrāhmaṇiṃ pajāya sadevamanussāya āguṃ na karoti kāyena vācāya manasā, tamaḥaṃ ‘nāgo’ti brūmi”ti.

But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a ‘giant’ in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.”

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

yāva subhāsitañcidaṃ, bhante, bhagavatā—

How well said this was by the Buddha:

api ca, udāyi, yo sadevake loke samārake sabrahmake sassamanabrāhmaṇiṃ pajāya sadevamanussāya āguṃ na karoti kāyena vācāya manasā, tamaḥaṃ ‘nāgo’ti brūmi”ti.

‘But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a “giant” in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.’

idañca panāhaṃ, bhante, bhagavatā subhāsitaṃ imāhi gāthāhi anumodāmi—

And I celebrate the well-spoken words of the Buddha with these verses:

manussabhūtaṃ sambuddhaṃ,

Awakened as a human being,

attadantaṃ samāhitaṃ;

self-tamed and immersed in samādhi,

iriyamānaṃ brahmapathe,

following the spiritual path,

cittassūpasame rataṃ.

he loves peace of mind.

yaṃ manussā namassanti,

Revered by people,

sabbadhammāna pāraguṃ;
gone beyond all things,

devāpi taṃ namassanti,
even the gods revere him;

iti me arahato sutam.
so I've heard from the perfected one.

sabbasaṃyojanātītaṃ,
He has transcended all fetters

vanā nibbanamāgataṃ;
and escaped from entanglements.

kāmehi nekkhammarataṃ,
Delighting to renounce sensual pleasures,

muttaṃ selāva kañcanaṃ.
he's freed like gold from stone.

sabbe accarucī nāgo,
That giant outshines all,

himavāññe siluccaye;
like the Himalaya beside other mountains.

sabbesaṃ nāganāmānaṃ,
Of all those named 'giant',

saccaṇāmo anuttaro.
he is truly named, supreme.

nāgaṃ vo kittayissāmi,
I'll extol the giant for you,

na hi āguṃ karoti so;
for he does nothing monstrous.

soraccaṃ avihimsā ca,
Gentleness and harmlessness

pādā nāgassa te duve.
are two feet of the giant.

tapo ca brahmacariyaṃ,
Austerity and celibacy

caraṇā nāgassa tyāpare;
are his two other feet.

saddhāhattho mahānāgo,
Faith is the giant's trunk,

upekkhāsetadantavā.
and equanimity his white tusks.

sati gīvā siro paññā,
Mindfulness is his neck, his head is wisdom—

vīmaṃsā dhammacintanā;
inquiry and thinking about principles.

dhammakucchisaṃmātaṃ,
His belly is the sacred hearth of the Dhamma,

viveko tassa vāladhi.
and his tail is seclusion.

so jhāyī assāsarato,
Practicing absorption, enjoying the breath,

ajjhataṃ susamāhito;
he is serene within.

gacchaṃ samāhito nāgo,
The giant is serene when walking,

ṭhito nāgo samāhito.
the giant is serene when standing,

seyyaṃ samāhito nāgo,
the giant is serene when lying down,

nisinnopi samāhito;
and when sitting, the giant is serene.

sabbattha saṃvuto nāgo,
The giant is restrained everywhere:

esā nāgassa sampadā.
this is the accomplishment of the giant.

bhuñjati anavaṃjāni,
He eats blameless things,

sāvaṃjāni na bhuñjati;
he doesn't eat blameworthy things.

ghāsamacchādanam laddhā,
When he gets food and clothes,

sannidhiṃ parivaṃjayaṃ.
he avoids storing them up.

saṃyojanaṃ aṇum thūlaṃ,
Having severed all bonds,

sabbaṃ chetvāna bandhanaṃ;
fetters large and small,

yena yeneva gacchati,
wherever he goes,

anapekkhova gacchati.
he goes without concern.

yathāpi uḍake jātaṃ,
A white lotus,

puṇḍarīkaṃ pavaddhati;
fragrant and delightful,

nupalippati toyena,
sprouts in water and grows there,

sucigandhaṃ manoramam.
but the water doesn't cling to it.

tatheva loke sujāto,
Just so the Buddha is born in the world,

buddho loke viharati;
and lives in the world,

nupalippati lokena,
but the world doesn't stick to him,

toyena padumaṃ yathā.
as the water does not stick to the lotus.

mahāginīva jalito,
A great blazing fire

anāhārūpasammati;
dies down when the fuel runs out.

saṅkhāresūpasantesu,
When the coals have gone out

nibbutoti pavuccati.
it's said to be 'extinguished'.

atthassāyaṃ viññāpanī,
This simile is taught by the discerning

upamā viññūhi desitā;
to express the meaning clearly.

viññassanti mahānāgā,
Great giants will understand

nāgaṃ nāgena desitaṃ.
what the giant taught the giant.

vītarāgo vītadoso,
Free of greed, free of hate,

vītamoho anāsavo;
free of delusion, undefiled;

sarīraṃ vijahaṃ nāgo,
the giant, giving up his body,

parinibbissati anāsavo”ti.
will become extinguished without defilements.”

paṭhamam.

5. dhammikavagga
5. About Dhammika

44. migasālāsutta
44. With Migasālā

atha kho āyasmā ānando pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out.

atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him,

“kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ?”

“Sir, Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”

pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā.

My father Purāṇa was celibate, set apart, avoiding the common practice of sex.

so kālaṅkato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapannoti.

When he passed away the Buddha declared that he was a once-returner, who was reborn in the host of Joyful Gods.

petteyyopi me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.

But my uncle Isidatta was not celibate; he lived content with his wife.

sopi kālaṅkato bhagavatā byākato sakadāgāmipatto tusitaṃ kāyaṃ upapannoti.

When he passed away the Buddha declared that he was also a once-returner, who was reborn in the host of Joyful Gods.

kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ”ti?

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”

“evaṃ kho panetaṃ, bhagini, bhagavatā byākatan”ti.

“You’re right, sister, but that’s how the Buddha declared it.”

atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā utthāyāsanā pakkāmi.

Then Ānanda, after receiving almsfood at Migasālā’s house, rose from his seat and left.

atha kho āyasmā ānando pacchābhantaṃ piṇḍapātapatikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho āyasmā ānando bhagavantaṃ etadavoca:

Then after the meal, on his return from alms-round, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“idhāhaṃ, bhante, pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanam tenupasaṅkamiṃ; upasaṅkamitvā paññatte āsane nisīdiṃ.

atha kho, bhante, migasālā upāsikā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho, bhante, migasālā upāsikā maṃ etadavoca:

‘katham katham nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ.

pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā.

so kālaṅkato bhagavatā byākato sakadāgānipatto tusitaṃ kāyaṃ upapannoti.

petteyyopi me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.

sopi kālaṅkato bhagavatā byākato sakadāgānipatto tusitaṃ kāyaṃ upapannoti.

katham katham nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ’ti?

evaṃ vutte, ahaṃ, bhante, migasālaṃ upāsikaṃ etadavocaṃ:

‘evaṃ kho panetaṃ, bhagini, bhagavatā byākatan’”ti.

“kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariyaññāṇe?

“Ānanda, who is this laywoman Migasālā, a foolish incompetent matron, with an matron’s wit? And who is it that knows how to assess individuals?”

chayime, ānanda, puggalā santo saṃvijjamānā lokasmiṃ.

These six people are found in the world.

katame cha?

What six?

idhānanda, ekacco puggalo sorato hoti sukhasaṃvāso, abhinandanti sabrahmacārī ekattavāseṇa.

Take a certain person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them.

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.

And they’ve not listened or learned or comprehended theoretically or found even temporary freedom.

so kāyassa bhedā paraṃ maraṇā hānāya paretī no visesāya, hānagāmīyeva hoti no visesagāmī. (1)

When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

idha panānanda, ekacco puggalo sorato hoti sukhasaṃvāso, abhinandanti sabrahmacārī ekattavāseṇa.

Take another person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them.

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

And they’ve listened and learned and comprehended theoretically and found temporary freedom.

so kāyassa bhedā paraṃ maraṇā visesāya paretī no hānāya, visesagāmīyeva hoti no hānagāmī. (2)

When their body breaks up, after death, they’re headed for a higher place, not a lower. They’re going to a higher place, not a lower.

tatrānanda, pamāṇikā pamiṇanti:
Judgmental people compare them, saying:

‘imassapi teva dhammā aparassapi teva dhammā, kasmā tesam eko hīno eko paṇīto’ti.
‘This one has just the same qualities as the other, so why is one worse and one better?’

tañhi tesam, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

tatrānanda, yvāyaṃ puggalo sorato hoti sukhasamvāso, abhinandanti sabrahmacārī ekattavāsenā, tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.
In this case, the person who is sweet-natured ... and has listened, learned, comprehended theoretically, and found temporary freedom

ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.
is better and finer than the other person.

taṃ kissa hetu?
Why is that?

imaṃ hānanda, puggalaṃ dhammasoto nibbahaṭi,
Because the stream of the teaching carries them along.

tadantaraṃ ko jāneyya aññatra tathāgatenā.
But who knows the difference between them except a Realized One?

tasmātiḥānanda, mā puggalesu pamāṇikā ahuvattha;
So, Ānanda, don’t be judgmental about people.

mā puggalesu pamāṇaṃ gaṇhittha.
Don’t pass judgment on people.

khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto.
Those who pass judgment on people harm themselves.

ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

idha paṇānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa lobhadhammā uppajjanti.
Take another person who is angry and conceited, and from time to time has greedy thoughts.

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.
And they’ve not listened or learned or comprehended theoretically or found even temporary freedom.

so kāyassa bhedā paraṃ maraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī. (3)
When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

idha paṇānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa lobhadhammā uppajjanti.
Take another person who is angry and conceited, and from time to time has greedy thoughts. ...

tassa savanenapi kataṃ hoti ... pe ...
Because the stream of the teaching carries them along. ...

no hānagāmī. (4)
When their body breaks up, after death, they’re headed for a better place, not a worse. They’re going to a better place, not a worse.

tatrānanda, pamāṇikā pamiṇanti ... pe ...
Judgmental people compare them ...

yo vā panassa mādiso.

I, or someone like me, may pass judgment on people.

idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsañkhārā uppajjanti.

Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately.

tassa savanenapi akataṃ hoti ... pe ... sāmāyikampi vimuttiṃ na labhati.

And they've not listened or learned or comprehended theoretically or found even temporary freedom.

so kāyassa bhedā paraṃ maraṇā hānāya paretī no visesāya, hānagāmīyeva hoti no visesagāmī. (5)

When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

idha panānanda, ekaccassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsañkhārā uppajjanti.

Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately.

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

But they've listened and learned and comprehended theoretically and found temporary freedom.

so kāyassa bhedā paraṃ maraṇā visesāya paretī no hānāya, visesagāmīyeva hoti no hānagāmī. (6)

When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

tatrānanda, pamāṇikā pamiṇanti:

Judgmental people compare them, saying:

‘imassapi teva dhammā, aparassapi teva dhammā. kasmā tesam eko hīno, eko paṇīto’ti?

‘This one has just the same qualities as the other, so why is one worse and one better?’

tañhi tesam, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.

This will be for their lasting harm and suffering.

tatrānanda, yassa puggalassa kodhamāno adhigato hoti, samayena samayañcassa vacīsañkhārā uppajjanti, tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

In this case, the person who is angry and conceited, but has listened, learned, comprehended theoretically, and found temporary freedom

ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. *is better and finer than the other person.*

taṃ kissa hetu?

Why is that?

imaṃ hānanda, puggalaṃ dhammasoto nibbahati.

Because the stream of the teaching carries them along.

tadantaram ko jāneyya aññatra tathāgatenā.

But who knows the difference between them except a Realized One?

tasmātihānanda, mā puggalesu pamāṇikā ahuvattha;

So, Ānanda, don't be judgmental about people.

mā puggalesu pamāṇaṃ gaṇhittha.

Don't pass judgment on people.

khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto.

Those who pass judgment on people harm themselves.

ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.
I, or someone like me, may pass judgment on people.

kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca
purisapuggalaparopariyañāṇe.

Who is this laywoman Migasālā, a foolish incompetent matron, with a matron's wit? And who is it that knows how to assess individuals?

ime kho, ānanda, cha puggalā santo saṃvijjamānā lokasmiṃ.
These six people are found in the world.

yathārūpena, ānanda, sīlena purāṇo samannāgato ahosi, tathārūpena sīlena isidatto
samannāgato abhavissa. nayidha purāṇo isidattassa gatimpi aññassa.
If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination.

yathārūpāya ca, ānanda, paññāya isidatto samannāgato ahosi, tathārūpāya paññāya
purāṇo samannāgato abhavissa. nayidha isidatto purāṇassa gatimpi aññassa.
And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination.

iti kho, ānanda, ime puggalā ubho ekaṅgaḥiṇā"ti.
So both individuals were lacking in one respect."

dutiyaṃ.

5. dhammikavagga
5. About Dhammika

45. inasutta
45. Debt

“dālidhiyaṃ, bhikkhave, dukkhaṃ lokasmiṃ kāmaabhogino”ti?
“Mendicants, isn’t poverty suffering in the world for a person who enjoys sensual pleasures?”

“evaṃ, bhante”. (1)
“Yes, sir.”

“yampi, bhikkhave, daliddo assako anālhiko iṇaṃ ādiyati, iṇādānampi, bhikkhave, dukkhaṃ lokasmiṃ kāmaabhogino”ti?
“When a poor, penniless person falls into debt, isn’t being in debt also suffering in the world for a person who enjoys sensual pleasures?”

“evaṃ, bhante”. (2)
“Yes, sir.”

“yampi, bhikkhave, daliddo assako anālhiko iṇaṃ ādiyitvā vaḍḍhiṃ paṭissuṇāti, vaḍḍhipi, bhikkhave, dukkhā lokasmiṃ kāmaabhogino”ti?
“When a poor person who has fallen into debt agrees to pay interest, isn’t the interest also suffering in the world for a person who enjoys sensual pleasures?”

“evaṃ, bhante”. (3)
“Yes, sir.”

“yampi, bhikkhave, daliddo assako anālhiko vaḍḍhiṃ paṭissuṇitvā kālābhatam vaḍḍhiṃ na deti, codentipi naṃ;
“When a poor person who has fallen into debt and agreed to pay interest fails to pay it when it falls due, they get a warning.

codanāpi, bhikkhave, dukkhā lokasmiṃ kāmaabhogino”ti?
Isn’t being warned suffering in the world for a person who enjoys sensual pleasures?”

“evaṃ, bhante”. (4)
“Yes, sir.”

“yampi, bhikkhave, daliddo assako anālhiko codiyamāno na deti, anucarantipi naṃ;
“When a poor person fails to pay after getting a warning, they’re prosecuted.

anucariyāpi, bhikkhave, dukkhā lokasmiṃ kāmaabhogino”ti?
Isn’t being prosecuted suffering in the world for a person who enjoys sensual pleasures?”

“evaṃ, bhante”. (5)
“Yes, sir.”

“yampi, bhikkhave, daliddo assako anālhiko anucariyamāno na deti, bandhantipi naṃ;
“When a poor person fails to pay after being prosecuted, they’re imprisoned.

bandhanampi, bhikkhave, dukkhaṃ lokasmiṃ kāmaabhogino”ti?
Isn’t being imprisoned suffering in the world for a person who enjoys sensual pleasures?”

“evaṃ, bhante”. (6)
“Yes, sir.”

“iti kho, bhikkhave, dālidhiyampi dukkhaṃ lokasmiṃ kāmaabhogino, iṇādānampi dukkhaṃ lokasmiṃ kāmaabhogino, vaḍḍhipi dukkhā lokasmiṃ kāmaabhogino, codanāpi dukkhā lokasmiṃ kāmaabhogino, anucariyāpi dukkhā lokasmiṃ kāmaabhogino, bandhanampi dukkhaṃ lokasmiṃ kāmaabhogino;
“So mendicants, poverty, debt, interest, warnings, prosecution, and imprisonment are suffering in the world for those who enjoy sensual pleasures.

evamevaṃ kho, bhikkhave, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi kusalesu dhammesu, ottappaṃ natthi kusalesu dhammesu, vīriyaṃ natthi kusalesu dhammesu, paññā natthi kusalesu dhammesu—

In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities

ayaṃ vuccati, bhikkhave, ariyassa vinaye daliddo assako anāḷhiko.
is called poor and penniless in the training of the noble one.

sa kho so, bhikkhave, daliddo assako anāḷhiko saddhāya asati kusalesu dhammesu, hiriyā asati kusalesu dhammesu, ottappe asati kusalesu dhammesu, vīriye asati kusalesu dhammesu, paññāya asati kusalesu dhammesu, kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

Since they have no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities, they do bad things by way of body, speech, and mind.

idamassa iṇādānasmim vadāmi.
This is how they're in debt, I say.

so tassa kāyaduccharitassa paṭicchādanahetu pāpikaṃ icchaṃ paṇidahati.
In order to conceal the bad things they do by way of body, speech, and mind they harbour corrupt wishes.

‘mā maṃ jaññū’ti icchati, ‘mā maṃ jaññū’ti saṅkappati, ‘mā maṃ jaññū’ti vācaṃ bhāsati, ‘mā maṃ jaññū’ti kāyena parakkamati. so tassa vacīduccaritassa paṭicchādanahetu ... pe ... so tassa manoduccharitassa paṭicchādanahetu ... pe ... ‘mā maṃ jaññū’ti kāyena parakkamati.

They wish, plan, speak, and act with the thought: ‘May no-one find me out!’

idamassa vaḍḍhiyā vadāmi.
This is how they pay interest, I say.

tamenam pesalā sabrahmacārī evamāhaṃsu:
Good-hearted spiritual companions say this about them:

‘ayañca so āyasmā evaṅkāri evaṃsamācāro’ti.
‘This venerable acts like this, and behaves like that.’

idamassa codanāya vadāmi.
This is how they’re warned, I say.

tamenam arañṇagataṃ vā rukkhamaṇagataṃ vā suññāgāragataṃ vā vipṭisārasahagatā pāpakā akusalavitakkā samudācaranti.
When they go to a wilderness, the root of a tree, or an empty hut, they’re beset by remorseful, unskillful thoughts.

idamassa anucariyāya vadāmi.
This is how they’re prosecuted, I say.

sa kho so, bhikkhave, daliddo assako anāḷhiko kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā nirayabandhane vā bajjhati tiracchāṇayonibandhane vā.
That poor, penniless person has done bad things by way of body, speech, and mind. When their body breaks up, after death, they’re trapped in the prison of hell or the animal realm.

nāhaṃ, bhikkhave, aññaṃ ekabandhanampi samanupassāmi evaṃdaruṇaṃ evaṃkatukaṃ evaṃantarāyakaṃ anuttarassa yogakkhemassa adhigamāya, yathayidaṃ, bhikkhave, nirayabandhanaṃ vā tiracchāṇayonibandhanaṃ vāti.
I don’t see a single prison that’s as brutal, as vicious, and such an obstacle to reaching the supreme sanctuary as the prison of hell or the animal realm.

dāliddiyaṃ dukkhaṃ loke,
Poverty is said to be suffering in the world,

iṇādānañca vuccati;
and so is being in debt.

daliddo iṇamādāya,
A poor person who has fallen in debt

bhuñjamāno vihaññati.
worries even when spending the loan.

tato anucaranti naṃ,
And then they're prosecuted,

bandhanampi nigacchati;
or even thrown in jail.

etañhi bandhanaṃ dukkhaṃ,
Such imprisonment is true suffering

kāmalābhābhijappinaṃ.
for someone who prays for pleasure and possessions.

tatheva ariyavinaye,
In the same way, in the noble one's training

saddhā yassa na vijjati;
whoever has no faith,

ahirīko anottappī,
no conscience or prudence,

pāpakammavinibbayo.
contemplates bad deeds.

kāyaduccaritaṃ katvā,
After doing bad things

vacīduccaritāni ca;
by way of body,

manoduccaritaṃ katvā,
speech, and mind,

‘mā maṃ jaññū’ti icchati.
they wish, ‘May no-one find me out!’

so saṃsappati kāyena,
Their behavior is creepy

vācāya uda cetasā;
by body, speech, and mind.

pāpakammaṃ pavaddhento,
They pile up bad deeds

tattha tattha punappunaṃ.
on and on, life after life.

so pāpakammo dummedho,
That stupid evildoer,

jānaṃ dukkaṭamattano;
knowing their own misdeeds,

daliddo iṇamādāya,
is a poor person who has fallen in debt,

bhuñjamāno vihaññati.
and worries even when spending the loan.

tato anucaranti naṃ,
And when in village or wilderness

saṅkappā mānasā dukhā;
they're prosecuted

gāme vā yadi vāraṇṇe,
by painful mental plans,

yassa vipphaṇṇasāraṇā.
which are born of remorse.

so pāpakammo dummedho,
That stupid evildoer,

jānaṃ dukkaṭamattano;
knowing their own misdeeds,

yonimaññataraṃ gantvā,
goes to one of the animal realms,

niraye vāpi bajjhati.
or is trapped in hell.

etaṇhi bandhanaṃ dukkhaṃ,
Such imprisonment is true suffering.

yamhā dhīro pamuccati;
from which a wise one is released.

dhammaladdhehi bhogehi,
With confident heart, they give

dadaṃ cittaṃ pasādayaṃ.
with wealth that is properly earned.

ubhayattha kaṭaggāho,
That faithful householder

saddhassa gharamesino;
wins both ways:

diṭṭhadhammahitattāya,
welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

evametam gahaṭṭhānaṃ,
This is how, for a householder,

cāgo puññaṃ pavaḍḍhati.
merit grows by generosity.

tatheva ariyavinaye,
In the same way, in the noble one's training,

saddhā yassa paṭiṭṭhitā;
whoever is grounded in faith,

hirīmano ca ottappī,
with conscience and prudence,

paññavā sīlasamvuto.
wise, and ethically restrained,

eso kho ariyavinaye,
is said to live happily

'sukhajīvī'ti vuccati;
in the noble one's training.

nirāmisam sukham laddhā,
After gaining spiritual bliss,

upekkham adhiṭṭhati.
they concentrate on equanimity.

pañca nīvarane hitvā,
They give up the five hindrances,

niccam āradhaviṛiyo;
constantly energetic,

jhānāni upasampajja,
and enter the absorptions,

ekodi nipako sato.
unified, alert, and mindful.

evam ñatvā yathābhūtam,
Truly knowing in this way

sabbasaṃyojanakkhaye;
the end of all fetters,

sabbaso anupādāya,
by not grasping in any way,

sammā cittaṃ vimuccati.
their mind is rightly freed.

tassa sammā vimuttassa,
To that poised one, rightly freed

ñāṇaṃce hoti tādino;
with the end of the fetters of rebirth,

‘akuppā me vimuttī’ti,
the knowledge comes:

bhavasamyojanakkhaye.
‘My freedom is unshakable.’

etaṃ kho paramaṃ ñāṇaṃ,
This is the ultimate knowledge.

etaṃ sukhamanuttaram;
This is the supreme happiness.

asokaṃ virajaṃ khemaṃ,
Sorrowless, stainless, secure:

etaṃ āṇanyamuttaman’ti.
this is the highest freedom from debt.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

46. mahācundasutta
46. By Mahācunda

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ āyasmā mahācundo cetīsu viharati sayamjātiyaṃ.
At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti.

tatra kho āyasmā mahācundo bhikkhū āmantesi:
There he addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato mahācundassa paccassosum.
“Reverend,” they replied.

āyasmā mahācundo etadavoca:
Venerable Mahācunda said this:

“idhāvuso, dhammayogā bhikkhū jhāyī bhikkhū apasādentī:
“Take a case where mendicants who practice discernment of principles rebuke mendicants who practice absorption meditation:

‘ime pana jhāyīnomhā, jhāyīnomhāti jhāyanti pajjhāyanti nijjhāyanti avajjhāyanti.
‘They say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate.

kimime jhāyanti, kintime jhāyanti, kathaṃ ime jhāyanti”ti?
Why do they practice absorption meditation? In what way do they practice absorption meditation? How do they practice absorption meditation?’

tattha dhammayogā ca bhikkhū nappasīdanti, jhāyī ca bhikkhū nappasīdanti, na ca bahujaṇahitāya paṭipannā honti bahujaṇasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. (1)
In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

idha panāvuso, jhāyī bhikkhū dhammayoge bhikkhū apasādentī:
Now, take a case where mendicants who practice absorption meditation rebuke mendicants who practice discernment of principles:

‘ime pana dhammayogamhā, dhammayogamhāti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā.
‘They say, “We practice discernment of principles! We practice discernment of principles!” But they’re restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

kimime dhammayogā, kintime dhammayogā, kathaṃ ime dhammayogā”ti?
Why do they practice discernment of principles? In what way do they practice discernment of principles? How do they practice discernment of principles?’

tattha jhāyī ca bhikkhū nappasīdanti, dhammayogā ca bhikkhū nappasīdanti, na ca bahujaṇahitāya paṭipannā honti bahujaṇasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. (2)
In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

idha panāvuso, dhammayogā bhikkhū dhammayogānaññeva bhikkhūnaṃ vaṇṇaṃ bhāsanti, no jhāyīnaṃ bhikkhūnaṃ vaṇṇaṃ bhāsanti.

Now, take a case where mendicants who practice discernment of principles praise only others like them, not mendicants who practice absorption meditation.

tattha dhammayogā ca bhikkhū nappasīdanti, jhāyī ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. (3)

In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

idha panāvuso, jhāyī bhikkhū jhāyīnaññeva bhikkhūnaṃ vaṇṇaṃ bhāsanti, no dhammayogānaṃ bhikkhūnaṃ vaṇṇaṃ bhāsanti.

And take a case where mendicants who practice absorption meditation praise only others like them, not mendicants who practice discernment of principles.

tattha jhāyī ca bhikkhū nappasīdanti, dhammayogā ca bhikkhū nappasīdanti, na ca bahujanahitāya paṭipannā honti bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. (4)

In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

tasmātihāvuso, evaṃ sikkhitabbaṃ:

So you should train like this:

‘dhammayogā samānā jhāyīnaṃ bhikkhūnaṃ vaṇṇaṃ bhāsissāmā’ti.

‘As mendicants who practice discernment of principles, we will praise mendicants who practice absorption meditation.’

evañhi vo, āvuso, sikkhitabbaṃ.

That’s how you should train.

taṃ kissa hetu?

Why is that?

acchariyā hete, āvuso, puggalā dullabhā lokasmiṃ, ye amataṃ dhātuṃ kāyena phusitvā viharanti. (5)

Because it’s incredibly rare to find individuals in the world who have direct meditative experience of the deathless.

tasmātihāvuso, evaṃ sikkhitabbaṃ:

So you should train like this:

‘jhāyī samānā dhammayogānaṃ bhikkhūnaṃ vaṇṇaṃ bhāsissāmā’ti.

‘As mendicants who practice absorption meditation, we will praise mendicants who practice discernment of principles.’

evañhi vo, āvuso, sikkhitabbaṃ.

That’s how you should train.

taṃ kissa hetu?

Why is that?

acchariyā hete, āvuso, puggalā dullabhā lokasmiṃ ye gambhīraṃ atthapadaṃ paññāya ativijjha passantī’ti. (6)

Because it’s incredibly rare to find individuals in the world who see the meaning of a deep saying with penetrating wisdom.”

catuttham.

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

47. paṭhamasanditthikasutta
47. Visible in This Very Life (1st)

atha kho moliyasīvako paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

And then the wanderer Moliyasīvaka went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho moliyasīvako paribbājako bhagavantaṃ etadavoca:

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

“sanditthiko dhammo, sanditthiko dhammo’ti, bhante, vuccati.

“Sir, they speak of ‘a teaching visible in this very life’.

kittāvataṃ nu kho, bhante, sanditthiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi”ti?

In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“tena hi, sīvaka, taññevettha paṭipucchāmi. yathā te khomeyya tathā naṃ byākareyyāsi.

“Well then, Sīvaka, I’ll ask you about this in return, and you can answer as you like.

taṃ kiṃ maññasi, sīvaka,
What do you think, Sīvaka?

santaṃ vā ajjhattaṃ lobhaṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi’ti?

When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”

“evaṃ, bhante”.

“Yes, sir.”

“yaṃ kho tvaṃ, sīvaka, santaṃ vā ajjhattaṃ lobhaṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhaṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi—

“Since you know this,

evampi kho, sīvaka, sanditthiko dhammo hoti ... pe

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

taṃ kiṃ maññasi, sīvaka,
What do you think, Sīvaka?

santaṃ vā ajjhattaṃ dosaṃ ... pe ...

When there’s hate ...

santaṃ vā ajjhattaṃ mohamaṃ ... pe ...

delusion ...

santaṃ vā ajjhattaṃ lobhadhammaṃ ... pe ...

greedy thoughts ...

santaṃ vā ajjhattaṃ dosadhammaṃ ... pe ...

hateful thoughts ...

santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ mohadhammo’ti pajānāsi,
asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me ajjhattaṃ mohadhammo’ti
pajānāsi”ti?

When there are delusional thoughts in you, do you understand ‘I have delusional thoughts in me’? And when there are no delusional thoughts in you, do you understand ‘I have no delusional thoughts in me’?”

“evaṃ, bhante”.

“Yes, sir.”

“yaṃ kho tvaṃ, sīvaka, santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ
mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me
ajjhattaṃ mohadhammo’ti pajānāsi—

“Since you know this,

evaṃ kho, sīvaka, sanditthiko dhammo hoti akāliko chipassiko opaneyyiko
paccattaṃ veditabbo viññūhi”ti.

*this is how the teaching is visible in this very life, immediately effective, inviting inspection,
relevant, so that sensible people can know it for themselves.”*

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

“Excellent, sir! Excellent!

upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

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

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

48. dutiyasanditthikasutta
48. Visible in This Very Life (2nd)

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammōdi.

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

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

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

“sanditthiko dhammo, sanditthiko dhammo’ti, bho gotama, vuccati.
“Master Gotama, they speak of ‘a teaching visible in this very life’.

kittāvataṃ nu kho, bho gotama, sanditthiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti?

In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

santaṃ vā ajjhattaṃ rāgaṃ ‘atthi me ajjhattaṃ rāgo’ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ ‘natthi me ajjhattaṃ rāgo’ti pajānāsi’ti?

When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”

“evaṃ, bho”.
“Yes, sir.”

“yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ ‘atthi me ajjhattaṃ rāgo’ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ ‘natthi me ajjhattaṃ rāgo’ti pajānāsi—

“Since you know this,

evampi kho, brāhmaṇa, sanditthiko dhammo hoti ... pe ...

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

santaṃ vā ajjhattaṃ dosaṃ ... pe ...
When there’s hate ...

santaṃ vā ajjhattaṃ moham ... pe ...
delusion ...

santaṃ vā ajjhattaṃ kāyasandosaṃ ... pe ...
corruption that leads to physical deeds ...

santaṃ vā ajjhattaṃ vacīsandosaṃ ... pe ...
corruption that leads to speech ...

santaṃ vā ajjhataṃ manosandosaṃ ‘atthi me ajjhataṃ manosandoso’ti pajānāsi,
asantaṃ vā ajjhataṃ manosandosaṃ ‘natthi me ajjhataṃ manosandoso’ti
pajānāsi”ti?

When there’s corruption that leads to mental deeds in you, do you understand ‘I have corruption that leads to mental deeds in me’? And when there’s no corruption that leads to mental deeds in you, do you understand ‘I have no corruption that leads to mental deeds in me’?”

“evaṃ, bho”.

“Yes, sir.”

“yaṃ kho tvaṃ, brāhmaṇa, santaṃ vā ajjhataṃ manosandosaṃ ‘atthi me ajjhataṃ manosandoso’ti pajānāsi, asantaṃ vā ajjhataṃ manosandosaṃ ‘natthi me ajjhataṃ manosandoso’ti pajānāsi—

“Since you know this,

evaṃ kho, brāhmaṇa, sanditthiko dhammo hoti akāliko ehipassiko opaneyyiko
paccattaṃ veditabbo viññūhi”ti.

this is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

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

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

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

49. khemasutta
49. With Khema

ekam 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 āyasmā ca khemo āyasmā ca sumano sāvatthiyaṃ viharanti andhavanasmim.
Now at that time Venerable Khema and Venerable Sumana were staying near Sāvattihī in the Dark Forest.

atha kho āyasmā ca khemo āyasmā ca sumano yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnō kho āyasmā khemo bhagavantam̐ etadavoca:
Then they went up to the Buddha, bowed, and sat down to one side. Venerable Khema said to the Buddha:

“yo so, bhante, bhikkhu araham̐ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavaṣaṃyojano sammadaññāvimutto tassa na evaṃ hoti:
“Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think:

‘atthi me seyyoti vā atthi me sadisoti vā atthi me hīnoti vā’”ti.
‘There is someone better than me, or equal to me, or worse than me.’”

idamavocāyasmā khemo.
That is what Khema said,

samanuñño satthā ahoṣi.
and the teacher approved.

atha kho āyasmā khemo “samanuñño me satthā”ti utthāyāsanā bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā pakkāmi.
Then Khema, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho āyasmā sumano acirapakkante āyasmante khome bhagavantam̐ etadavoca:
And then, not long after Khema had left, Sumana said to the Buddha:

“yo so, bhante, bhikkhu araham̐ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavaṣaṃyojano sammadaññāvimutto tassa na evaṃ hoti:
“Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think:

‘natthi me seyyoti vā natthi me sadisoti vā natthi me hīnoti vā’”ti.
‘There is someone better than me, or equal to me, or worse than me.’”

idamavocāyasmā sumano.
That is what Sumana said,

samanuñño satthā ahoṣi.
and the teacher approved.

atha kho āyasmā sumano “samanuñño me satthā”ti utthāyāsanā bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā pakkāmi.
Then Sumana, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

atha kho bhagavā acirapakkantesu āyasmante ca kheme āyasmante ca sumane
bhikkhū āmantesi:

And then, soon after Khema and Sumana had left, the Buddha addressed the mendicants:

“evaṃ kho, bhikkhave, kulaputtā aññaṃ byākaronti.

“Mendicants, this is how gentlemen declare enlightenment.

attho ca vutto attā ca anupanīto.

The goal is spoken of, but the self is not involved.

atha ca pana idhekacce moghapurisā hasamānakā maññe aññaṃ byākaronti.

But it seems that there are some foolish people here who declare enlightenment as a joke.

te pacchā vighātaṃ āpajjantīti.

Later they will fall into anguish.

na ussesu na omesu,

They don't rank themselves

samatte nopanīyare;

as being higher, or lower, or equal.

khīṇā jāti vusitaṃ brahmacariyaṃ,

Rebirth is ended, the spiritual journey has been completed.

caranti samyojanavippamuttā”ti.

They live freed from fetters.”

sattamaṃ.

-

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

50. indriyaśamvaraśutta
50. Sense Restraint

“indriyaśamvare, bhikkhave, asati indriyaśamvaravipannassa hatūpanisaṃ hoti sīlaṃ;

“Mendicants, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhī;

When there is no ethical conduct, one 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 sākāpalāsavipanno.

Suppose there was a tree that lacked branches and foliage.

tassa papaṭikāpi na pāripūriṃ gacchati, tacopi na pāripūriṃ gacchati, pheggupi na pāripūriṃ gacchati, sāropi na pāripūriṃ gacchati.

Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, bhikkhave, indriyaśamvare asati indriyaśamvaravipannassa hatūpanisaṃ hoti sīlaṃ ... pe ...

In the same way, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. ...

vimuttiñāṇadassanaṃ.

One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

indriyaśamvare, bhikkhave, sati indriyaśamvarasampannassa upanisasampannaṃ hoti sīlaṃ;

When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct.

sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhī;

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

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ;

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

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa 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 upanīsasampannaṃ hoti
vimuttiñāṇadassanaṃ.

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

seyyathāpi, bhikkhave, rukkho sākhāpalāśasampanno. tassa 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, indriyaśamvare sati indriyaśamvarasampannessa
upanīsasampannaṃ hoti sīlaṃ ... pe ...

In the same way, when there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. ...

vimuttiñāṇadassanaṃ”ti.

One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

aṭṭhamāṃ.

-

5. dhammikavagga
5. About Dhammika

51. ānandaṣutta
51. With Ānanda

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 sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ sārīputtaṃ etadavoca:

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

“kittāvatā nu kho, āvuso sārīputta, bhikkhu assutañceva dhammaṃ suṇāti, sutā cassa dhammā na sammosaṃ gacchanti, ye cassa dhammā pubbe cetasā saṃphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānāti”ti?

“Reverend Sāriputta, how does a mendicant get to hear a teaching they haven’t heard before? How do they remember those teachings they have heard? How do they keep rehearsing the teachings they’ve already got to know? And how do they come to understand what they haven’t understood before?”

“āyasmā kho ānando bahussuto.

“Well, Venerable Ānanda, you’re very learned.

paṭibhātu āyasmantaṃyeva ānandan”ti.

Why don’t you clarify this yourself?”

“tenahāvuso sārīputta, suṇāhi, sādhukaṃ manasi karohi; 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:

Ānanda said this:

“idhāvuso sārīputta, bhikkhu dhammaṃ pariyāpuṇāti—

“Reverend Sāriputta, take a mendicant who memorizes the teaching—

suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ vāceti, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

Then, just as they learned and memorized it, they teach others in detail, make them recite in detail, practice reciting in detail, and think about and consider the teaching in their heart, examining it with the mind.

yasmaṃ āvāse therā bhikkhū viharanti bahussutā āgātāgamā dhammadharā vinayadharā mātikādhara tasmaṃ āvāse vassaṃ upeti.

They enter the rains retreat in a monastery with senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines.

te kālena kālaṃ upasaṅkamitvā paripucchati paripaṇhāti:

From time to time they go up to those mendicants and ask them questions:

‘idaṃ, bhante, kathaṃ; imassa kvattho’ti?

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

te tassa āyasmato avivatañceva vivaranti, anuttānīkatañca uttānīkaronti,
anekavihitesu ca kaṅkhāthāṇīyesu dhammesu kaṅkham paṭivinodenti.

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

ettāvataṁ kho, āvuso sārīputta, bhikkhu assutañceva dhammaṁ sunāti, sutā cassa dhammā na sammosaṁ gacchanti, ye cassa dhammā pubbe cetasaṁ samphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānāti”ti.

This is how a mendicant gets to hear a teaching they haven’t heard before. It’s how they remember those teachings they have heard. It’s how they keep rehearsing the teachings they’ve already got to know. And it’s how they come to understand what they haven’t understood before.”

“acchariyaṁ, āvuso, abbhutaṁ, āvuso, yāva subhāsitañcidaṁ āyasmatā ānandena.

“It’s incredible, reverend, it’s amazing! How well said this was by Venerable Ānanda!

imehi ca mayaṁ chahi dhammehi samannāgataṁ āyasmantaṁ ānandaṁ dhārema.

And we will remember Venerable Ānanda as someone who has these six qualities.

āyasmā hi ānando dhammaṁ pariyāpuṇāti—

For Ānanda memorizes the teaching ...

suttaṁ geyyaṁ veyyākaraṇaṁ gāthaṁ udānaṁ itivuttakaṁ jātakam
abbhutaḍḍhammaṁ vedallaṁ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti,
āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ vāceti,
āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti,
āyasmā ānando yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasaṁ anuvitakketi
anuvicāreti manasānupekkhati.

āyasmā ānando yasmim āvāse therā bhikkhū viharanti bahussutā āgatāgamā
dhammadharā vinayadharā mātīkādhārā tasmim āvāse vassaṁ upeti.

te āyasmā ānando kālena kālaṁ upasaṅkamitvā paripucchati paripaṇhāti:

‘idaṁ, bhante, kathaṁ; imassa kvattho’ti?

te āyasmato ānandassa avivatañceva vivaranti, anuttānīkatañca uttānīkaronti,
anekavihitesu ca kaṅkhāthāṇīyesu dhammesu kaṅkham paṭivinodenti”ti.

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

navamaṁ.

5. dhammikavagga
5. About Dhammika

52. khattiyasutta
52. Aristocrats

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

And then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

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

“khattiyā, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā”ti?

“Aristocrats, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“khattiyā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā balādhiṭṭhānā pathavībhinivesā issariyapariyosānā”ti. (1)

“Aristocrats, brahmin, have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to power. They insist on territory. Their ultimate goal is authority.”

“brāhmaṇā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā”ti?

“Brahmins, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“brāhmaṇā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā mantādhiṭṭhānā yaññābhinivesā brahmalokapariyosānā”ti. (2)

“Brahmins have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to the hymns. They insist on sacrifice. Their ultimate goal is the Brahmā realm.”

“gahapatikā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā”ti?

“Householders, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“gahapatikā kho, brāhmaṇa, bhogādhippāyā paññūpavicārā sippādhiṭṭhānā kammantābhinivesā nitṭhitakammantapariyosānā”ti. (3)

“Householders have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to their profession. They insist on work. Their ultimate goal is to complete their work.”

“itthī pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā”ti?

“Women, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“itthī kho, brāhmaṇa, purisādhippāyā alaṅkārupavicārā puttādhiṭṭhānā asapattībhinivesā issariyapariyosānā”ti. (4)

“Women have a man as their ambition. They’re preoccupied with adornments. They’re dedicated to their children. They insist on being without a co-wife. Their ultimate goal is authority.”

“corā pana, bho gotama, kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā”ti?

“Bandits, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“corā kho, brāhmaṇa, ādānādhippāyā gahanūpavicārā satthādhiṭṭhānā andhakārābhinivesā adassanapariyosānā”ti. (5)

“Bandits have theft as their ambition. They’re preoccupied with a hiding place. They’re dedicated to their sword. They insist on darkness. Their ultimate goal is invisibility.”

“samanā pana, bho gotama, kimadhippāyā, kimupavicārā, kimadhiṭṭhānā, kimabhinivesā, kimpariyosānā”ti?

“Ascetics, Master Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“samanā kho, brāhmaṇa, khantisoraccādhippāyā paññūpavicārā sīlādhiṭṭhānā ākiñcaññābhinivesā nibbānapariyosānā”ti. (6)

“Ascetics have patience and gentleness as their ambition. They’re preoccupied with wisdom. They’re dedicated to ethical conduct. They insist on owning nothing. Their ultimate goal is extinguishment.”

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

khattiyānampi bhavaṃ gotamo jānāti adhippāyaṇca upavicāraṇca adhiṭṭhānaṇca abhinivesaṇca pariyosānaṇca. brāhmaṇānampi bhavaṃ gotamo jānāti ... pe ... gahapatīnampi bhavaṃ gotamo jānāti ... itthīnampi bhavaṃ gotamo jānāti ... corānampi bhavaṃ gotamo jānāti ... samanānampi bhavaṃ gotamo jānāti adhippāyaṇca upavicāraṇca adhiṭṭhānaṇca abhinivesaṇca pariyosānaṇca.

Master Gotama knows the ambition, preoccupation, dedication, insistence, and ultimate goal of aristocrats, brahmins, householders, women, bandits, and ascetics.

abhikkantaṃ, bho gotama ... pe ...

Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

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

dasamaṃ.

5. dhammikavagga
5. About Dhammika

53. appamādasutta
53. Diligence

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so brāhmaṇo bhāgavantaṃ etaḍavoca:

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

“atthi nu kho, bho gotama, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggaṃti tiṭṭhati—ditṭhadhammikañceva atthaṃ, yo ca attho samparāyiko”ti?
“Master Gotama, is there one thing that, when developed and cultivated, secures benefits for both the present life and lives to come?”

“atthi kho, brāhmaṇa, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggaṃti tiṭṭhati—ditṭhadhammikañceva atthaṃ, yo ca attho samparāyiko”ti.
“There is, brahmin.”

“katamo pana, bho gotama, eko dhammo bhāvito bahulīkato yo ubho atthe samadhiggaṃti tiṭṭhati—ditṭhadhammikañceva atthaṃ, yo ca attho samparāyiko”ti?
“So what is it?”

“appamādo kho, brāhmaṇa, eko dhammo bhāvito bahulīkato ubho atthe samadhiggaṃti tiṭṭhati—ditṭhadhammikañceva atthaṃ, yo ca attho samparāyiko.
“Diligence, brahmin, is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.”

seyyathāpi, brāhmaṇa, yāni kānici jaṅgalānaṃ paṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti; hatthipadaṃ tesam aggamakkhāyati, yadidaṃ mahantatena.

The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all.

evamevaṃ kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato ubho atthe samadhiggaṃti tiṭṭhati—ditṭhadhammikañceva atthaṃ, yo ca attho samparāyiko. (1)
In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

seyyathāpi, brāhmaṇa, kūtāgārassa yā kāci gopānasiyo sabbā tā kūtāṅgamā kūtāninnā kūtasamosaraṇā, kūṭaṃ tāsaṃ aggamakkhāyati;
The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evamevaṃ kho, brāhmaṇa ... pe (2)
In the same way, diligence is one thing ...

seyyathāpi, brāhmaṇa, pabbajālāyako pabbajaṃ lāyitvā agge gahetvā odhunāti nidhunāti nicchādeti;
A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off.

evamevaṃ kho, brāhmaṇa ... pe (3)
In the same way, diligence is one thing ...

seyyathāpi, brāhmaṇa, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭupanibandhanāni sabbāni tāni tadanvayāni bhavanti;
When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

evamevaṃ kho, brāhmaṇa ... pe (4)

In the same way, diligence is one thing ...

seyyathāpi, brāhmaṇa, ye keci khuddarājāno sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesam cakkavattī aggamakkhāyati;

All lesser rulers are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.

evamevaṃ kho, brāhmaṇa ... pe (5)

In the same way, diligence is one thing ...

seyyathāpi, brāhmaṇa, yā kāci tārakarūpānaṃ pabhā sabbā tā candassa pabhāya kalaṃ nāgghanti soḷasiṃ, candappabhā tāsam aggamakkhāyati;

The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all.

evamevaṃ kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṃ yo ca attho samparāyiko. (6)

In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

ayaṃ kho, brāhmaṇa, eko dhammo bhāvito bahulīkato ubho atthe samadhiggayha tiṭṭhati—diṭṭhadhammikañceva atthaṃ, yo ca attho samparāyiko”ti.

This is the one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.”

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

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

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

ekādasamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

5. dhammikavagga
5. About Dhammika

54. dhammikasutta
54. About Dhammika

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

tena kho pana samayena āyasmā dhammiko jātibhūmiyaṃ āvāsiko hoti sabbaso jātibhūmiyaṃ sattasu āvāsesu.
Now at that time Venerable Dhammika was a resident in all seven monasteries of his native land.

tatra sudam āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya.
There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them.

te ca āgantukā bhikkhū āyasmatā dhammikenā akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.
The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi:
Then the local lay followers thought to themselves,

“mayam kho bhikkhusaṃghaṃ paccupatthitā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.
“We have supplied the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.
But the visiting mendicants don't stay. They leave, abandoning the monastery.

ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ”ti?
What is the cause, what is the reason for this?”

atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi:
Then the local lay followers thought to themselves,

“ayaṃ kho āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya.
“This Venerable Dhammika abuses visiting mendicants; he insults, harms, attacks, and harasses them.

te ca āgantukā bhikkhū āyasmatā dhammikenā akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.
The visiting mendicants who were treated in this way do not stay. They leave, abandoning the monastery.

yannūna mayaṃ āyasmantaṃ dhammikaṃ pabbājeyyāmaṃ”ti.
Why don't we banish Venerable Dhammika?”

atha kho jātibhūmakā upāsakā yena āyasmā dhammiko tenupasaṅkamimṣu; upasaṅkamitvā āyasmantaṃ dhammikaṃ etadavocuṃ:
Then the local lay followers went up to Venerable Dhammika and said to him,

“pakkamatu, bhante, āyasmā dhammiko imamahā āvāsā;
“Sir, please leave this monastery.

alam te idha vāsenā”ti.
You've stayed here long enough.”

atha kho āyasmā dhammiko tamhā āvāsā aññaṃ āvāsaṃ agamāsi.

Then Venerable Dhammika left and went to another monastery.

tatrapi sudaṃ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya.

There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them.

te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.

The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi:

Then the local lay followers thought to themselves: ...

“mayam kho bhikkhusaṅghaṃ paccupaṭṭhitā cīvarapiṇḍapātasaṇṭasaṇḍilānappaccayabhesajjaparikkhārena.

atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.

ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ”ti?

atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi:

“ayaṃ kho āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya.

te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.

yannūna mayaṃ āyasmantaṃ dhammikaṃ pabbājeyyāmaṃ”ti.

atha kho jātibhūmakā upāsakā yenāyasmā dhammiko tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ dhammikaṃ etadavocuṃ:

They said to Venerable Dhammika,

“pakkamatu, bhante, āyasmā dhammiko imamahāpi āvāsā;

“Sir, please leave this monastery.

alam te idha vāsenā”ti.

You’ve stayed here long enough.”

atha kho āyasmā dhammiko tamhāpi āvāsā aññaṃ āvāsaṃ agamāsi.

Then Venerable Dhammika left and went to another monastery.

tatrapi sudaṃ āyasmā dhammiko āgantuke bhikkhū akkosati paribhāsati vihiṃsati vitudati roseti vācāya.

There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them.

te ca āgantukā bhikkhū āyasmatā dhammikena akkosiyamānā paribhāsiyamānā vihesiyamānā vitudiyamānā rosiyamānā vācāya pakkamanti, na saṇṭhanti, riñcanti āvāsaṃ.

The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi:

Then the local lay followers thought to themselves,

“mayam kho bhikkhusaṅgham paccupaṭṭhitā
cīvarapaṇḍapātāsenāsanagilānappaccayābhesajjaparikkhārena.

atha ca pana āgantukā bhikkhū pakkamanti, na saṇṭhanti, riñcanti āvāsam.

ko nu kho hetu ko paccayo yena āgantukā bhikkhū pakkamanti, na saṇṭhanti,
riñcanti āvāsan”ti?

atha kho jātibhūmakānaṃ upāsakānaṃ etadahosi: “ayaṃ kho āyasmā dhammiko
āgantuke bhikkhū akkosati ... pe

yannūna mayam āyasmantaṃ dhammikaṃ pabbājeyyāma sabbaso jātibhūmiyaṃ
sattahi āvāsehi”ti.

“Why don’t we banish Venerable Dhammika from all seven monasteries in our native land?”

atha kho jātibhūmakā upāsakā yenāyasmā dhammiko tenupasaṅkamiṃsu;
upasaṅkamitvā āyasmantaṃ dhammikaṃ etadavocuṃ:

Then the local lay followers went up to Venerable Dhammika and said to him,

“pakkamatu, bhante, āyasmā dhammiko sabbaso jātibhūmiyaṃ sattahi āvāsehi”ti.

“Sir, please leave all seven monasteries in our native land.”

atha kho āyasmato dhammikassa etadahosi:

Then Venerable Dhammika thought,

“pabbājito khomhi jātibhūmakehi upāsakehi sabbaso jātibhūmiyaṃ sattahi āvāsehi.

“I’ve been banished by the local lay followers from all seven monasteries in my native land.

kahaṃ nu kho dāni gacchāmi”ti?

Where am I to go now?”

atha kho āyasmato dhammikassa etadahosi:

He thought,

“yannūnāhaṃ yena bhagavā tenupasaṅkameyyan”ti.

“Why don’t I go to see the Buddha?”

atha kho āyasmā dhammiko pattacīvaramādāya yena rājagahaṃ tena pakkāmi.

Then Venerable Dhammika took his bowl and robe and set out for Rājagaha.

anupubbena yena rājagahaṃ gijjhakūto pabbato yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ
kho āyasmantaṃ dhammikaṃ bhagavā etadavoca:

*Eventually he came to Rājagaha and the Vulture’s Peak. He went up to the Buddha, bowed,
and sat down to one side. The Buddha said to him,*

“handa kuto nu tvaṃ, brāhmaṇa dhammika, āgacchasī”ti?

“So, Brahmin Dhammika, where have you come from?”

“pabbājito ahaṃ, bhante, jātibhūmakehi upāsakehi sabbaso jātibhūmiyaṃ sattahi
āvāsehi”ti.

*“Sir, I’ve been banished by the local lay followers from all seven monasteries in my native
land.”*

“alaṃ, brāhmaṇa dhammika, kiṃ te iminā, yaṃ taṃ tato tato pabbājenti, so tvaṃ
tato tato pabbājito mameva santike āgacchasi.

*“Enough, Brahmin Dhammika, what’s that to you? Now that you’ve been banished from all of
those places, you have come to me.*

bhūtapubbaṃ, brāhmaṇa dhammika, sāmuddikā vāṇijā tīradassiṃ sakuṇaṃ gahetvā
nāvāya samuddaṃ ajjhogāhanti.

*Once upon a time, some sea-merchants set sail for the ocean deeps, taking with them a
land-spotting bird.*

te atīradakkhiṇiyā nāvāya tīradassiṃ sakuṇaṃ muñcanti.

When their ship was out of sight of land, they released the bird.

so gacchateva puratthimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati anudisaṃ.

It flew right away to the east, the west, the north, the south, upwards, and in-between.

sace so samantā tīraṃ passati, tathāgatakova hoti.

If it saw land on any side, it went there and stayed.

sace pana so samantā tīraṃ na passati tameva nāvaṃ paccāgacchati.

But if it saw no land on any side it returned to the ship.

evamevaṃ kho, brāhmaṇa dhammika, yaṃ taṃ tato tato pabbājenti so tvaṃ tato tato pabbājito mameva santi ke āgacchasi.

In the same way, now that you've been banished from all of those places, you have come to me.

bhūtapubbaṃ, brāhmaṇa dhammika, rañño korabyassa suppatitṭho nāma nigrodharājā aho si pañcasākho sītaccāyo manoramo.

Once upon a time, King Koravya had a royal banyan tree with five trunks called 'Well Planted'. It was shady and lovely.

suppatitṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa dvādasayojanāni abhiniveso aho si, pañca yojanāni mūlasantānakānaṃ.

Its canopy spread over twelve leagues, while the network of roots spread for five leagues.

suppatitṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa tāva mahantāni phalāni ahesuṃ;

Its fruits were as large as

seyyathāpi nāma ālhakathālikā.

a rice pot.

evamassa sādūni phalāni ahesuṃ;

And they were as sweet as

seyyathāpi nāma khuddaṃ madhuṃ anelakaṃ.

pure wild honey.

suppatitṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa ekaṃ khandhaṃ rājā paribhuñjati saddhiṃ itthāgārena, ekaṃ khandhaṃ balakāyo paribhuñjati, ekaṃ khandhaṃ negamajānapadā paribhuñjanti, ekaṃ khandhaṃ samaṇabrāhmaṇā paribhuñjanti, ekaṃ khandhaṃ migā paribhuñjanti.

The king and harem made use of one trunk, the troops another, the people of town and country another, ascetics and brahmins another, and beasts and birds another.

suppatitṭhassa kho pana, brāhmaṇa dhammika, nigrodharājassa na koci phalāni rakkhati, na ca sudaṃ aññamaññassa phalāni himsanti.

No-one guarded the fruit, yet no-one damaged another's fruits.

atha kho, brāhmaṇa dhammika, aññatara puriso suppatitṭhassa nigrodharājassa yāvadatthaṃ phalāni bhakkhitvā sākhaṃ bhañjitvā pakkāmi.

Then a certain person ate as much as he liked of the fruit, then broke off a branch and left.

atha kho, brāhmaṇa dhammika, suppatitṭhe nigrodharāje adhivatthāya devatāya etadahosi:

Then the deity haunting the royal banyan tree thought,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It's incredible, it's amazing!’

yāva pāpo manusso, yatra hi nāma suppatitṭhassa nigrodharājassa yāvadatthaṃ phalāni bhakkhitvā sākhaṃ bhañjitvā pakkamissati, yannūna suppatitṭho nigrodharājā āyatiṃ phalaṃ na dadeyyā'ti.

How wicked this person is, to eat as much as they like, then break off a branch and leave! Why don't I make sure that the royal banyan tree gives no fruit in future?’

atha kho, brāhmaṇa dhammika, suppatittho nigrodharājā āyatim phalaṃ na adāsi.
Then the royal banyan tree gave no more fruit.

atha kho, brāhmaṇa dhammika, rājā korabyo yena sakko devānamindo
tenupasaṅkami; upasaṅkamitvā sakkaṃ devānamindaṃ etadavoca:
Then King Koravya went up to Sakka, lord of gods, and said to him,

‘yagge, mārisa, jāneyyāsi suppatittho nigrodharājā phalaṃ na deti’ti.
‘Please sir, you should know that the royal banyan tree called Well Planted gives no fruit.’

atha kho, brāhmaṇa dhammika, sakko devānamindo tathārūpaṃ iddhābhisāṅkhāraṃ
abhisāṅkhāsi, yathā bhusā vātavutthi āgantvā suppatitthaṃ nigrodharājaṃ pavattesi
ummūlamakāsi.
*Then Sakka used his psychic powers to will that a violent storm come. And it felled and
uprooted the royal banyan tree.*

atha kho, brāhmaṇa dhammika, suppatitthe nigrodharāje adhivatthā devatā dukkhī
dummanā assumukhī rudamānā ekamantaṃ aṭṭhāsi.
*Then the deity haunting the tree stood to one side, miserable and sad, weeping, with a tearful
face.*

atha kho, brāhmaṇa dhammika, sakko devānamindo yena suppatitthe nigrodharāje
adhivatthā devatā tenupasaṅkami; upasaṅkamitvā suppatitthe nigrodharāje
adhivatthaṃ devataṃ etadavoca:
Then Sakka went up to that deity, and said,

‘kiṃ nu tvaṃ, devate, dukkhī dummanā assumukhī rudamānā ekamantaṃ ṭhitā’ti?
‘Why, god, are you standing to one side, miserable and sad, weeping, with a tearful face?’

‘tathā hi pana me, mārisa, bhusā vātavutthi āgantvā bhavanaṃ pavattesi
ummūlamakāsi’ti.
‘Because, my good sir, a violent storm came and felled and uprooted my home.’

‘api nu tvaṃ, devate, rukkhadhamme ṭhitāya bhusā vātavutthi āgantvā bhavanaṃ
pavattesi ummūlamakāsi’ti?
‘Well, did you stand by your tree’s duty when the storm came?’

‘kathaṃ pana, mārisa, rukkho rukkhadhamme ṭhito hoti’ti?
‘But my good sir, how does a tree stand by its duty?’

‘idha, devate, rukkhassa mūlaṃ mūlatthikā haranti, tacaṃ tacatthikā haranti, pattaṃ
pattatthikā haranti, pupphaṃ pupphatthikā haranti, phalaṃ phalatthikā haranti.
‘It’s when those who need the tree’s roots, bark, leaves, flowers, or fruit take what they need.

na ca tena devatāya anattamanatā vā anabhinandi vā karaṇīyā.
Yet the deity is not displeased or upset because of this.

evaṃ kho, devate, rukkho rukkhadhamme ṭhito hoti’ti.
This is how a tree stands by its duty.’

‘aṭṭhitāyeva kho me, mārisa, rukkhadhamme bhusā vātavutthi āgantvā bhavanaṃ
pavattesi ummūlamakāsi’ti.
‘I was not standing by a tree’s duty when the storm came and felled and uprooted my home.’

‘sace kho tvaṃ, devate, rukkhadhamme tittheyyāsi, siyā te bhavanaṃ yathāpure’ti.
‘God, if you were to stand by a tree’s duty, your home may be as it was before.’

‘ṭhassāmaḥaṃ, mārisa, rukkhadhamme, hotu me bhavanaṃ yathāpure’ti.
‘I will stand by a tree’s duty! May my home be as it was before!’

atha kho, brāhmaṇa dhammika, sakko devānamindo tathārūpaṃ iddhābhisāṅkhāraṃ
abhisāṅkhāsi, yathā bhusā vātavutthi āgantvā suppatitthaṃ nigrodharājaṃ ussāpesi,
sacchavīni mūlāni ahesuṃ.
*Then Sakka used his psychic power to will that a violent storm come. And it raised up that
mighty banyan tree and the bark of the roots was healed.*

evamevaṃ kho, brāhmaṇa dhammika, api nu taṃ samaṇadhamme t̥hitaṃ
jātibhūmakā upāsakā pabbājesuṃ sabbaso jātibhūmiyaṃ sattahi āvāsehi”ti?
*In the same way, Brahmin Dhammika, were you standing by an ascetic’s duty when the local
lay followers banished you from all seven of the monasteries in your native land?”*

“kathaṃ pana, bhante, samaṇo samaṇadhamme t̥hito hoti”ti?
“But sir, how do I stand by an ascetic’s duty?”

“idha, brāhmaṇa dhammika, samaṇo akkosantaṃ na paccakkosati, rosantaṃ na
paṭirosati, bhaṇḍantaṃ na paṭibhaṇḍati.
*“When someone abuses, annoys, or argues with an ascetic, the ascetic doesn’t abuse, annoy,
or argue back at them.*

evaṃ kho, brāhmaṇa dhammika, samaṇo samaṇadhamme t̥hito hoti”ti.
That’s how an ascetic stands by an ascetic’s duty.”

“atthitamyeva maṃ, bhante, samaṇadhamme jātibhūmakā upāsakā pabbājesuṃ
sabbaso jātibhūmiyaṃ sattahi āvāsehi”ti.
*“I was not standing by an ascetic’s duty when the local lay followers banished me from all
seven of the monasteries in my native land.”*

“bhūtapubbaṃ, brāhmaṇa dhammika, sunetto nāma satthā ahosi titthakaro kāmesu
vītarāgo.
*“Once upon a time, there was a Teacher called Sunetta. He was a religious founder and was
free of sensual desire.*

sunettassa kho pana, brāhmaṇa dhammika, satthuno anekāni sāvakasatāni ahesuṃ.
He had many hundreds of disciples.

sunetto satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi.
He taught them the path to rebirth in the company of Brahmā.

ye kho pana, brāhmaṇa dhammika, sunettassa satthuno brahmalokasahabyatāya
dhammaṃ desentassa cittāni na pasādesuṃ te kāyassa bhedā paraṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapajjimsu.
*Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a
place of loss, a bad place, the underworld, hell.*

ye kho pana, brāhmaṇa dhammika, sunettassa satthuno brahmalokasahabyatāya
dhammaṃ desentassa cittāni pasādesuṃ te kāyassa bhedā paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjimsu. (1)
*Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a
good place, a heavenly realm.*

bhūtapubbaṃ, brāhmaṇa dhammika, mūgapakkho nāma satthā ahosi ... pe ... (2)
Once upon a time there was a teacher called Mūgapakkha ...

aranemi nāma satthā ahosi ... (3)
Aranemi ...

... kuddālako nāma satthā ahosi ... (4)
Kuddālaka ...

... hatthipālo nāma satthā ahosi ... (5)
Hatthipāla ...

... jotipālo nāma satthā ahosi titthakaro kāmesu vītarāgo.
Jotipāla. He was a religious founder and was free of sensual desire.

jotipālassa kho pana, brāhmaṇa dhammika, satthuno anekāni sāvakasatāni ahesuṃ.
He had many hundreds of disciples.

jotipālo satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi.
He taught them the way to rebirth in the company of Brahmā.

ye kho pana, brāhmaṇa dhammika, jotipālassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni na pasādesuṃ te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjimsu.

Those lacking confidence in Jotipāla were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

ye kho pana, brāhmaṇa dhammika, jotipālassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni pasādesuṃ te kāyassa bhedā paraṃ maraṇā sugatīṃ saggāṃ lokāṃ upapajjimsu. (6)

Those full of confidence in Jotipāla were—when their body broke up, after death—reborn in a good place, a heavenly realm.

taṃ kiṃ maññasi, brāhmaṇa dhammika,

What do you think, Brahmin Dhammika?

yo ime cha satthāre titthakare kāmesu vītārāge, anekasataparivāre sasāvakaśaṃghe paduṭṭhacitto akkoseyya paribhāseyya, bahū so apuññaṃ pasaveyyā’ti?

If someone with malicious intent were to abuse and insult these six teachers with their hundreds of followers, would they not make much bad karma?

“evaṃ, bhante”.

“Yes, sir.”

“yo kho, brāhmaṇa dhammika, ime cha satthāre titthakare kāmesu vītārāge anekasataparivāre sasāvakaśaṃghe paduṭṭhacitto akkoseyya paribhāseyya, bahū so apuññaṃ pasaveyya.

“They would indeed.”

yo ekaṃ diṭṭhisampannaṃ puggalaṃ paduṭṭhacitto akkosati paribhāsati, ayaṃ tato bahutaraṃ apuññaṃ pasavati.

But someone who abuses and insults a single person accomplished in view with malicious intent makes even more bad karma.

taṃ kissa hetu?

Why is that?

nāhaṃ, brāhmaṇa dhammika, ito bahiddhā evarūpiṃ khantiṃ vadāmi, yathāmaṃ sabrahmacārīsu.

Brahmin Dhammika, I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions.

tasmātiha, brāhmaṇa dhammika, evaṃ sikkhitabbaṃ:

So you should train like this:

‘na no samasabrahmacārīsu cittāni paduṭṭhāni bhavissantī’ti.

‘We will have no malicious intent for those who we want to have as our spiritual companions.’

evañhi te, brāhmaṇa dhammika, sikkhitabbanti.

That is how you should train.

sunetto mūgapakkho ca,

Sunetta and Mūgapakkha,

aranemi ca brāhmaṇo;

and Aranemi the brahmin,

kuddālako ahu satthā,

Hatthipāla the student,

hatthipālo ca māṇavo.

and Kuddālaka were Teachers.

jotipālo ca govindo,

And Jotipāla Govinda

ahu sattapurohito;

was priest for seven kings.

ahiṃsakā atītaṃse,
These six famous teachers,

cha satthāro yasassino.
harmless ones of the past,

nirāmagandhā karuṇedhimuttā,
were free of the stench of decay, compassionate,

kāmasaṃyojanātigā;
gone beyond the fetter of sensuality.

kāmarāgaṃ virājetvā,
Detached from sensual desire,

brahmalokūpagā ahuṃ.
they were reborn in the Brahmā realm.

ahesuṃ sāvakaṃ tesuṃ,
Many hundreds of

anekāni satānipi;
their disciples were also

nirāmagandhā karuṇedhimuttā,
free of the stench of decay, compassionate,

kāmasaṃyojanātigā;
gone beyond the fetter of sensuality.

kāmarāgaṃ virājetvā,
Detached from sensual desire,

brahmalokūpagā ahuṃ.
they were reborn in the Brahmā realm.

yete isiṃ bāhirake,
A man who insults

vītarāge samāhite;
with hateful intent

paduṭṭhamanasaṅkappo,
these outside hermits,

yo naro paribhāsati;
free of desire, immersed in samādhi,

bahuñca so pasavati,
makes much bad karma.

apuññaṃ tādiso naro.

yo cekkaṃ diṭṭhisampannaṃ,
But the man who insults

bhikkhuṃ buddhassa sāvakaṃ;
with hateful intent

paduṭṭhamanasaṅkappo,
a single person accomplished in view,

yo naro paribhāsati;
a mendicant disciple of the Buddha,

ayaṃ tato bahutaraṃ,
makes even more bad karma.

apuññaṃ pasave naro.

na sādthurūpaṃ āsīde,
You shouldn't attack a holy person,

ditṭhiṭṭhānappahāyinaṃ;
who has given up the grounds for views.

sattamo puggalo eso,
This person is called

ariyaśaṅghassa vuccati.
the seventh of the noble Saṅgha.

avītarāgo kāmesu,
They're not free of desire for sensual pleasures,

yassa pañcindriyā mudū;
and their faculties are still immature:

saddhā sati ca vīriyaṃ,
faith, mindfulness, and energy,

samatho ca vipassanā.
serenity and discernment.

tādisaṃ bhikkhumāsajja,
If you attack such a mendicant,

pubbeva upahaññati;
you first hurt yourself.

attānaṃ upahantvāna,
Having hurt yourself,

pacchā aññaṃ vihiṃsati.
you harm the other.

yo ca rakkhati attānaṃ,
But if you protect yourself,

rakkhito tassa bāhiro;
the other is also protected.

tasmā rakkheyya attānaṃ,
So you should protect yourself.

akkhato paṇḍito sadā"ti.
An astute person is always uninjured."

dvādasamaṃ.

dhammikavaggo pañcamo.

nāgamigasālā iṇaṃ,

cundaṃ dve sandiṭṭhikā duve;

khemaṇḍriya ānanda,

khattiyā appamādena dhammikoti.

paṭhamo paṇṇāsako samatto.

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

55. sonasutta
55. With Soṇa

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

tena kho pana samayena āyasmā soṇo rājagahe viharati sītavanasmim̐.
Now at that time Venerable Soṇa was staying at Rājagaha in the Cool Wood.

atha kho āyasmato soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

“ye kho keci bhagavato sāvakā āradhaviṛiyā viharanti, ahaṃ tesam̐ aññataro.
“I am one of the Buddha's most energetic disciples.

atha ca pana me na anupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjitum puññāni ca kām̐.
Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit.

yannūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyaṃ”ti.

Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?”

atha kho bhagavā āyasmato soṇassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ kho—gijjhakūṭe pabbate antarahito sītavane āyasmato sonassa sammukhe pāturahosi.

Then the Buddha knew what Venerable Soṇa was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Vulture's Peak and reappeared in the Cool Wood in front of Soṇa,

nisīdi bhagavā paññatte āsane.
and sat on the seat spread out.

āyasmāpi kho soṇo bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.
Soṇa bowed to the Buddha and sat down to one side.

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

“nanu te, soṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
“Soṇa, as you were in private retreat didn't this thought come to your mind:

‘ye kho keci bhagavato sāvakā āradhaviṛiyā viharanti, ahaṃ tesam̐ aññataro.
‘I am one of the Buddha's most energetic disciples.

atha ca pana me na anupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjitum puññāni ca kām̐.
Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit.

yannūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyaṃ”ti?

Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?”

“evaṃ, bhante”.

“Yes, sir.”

“taṃ kiṃ maññasi, soṇa,

“What do you think, Soṇa?

kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissare”ti?

“When you were still a layman, weren’t you a good harp player?”

“evaṃ, bhante”.

“Yes, sir.”

“taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim̐ samaye saravatī vā hoti kammaññā vā”ti?

“When your harp’s strings were tuned too tight, was it resonant and playable?”

“no hetam, bhante”.

“No, sir.”

“taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim̐ samaye saravatī vā hoti kammaññā vā”ti?

“When your harp’s strings were tuned too slack, was it resonant and playable?”

“no hetam, bhante”.

“No, sir.”

“yadā pana te, soṇa, vīṇāya tantiyo na accāyatā honti nātisithilā same guṇe paṭiṭṭhitā, api nu te vīṇā tasmim̐ samaye saravatī vā hoti kammaññā vā”ti?

“But when your harp’s strings were tuned neither too tight nor too slack, but fixed at an even tension, was it resonant and playable?”

“evaṃ, bhante”.

“Yes, sir.”

“evamevaṃ kho, soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atisithilavīriyaṃ kosajjāya saṃvattati.

“In the same way, Soṇa, when energy is too forceful it leads to restlessness. When energy is too slack it leads to laziness.

tasmātiha tvaṃ, soṇa, vīriyasamathaṃ adhiṭṭhaha, indriyānaṃca samataṃ paṭivijjha, tattha ca nimittaṃ gaṇhāhi”ti.

So, Soṇa, you should apply yourself to energy and serenity, find a balance of the faculties, and learn the pattern of this situation.”

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

“Yes, sir,” Soṇa replied.

atha kho bhagavā āyasmantaṃ soṇaṃ iminā ovādena ovaditvā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ kho—sītavane antarahito gijjhakūṭe pabbate pāturahosi.

After advising Soṇa like this, the Buddha, as easily as a strong person would extend or contract their arm, vanished from the Cool Wood and reappeared on the Vulture’s Peak.

atha kho āyasmā soṇo aparena samayena vīriyasamathaṃ adhiṭṭhāsi, indriyānaṃca samataṃ paṭivijjhi, tattha ca nimittaṃ aggahesi.

After some time Soṇa applied himself to energy and serenity, found a balance of the faculties, and learned the pattern of this situation.

atha kho āyasmā soṇo eko vūpakattho appamatto ātāpī pahitto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anāgāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Then Soṇa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca paṇāyasmā soṇo arahataṃ ahosi.

And Venerable Soṇa became one of the perfected.

atha kho āyasmato soṇassa arahattappattassa etadahosi:

Then, when Soṇa had attained perfection, he thought,

“yannūnāhaṃ yena bhagavā tenupasaṅkameyyaṃ; upasaṅkamitvā bhagavato santike aññaṃ byākareyyaṃ”ti.

“Why don’t I go to the Buddha and declare my enlightenment in his presence?”

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

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

“yo so, bhante, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññāvimutto, so cha ṭhānāni adhimutto hoti—

“Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is dedicated to six things.

nekkhammādhimutto hoti, pavivekādhimutto hoti, abyāpajjādhimutto hoti, taṇhākkhayādhimutto hoti, upādānakkhayādhimutto hoti, asammohādhimutto hoti.

They are dedicated to renunciation, seclusion, kindness, the ending of craving, the ending of grasping, and mental clarity.

siyā kho pana, bhante, idhekaccassa āyasmato evamassa:

It may be, sir, that one of the venerables here thinks:

‘kevalaṃsaddhāmatkataṃ nūna ayamāyasmā nissāya nekkhammādhimutto’ti.

‘Maybe this venerable is dedicated to renunciation solely out of mere faith.’

na kho panetaṃ, bhante, evaṃ daṭṭhabbaṃ.

But it should not be seen like this.

khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attano asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītārāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. (1)

A mendicant with defilements ended does not see in themselves anything more to do, or anything that needs improvement. They’re dedicated to renunciation because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

siyā kho pana, bhante, idhekaccassa āyasmato evamassa:

It may be, sir, that one of the venerables here thinks:

‘lābhasakkārasilokaṃ nūna ayamāyasmā nikāmayamāno pavivekādhimutto’ti.

‘Maybe this venerable is dedicated to seclusion because they enjoy possessions, honor, and popularity.’

na kho panetaṃ, bhante, evaṃ daṭṭhabbaṃ.

But it should not be seen like this. ...

khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attano asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītārāgattā pavivekādhimutto hoti, khayā dosassa vītadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti. (2)

siyā kho pana, bhante, idhekaccassa āyasmato evamassa:

It may be, sir, that one of the venerables here thinks:

‘sīlabbataparāmāsaṃ nūna ayamāyasmā sārato paccāgacchanto
abyāpajjādhimutto’ti.

*‘Maybe this venerable is dedicated to kindness because they believe that adhering to precepts
and observances is the most important thing.’*

na kho panetaṃ, bhante, evaṃ datṭhabbaṃ.

But it should not be seen like this. ...

khīṇāsavo, bhante, bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attano
asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītaraḡattā abyāpajjādhimutto
hoti, khayā dosassa vītadosattā abyāpajjādhimutto hoti, khayā mohassa vītamohattā
abyāpajjādhimutto hoti. (3)

khayā rāgassa vītaraḡattā taṇhākkhayādhimutto hoti, khayā dosassa vītadosattā
taṇhākkhayādhimutto hoti, khayā mohassa vītamohattā taṇhākkhayādhimutto hoti.
(4)

*They’re dedicated to the ending of craving because they’re free of greed, hate, and delusion
with the end of greed, hate, and delusion.*

khayā rāgassa vītaraḡattā upādānakkhayādhimutto hoti, khayā dosassa vītadosattā
upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto
hoti. (5)

*They’re dedicated to the ending of grasping because they’re free of greed, hate, and delusion
with the end of greed, hate, and delusion.*

khayā rāgassa vītaraḡattā asammohādhimutto hoti, khayā dosassa vītadosattā
asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti. (6)

*They’re dedicated to clarity of mind because they’re free of greed, hate, and delusion with the
end of greed, hate, and delusion.*

evaṃ sammā vimuttacittassa, bhante, bhikkhuno bhusā cepi cakkhaviññeyyā rūpā
cakkhussa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti.

*When a mendicant’s mind is rightly freed like this, even if compelling sights come into the
range of vision they don’t overcome their mind.*

amissīkatamevassa cittaṃ hoti t̥hitaṃ āneñjappattaṃ vayañcassānupassati.

The mind remains unaffected. It is steady, imperturbable, observing disappearance.

bhusā cepi sotaviññeyyā saddā ...

Even if compelling sounds ...

ghānaviññeyyā gandhā ...

smells ...

jivhāviññeyyā rasā ...

tastes ...

kāyaviññeyyā phoṭṭhabbā ...

touches ...

manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti.

and thoughts come into the range of the mind they don’t overcome the mind.

amissīkatamevassa cittaṃ hoti t̥hitaṃ āneñjappattaṃ vayañcassānupassati.

The mind remains unaffected. It is steady, imperturbable, observing disappearance.

seyyathāpi, bhante, selo pabbato acchiddo asusiro ekagghano.

Suppose there was a mountain that was one solid mass of rock, without cracks or holes.

atha puratthimāya cepi disāya āgaccheyya bhusā vātavutṭhi neva naṃ saṅkampeyya
na sampakampeyya na sampavedheyya, atha pacchimāya cepi disāya āgaccheyya
bhusā vātavutṭhi ...

Even if violent storms were to blow up out of the east, the west, the north, and the south,

atha uttarāya cepi disāya āgaccheyya bhusā vātavutṭhi ...

atha dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṃ saṅkampeyya na sampakampeyya na sampavedheyya;

they couldn't make it shake or rock or tremble.

evamevaṃ kho, bhante, evaṃ sammāvimuttacittassa bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti.

In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't overcome their mind. ...

amissīkatamevassa cittaṃ hoti, ṭhitaṃ āneñjappattaṃ vayañcassānupassati.

bhusā cepi sotaviññeyyā saddā ...

ghānaviññeyyā gandhā ...

jivhāviññeyyā rasā ...

kāyaviññeyyā phoṭṭhabbā ...

manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti.

amissīkatamevassa cittaṃ hoti ṭhitaṃ āneñjappattaṃ vayañcassānupassatīti.

The mind remains unaffected. It is steady, imperturbable, observing disappearance.

nekkhammaṃ adhimuttassa,

When you're dedicated to renunciation

pavivekañca cetaso;

and seclusion of the heart;

abyāpajjādhimuttassa,

when you're dedicated to kindness

upādānakkhayassa ca.

and the end of grasping;

taṇhākkhayādhimuttassa,

when you're dedicated to the ending of craving

asammohañca cetaso;

and clarity of heart;

disvā āyatanuppādaṃ,

and you've seen the arising of the senses,

sammā cittaṃ vimuccati.

your mind is rightly freed.

tassa sammā vimuttassa,

For that one, rightly freed,

santacittassa bhikkhuno;

a mendicant with peaceful mind,

katassa paṭicayo natthi,

there's nothing to be improved,

karaṇīyaṃ na vijjati.

and nothing more to do.

selo yathā ekagghano,

As the wind cannot stir

vātena na samīrati;

a solid mass of rock,

evaṃ rūpā rasā saddā,
so too sights, tastes, sounds,

gandhā phassā ca kevalā.
smells, and touches—the lot—

iṭṭhā dhammā anīṭṭhā ca,
and thoughts, whether liked or disliked,

nappavedhenti tādino;
don't disturb the poised one.

ṭhitam cittam vip̐pamuttam,
Their mind is steady and free

vayañcassānupassatī'ti.
as they observe disappearance."

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

56. phaggunasutta
56. With Phagguṇa

tena kho pana samayena āyasmā phagguno ābādhiko hoti dukkhito bālḥagilāno.
Now at that time Venerable Phagguṇa was sick, suffering, gravely ill.

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:

“āyasmā, bhante, phagguno ābādhiko dukkhito bālḥagilāno.

“Sir, Venerable Phagguṇa is sick.

sādhū, bhante, bhagavā yenāyasmā phagguno tenupasaṅkamatu anukampaṃ upādāya”ti.

Sir, please go to Venerable Phagguṇa out of compassion.”

adhivāsesi bhagavā tuṇḥibhāvena.

The Buddha consented in silence.

atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā phagguno tenupasaṅkami.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Phagguṇa.

addasā kho āyasmā phagguno bhagavantam dūratova āgacchantam.

Venerable Phagguṇa saw the Buddha coming off in the distance

disvāna mañcake samadhosi.

and tried to rise on his cot.

atha kho bhagavā āyasmantaṃ phaggunam etadavoca:

The Buddha said to him,

“alam, phagguṇa, mā tvam mañcake samadhosi.

“It’s all right, Phagguṇa, don’t get up.

santimāni āsanāni parehi paññattāni, tatthāham nisīdissām”ti.

There are some seats spread out by others, I will sit there.”

nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

nisajja kho bhagavā āyasmantaṃ phaggunam etadavoca:

and said to Venerable Phagguṇa:

“kacci te, phagguṇa, khamanīyam kacci yāpanīyam? kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānam paññāyati, no abhikkamo”ti?

“Phagguṇa, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“na me, bhante, khamanīyam na yāpanīyam. bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo.

“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

seyyathāpi, bhante, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evamevaṃ kho me, bhante, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

na me, bhante, khamanīyaṃ na yāpanīyaṃ. bālā me dukkhā vedanā abhikkamanti,
no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

seyyathāpi, bhante, balavā puriso dalhena varattakkhaṇḍena sīsavethanaṃ dadeyya;
evamevaṃ kho me, bhante, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

na me, bhante, khamanīyaṃ na yāpanīyaṃ. bālā me dukkhā vedanā abhikkamanti,
no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

seyyathāpi, bhante, dakkho goghātakō vā goghātakantevāsī vā tiṇhena
govikantanena kucchiṃ parikanteyya; evamevaṃ kho me, bhante, adhimattā vātā
kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

na me, bhante, khamanīyaṃ na yāpanīyaṃ. bālā me dukkhā vedanā abhikkamanti,
no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

seyyathāpi, bhante, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā
aṅgārakāsuyā santāpeyyuṃ samparītāpeyyuṃ; evamevaṃ kho me, bhante,
adhimatto kāyasmīṃ dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

na me, bhante, khamanīyaṃ na yāpanīyaṃ. bālā me dukkhā vedanā abhikkamanti,
no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

atha kho bhagavā āyasmantaṃ phaggunāṃ dhammiyā kathāya sandassetvā
samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi.

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

atha kho āyasmā phagguno acirapakkantassa bhagavato kalamakāsi.

Not long after the Buddha left, Venerable Phagguṇa passed away.

tamhi cassa samaye maraṇakāle indriyāni vipasīdiṃsu.

At the time of his death, his faculties were bright and clear.

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

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

“āyasmā, bhante, phagguno acirapakkantassa bhagavato kalamakāsi.

“Sir, soon after the Buddha left, Venerable Phagguṇa died.

tamhi cassa samaye maraṇakāle indriyāni vipasīdiṃsū”ti.

At the time of his death, his faculties were bright and clear.”

“kiṃ hānanda, phaggunassa bhikkhuno indriyāni na vipasīdissanti.

“And why shouldn't his faculties be bright and clear?

phaggunassa, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ
avimuttaṃ ahoṣi.

The mendicant Phagguṇa's mind was not freed from the five lower fetters.

tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ
vimuttaṃ.

But when he heard that teaching his mind was freed from them.

chayime, ānanda, ānisaṃsā kālena dhammassavane kālena atthupaparikkhāya.
Ānanda, there are these six benefits to hearing the teaching at the right time and examining the meaning at the right time.

katame cha?
What six?

idhānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ hoti.
Firstly, take the case of a mendicant whose mind is not freed from the five lower fetters.

so tamhi samaye maraṇakāle labhati tathāgataṃ dassanāya.
At the time of death they get to see the Realized One.

tassa tathāgato dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.
The Realized One teaches them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuccati.
When they hear that teaching their mind is freed from the five lower fetters.

ayaṃ, ānanda, paṭhamo ānisaṃso kālena dhammassavane. (1)
This is the first benefit of listening to the teaching.

puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ hoti.
Next, take the case of another mendicant whose mind is not freed from the five lower fetters.

so tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, api ca kho tathāgatasāvakaṃ labhati dassanāya.
At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple.

tassa tathāgatasāvako dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.
The Realized One's disciple teaches them Dhamma ...

tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuccati.
When they hear that teaching their mind is freed from the five lower fetters.

ayaṃ, ānanda, dutiyo ānisaṃso kālena dhammassavane. (2)
This is the second benefit of listening to the teaching.

puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ hoti.
Next, take the case of another mendicant whose mind is not freed from the five lower fetters.

so tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, napi tathāgatasāvakaṃ labhati dassanāya;
At the time of death they don't get to see the Realized One, or to see a Realized One's disciple.

api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.
But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it.

tassa yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkayato anuvicārayato manasānupekkhato pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuccati.
As they do so their mind is freed from the five lower fetters.

ayaṃ, ānanda, tatiyo ānisaṃso kālena atthupaparikkhāya. (3)
This is the third benefit of listening to the teaching.

idhānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ hoti, anuttare ca kho upadhisāṅkhaye cittaṃ avimuttaṃ hoti.

Next, take the case of a mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments.

so tamhi samaye maraṇakāle labhati tathāgataṃ dassanāya.

At the time of death they get to see the Realized One.

tassa tathāgato dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ ... pe ... brahmacariyaṃ pakāseti.

The Realized One teaches them Dhamma ...

tassa taṃ dhammadesanaṃ sutvā anuttare upadhisāṅkhaye cittaṃ vimuccati.

When they hear that teaching their mind is freed with the supreme ending of attachments.

ayaṃ, ānanda, catuttho ānisaṃso kālena dhammassavane. (4)

This is the fourth benefit of listening to the teaching.

puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ hoti, anuttare ca kho upadhisāṅkhaye cittaṃ avimuttaṃ hoti.

Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments.

so tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, api ca kho tathāgatasāvakam labhati dassanāya.

At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple.

tassa tathāgatasāvako dhammaṃ deseti ādikalyāṇaṃ ... pe ... parisuddham brahmacariyaṃ pakāseti.

The Realized One's disciple teaches them Dhamma ...

tassa taṃ dhammadesanaṃ sutvā anuttare upadhisāṅkhaye cittaṃ vimuccati.

When they hear that teaching their mind is freed with the supreme ending of attachments.

ayaṃ, ānanda, pañcama ānisaṃso kālena dhammassavane. (5)

This is the fifth benefit of listening to the teaching.

puna caparaṃ, ānanda, bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ hoti, anuttare ca kho upadhisāṅkhaye cittaṃ avimuttaṃ hoti.

Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments.

so tamhi samaye maraṇakāle na heva kho labhati tathāgataṃ dassanāya, napi tathāgatasāvakam labhati dassanāya;

At the time of death they don't get to see the Realized One, or to see a Realized One's disciple.

api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it.

tassa yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkayato anuvicārayato manasānupekkhato anuttare upadhisāṅkhaye cittaṃ vimuccati.

As they do so their mind is freed with the supreme ending of attachments.

ayaṃ, ānanda, chaṭṭho ānisaṃso kālena atthupaparikkhāya. (6)

This is the sixth benefit of listening to the teaching.

ime kho, ānanda, cha ānisaṃsā kālena dhammassavane kālena atthupaparikkhāyā"ti.

These are the six benefits to hearing the teaching at the right time and examining the meaning at the right time."

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

57. chalabhijātisutta
57. The Six Classes of Rebirth

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā 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:

“pūraṇena, bhante, kassapena chalabhijātiyo paññattā—

“Sir, Pūraṇa Kassapa describes six classes of rebirth:

kaṇhābhijāti paññattā, nīlābhijāti paññattā, lohitābhijāti paññattā, haliddābhijāti paññattā, sukkābhijāti paññattā, paramasukkābhijāti paññattā.
black, blue, red, yellow, white, and ultimate white.

tatridaṃ, bhante, pūraṇena kassapena kaṇhābhijāti paññattā, orabbhikā sūkarikā sākunikā māgavikā luddā macchaghātakā corā coraghātakā bandhanāgarikā ye vā panaññepi keci kurūrakammantā. (1)

The black class of rebirth consists of slaughterers of sheep, pigs, poultry, or deer, hunters or fishers, bandits, executioners, butchers of cattle, jailers, and any others with a cruel livelihood.

tatridaṃ, bhante, pūraṇena kassapena nīlābhijāti paññattā, bhikkhū kaṇṭakavuttikā ye vā panaññepi keci kammavādā kriyavādā. (2)

The blue class of rebirth consists of mendicants who live on thorns, and any others who teach the efficacy of deeds and action.

tatridaṃ, bhante, pūraṇena kassapena lohitābhijāti paññattā, nigaṇṭhā ekasāṭakā. (3)

The red class of rebirth consists of the Jain ascetics who wear one cloth.

tatridaṃ, bhante, pūraṇena kassapena haliddābhijāti paññattā, giḥī odātavasaṇā acelakasāvakā. (4)

The yellow class of rebirth consists of the lay people dressed in white who are disciples of the naked ascetics.

tatridaṃ, bhante, pūraṇena kassapena sukkābhijāti paññattā, ājīvaka ājīvakinīyo. (5)

The white class of rebirth consists of male and female ājīvaka ascetics.

tatridaṃ, bhante, pūraṇena kassapena paramasukkābhijāti paññattā, nando vaccho kiso saṅkicco makkhali gosālo. (6)

And the ultimate white class of rebirth consists of Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

pūraṇena, bhante, kassapena imā chalabhijātiyo paññattā”ti.

These are the six classes of rebirth that Pūraṇa Kassapa describes.”

“kiṃ panānanda, pūraṇassa kassapassa sabbo loko etadabbhanujānāti imā chalabhijātiyo paññāpetun”ti?

“But Ānanda, did the whole world authorize Pūraṇa Kassapa to describe these six classes of rebirth?”

“no hetam, bhante.

“No, sir.”

seyyathāpi, ānanda, puriso daliddo assako anālhiko, tassa akāmakassa bilaṃ olaggeyyuṃ: ‘idaṃ te, ambho purisa, maṃsaṇca khādītabbam, mūlaṇca anuppadātabban’ti.

“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

evamevaṃ kho, ānanda, pūraṇena kassapena appaṭiñṇāya etesaṃ
samaṇabrahmaṇānaṃ imā chaḷabhijātiyo paññattā, yathā taṃ bālena abyattena
akhettaññunā akusalena.

*In the same way, Pūraṇa Kassapa has described these six classes of rebirth without the
consent of those ascetics and brahmins. And he has done so in a foolish, incompetent,
unskilled way, lacking common sense.*

aḥaṃ kho panānanda, chaḷabhijātiyo paññāpemi.

I, however, also describe six classes of rebirth.

taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” Ānanda replied.

bhagavā etadavoca:

The Buddha said this:

“katamā cānanda, chaḷabhijātiyo?

“And what, Ānanda, are the six classes of rebirth?

idhānanda, ekacco kaṇhābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati.

Someone born into a dark class gives rise to a dark result.

idha panānanda, ekacco kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati.

Someone born into a dark class gives rise to a bright result.

idha panānanda, ekacco kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ
abhijāyati.

Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.

idha panānanda, ekacco sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati.

Someone born into a bright class gives rise to a dark result.

idha panānanda, ekacco sukkābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati.

Someone born into a bright class gives rise to a bright result.

idha panānanda, ekacco sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ
abhijāyati.

Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

kathañcānanda, kaṇhābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati?

And how does someone born into a dark class give rise to a dark result?

idhānanda, ekacco nīce kule paccājāto hoti—caṇḍālakule vā nesādakule vā
venakule vā rathakārakule vā pukkusakule vā, dālidde appannapānabhojane
kasiravuttike, yattha kasirena ghāsacchādo labbhati.

*It's when someone is reborn in a low family—a family of outcastes, bamboo-workers, hunters,
chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and
food and shelter are hard to find.*

so ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā
pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa
seyyāvasathapadīpeyyassa.

*And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or
half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance,
and makeup; or bed, house, and lighting.*

so kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

And they do bad things by way of body, speech, and mind.

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

*When their body breaks up, after death, they're reborn in a place of loss, a bad place, the
underworld, hell.*

evaṃ kho, ānanda, kaṇhābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati. (1)

That's how someone born into a dark class gives rise to a dark result.

kathañcānanda, kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati?

And how does someone born into a dark class give rise to a bright result?

idhānanda, ekacco nīce kule paccājāto hoti—caṇḍālakule vā ... pe ...

It's when some person is reborn in a low family ...

seyyāvasathapadīpeyyassa.

so kāyena sucariṭaṃ carati, vācāya sucariṭaṃ carati, manasā sucariṭaṃ carati.

But they do good things by way of body, speech, and mind.

so kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā

kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

evaṃ kho, ānanda, kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati. (2)

That's how someone born into a dark class gives rise to a bright result.

kathañcānanda, kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati?

And how does someone born into a dark class give rise to extinguishment, which is neither dark nor bright?

idhānanda, ekacco nīce kule paccājāto hoti—caṇḍālakule vā ... pe ...

It's when some person is reborn in a low family ...

so ca hoti dubbaṇṇo duddasiko okoṭimako.

so kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

so evaṃ pabbajito samāno pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipatthānesu suppatitthitacitto, satta bojjhaṅge yathābhūtaṃ bhāvetvā akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright.

evaṃ kho, ānanda, kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

(3)

That's how someone born in a dark class gives rise to extinguishment, which is neither dark nor bright.

kathañcānanda, sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati?

And how does someone born into a bright class give rise to a dark result?

idhānanda, ekacco ucce kule paccājāto hoti—khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, addhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakarane pahūtadhanadhaññe.

It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

so ca hoti abhirūpo dassaṇīyo pāsādikō paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa

seyyāvasathapadīpeyyassa.

And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

so kāyena ducariṭaṃ carati, vācāya ducariṭaṃ carati, manasā ducariṭaṃ carati.

But they do bad things by way of body, speech, and mind.

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

evaṃ kho, ānanda, sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati. (4)

That's how someone born into a bright class gives rise to a dark result.

kathañcānanda, sukkābhijātiyo samāno sukkam dhammaṃ abhijāyati?

And how does someone born into a bright class give rise to a bright result?

idhānanda, ekacco uce kule paccājāto hoti—khattiyamahāsālakule vā ... pe ...

It's when some person is reborn in an eminent family ...

seyyāvasathapadīpeyyassa.

so kāyena sucariṭaṃ carati, vācāya sucariṭaṃ carati, manasā sucariṭaṃ carati.

And they do good things by way of body, speech, and mind.

so kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā
kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

evaṃ kho, ānanda, sukkābhijātiyo samāno sukkam dhammaṃ abhijāyati. (5)

That's how someone born into a bright class give rise to a bright result.

kathañcānanda, sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati?

And how does someone born into a bright class give rise to extinguishment, which is neither dark nor bright?

idhānanda, ekacco uce kule paccājāto hoti—khattiyamahāsālakule vā
brāhmaṇamahāsālakule vā gahapati mahāsālakule vā, aḍḍhe mahaddhane
mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtanadhaṇṇe.

It's when some person is reborn in an eminent family ...

so ca hoti abhirūpo dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato,
lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa
seyyāvasathapadīpeyyassa.

so kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajati.

They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

so evaṃ pabbajito samāno pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalaṅkaraṇe, catūsu satipaṭṭhānesu suppatitṭhitacitto, satta bojjhaṅge yathābhūtaṃ
bhāvetvā akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright.

evaṃ kho, ānanda, sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.

(6)

That's how someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

imā kho, ānanda, chaḷabhijātiyo”ti.

These are the six classes of rebirth.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

58. āsavasutta
58. Defilements

“chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

“Mendicants, a mendicant with six 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 chahi?
What six?

idha, bhikkhave, bhikkhuno ye āsavā saṃvarā pahātabbā te saṃvarena pahīnā honti,
It's a mendicant who, by restraint, has given up the defilements that should be given up by restraint.

ye āsavā paṭisevanā pahātabbā te paṭisevanāya pahīnā honti,
By using, they've given up the defilements that should be given up by using.

ye āsavā adhivāsanā pahātabbā te adhivāsanāya pahīnā honti,
By enduring, they've given up the defilements that should be given up by enduring.

ye āsavā parivajjanā pahātabbā te parivajjanāya pahīnā honti,
By avoiding, they've given up the defilements that should be given up by avoiding.

ye āsavā vinodanā pahātabbā te vinodanāya pahīnā honti,
By getting rid, they've given up the defilements that should be given up by getting rid.

ye āsavā bhāvanā pahātabbā te bhāvanāya pahīnā honti.
By developing, they've given up the defilements that should be given up by developing.

katame ca, bhikkhave, āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti?
And what are the defilements that should be given up by restraint?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati.
Take a mendicant who, reflecting properly, lives restraining the eye faculty.

yaṃ hissa, bhikkhave, cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapaṇīlāhā, cakkhundriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapaṇīlāhā na honti.

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

paṭisaṅkhā yoniso sotindriya ... pe ...
Reflecting properly, they live restraining the ear faculty ...

ghānindriya ...
the nose faculty ...

jivhindriya ...
the tongue faculty ...

kāyindriya ...
the body faculty ...

manindriyasamvarasamvuto viharati.
the mind faculty.

yaṃ hissa, bhikkhave, manindriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapaṇīlāhā, manindriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapaṇīlāhā na honti.

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

ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā ye saṃvarena pahīnā honti. (1)
These are called the defilements that should be given up by restraint.

katame ca, bhikkhave, āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti?
And what are the defilements that should be given up by using?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati:
Take a mendicant who, reflecting properly, makes use of robes:

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

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

paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati:
Reflecting properly, they make use of almsfood:

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

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

paṭisaṅkhā yoniso senāsanaṃ paṭisevati:
Reflecting properly, they make use of lodgings:

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

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

paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati:
Reflecting properly, they make use of medicines and supplies for the sick:

‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya,
abyābajjhaparamatāya’ ti.

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

yaṃ hissa, bhikkhave, appaṭisevato uppajjeyyumaṃ āsavā vighātapaṇīlāhā, paṭisevato
evaṃsa te āsavā vighātapaṇīlāhā na honti.

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

ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā ye paṭisevanāya pahīnā honti.
(2)

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

katame ca, bhikkhave, āsavā adhiṇvāsanaṃ pahātabbā ye adhiṇvāsanaṃ pahīnā honti?
And what are the defilements that should be given up by enduring?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa,
jighacchāya, pipāsāya, daṃsamakasavātātāpasarīsapasamphassānaṃ, duruttānaṃ
durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ
tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ
adhiṇvāsakajātiko hoti.

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

yaṃ hissa, bhikkhave, anadhivāsato uppajjeyyūṃ āsavā vighātapaṇiḥhā, adhvāsato evaṃsa te āsavā vighātapaṇiḥhā na honti.

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

ime vuccanti, bhikkhave, āsavā adhvāsanaṃ pahātabbā ye adhvāsanaṃ pahīnā honti.
(3)

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

katame ca, bhikkhave, āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti?
And what are the defilements that should be given up by avoiding?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ gonaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṇṭakattāṇaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ, yathārūpe anāsane nisinnaṃ, yathārūpe agocare carantaṃ, yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacāri pāpakesu tṭhānesu okappeyyuṃ, so taṇca anāsanaṃ taṇca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

yaṃ hissa, bhikkhave, aparivajjayato uppajjeyyūṃ āsavā vighātapaṇiḥhā, parivajjayato evaṃsa te āsavā vighātapaṇiḥhā na honti.

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

ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā ye parivajjanāya pahīnā honti.
(4)

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

katame ca, bhikkhave, āsavā vinodanā pahātabbā ye vinodanāya pahīnā honti?
And what are the defilements that should be given up by getting rid?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byāntīkaroti anabhāvaṃ gameti, paṭisaṅkhā yoniso uppannaṃ byāpādavittakkaṃ ... uppannaṃ vihiṃsāvittakkaṃ ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byāntīkaroti anabhāvaṃ gameti.

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

yaṃ hissa, bhikkhave, avinodayato uppajjeyyūṃ āsavā vighātapaṇiḥhā, vinodayato evaṃsa te āsavā vighātapaṇiḥhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without getting rid of these things do not arise when they are gotten rid of.

ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā ye vinodanāya pahīnā honti. (5)
These are called the defilements that should be given up by getting rid.

katame ca, bhikkhave, āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti?
And what are the defilements that should be given up by developing?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggaparīṇāmiṃ, paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti ... vīriyasambojjhaṅgaṃ bhāveti ... pīṭisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggaparīṇāmiṃ.

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

yaṃ hissa, bhikkhave, abhāvayato uppajjeyyumaṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti.

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

ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā ye bhāvanāya pahīnā honti. (6)

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

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these six 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.”

catutthaṃ.

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aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

59. dārukammikasutta
59. With Dārukammika

evaṃ me sutam—
So I have heard.

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

atha kho dārukammiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho dārukammikaṃ gahapatiṃ bhagavā etadavoca:

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

“api nu te, gahapati, kule dānaṃ dīyati”ti?
“Householder, I wonder whether your family gives gifts?”

“dīyati me, bhante, kule dānaṃ.
“It does, sir.

tañca kho ye te bhikkhū āraññikā piṇḍapātikā paṃsukūlikā arahanto vā arahattamaggaṃ vā samāpannā, tathārūpesu me, bhante, bhikkhūsu dānaṃ dīyati”ti.
Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only alms-food, and wear rag robes.”

“dujjānaṃ kho etaṃ, gahapati, tayā gihinā kāmabhoginā puttasaṃbādhasaṇaṃ aṃbhārasanta, kāsikacandaṇaṃ paccanubhanta, mālāgandhavilepanaṃ dhārayanta, jātārūparajataṃ sādīyanta ime vā arahanto ime vā arahattamaggaṃ samāpannāti.

“Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāśi, wearing garlands, fragrance, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

āraññiko cepi, gahapati, bhikkhu hoti uddhato unnaḷo capalo mukharo vikiṇṇavāco mutthassati asampajāno asamāhito vibbhantacitto pākatindriyo.
If a mendicant living in the wilderness is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties,

evaṃ so tenaṅgena gārayho.
then in this respect they’re reprehensible.

āraññiko cepi, gahapati, bhikkhu hoti anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto saṃvutindriyo.
If a mendicant living in the wilderness is not restless, insolent, fickle, gossipy, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties,

evaṃ so tenaṅgena pāsaṃso. (1)
then in this respect they’re praiseworthy.

gāmantavihārī cepi, gahapati, bhikkhu hoti uddhato ... pe ...
If a mendicant who lives in the neighborhood of a village is restless ...

evaṃ so tenaṅgena gārayho.
then in this respect they’re reprehensible.

gāmantavihārī cepi, gahapati, bhikkhu hoti anuddhato ... pe ...
If a mendicant who lives in the neighborhood of a village is not restless ...

evaṃ so tenaṅgena pāsaṃso. (2)
then in this respect they're praiseworthy.

piṇḍapātiko cepi, gahapati, bhikkhu hoti uddhato ... pe ...
If a mendicant who eats only alms-food is restless ...

evaṃ so tenaṅgena gārayho.
then in this respect they're reprehensible.

piṇḍapātiko cepi, gahapati, bhikkhu hoti anuddhato ... pe ...
If a mendicant who eats only alms-food is not restless ...

evaṃ so tenaṅgena pāsaṃso. (3)
then in this respect they're praiseworthy.

nemantaniko cepi, gahapati, bhikkhu hoti uddhato ... pe ...
If a mendicant who accepts invitations is restless ...

evaṃ so tenaṅgena gārayho.
then in this respect they're reprehensible.

nemantaniko cepi, gahapati, bhikkhu hoti anuddhato ... pe ...
If a mendicant who accepts invitations is not restless ...

evaṃ so tenaṅgena pāsaṃso. (4)
then in this respect they're praiseworthy.

paṃsukūliko cepi, gahapati, bhikkhu hoti uddhato ... pe ...
If a mendicant who wears rag robes is restless ...

evaṃ so tenaṅgena gārayho.
then in this respect they're reprehensible.

paṃsukūliko cepi, gahapati, bhikkhu hoti anuddhato ... pe ...
If a mendicant who wears rag robes is not restless ...

evaṃ so tenaṅgena pāsaṃso. (5)
then in this respect they're praiseworthy.

gahapatiṇḍaradhara cepi, gahapati, bhikkhu hoti uddhato unnaḷo capalo mukharo
vikiṇṇavāco muṭṭhassati asaṃpajāno asaṃhito vibbhantacitto pakatindriyo.
*If a mendicant who wears robes offered by householders is restless, insolent, fickle, gossipy,
loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind
and undisciplined faculties,*

evaṃ so tenaṅgena gārayho.
then in this respect they're reprehensible.

gahapatiṇḍaradhara cepi, gahapati, bhikkhu hoti anuddhato anunnaḷo acapalo
amukharo avikiṇṇavāco upaṭṭhitassati saṃpajāno saṃhito ekaggacitto
saṃvutindriyo.

*If a mendicant who wears robes offered by householders is not restless, insolent, fickle,
gossipy, or loose-tongued, but has established mindfulness, situational awareness and
immersion, with unified mind and restrained faculties,*

evaṃ so tenaṅgena pāsaṃso. (6)
then in this respect they're praiseworthy.

īṇha tvam, gahapati, saṃghe dānaṃ dehi.
Go ahead, householder, give gifts to the Saṅgha.

saṃghe te dānaṃ dadato cittaṃ paśīdissati.
Your mind will become bright and clear,

so tvam pasannacitto kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapajjissasī'ti.
*and when your body breaks up, after death, you'll be reborn in a good place, a heavenly
realm."*

“esāhaṃ, bhante, ajjatagge saṃghe dānaṃ dassāmi”ti.
“*Sir, from this day forth I will give gifts to the Saṅgha.*”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

60. hatthisāriputtasutta
60. With Hatthisāriputta

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

tena kho pana samayena sambahulā therā bhikkhū pacchābhattaṃ piṇḍapāṭapaṭikkantā maṇḍalamāle sannisinnā sannipatitā abhidhammakathaṃ kathenti.

Now at that time several senior mendicants, after the meal, on their return from alms-round, sat together in the pavilion talking about the teachings.

tatra sudam āyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathentanāṃ antaranārā kathaṃ opāpeti.

Venerable Citta Hatthisāriputta interrupted them while they were talking.

atha kho āyasmā mahākoṭṭhiko āyasmantaṃ cittaṃ hatthisāriputtaṃ etadavoca:

Then Venerable Mahākoṭṭhita said to Venerable Citta Hatthisāriputta,

“māyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathentanāṃ antaranārā kathaṃ opātesi, yāva kathāpariyosānaṃ āyasmā citto āgamaṭṭhi”ti.

“Venerable, please don't interrupt the senior mendicants while they're talking about the teachings. Wait until the end of the discussion.”

evaṃ vutte, āyasmato cittaṃ hatthisāriputtaṃ sahāyakā bhikkhū āyasmantaṃ mahākoṭṭhikaṃ etadavocuṃ:

When he said this, Citta Hatthisāriputta's companions said to Mahākoṭṭhita,

“māyasmā mahākoṭṭhiko āyasmantaṃ cittaṃ hatthisāriputtaṃ apasādesi, paṇḍito āyasmā citto hatthisāriputto.

“Venerable, please don't rebuke Citta Hatthisāriputta. He is astute,

pahoti cāyasmā citto hatthisāriputto therānaṃ bhikkhūnaṃ abhidhammakathaṃ kathetuṃ”ti.

and quite capable of talking about the teachings with the senior mendicants.”

“dujjānaṃ kho etaṃ, āvuso, parassa cetopariyāyaṃ ajānantehi.

“It's not easy to know this, reverends, for those who don't comprehend another's mind.

idhāvuso, ekacco puggalo tāvadeva soratasorato hoti, nivātanivāto hoti, upasantupasanto hoti, yāva satthāraṃ upanissāya viharati aññātaraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ.

Take a person who is the sweetest of the sweet, the most unruffled of the unruffled, the calmest of the calm, so long as they live relying on the Teacher or a spiritual companion in a teacher's role.

yato ca kho so vapakassateva satthārā, vapakassati garuṭṭhāniyehi sabrahmacārihi, so saṃsaṭṭho viharati bhikkhūhi bhikkhūnihi upāsakehi upāsikāhi rañña rājamahāmattehi titthiyehi titthiyasāvakehi.

But when they're separated from the Teacher or a spiritual companion in a teacher's role, they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with teachers of other paths and their followers.

tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhamseti.

As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind.

so rāgānuddhamṣitena cittena sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

seyyathāpi, āvuso, goṇo kiṭṭhādo dāmena vā baddho vaje vā oruddho.

Suppose an ox fond of crops was tied up or shut in a pen.

yo nu kho, āvuso, evaṃ vadeyya: ‘na dānāyaṃ goṇo kiṭṭhādo punadeva kiṭṭhaṃ otarissatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā”ti?

Would it be right to say that that ox will never again invade the crops?”

“no hidaṃ, āvuso”.

“No it would not, reverend.

“thānañhetam, āvuso, vijjati, yaṃ so goṇo kiṭṭhādo dāmaṃ vā chetvā vajaṃ vā bhinditvā, atha punadeva kiṭṭhaṃ otareyyāti.

For it’s quite possible that that ox will snap the ropes or break out of the pen, and then invade the crops.”

evamevaṃ kho, āvuso, idhekacco puggalo tāvadeva soratasorato hoti, nivātanivāto hoti, upasantupasanto hoti yāva sathāraṃ upanissāya viharati aññataraṃ vā garutthāniyaṃ sabrahmacāriṃ.

“In the same way, take a person who is the sweetest of the sweet ...

yato ca kho so vapakassateva sathārā, vapakassati garutthāniyehi sabrahmacārīhi, so saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañña rājamahāmattehi titthiyehi titthiyasāvakehi.

tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhamseti.

As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind.

so rāgānuddhamṣitena cittena sikkhaṃ paccakkhāya hīnāyāvattati. (1)

They reject the training and return to a lesser life.

idha panāvuso, ekacco puggalo viviceva kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati.

Take the case of a person who, quite secluded from sensual pleasures ... enters and remains in the first absorption.

so ‘lābhimhi paṭhamassa jhānassā’ti saṃsaṭṭho viharati bhikkhūhi ... pe ...

Thinking, ‘I get the first absorption!’ they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

seyyathāpi, āvuso, cātumahāpathe thullaphusitako devo vassanto rajaṃ antaradhāpeyya, cikkhallaṃ pātukareyya.

Suppose it was raining heavily at the crossroads so that the dust vanished and mud appeared.

yo nu kho, āvuso, evaṃ vadeyya: ‘na dāni amusmiṃ cātumahāpathe punadeva rajo pātubhaviṣsatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā”ti?

Would it be right to say that now dust will never appear at this crossroad again?”

“no hidaṃ, āvuso”.

“No it would not, reverend.

“thānañhetam, āvuso, vijjati, yaṃ amusmiṃ cātumahāpathe manussā vā atikkameyyuṃ, gopasū vā atikkameyyuṃ, vātātapo vā snehagataṃ pariyādiyeyya, atha punadeva rajo pātubhaveyyāti.

For it is quite possible that people or cattle and so on will cross over the crossroad, or that the wind and sun will evaporate the moisture so that the dust appears again.”

evamevaṃ kho, āvuso, idhekacco puggalo vivicca kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.

"In the same way, take the case of a person who, quite secluded from sensual pleasures ... enters and remains in the first absorption."

so 'lābhimhi paṭhamassa jhānassā'ti saṃsattho viharati bhikkhūhi ... pe ...

Thinking, 'I get the first absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati. (2)

They reject the training and return to a lesser life.

idha panāvuso, ekacco puggalo vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānam upasampajja viharati.

Take another case of a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption.

so 'lābhimhi dutiyassa jhānassā'ti saṃsattho viharati bhikkhūhi ... pe ...

Thinking, 'I get the second absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

seyyathāpi, āvuso, gāmassa vā nigamassa vā avidūre mahantaṃ taḷākam.

Suppose there was a large pond not far from a town or village.

tattha thullaphusitako devo vuṭṭho sippisambukampi sakkharakaṭhalampi antaradhāpeyya.

After it rained heavily there the clams and mussels, and pebbles and gravel would vanish.

yo nu kho, āvuso, evaṃ vadeyya: 'na dāni amusmiṃ taḷāke punadeva sippisambukā vā sakkharakaṭhalā vā pātubhavissantī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā'ti?

Would it be right to say that now the clams and mussels, and pebbles and gravel will never appear here again?"

"no hidaṃ, āvuso".

"No it would not, reverend."

"thānañhetam, āvuso, vijjati, yaṃ amusmiṃ taḷāke manussā vā piveyyuṃ, gopasū vā piveyyuṃ, vātātapo vā snehagataṃ pariyādiyeyya, atha punadeva sippisambukāpi sakkharakaṭhalāpi pātubhaveyyunti.

For it's quite possible that people or cattle and so on will drink from the pond, or that the wind and sun will evaporate it so that the clams and mussels, and pebbles and gravel appear again."

evamevaṃ kho, āvuso, idhekacco puggalo vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānam upasampajja viharati.

"In the same way, take another case of a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption."

so 'lābhimhi dutiyassa jhānassā'ti saṃsattho viharati bhikkhūhi ... pe ...

Thinking, 'I get the second absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati. (3)

They reject the training and return to a lesser life.

idha panāvuso, ekacco puggalo pītiyā ca virāgā ... pe ... tatiyaṃ jhānam upasampajja viharati.

Take the case of another person who, with the fading away of rapture ... enters and remains in the third absorption.

so 'lābhimhi tatiyassa jhānassā'ti saṃsattho viharati bhikkhūhi ... pe ...

Thinking, 'I get the third absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

seyyathāpi, āvuso, purisaṃ paṇītabhojanaṃ bhuttāviṃ ābhidosikaṃ bhojanaṃ nacchādeyya.

Suppose a person had finished a delicious meal. They'd have no appetite for leftovers.

yo nu kho, āvuso, evaṃ vadeyya: 'na dāni amuṃ purisaṃ punadeva bhojanaṃ chādessatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā'ti?

Would it be right to say that now food will never appeal to this person again?"

"no hidaṃ, āvuso".

"No it would not, reverend.

"thānañhetam, āvuso, vijjati, amuṃ purisaṃ paṇītabhojanaṃ bhuttāviṃ yāvassa sā ojā kāye thassati tāva na aññaṃ bhojanaṃ chādessati.

For it's quite possible that other food won't appeal to that person as long as the nourishment is still present.

yato ca khvassa sā ojā antaradhāyissati, atha punadeva taṃ bhojanaṃ chādeyyāti.

But when the nourishment vanishes food will appeal again."

evamevaṃ kho, āvuso, idhekacco puggalo pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

"In the same way, take the case of a person who, with the fading away of rapture ... enters and remains in the third absorption.

so 'lābhimhi tatiyassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi ... pe ...

Thinking, 'I get the third absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati. (4)

They reject the training and return to a lesser life.

idha, panāvuso, ekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā ... pe ... catuttham jhānaṃ upasampajja viharati.

Take the case of another person who, giving up pleasure and pain ... enters and remains in the fourth absorption.

so 'lābhimhi catutthassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi ... pe ...

Thinking, 'I get the fourth absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

seyyathāpi, āvuso, pabbatasānkhepe udakarahado nivāto vigataūmiko.

Suppose that in a mountain glen there was a lake, unruffled and free of waves.

yo nu kho, āvuso, evaṃ vadeyya: 'na dāni amusmiṃ udakarahade punadeva ūmi pātubhaviṃsatī'ti, sammā nu kho so, āvuso, vadamāno vadeyyā'ti?

Would it be right to say that now waves will never appear in this lake again?"

"no hidaṃ, āvuso".

"No it would not, reverend.

"thānañhetam, āvuso, vijjati, yā puratthimāya disāya āgaccheyya bhusā vātavuṭṭhi. sā tasmīṃ udakarahade ūmiṃ janeyya. yā pacchimāya disāya āgaccheyya ... pe ... yā uttarāya disāya āgaccheyya ... yā dakkhiṇāya disāya āgaccheyya bhusā vātavuṭṭhi. sā tasmīṃ udakarahade ūmiṃ janeyyāti.

For it is quite possible that a violent storm could blow up out of the east, west, north, or south, and stir up waves in that lake."

evamevaṃ kho, āvuso, idhekacco puggalo sukhassa ca pahānā dukkhassa ca pahānā ... pe ... catuttham jhānaṃ upasampajja viharati.

"In the same way, take the case of a person who, giving up pleasure and pain ... enters and remains in the fourth absorption.

so 'lābhimhi catutthassa jhānassā'ti saṃsaṭṭho viharati bhikkhūhi ... pe ...

Thinking, 'I get the fourth absorption!' they mix closely with monks ...

sikkhaṃ paccakkhāya hīnāyāvattati. (5)

They reject the training and return to a lesser life.

idha, panāvuso, ekacco puggalo sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

Take the case of another person who, not focusing on any signs, enters and remains in the signless immersion of the heart.

so ‘lābhimhi animittassa cetosamādhissā’ti saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāwakehi.

Thinking, ‘I get the signless immersion of the heart!’ they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with teachers of other paths and their followers.

tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhamseti.

As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind.

so rāgānuddhamsitena cittaena sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

seyyathāpi, āvuso, rājā vā rājamahāmatto vā caturaṅginiyā senāya addhānamaggappaṭipanno aññatarasmim vanasaṇḍe ekarattiṃ vāsaṃ upagaccheyya.

Suppose a ruler or their minister, while walking along the road with an army of four divisions, was to arrive at a forest grove where they set up camp for the night.

tatra hatthisaddena assasaddena rathasaddena pattisaddena bheripaṇavasāṅkhatinavaninnādasaddena cīrikasaddo antaradhāyeyya.

There, because of the noise of the elephants, horses, chariots, soldiers, and the drums, kettledrums, horns, and cymbals, the chirping of crickets would vanish.

yo nu kho, āvuso, evaṃ vadeyya: ‘na dāni amusmim vanasaṇḍe punadeva cīrikasaddo pātubhaviṣṣatī’ti, sammā nu kho so, āvuso, vadamāno vadeyyā’ti?

Would it be right to say that now the chirping of crickets will never be heard in this woodland grove again?’

“no hidam, āvuso”.

“No it would not, reverend.”

“thānānhetam, āvuso, vijjati, yaṃ so rājā vā rājamahāmatto vā tamhā vanasaṇḍā pakkameyya, atha punadeva cīrikasaddo pātubhaveyyatī.

For it is quite possible that the ruler or their minister will depart from that woodland grove so that the chirping of crickets will be heard there again.”

evamevaṃ kho, āvuso, idhekacco puggalo sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

“In the same way, take the case of a person who, not focusing on any signs, enters and remains in the signless immersion of the heart ...

so ‘lābhimhi animittassa cetosamādhissā’ti saṃsaṭṭho viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāwakehi.

tassa saṃsaṭṭhassa vissatthassa pākatassa bhassamanuyuttassa viharato rāgo cittaṃ anuddhamseti.

so rāgānuddhamsitena cittaena sikkhaṃ paccakkhāya hīnāyāvattati”ti. (6)

They reject the training and return to a lesser life.”

atha kho āyasmā citto hatthisāriputto aparena samayena sikkhaṃ paccakkhāya hīnāyāvattati.

Then after some time Venerable Citta Hatthisāriputta rejected the training and returned to a lesser life.

atha kho cittassa hatthisāriputtassa sahāyakā bhikkhū yenāyasmā mahākoṭṭhiko tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ mahākoṭṭhikaṃ etadavocum:

Then the mendicants who were his companions went up to Venerable Mahākoṭṭhita and said,

“kiṃ nu kho āyasmatā mahākoṭṭhikena citto hatthisāriputto cetasā ceto paricca vidito:

“Did Venerable Mahākoṭṭhita comprehend Citta Hatthisāriputta’s mind and know that

‘imāsaṇca imāsaṇca vihārasamāpattīnaṃ citto hatthisāriputto lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī’ti;

he had gained such and such meditative attainments, yet he would still reject the training and return to a lesser life?

udāhu devatā etamatthaṃ ārocesuṃ:

Or did deities tell you about it?”

‘citto, bhante, hatthisāriputto imāsaṇca imāsaṇca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī’ti”

“cetasā ceto paricca vidito me, āvuso:

“Reverends, I comprehended his mind and knew this.

‘citto hatthisāriputto imāsaṇca imāsaṇca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī’ti.

devatāpi me etamatthaṃ ārocesuṃ:

And deities also told me.”

‘citto, bhante, hatthisāriputto imāsaṇca imāsaṇca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattissatī’ti.”

atha kho cittassa hatthisāriputtassa sahāyakā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Then the mendicants who were Citta Hatthisāriputta’s companions went up to the Buddha, bowed, sat down to one side, and said to him,

“citto, bhante, hatthisāriputto imāsaṇca imāsaṇca vihārasamāpattīnaṃ lābhī, atha ca pana sikkhaṃ paccakkhāya hīnāyāvattatī’ti.

“Sir, Citta Hatthisāriputta, who had gained such and such meditative attainments, has still rejected the training and returned to a lesser life.”

“na, bhikkhave, citto ciraṃ sarissati nekkhammassā’ti.

“Mendicants, soon Citta will remember renunciation.”

atha kho citto hatthisāriputto nacirasseva kesamassuṃ ohāretvā kāsāyāni vatthāni accchādetvā agārasmā anagāriyaṃ pabbaji.

And not long after Citta Hatthisāriputta shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

atha kho āyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Then Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ ithattāyā’ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

aññataro ca panāyasmā citto hatthisāriputto arahataṃ ahoṣīti.

And Venerable Citta Hatthisāriputta became one of the perfected.

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

61. majjhesutta
61. In the Middle

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

tena kho pana samayena sambahulānaṃ therānaṃ bhikkhūnaṃ pacchābhattaṃ
piṇḍapāṭapaṭikkantānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ
ayaṃantarākathā udapādi:

Now at that time, after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them,

“vuttamidam, āvuso, bhagavatā pārāyane metteyyapañhe:
“Reverends, this was said by the Buddha in ‘The Way to the Beyond’, in ‘The Questions of Metteyya’:

‘yo ubhonte viditvāna,
‘The sage has known both ends,

majjhe mantā na lippati;
and is not stuck in the middle.

taṃ brūmi mahāpurisoti,
He is a great man, I declare,

sodha sabbini maccagā”’ti.
he has escaped the seamstress here.’

“katamo nu kho, āvuso, eko anto, katamo dutiyo anto, kiṃ majjhe, kā sabbini”’ti?
But what is one end? What’s the second end? What’s the middle? And who is the seamstress?”

evaṃ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“phasso kho, āvuso, eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe,
taṇhā sabbini;

“Contact, reverends, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress,

taṇhā hi naṃ sabbati tassa tasseva bhavassa abhinibbattiya.
for craving weaves one to rebirth in this or that state of existence.

ettāvatā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti,
abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto diṭṭheva dhamme
dukkhassantakaro hoti”’ti. (1)

That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

evaṃ vutte, aññataro bhikkhu there bhikkhū etadavoca:
When this was said, one of the mendicants said to the senior mendicants:

“atītaṃ kho, āvuso, eko anto, anāgataṃ dutiyo anto, paccuppannaṃ majjhe, taṇhā
sabbini;

“The past, reverends, is one end. The future is the second end. The present is the middle. And craving is the seamstress ...

taṇhā hi naṃ sabbati tassa tasseva bhavassa abhinibbattiya.

ettāvātā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto, pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (2)

That’s how a mendicant directly knows ... an end of suffering in this very life.”

evaṃ vutte, aññataro bhikkhu there bhikkhū etadavoca:

When this was said, one of the mendicants said to the senior mendicants:

“sukhā, āvuso, vedanā eko anto, dukkhā vedanā dutiyo anto, adukkhamasukhā vedanā majjhe, taṇhā sibbinī;

“Pleasant feeling, reverends, is one end. Painful feeling is the second end. Neutral feeling is the middle. And craving is the seamstress ...

taṇhā hi naṃ sabbati tassa tasseva bhavassa abhinibbattiyā.

ettāvātā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto, pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (3)

That’s how a mendicant directly knows ... an end of suffering in this very life.”

evaṃ vutte, aññataro bhikkhu there bhikkhū etadavoca:

When this was said, one of the mendicants said to the senior mendicants:

“nāmaṃ kho, āvuso, eko anto, rūpaṃ dutiyo anto, viññāṇaṃ majjhe, taṇhā sibbinī;

“Name, reverends, is one end. Form is the second end. Consciousness is the middle. And craving is the seamstress ...

taṇhā hi naṃ sabbati tassa tasseva bhavassa abhinibbattiyā.

ettāvātā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto, pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (4)

That’s how a mendicant directly knows ... an end of suffering in this very life.”

evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca:

When this was said, one of the mendicants said to the senior mendicants:

“cha kho, āvuso, ajjhattikāni āyatanāni eko anto, cha bāhirāni āyatanāni dutiyo anto, viññāṇaṃ majjhe, taṇhā sibbinī;

“The six interior sense fields, reverends, are one end. The six exterior sense fields are the second end. Consciousness is the middle. And craving is the seamstress ...

taṇhā hi naṃ sabbati tassa tasseva bhavassa abhinibbattiyā.

ettāvātā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto, pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hotī”ti. (5)

That’s how a mendicant directly knows ... an end of suffering in this very life.”

evaṃ vutte aññataro bhikkhu there bhikkhū etadavoca:

When this was said, one of the mendicants said to the senior mendicants:

“sakkāyo kho, āvuso, eko anto, sakkāyasamudayo dutiyo anto, sakkāyanirodho majjhe, taṇhā sibbinī;

“Identity, reverends, is one end. The origin of identity is the second end. The cessation of identity is the middle. And craving is the seamstress,

taṇhā hi naṃ sabbati tassa tasseva bhavassa abhinibbattiyā.

for craving weaves one to rebirth in this or that state of existence.

ettāvātā kho, āvuso, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti, abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto diṭṭheva dhamme dukkhassantakaro hoti”ti. (6)

That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

evaṃ vutte, aññataro bhikkhu there bhikkhū etadavoca:

When this was said, one of the mendicants said to the senior mendicants:

“byākatam kho, āvuso, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

“Each of us has spoken from the heart.

āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamattham ārocessāma.

Come, reverends, let’s go to the Buddha, and inform him about this.

yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti. (7)

As he answers, so we’ll remember it.”

“evamāvuso”ti kho therā bhikkhū tassa bhikkhuno paccassosum.

“Yes, reverend,” those senior mendicants replied.

atha kho therā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu.

Then those senior mendicants went up to the Buddha, bowed, sat down to one side,

ekamantaṃ nisinnā kho therā bhikkhū yāvatako ahosi sabbeheva saddhiṃ kathāsallāpo, taṃ sabbaṃ bhagavato ārocesum.

and informed the Buddha of all they had discussed. They asked,

“kassa nu kho, bhante, subhāsitaṃ”ti?

“Sir, who has spoken well?”

“sabbesaṃ vo, bhikkhave, subhāsitaṃ pariyāyena, api ca yaṃ mayā sandhāya bhāsitaṃ pārāyane metteyyapañhe:

“Mendicants, you’ve all spoken well in a way. However, this is what I was referring to in ‘The Way to the Beyond’, in ‘The Questions of Metteyya’ when I said:

‘yo ubhonte veditvāna,

‘The sage has known both ends,

majjhe mantā na lippati;

and is not stuck in the middle.

taṃ brūmi mahāpurisoti,

He is a great man, I declare,

sodha sibbinimaccagā”ti.

he has escaped the seamstress here.’

taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmā”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“phasso kho, bhikkhave, eko anto, phassasamudayo dutiyo anto, phassanirodho majjhe, taṇhā sibbinī;

“Contact, mendicants, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress,

taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā.

for craving weaves one to rebirth in this or that state of existence.

ettāvatā kho, bhikkhave, bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti,
abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto diṭṭheva dhamme
dukkhassantakaro hoti”ti.

*That's how a mendicant directly knows what should be directly known and completely
understands what should be completely understood. Knowing and understanding thus they
make an end of suffering in this very life.”*

sattamaṃ.

-

6. mahāvagga
6. The Great Chapter

62. purisindriyañānasutta
62. Knowledge of the Faculties of Persons

evaṃ me sutam—
So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena daṇḍakappakaṃ nāma kosalanāṃ nigamo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Daṇḍakappaka.

atha kho bhagavā maggā okkamma aññatarasmim rukkhamūle paññatte āsane nisīdi.
The Buddha left the road and sat at the root of a tree on the seat spread out.

te ca bhikkhū daṇḍakappakaṃ pavisiṃsu āvasathaṃ pariyesituṃ.
The mendicants entered Daṇḍakappaka to look for a guest house.

atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena aciravatī nadi tenupasaṅkami gattāni parisiñcituṃ.
Then Venerable Ānanda together with several mendicants went to the Aciravati River to bathe.

aciravatiyā nadiyā gattāni parisiñcivā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.

When he had bathed and emerged from the water he stood in one robe drying himself.

atha kho aññataro bhikkhu yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasantaṃ ānantaṃ etadavoca:

Then a certain mendicant went up to Venerable Ānanda, and said to him,

“kiṃ nu kho, āvuso ānanda, sabbaṃ cetaso samannāharitvā nu kho devadatto bhagavatā byākato:

“Reverend Ānanda, when the Buddha declared that Devadatta was

‘āpāyiko devadatto nerayiko kappatṭho atekiccho’ti, udāhu kenacideva pariyāyenāti?
going to a place of loss, to hell, there to remain for an eon, irredeemable, did he do so after wholeheartedly deliberating, or was this just a way of speaking?”

evaṃ kho panetaṃ, āvuso, bhagavatā byākatan’ti.
“You’re right, reverend, that’s how the Buddha declared it.”

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

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“idhāhaṃ, bhante, sambahulehi bhikkhūhi saddhiṃ yena aciravatī nadi tenupasaṅkamiṃ gattāni parisiñcituṃ.

aciravatiyā nadiyā gattāni parisiñcivā paccuttaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno.

atha kho, bhante, aññataro bhikkhu yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca:

‘kiṃ nu kho, āvuso ānanda, sabbaṃ cetaso samannāharitvā nu kho devadatto bhagavatā byākato—

āpāyiko devadatto nerayiko kappattho atekicchoti, udāhu kenacideva pariyāyenā’ti?

evaṃ vutte, ahaṃ, bhante, taṃ bhikkhuṃ etadavocaṃ:

‘evaṃ kho panetaṃ, āvuso, bhagavatā byākatan’”ti.

“so vā kho, ānanda, bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto.

“Ānanda, that mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.

kathañhi nāma yaṃ mayā ekaṃsena byākataṃ tattha dvejjaṃ āpajjissati.

How on earth can he take something that I have declared definitively to be ambiguous?

nāhaṃ, ānanda, aññaṃ ekapuggalampi samanupassāmi, yo evaṃ mayā sabbaṃ cetaso samannāharitvā byākato, yathayidaṃ devadatto.

I do not see a single other person concerning whom I have made a declaration about after giving such wholehearted deliberation as Devadatta.

yāvakaīvañcāhaṃ, ānanda, devadattassa vālaggakoṭinittudanamattampi sukkadhammaṃ addasaṃ;

As long as I saw even a fraction of a hair’s tip of goodness in Devadatta

neva tāvāhaṃ devadattaṃ byākāsiṃ:

I did not declare that he was

‘āpāyiko devadatto nerayiko kappattho atekicchoti’.

going to a place of loss, to hell, there to remain for an eon, irredeemable.

yato ca kho ahaṃ, ānanda, devadattassa vālaggakoṭinittudanamattampi sukkadhammaṃ na addasaṃ;

But when I saw that there was not even a fraction of a hair’s tip of goodness in Devadatta

athāhaṃ devadattaṃ byākāsiṃ:

I declared that he was

‘āpāyiko devadatto nerayiko kappattho atekicchoti’.

going to a place of loss, to hell, there to remain for an eon, irredeemable.

seyyathāpi, ānanda, gūthakūpo sādhipaporiso pūro gūthassa samatittiko.

Suppose there was a sewer deeper than a man’s height, full to the brim with feces,

tatra puriso sasīsako nimuggo assa.

and someone was sunk into it over their head.

tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo tamhā gūthakūpā uddharitukāmo.

Then along comes a person who wants to help make them safe, who wants to lift them out of that sewer.

so taṃ gūthakūpaṃ samantānuparigacchanto neva passeyya tassa purisassa vālaggakoṭinittudanamattampi gūthena amakkhitaṃ, yattha taṃ gahetvā uddhareyya.

But circling all around the sewer they couldn’t see even a fraction of a hair’s tip on that person that was not smeared with feces.

evamevaṃ kho ahaṃ, ānanda, yato devadattassa vālaggakoṭinittudanamattampi sukkadhammaṃ na addasaṃ;

In the same way, when I saw that there was not even a fraction of a hair’s tip of goodness in Devadatta

athāhaṃ devadattaṃ byākāsiṃ:

I declared that he was

‘āpāyiko devadatto nerayiko kappattho atekicchoti’.

going to a place of loss, to hell, there to remain for an eon, irredeemable.

sace tumhe, ānanda, suṇeyyātha tathāgatassa purisindriyañāṇāni vibhajissāmī”ti?
Ānanda, if only you would all listen to the Realized One's analysis of the knowledges of the faculties of individuals.”

“etassa, bhagavā, kālo; etassa, sugata, kālo
“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā purisindriyañāṇāni vibhajeyya. bhagavato sutvā bhikkhū
dhāressantī”ti.
Let the Buddha analyze the faculties of persons. The mendicants will listen and remember it.”

“tenahānanda, suṇāhi, sādhucaṃ manasi karoḥi; bhāssissāmī”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

bhagavā etadavoca:
The Buddha said this:

“idhāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:
“Ānanda, when I've comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjāmānā kusalāpi dhammā akusalāpi dhammā’ti.
‘Both skillful and unskillful qualities are found in this person.’

tameṇaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā
sammukhībhūtā.
‘The skillful qualities of this person have vanished, but the unskillful qualities are still present.

atthi ca khvassa kusalamūlaṃ asamucchinnāṃ, tamhā tassa kusalā kusalāṃ
pātubhavissati.
Nevertheless, their skillful root is unbroken, and from that the skillful will appear.

evamayāṃ puggalo āyatīṃ aparihānadhammo bhavissatī”ti.
So this person is not liable to decline in the future.’

seyyathāpi, ānanda, bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni
sukhette suparikammakatāya bhūmiyā nikkhattāni.
*Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept.
They're sown in a well-prepared, productive field.*

jāneyyāsi tvāṃ, ānanda, imāni bījāni vuddhiṃ virūlhiṃ vepullaṃ āpajjissantī”ti?
Wouldn't you know that those seeds would grow, increase, and mature?”

“evaṃ, bhante”.
“Yes, sir.”

“evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca
pajānāmi:
“In the same way, when I've comprehended the mind of a person, I understand ...

‘imassa kho puggalassa vijjāmānā kusalāpi dhammā akusalāpi dhammā’ti.

tameṇaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā
sammukhībhūtā.

atthi ca khvassa kusalamūlaṃ asamucchinnāṃ, tamhā tassa kusalā kusalāṃ
pātubhavissati.

evamayam puggalo āyatim aparihānadhammo bhavissatī'ti.

This person is not liable to decline in the future ...

evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

This is how another individual is known to the Realized One by comprehending their mind.

evampi kho, ānanda, tathāgatassa purisindriyañāṇam cetasā ceto paricca viditam hoti.

And this is how the Realized One knows a person's faculties by comprehending their mind.

evampi kho, ānanda, tathāgatassa āyatim dhammasamuppādo cetasā ceto paricca vidito hoti. (1)

And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

idha panāham, ānanda, ekaccaṃ puggalam evaṃ cetasā ceto paricca pajānāmi:

When I've comprehended the mind of a person, I understand:

'imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā'ti.

'Both skillful and unskillful qualities are found in this person.'

tamenam aparena samayena evaṃ cetasā ceto paricca pajānāmi:

After some time I comprehend their mind and understand:

'imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā.

'The unskillful qualities of this person have vanished, but the skillful qualities are still present.

atthi ca khvassa akusalamūlam asamucchinnam, tamhā tassa akusalā akusalam pātubhavissati.

Nevertheless, their unskillful root is unbroken, and from that the unskillful will appear.

evamayam puggalo āyatim parihānadhammo bhavissatī'ti.

So this person is still liable to decline in the future.'

seyyathāpi, ānanda, bījāni akhaṇḍāni apūtini avātātapahatāni sārādāni sukhasayitāni puthusilāya nikkhittāni.

Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown on a broad rock.

jāneyyāsi tvam, ānanda, nayimāni bījāni vuddhiṃ virūlhiṃ vepullam āpajjissantū'ti?

Wouldn't you know that those seeds would not grow, increase, and mature?'

"evaṃ, bhante".

"Yes, sir."

"evamevaṃ kho aham, ānanda, idhekaccaṃ puggalam evaṃ cetasā ceto paricca pajānāmi:

"In the same way, when I've comprehended the mind of a person, I understand ...

'imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā'ti.

tamenam aparena samayena evaṃ cetasā ceto paricca pajānāmi:

'imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūtā.

atthi ca khvassa akusalamūlam asamucchinnam, tamhā tassa akusalā akusalam pātubhavissati.

evamayam puggalo āyatim parihānadhammo bhavissatī'ti.

This person is still liable to decline in the future ...

evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

This is how another individual is known to the Realized One ...

evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti.

evampi kho, ānanda, tathāgatassa āyatim dhammasamuppādo cetasā ceto paricca vidito hoti. (2)

idha pañāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:
When I've comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.
‘Both skillful and unskillful qualities are found in this person.’

tameṇaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:
After some time I comprehend their mind and understand:

‘natthi imassa puggalassa vālaggaakoṭinittudanamattopi sukko dhammo, samannāgatoyaṃ puggalo ekantakālākehi akusalehi dhammehi, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati’ti.
‘This person has not even a fraction of a hair’s tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.’

seyyathāpi, ānanda, bijāni khaṇḍāni pūṭini vātātapahatāni sukhette suparikammakatāya bhūmiyā nikkhittāni.

Suppose some seeds were broken, spoiled, weather-damaged. They’re sown in a well-prepared, productive field.

jāneyyāsi tvaṃ, ānanda, nayimāni bijāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjissanti’ti?
Wouldn’t you know that those seeds would not grow, increase, and mature?’

“evaṃ, bhante”.
“Yes, sir.”

“evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:
“In the same way, when I’ve comprehended the mind of a person, I understand ...

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

tameṇaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:

‘natthi imassa puggalassa vālaggaakoṭinittudanamattopi sukko dhammo, samannāgatoyaṃ puggalo ekantakālākehi akusalehi dhammehi, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati’ti.
‘This person has not even a fraction of a hair’s tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.’ ...”

evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti.

evampi kho, ānanda, tathāgatassa āyatim dhammasamuppādo cetasā ceto paricca vidito hoti’ti. (3)

evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“sakkā nu kho, bhante, imesaṃ tiṇṇaṃ puggalānaṃ aparepi tayo puggalā sappatibhāgā paññāpetun’ti?

“Sir, can you describe three other persons who are counterparts of these three?”

“sakkā, ānandā”ti bhagavā avoca:

“I can, Ānanda,” said the Buddha.

“idhāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

“Ānanda, when I’ve comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjāmānā kusalāpi dhammā akusalāpi dhammā’ti.

‘Both skillful and unskillful qualities are found in this person.’

tameṇaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:

After some time I comprehend their mind and understand:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā.

‘The skillful qualities of this person have vanished, but the unskillful qualities are still present.

atthi ca khvassa kusalamūlaṃ asamucchinnāṃ, tampi sabbena sabbāṃ samugghātāṃ gacchati.

Nevertheless, their skillful root is unbroken, but it’s about to be totally destroyed.

evamayaṃ puggalo āyatīṃ parihānadhammo bhavissatī’ti.

So this person is still liable to decline in the future.’

seyyathāpi, ānanda, āṅgārāni ādittāni sampajjalitāni sajotibhūtāni puthusilāya nikkhittāni.

Suppose that there were some burning coals, blazing and glowing. And they were placed on a broad rock.

jāneyyāsi tvaṃ, ānanda, nayimāni āṅgārāni vuddhiṃ virūḷhiṃ vepullaṃ āpajjissantī’ti?

Wouldn’t you know that those coals would not grow, increase, and spread?”

“evaṃ, bhante”.

“Yes, sir.”

“seyyathāpi vā pana, ānanda, sāyanhasamayaṃ sūriye ogacchante, jāneyyāsi tvaṃ, ānanda, āloko antarahāyissati andhakāro pātubhavissatī’ti?

“Or suppose it was the late afternoon and the sun was going down. Wouldn’t you know that the light was about to vanish and darkness appear?”

“evaṃ, bhante”.

“Yes, sir.”

“seyyathāpi vā, panānanda, abhido addharattaṃ bhattakālasamaye, jāneyyāsi tvaṃ, ānanda, āloko antarahito andhakāro pātubhūto’ti?

“Or suppose that it’s nearly time for the midnight meal. Wouldn’t you know that the light had vanished and the darkness appeared?”

“evaṃ, bhante”.

“Yes, sir.”

“evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

“In the same way, when I’ve comprehended the mind of a person, I understand ...

‘imassa kho puggalassa vijjāmānā kusalāpi dhammā akusalāpi dhammā’ti.

tameṇaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā.

atthi ca khvassa kusalamūlaṃ asamucchinnāṃ, tampi sabbena sabbāṃ samugghātāṃ gacchati.

evamayaṃ puggalo āyatim parihānadhammo bhavissatī'ti.

This person is still liable to decline in the future ...

evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti.

evampi kho, ānanda, tathāgatassa āyatim dhammasamuppādo cetasā ceto paricca vidito hoti. (4)

idha panāhaṃ, ānanda, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

When I've comprehended the mind of a person, I understand:

'imassa kho puggalassa vijjāmānā kusalāpi dhammā akusalāpi dhammā'ti.

'Both skillful and unskillful qualities are found in this person.'

tameṇaṃ apareṇa samayena evaṃ cetasā ceto paricca pajānāmi:

After some time I comprehend their mind and understand:

'imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā samamukhībhūtā.

'The unskillful qualities of this person have vanished, but the skillful qualities are still present.

atthi ca khvassa akusalamūlaṃ asamucchinnaṃ, tampi sabbena sabbaṃ samugghātaṃ gacchati.

Nevertheless, their unskillful root is unbroken, but it's about to be totally destroyed.

evamayaṃ puggalo āyatim aparihānadhammo bhavissatī'ti.

So this person is not liable to decline in the future.'

seyyathāpi, ānanda, āṅgārāni ādittāni sampajjalitāni sajotibhūtāni sukkhe tiṇapuñje vā kaṭṭhapuñje vā nikkhittāni.

Suppose that there were some burning coals, blazing and glowing. They were placed on a pile of grass or timber.

jāneyyāsi tvaṃ, ānanda, imāni āṅgārāni vuḍḍhiṃ virūlhiṃ vepullaṃ āpajjissantī'ti?

Wouldn't you know that those coals would grow, increase, and spread?"

"evaṃ, bhante".

"Yes, sir."

"seyyathāpi vā panānanda, rattiyā paccūsasamayaṃ sūriye uggaḇchante, jāneyyāsi tvaṃ, ānanda, andhakāro antarahāyissati, āloko pātubhavissatī'ti?

"Suppose it's the crack of dawn and the sun is rising. Wouldn't you know that the dark will vanish and the light appear?"

"evaṃ, bhante".

"Yes, sir."

"seyyathāpi vā panānanda, abhido majjhanhike bhattakālasamaye, jāneyyāsi tvaṃ, ānanda, andhakāro antarahito āloko pātubhūto'ti?

"Or suppose that it's nearly time for the midday meal. Wouldn't you know that the dark had vanished and the light appeared?"

"evaṃ, bhante".

"Yes, sir."

"evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

"In the same way, when I've comprehended the mind of a person, I understand ...

'imassa kho puggalassa vijjāmānā kusalāpi dhammā akusalāpi dhammā'ti.

tameṇaṃ apareṇa samayena evaṃ cetasā ceto paricca pajānāmi:

‘imassa kho puggalassa akusalā dhammā antarahitā, kusalā dhammā sammukhībhūta.

atthi ca khvassa akusalamūlaṃ asamucchinnam, tampi sabbena sabbam samugghātaṃ gacchati.

evamayaṃ puggalo āyatiṃ aparihānadhammo bhavissatī’ti.

This person is not liable to decline in the future ...

evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

evampi kho, ānanda, tathāgatassa purisindriyaññaṃ cetasā ceto paricca viditaṃ hoti.

evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti. (5)

idha panāhaṃ, ānanda, ekaccaṃ puggalaṃ cetasā ceto paricca pajānāmi:

When I’ve comprehended the mind of a person, I understand:

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

‘Both skillful and unskillful qualities are found in this person.’

tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:

After some time I comprehend their mind and understand:

‘natthi imassa puggalassa vālaggakoṭinittudanamattopi akusalo dhammo, samannāgatoyaṃ puggalo ekantasukkehi anavajjehi dhammehi, diṭṭheva dhamme parinibbāyissatī’ti.

‘This person has not even a fraction of a hair’s tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.’

seyyathāpi, ānanda, aṅgārāni sītāni nibbutāni sukkhe tiṇapuñje vā kaṭṭhapuñje vā nikkhittāni.

Suppose that there were some cool, extinguished coals. They were placed on a pile of grass or timber.

jāneyyāsi tvam, ānanda, nayimāni aṅgārāni vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjissantī’ti?

Wouldn’t you know that those coals would not grow, increase, and spread?”

“evaṃ, bhante”.

“Yes, sir.”

“evamevaṃ kho ahaṃ, ānanda, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

“In the same way, when I’ve comprehended the mind of a person, I understand ...

‘imassa kho puggalassa vijjamānā kusalāpi dhammā akusalāpi dhammā’ti.

tamenaṃ aparena samayena evaṃ cetasā ceto paricca pajānāmi:

‘natthi imassa puggalassa vālaggakoṭinittudanamattopi akusalo dhammo, samannāgatoyaṃ puggalo ekantasukkehi anavajjehi dhammehi, diṭṭheva dhamme parinibbāyissatī’ti.

‘This person has not even a fraction of a hair’s tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.’

evampi kho, ānanda, tathāgatassa purisapuggalo cetasā ceto paricca vidito hoti.

This is how another individual is known to the Realized One by comprehending their mind.

evampi kho, ānanda, tathāgatassa purisindriyañāṇaṃ cetasā ceto paricca viditaṃ hoti.

And this is how the Realized One knows a person's faculties by comprehending their mind.

evampi kho, ānanda, tathāgatassa āyatiṃ dhammasamuppādo cetasā ceto paricca vidito hoti. (6)

And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

tatrānanda, ye te purimā tayo puggalā tesam tinnaṃ puggalānaṃ eko aparihānadhammo, eko parihānadhammo, eko āpāyiko nerayiko.

And so, Ānanda, of the first three people one is not liable to decline, one is liable to decline, and one is bound for a place of loss, hell.

tatrānanda, yeme pacchimā tayo puggalā imesaṃ tinnaṃ puggalānaṃ eko parihānadhammo, eko aparihānadhammo, eko parinibbānadhammo”ti.

And of the second three people, one is liable to decline, one is not liable to decline, and one is bound to become extinguished.”

aṭṭhamam.

-

aṅguttara nikāya 6
Numbered Discourses 6

6. mahāvagga
6. The Great Chapter

63. nibbedhikasutta
63. Penetrative

“nibbedhikapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.
“Mendicants, I will teach you a penetrative exposition of the teaching.

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

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

bhagavā etadavoca:
The Buddha said this:

“katamo ca so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo?
“Mendicants, what is the penetrative exposition of the teaching?

kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ
vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo,
kāmanirodhagāminī paṭipadā veditabbā. (1)
Sensual pleasures should be known. And their source, diversity, result, cessation, and the
practice that leads to their cessation should be known.

vedanā, bhikkhave, veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ
vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo,
vedanānirodhagāminī paṭipadā veditabbā. (2)
Feelings should be known. And their source, diversity, result, cessation, and the practice that
leads to their cessation should be known.

saññā, bhikkhave, veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ
vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo,
saññānirodhagāminī paṭipadā veditabbā. (3)
Perceptions should be known. And their source, diversity, result, cessation, and the practice
that leads to their cessation should be known.

āsavā, bhikkhave, veditabbā, āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ
vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanirodho veditabbo,
āsavanirodhagāminī paṭipadā veditabbā. (4)
Defilements should be known. And their source, diversity, result, cessation, and the practice
that leads to their cessation should be known.

kammaṃ, bhikkhave, veditabbā, kammānaṃ nidānasambhavo veditabbo,
kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho
veditabbo, kammanirodhagāminī paṭipadā veditabbā. (5)
Deeds should be known. And their source, diversity, result, cessation, and the practice that
leads to their cessation should be known.

dukkhaṃ, bhikkhave, veditabbā, dukkhassa nidānasambhavo veditabbo,
dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho
veditabbo, dukkhanirodhagāminī paṭipadā veditabbā. (6)
Suffering should be known. And its source, diversity, result, cessation, and the practice that
leads to its cessation should be known.

‘kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ
vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo,
kāmanirodhagāminī paṭipadā veditabbā’ti, iti kho panetaṃ vuttaṃ.
‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the
practice that leads to their cessation should be known.’ That’s what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

pañcime, bhikkhave, kāmaguṇā—

There are these five kinds of sensual stimulation.

cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

api ca kho, bhikkhave, nete kāmā kāmaguṇā nāmete ariyassa vinaye vuccanti—

However, these are not sensual pleasures. In the training of the noble one they're called 'kinds of sensual stimulation'.

saṅkapparāgo purisassa kāmo,

Greedy intention is a person's sensual pleasure.

nete kāmā yāni citrāni loke;

The world's pretty things aren't sensual pleasures.

saṅkapparāgo purisassa kāmo,

Greedy intention is a person's sensual pleasure.

tiṭṭhanti citrāni tatheva loke;

The world's pretty things stay just as they are,

athettha dhīrā vinayanti chandanti.

but a wise one removes desire for them.

katamo ca, bhikkhave, kāmānaṃ nidānasambhavo?

And what is the source of sensual pleasures?

phasso, bhikkhave, kāmānaṃ nidānasambhavo.

Contact is their source.

katamā ca, bhikkhave, kāmānaṃ vemattatā?

And what is the diversity of sensual pleasures?

añño, bhikkhave, kāmo rūpesu, añño kāmo saddesu, añño kāmo gandhesu, añño kāmo rasesu, añño kāmo phoṭṭhabbesu.

The sensual desire for sights, sounds, smells, tastes, and touches are all different.

ayaṃ vuccati, bhikkhave, kāmānaṃ vemattatā.

This is called the diversity of sensual pleasures.

katamo ca, bhikkhave, kāmānaṃ vipāko?

And what is the result of sensual pleasures?

yaṃ kho, bhikkhave, kāmaya māno tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, kāmānaṃ vipāko.

When one who desires sensual pleasures creates a corresponding life-form, with the attributes of either good or bad deeds—this is called the result of sensual pleasures.

katamo ca, bhikkhave, kāmanirodho?

And what is the cessation of sensual pleasures?

phassanirodho, bhikkhave, kāmanirodho.

When contact ceases, sensual pleasures cease.

ayameva ariyo aṭṭhaṅgiko maggo kāmanirodhagāminī paṭipadā, seyyathidaṃ—
The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is:

sammāditṭhi, sammāsāṅkappo, sammāvācā, sammākammanto, sammāājīvo,
sammāvāyāmo, sammāsati, sammāsamādhi.

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

yato kho, bhikkhave, ariyasāvako evaṃ kāme pajānāti, evaṃ kāmānaṃ
nidānasambhavaṃ pajānāti, evaṃ kāmānaṃ vemattataṃ pajānāti, evaṃ kāmānaṃ
vipākāṃ pajānāti, evaṃ kāmanirodhaṃ pajānāti, evaṃ kāmanirodhagāminiṃ
paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kāmanirodhaṃ.

When a noble disciple understands sensual pleasures in this way—and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures.

kāmā, bhikkhave, veditabbā ... pe ... kāmanirodhagāminī paṭipadā veditabbāti,

'Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (1)

That's what I said, and this is why I said it.

vedanā, bhikkhave, veditabbā ... pe ... vedanānirodhagāminī paṭipadā veditabbāti,

'Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

tisso imā, bhikkhave, vedanā—

There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

pleasant, painful, and neutral.

katamo ca, bhikkhave, vedanānaṃ nidānasambhavo?

And what is the source of feelings?

phasso, bhikkhave, vedanānaṃ nidānasambhavo.

Contact is their source.

katamā ca, bhikkhave, vedanānaṃ vemattatā?

And what is the diversity of feelings?

atthi, bhikkhave, sāmisā sukhā vedanā, atthi nirāmisā sukhā vedanā, atthi sāmisā
dukkhā vedanā, atthi nirāmisā dukkhā vedanā, atthi sāmisā adukkhamasukhā
vedanā, atthi nirāmisā adukkhamasukhā vedanā.

There are material pleasant feelings, spiritual pleasant feelings, material painful feelings, spiritual painful feelings, material neutral feelings, and spiritual neutral feelings.

ayaṃ vuccati, bhikkhave, vedanānaṃ vemattatā.

This is called the diversity of feelings.

katamo ca, bhikkhave, vedanānaṃ vipāko?

And what is the result of feelings?

yaṃ kho, bhikkhave, veditamāno tajaṃ tajaṃ attabhāvaṃ abhinibbatteti
puññabhāgiyaṃ vā apuññabhāgiyaṃ vā,

When one who feels creates a corresponding life-form, with the attributes of either good or bad deeds—

ayaṃ vuccati, bhikkhave, vedanānaṃ vipāko.

this is called the result of feelings.

katamo ca, bhikkhave, vedanānirodho?

And what is the cessation of feelings?

phassanirodho, bhikkhave, vedanānirodho.

When contact ceases, feelings cease.

ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi.

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

yato kho, bhikkhave, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanānaṃ nidānasambhavaṃ pajānāti, evaṃ vedanānaṃ vemattataṃ pajānāti, evaṃ vedanānaṃ vipākāṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti. so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti vedanānirodhaṃ.

When a noble disciple understands feelings in this way ... they understand that this penetrative spiritual life is the cessation of feelings.

vedanā, bhikkhave, veditabbā ... pe ... vedanānirodhagāminī paṭipadā veditabbāti,

'Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (2)

That's what I said, and this is why I said it.

saññā, bhikkhave, veditabbā ... pe ... saññānirodhagāminī paṭipadā veditabbāti,

'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

chayimā, bhikkhave, saññā—

There are these six perceptions:

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

perceptions of sights, sounds, smells, tastes, touches, and thoughts.

katamo ca, bhikkhave, saññānaṃ nidānasambhavo?

And what is the source of perceptions?

phasso, bhikkhave, saññānaṃ nidānasambhavo.

Contact is their source.

katamā ca, bhikkhave, saññānaṃ vemattatā?

And what is the diversity of perceptions?

aññā, bhikkhave, saññā rūpesu, aññā saññā saddesu, aññā saññā gandhesu, aññā saññā rasesu, aññā saññā phoṭṭhabbesu, aññā saññā dhammesu.

The perceptions of sights, sounds, smells, tastes, touches, and thoughts are all different.

ayaṃ vuccati, bhikkhave, saññānaṃ vemattatā.

This is called the diversity of perceptions.

katamo ca, bhikkhave, saññānaṃ vipāko?

And what is the result of perceptions?

vohāravepakkaṃ, bhikkhave, saññānaṃ vadāmi.

Communication is the result of perception, I say.

yathā yathā naṃ sañjānāti tathā tathā voharati, evaṃ saññī ahosinti.

You communicate something in whatever manner you perceive it, saying 'That's what I perceived.'

ayaṃ vuccati, bhikkhave, saññānaṃ vipāko.

This is called the result of perceptions.

katamo ca, bhikkhave, saññānirodho?

And what is the cessation of perception?

phassanirodho, bhikkhave, saññānirodho.

When contact ceases, perception ceases.

ayaṃveva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

yato kho, bhikkhave, ariyasāvako evaṃ saññaṃ pajānāti, evaṃ saññānaṃ nidānasambhavaṃ pajānāti, evaṃ saññānaṃ vemattataṃ pajānāti, evaṃ saññānaṃ vipākaṃ pajānāti, evaṃ saññānirodhaṃ pajānāti, evaṃ saññānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ.

When a noble disciple understands perception in this way ... they understand that this penetrative spiritual life is the cessation of perception.

sañña, bhikkhave, veditabbā ... pe ... saññānirodhagāminī paṭipadā veditabbāti.

'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (3)

That's what I said, and this is why I said it.

āsavā, bhikkhave, veditabbā ... pe ... āsavenirodhagāminī paṭipadā veditabbāti,

'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

tayome, bhikkhave, āsavā—

There are these three defilements:

kāmāsavo, bhavāsavo, avijjāsavo.

the defilements of sensuality, desire to be reborn, and ignorance.

katamo ca, bhikkhave, āsavānaṃ nidānasambhavo?

And what is the source of defilements?

avijjā, bhikkhave, āsavānaṃ nidānasambhavo.

Ignorance is the source of defilements.

katamā ca, bhikkhave, āsavānaṃ vemattatā?

And what is the diversity of defilements?

atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānāyonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devaalokagamanīyā.

There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods.

ayaṃ vuccati, bhikkhave, āsavānaṃ vemattatā.

This is called the diversity of defilements.

katamo ca, bhikkhave, āsavānaṃ vipāko?

And what is the result of defilements?

yaṃ kho, bhikkhave, avijjāgato tajaṃ tajaṃ attabhāvaṃ abhinibbatteti
puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, āsavānaṃ vipāko.

When one who is ignorant creates a corresponding life-form, with the attributes of either good or bad deeds—this is called the result of defilements.

katamo ca, bhikkhave, āsavanirodho?

And what is the cessation of defilements?

avijjānirodho, bhikkhave, āsavanirodho.

When ignorance ceases, defilements cease.

ayaṃeva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of defilements is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

yato kho, bhikkhave, ariyasāvako evaṃ āsave pajānāti, evaṃ āsavānaṃ
nidānasambhavaṃ pajānāti, evaṃ āsavānaṃ vemattataṃ pajānāti, evaṃ āsavānaṃ
vipākam pajānāti, evaṃ āsavānaṃ nirodham pajānāti, evaṃ āsavānaṃ
nirodhagāminiṃ paṭipadam pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti
āsavanirodham.

When a noble disciple understands defilements in this way ... they understand that this penetrative spiritual life is the cessation of defilements.

āsavā, bhikkhave, veditabbā ... pe ... āsavanirodhagāminī paṭipadā veditabbāti.

'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (4)

That's what I said, and this is why I said it.

kammaṃ, bhikkhave, veditabbaṃ ... pe ... kammanirodhagāminī paṭipadā
veditabbāti, iti kho panetaṃ vuttaṃ.

'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

cetanāhaṃ, bhikkhave, kammaṃ vadāmi.

It is intention that I call deeds.

cetayitvā kammaṃ karoti—

For after making a choice one acts

kāyena vācāya manasā.

by way of body, speech, and mind.

katamo ca, bhikkhave, kammānaṃ nidānasambhavo?

And what is the source of deeds?

phasso, bhikkhave, kammānaṃ nidānasambhavo.

Contact is their source.

katamā ca, bhikkhave, kammānaṃ vemattatā?

And what is the diversity of deeds?

atthi, bhikkhave, kammaṃ nirayavedanīyaṃ, atthi kammaṃ
tiracchānayonivedanīyaṃ, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ
manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ.

There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods.

ayaṃ vuccati, bhikkhave, kammānaṃ vemattatā.

This is called the diversity of deeds.

katamo ca, bhikkhave, kammānaṃ vipāko?

And what is the result of deeds?

tividhāhaṃ, bhikkhave, kammānaṃ vipākaṃ vadāmi—

The result of deeds is threefold, I say:

diṭṭheva dhamme, upapajje vā, apare vā pariyāye.

in this very life, on rebirth in the next life, or at some later time.

ayaṃ vuccati, bhikkhave, kammānaṃ vipāko.

This is called the result of deeds.

katamo ca, bhikkhave, kammanirodho?

And what is the cessation of deeds?

phassanirodho, bhikkhave, kammanirodho.

When contact ceases, deeds cease.

ayaṃeva ariyo aṭṭhaṅgiko maggo kammanirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of deeds is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī.

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

yato kho, bhikkhave, ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammānaṃ nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ.

When a noble disciple understands deeds in this way ... they understand that this penetrative spiritual life is the cessation of deeds.

kammaṃ, bhikkhave, vedittabbaṃ ... pe ... kammanirodhagāminī paṭipadā vedittabbā,

'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (5)

That's what I said, and this is why I said it.

dukkhaṃ, bhikkhave, vedittabbaṃ, dukkhassa nidānasambhavo vedittabbo, dukkhassa vemattatā vedittabbā, dukkhassa vipāko vedittabbo, dukkhanirodho vedittabbo, dukkhanirodhagāminī paṭipadā vedittabbā.

'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.'

iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

katamo ca, bhikkhave, dukkhassa nidānasambhavo?

And what is the source of suffering?

taṇhā, bhikkhave, dukkhassa nidānasambhavo.

Craving is the source of suffering.

katamā ca, bhikkhave, dukkhassa vemattatā?

And what is the diversity of suffering?

atthi, bhikkhave, dukkhaṃ adhimattaṃ, atthi parittaṃ, atthi dandhaviṛāgi, atthi khippavirāgi.

There is suffering that is severe, mild, slow to fade, and quick to fade.

ayaṃ vuccati, bhikkhave, dukkhassa vemattatā.

This is called the diversity of suffering.

katamo ca, bhikkhave, dukkhassa vipāko?

And what is the result of suffering?

idha, bhikkhave, ekacco yena dukkhena abhibhūto pariyādinnaṃ socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati, yena vā pana dukkhena abhibhūto pariyādinnaṃ bahiddhā pariyetṭhiṃ āpajjati:

It's when someone who is overcome and overwhelmed by suffering sorrows and pines and cries, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering:

‘ko ekapadaṃ dvipadaṃ jānāti imassa dukkhassa nirodhāyā’ti?

‘Who knows one or two phrases to stop this suffering?’

sammohavepakkaṃ vāhaṃ, bhikkhave, dukkhaṃ vadāmi pariyetṭhivapakkaṃ vā.

The result of suffering is either confusion or a search, I say.

ayaṃ vuccati, bhikkhave, dukkhassa vipāko.

This is called the result of suffering.

katamo ca, bhikkhave, dukkhanirodho?

And what is the cessation of suffering?

taṇhānirodho, bhikkhave, dukkhanirodho.

When craving ceases, suffering ceases.

ayaṃ eva ariyo atthaṅgiko maggo dukkhassa nirodhagāminī paṭipadā, seyyathidaṃ—

The practice that leads to the cessation of suffering is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhī.

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

yato kho, bhikkhave, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidānasambhavaṃ pajānāti, evaṃ dukkhassa vemattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ.

When a noble disciple understands suffering in this way ... they understand that this penetrative spiritual life is the cessation of suffering.

dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti.

‘Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (6)

That's what I said, and this is why I said it.

ayaṃ kho so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo’ti.

This is the penetrative exposition of the teaching.”

navamaṃ.

6. mahāvagga
6. The Great Chapter

64. sīhanādasutta
64. The Lion's Roar

“chayimāni, bhikkhave, tathāgataṃ tathāgatabālāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Mendicants, the Realized One possesses six powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

katamāni cha?
What six?

idha, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti.

Firstly, the Realized One truly understands the possible as possible and the impossible as impossible.

yampi, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (1)

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

puna caparaṃ, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ kammaṃ samādānaṃ ṭhānaṃ hetuso vipākaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

yampi, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ kammaṃ samādānaṃ ṭhānaṃ hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (2)

Since he truly understands this, this is a power of the Realized One. ...

puna caparaṃ, bhikkhave, tathāgato jhānavimokkhasamādhisamāpattinaṃ saṅkilesaṃ vodānaṃ vutṭhānaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.

yampi, bhikkhave, tathāgato ... pe ... idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (3)

Since he truly understands this, this is a power of the Realized One. ...

puna caparaṃ, bhikkhave, tathāgato anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

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

yampi, bhikkhave, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (4)

Since he truly understands this, this is a power of the Realized One. ...

puna caparaṃ, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantaṃanusakena ... pe ... yathākammūpage satte pajānāti.

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds.

yampi, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantaṃanusakena ... pe ... yathākammūpage satte pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (5)

Since he truly understands this, this is a power of the Realized One. ...

puna caparaṃ, bhikkhave, tathāgato āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.

yampi, bhikkhave, tathāgato āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

imāni kho, bhikkhave, cha tathāgatassa tathāgatabālāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (6)

These are the six powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

tatra ce, bhikkhave, pare tathāgataṃ ṭhānañca ṭhānato atṭhānañca atṭhānato yathābhūtaṃ nānena upasaṅkamitvā pañhaṃ pucchanti.

If others come to the Realized One and ask questions about his true knowledge of the possible as possible and the impossible as impossible,

yathā yathā, bhikkhave, tathāgatassa ṭhānañca ṭhānato atṭhānañca atṭhānato yathābhūtaṃ nānaṃ viditaṃ tathā tathā tesam tathāgato ṭhānañca ṭhānato atṭhānañca atṭhānato yathābhūtaṃ nānena pañhaṃ puṭṭho byākaroti. (1)

the Realized One answers them in whatever manner he has truly known it.

tatra ce, bhikkhave, pare tathāgataṃ atītānāgatapaccuppannānaṃ kammaṣamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ nānena upasaṅkamitvā pañhaṃ pucchanti.

If others come to the Realized One and ask questions about his true knowledge of the result of deeds undertaken in the past, future, and present in terms of causes and reasons,

yathā yathā, bhikkhave, tathāgatassa atītānāgatapaccuppannānaṃ kammaṣamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ nānaṃ viditaṃ tathā tathā tesam tathāgato atītānāgatapaccuppannānaṃ kammaṣamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ nānena pañhaṃ puṭṭho byākaroti. (2)

the Realized One answers them in whatever manner he has truly known it.

tatra ce, bhikkhave, pare tathāgataṃ jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti.

If others come to the Realized One and ask questions about his true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments,

yathā yathā, bhikkhave, tathāgataṃ jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ veditaṃ tathā tathā tesāṃ tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti. (3)

the Realized One answers them in whatever manner he has truly known it.

tatra ce, bhikkhave, pare tathāgataṃ pubbenivāsānussatiṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti.

If others come to the Realized One and ask questions about his true knowledge of recollection of past lives,

yathā yathā, bhikkhave, tathāgataṃ pubbenivāsānussatiṃ yathābhūtaṃ ñāṇaṃ veditaṃ tathā tathā tesāṃ tathāgato pubbenivāsānussatiṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti. (4)

the Realized One answers them in whatever manner he has truly known it.

tatra ce, bhikkhave, pare tathāgataṃ sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti.

If others come to the Realized One and ask questions about his true knowledge of passing away and rebirth of sentient beings,

yathā yathā, bhikkhave, tathāgataṃ sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ veditaṃ tathā tathā tesāṃ tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti. (5)

the Realized One answers them in whatever manner he has truly known it.

tatra ce, bhikkhave, pare tathāgataṃ āsavānaṃ khayā ... pe ... yathābhūtaṃ ñāṇena upasaṅkamitvā pañhaṃ pucchanti.

If others come to the Realized One and ask questions about his true knowledge of the ending of defilements,

yathā yathā, bhikkhave, tathāgataṃ āsavānaṃ khayā ... pe ... yathābhūtaṃ ñāṇaṃ veditaṃ tathā tathā tesāṃ tathāgato āsavānaṃ khayā ... pe ... yathābhūtaṃ ñāṇena pañhaṃ puṭṭho byākaroti. (6)

the Realized One answers them in whatever manner he has truly known it.

tatra, bhikkhave, yampidaṃ ṭhānaṃca ṭhānato atṭhānaṃca atṭhānato yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa.

And I say that true knowledge of the possible as possible and the impossible as impossible is for those with immersion, not for those without immersion.

yampidaṃ atītānāgatapaccuppannānaṃ kammāsamādhānānaṃ ṭhānaso hetuso vipākāṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa.

And true knowledge of the result of deeds undertaken in the past, future, and present in terms of causes and reasons is for those with immersion, not for those without immersion.

yampidaṃ jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa.

And true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments is for those with immersion, not for those without immersion.

yampidaṃ pubbenivāsānussatiṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asamāhitassa.

And true knowledge of the recollection of past lives is for those with immersion, not for those without immersion.

yampidaṃ sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asaṃāhitassa.

And true knowledge of the passing away and rebirth of sentient beings is for those with immersion, not for those without immersion.

yampidaṃ āsavānaṃ khayā ... pe ... yathābhūtaṃ ñāṇaṃ tampi samāhitassa vadāmi no asaṃāhitassa.

And true knowledge of the ending of defilements is for those with immersion, not for those without immersion.

iti kho, bhikkhave, samādhī maggo, asaṃādhī kummaggo”ti.

And so, mendicants, immersion is the path. No immersion is the wrong path.”

dasamaṃ.

mahāvaggo chaṭṭho.

soṇo phagguno bhijāti,

āsavā dāruhatthi ca;

majjhe ñāṇaṃ nibbedhikaṃ,

sīhanādoti te dasāti.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

65. anāgāmiphalasutta
65. The Fruit of Non-Return

“cha, bhikkhave, dhamme appahāya abhabbo anāgāmiphalam sacchikātum.
“Mendicants, without giving up six things you can’t realize the fruit of non-return.

katame cha?
What six?

assaddhiyam, ahirikam, anottappam, kosajjam, mutthassaccam, duppaññatam—
Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness.

ime kho, bhikkhave, cha dhamme appahāya abhabbo anāgāmiphalam sacchikātum.
Without giving up these six things you can’t realize the fruit of non-return.

cha, bhikkhave, dhamme pahāya bhabbo anāgāmiphalam sacchikātum.
After giving up six things you can realize the fruit of non-return.

katame cha?
What six?

assaddhiyam, ahirikam, anottappam, kosajjam, mutthassaccam, duppaññatam—
Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness.

ime kho, bhikkhave, cha dhamme pahāya bhabbo anāgāmiphalam sacchikātun”ti.
After giving up these six things you can realize the fruit of non-return.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

66. arahattasutta
66. Perfection

“cha, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātum.
“Mendicants, without giving up six things you can’t realize perfection.

katame cha?
What six?

thinam, middham, uddhaccaṃ, kukkuccaṃ, assaddhiyaṃ, pamādaṃ—
Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence.

ime kho, bhikkhave, cha dhamme appahāya abhabbo arahattaṃ sacchikātum.
Without giving up these six things you can’t realize perfection.

cha, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātum.
After giving up six things you can realize perfection.

katame cha?
What six?

thinam, middham, uddhaccaṃ, kukkuccaṃ, assaddhiyaṃ, pamādaṃ—
Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence.

ime kho, bhikkhave, cha dhamme pahāya bhabbo arahattaṃ sacchikātun”ti.
After giving up these six things you can realize perfection.”

dutiyaṃ.

7. devatāvagga
7. A God

67. mittasutta
67. Friends

“so vata, bhikkhave, bhikkhu pāpamitto pāpasahāyo pāpasampavaṅko, pāpamitte sevamāno bhajamāno payirupāsamāno, tesaṅca ditthānugatiṃ āpajjamāno ābhisamācārikaṃ dhammaṃ paripūressatī”ti netam ṭhānam vijjati.

“Mendicants, it’s totally impossible that a mendicant with bad friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations.

‘ābhisamācārikaṃ dhammaṃ aparipūretvā sekhaṃ dhammaṃ paripūressatī”ti netam ṭhānam 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 ṭhānam vijjati.
Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics.

‘sīlāni aparipūretvā kāmarāgaṃ vā rūparāgaṃ vā arūparāgaṃ vā pajahissatī”ti netam ṭhānam vijjati.

Without fulfilling ethics, it’s impossible give up desire to be reborn in the realm of luminous form or in the formless realm.

‘so vata, bhikkhave, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko, kalyāṇamitte sevamāno bhajamāno payirupāsamāno, tesaṅca ditthānugatiṃ āpajjamāno ābhisamācārikaṃ dhammaṃ paripūressatī”ti ṭhānametam vijjati.

It’s possible that a mendicant with good friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations.

‘ābhisamācārikaṃ dhammaṃ paripūretvā sekhaṃ dhammaṃ paripūressatī”ti ṭhānametam 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 ṭhānametam vijjati.
Having fulfilled the practice of a trainee, it’s possible to fulfill ethics.

‘sīlāni paripūretvā kāmarāgaṃ vā rūparāgaṃ vā arūparāgaṃ vā pajahissatī”ti ṭhānametam vijjati”ti.

Having fulfilled ethics, it’s possible give up desire to be reborn in the realm of luminous form or in the formless realm.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

68. saṅgaṇikārāmasutta
68. Enjoying Company

“so vata, bhikkhave, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto, gaṇārāmo gaṇarato gaṇārāmatam anuyutto, eko paviveke abhiraṃsati”ti netam thānam vijjati.

“Mendicants, it’s totally impossible that a mendicant who enjoys company and groups, who loves them and likes to enjoy them, should take pleasure in being alone in seclusion.

‘eko paviveke anabhiramanto cittassa nimittam gahessati’ti netam thānam vijjati.
Without taking pleasure in being alone in seclusion, it’s impossible to learn the patterns of the mind.

‘cittassa nimittam aṇaṇhanto sammādiṭṭhiṃ paripūressati’ti netam thānam vijjati.
Without learning the patterns of the mind, it’s impossible to fulfill right view.

‘sammādiṭṭhiṃ aparipūretvā sammāsamādhim paripūressati’ti netam thānam vijjati.
Without fulfilling right view, it’s impossible to fulfill right immersion.

‘sammāsamādhim aparipūretvā saṃyojanāni pajahissati’ti netam thānam vijjati.
Without fulfilling right immersion, it’s impossible to give up the fetters.

‘saṃyojanāni appahāya nibbānam sacchikarissati’ti netam thānam vijjati.
Without giving up the fetters, it’s impossible to realize extinguishment.

‘so vata, bhikkhave, bhikkhu na saṅgaṇikārāmo na saṅgaṇikarato na saṅgaṇikārāmatam anuyutto, na gaṇārāmo na gaṇarato na gaṇārāmatam anuyutto, eko paviveke abhiraṃsati”ti thānametam vijjati.

It’s totally possible that a mendicant who doesn’t enjoy company and groups, who doesn’t love them and like to enjoy them, should take pleasure in being alone in seclusion.

‘eko paviveke abhiramanto cittassa nimittam gahessati’ti thānametam vijjati.
For someone who takes pleasure in being alone in seclusion, it’s possible to learn the patterns of the mind.

‘cittassa nimittam aṇaṇhanto sammādiṭṭhiṃ paripūressati’ti thānametam vijjati.
For someone who learns the patterns of the mind, it’s possible to fulfill right view.

‘sammādiṭṭhiṃ paripūretvā sammāsamādhim paripūressati’ti thānametam vijjati.
Having fulfilled right view, it’s possible to fulfill right immersion.

‘sammāsamādhim paripūretvā saṃyojanāni pajahissati’ti thānametam vijjati.
Having fulfilled right immersion, it’s possible to give up the fetters.

‘saṃyojanāni pahāya nibbānam sacchikarissati’ti thānametam vijjati”ti.
Having given up the fetters, it’s possible to realize extinguishment.”

catuttham.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

69. devatāsutta
69. A God

atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappam
jetavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʈhitā kho sā devatā bhagavantam
etadavoca:

*Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha,
bowed, stood to one side, and said to him:*

“chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.
“Sir, these six things don't lead to the decline of a mendicant.

katame cha?
What six?

satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, sovacassatā,
kalyāṇamittatā—
*Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to
admonish, and good friendship.*

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattanti”ti.
These six things don't lead to the decline of a mendicant.”

idamavoca sā devatā.
That's what that deity said,

samanuñño satthā ahoṣi.
and the teacher approved.

atha kho sā devatā “samanuñño me satthā”ti bhagavantam abhivādetvā
padakkhiṇam katvā tatthevataradhāyi.
*Then that deity, knowing that the teacher approved, bowed, and respectfully circled the
Buddha, keeping him on his right, before vanishing right there.*

atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

“imam, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā
kevalakappam jetavanam obhāsetvā yenāham tenupasaṅkami; upasaṅkamitvā maṃ
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʈhitā kho, bhikkhave, sā devatā maṃ
etadavoca:
“Tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one
side, and said to me:

‘chayime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.
‘Sir, these six things don't lead to the decline of a mendicant.

katame cha?
What six?

satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, sovacassatā,
kalyāṇamittatā—
*Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to
admonish, and good friendship.*

ime kho, bhante, cha dhammā bhikkhuno aparihānāya saṃvattanti”ti.
These six things don't lead to the decline of a mendicant.”

idamavoca, bhikkhave, sā devatā.
That is what that deity said.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī”ti.
Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.”

evaṃ vutte āyasmā sāriputto bhagavantam abhivādetvā etadavoca:
When he said this, Venerable Sāriputta said to the Buddha:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

idha, bhante, bhikkhu attanā ca satthugāravo hoti satthugāravatāya ca vaṇṇavādī.
It’s when a mendicant personally respects the Teacher and praises such respect.

ye caññe bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.
And they encourage other mendicants who lack such respect to respect the Teacher.

ye caññe bhikkhū satthugāravā tesaṃ vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena.
And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.

attanā ca dhammagāravo hoti ...
They personally respect the teaching ...

saṅghagāravo hoti ...
They personally respect the Saṅgha ...

sikkhagāravo hoti ...
They personally respect the training ...

suvaco hoti ...
They are personally easy to admonish ...

kalyāṇamitto hoti kalyāṇamittatāya ca vaṇṇavādī.
They personally have good friends, and praise such friendship.

ye caññe bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.
And they encourage other mendicants who lack good friends to develop good friendship.

ye caññe bhikkhū kalyāṇamittā tesaṃ vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena.
And they praise other mendicants who have good friends at the right time, truthfully and substantively.

imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmi”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

sādhu kho tvam, sāriputta, imassa mayā saṅkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

idha, sāriputta, bhikkhu attanā ca satthugāravo hoti satthugāravatāya ca vaṇṇavādī.
It’s when a mendicant personally respects the Teacher ...

ye caññe bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.

ye caññe bhikkhū satthugāravā tesaṃ vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena.

attanā ca dhammagāravo hoti ...
They personally respect the teaching ...

saṅghagāravo hoti ...
They personally respect the Saṅgha ...

sikkhāgāravo hoti ...

They personally respect the training ...

suvaco hoti ...

They are personally easy to admonish ...

kalyāṇamitto hoti kalyāṇamittatāya ca vaṇṇavādī.

They personally have good friends, and praise such friendship.

ye caññe bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.

And they encourage other mendicants who lack good friends to develop good friendship.

ye caññe bhikkhū kalyāṇamittā tesaṅca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena.

And they praise other mendicants who have good friends at the right time, truthfully and substantively.

imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evaṃ vitthārena attho datthabbo”ti.

This is how to understand the detailed meaning of what I said in brief.”

pañcamaṃ.

7. devatāvagga
7. A God

70. samādhisutta
70. Immersion

“so vata, bhikkhave, bhikkhu na santena samādhinā paṇītena paṭippassaddhiladdhena na ekodibhāvādhigatena anekavihiṭaṃ iddhividhaṃ paccanubhavissati—ekopi hutvā bahudhā bhavissati, bahudhāpi hutvā eko bhavissati ... pe ... yāva brahmalokāpi kāyena vasaṃ vattessatī’ti netam thānaṃ vijjati.

“Mendicants, it’s totally impossible that a mendicant without immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

‘dibbāya sotadhātuyā visuddhāya atikkantaṃānusiḱāya ubho sadde suṇissati—dibbe ca mānuse ca ye dūre santike cā’ti netam thānaṃ vijjati.

It’s impossible that with clairaudience that is purified and superhuman, they’ll hear both kinds of sounds, human and divine, whether near or far.

‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānissati—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānissati ... pe ... vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānissati’ti netam thānaṃ vijjati.

It’s impossible that they’ll understand the minds of other beings and individuals, having comprehended them with their own mind, understanding mind with greed as ‘mind with greed’ ... and freed mind as ‘freed mind’.

‘anekavihiṭaṃ pubbenivāsaṃ anussarissati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarissati’ti netam thānaṃ vijjati.

It’s impossible that they’ll recollect many kinds of past lives, with features and details.

‘dibbena cakkhunā visuddhena atikkantaṃānusaḱena satte passissati ... pe ... yathākammūpage satte pajānissati’ti netam thānaṃ vijjati.

It’s impossible that with clairvoyance that is purified and surpasses the human, they’ll understand how sentient beings are reborn according to their deeds.

‘āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharissati’ti netam thānaṃ vijjati.

It’s impossible that they’ll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

‘so vata, bhikkhave, bhikkhu santena samādhinā paṇītena paṭippassaddhiladdhena ekodibhāvādhigatena anekavihiṭaṃ iddhividhaṃ paccanubhavissati ... pe ... yāva brahmalokāpi kāyena vasaṃ vattessatī’ti thānametaṃ vijjati.

But it’s totally possible that a mendicant who has immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power ...

‘dibbāya sotadhātuyā visuddhāya atikkantaṃānusiḱāya ubho sadde suṇissati—dibbe ca mānuse ca ye dūre santike cā’ti thānametaṃ vijjati.

It’s possible that with clairaudience that is purified and superhuman, they’ll hear both kinds of sounds ...

‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānissati—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānissati ... pe ... vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānissati’ti thānametaṃ vijjati.

It’s possible that they’ll understand the minds of other beings ...

‘anekavihitam pubbenivāsam anussarissati, seyyathidam—ekampi jātim, dvepi jātiyo ... pe ... iti sākāram sauddesam anekavihitam pubbenivāsam anussarissati’ti thānametaṃ vijjati.

It’s possible that they’ll recollect many kinds of past lives, with features and details.

‘dibbena cakkhunā visuddhena atikkantamānusakena satte passissati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānissati’ti thānametaṃ vijjati.

It’s possible that with clairvoyance that is purified and superhuman, they’ll understand how sentient beings are reborn according to their deeds.

‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ ... pe ... sacchikatvā upasampajja viharissati’ti thānametaṃ vijjati’ti.

It’s possible that they’ll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

chaṭṭham.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

71. sakkehihhabbasutta
71. Capable of Realizing

“chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo tatra tatveva sakkehihhabbatam pāpuṇitum sati sati āyatane.

“Mendicants, a mendicant with six qualities is incapable of realizing anything that can be realized, in each and every case.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu ‘ime hānabhāgiyā dhammā’ti yathābhūtam nappajānāti, ‘ime ttiṭibhāgiyā dhammā’ti yathābhūtam nappajānāti, ‘ime visesabhāgiyā dhammā’ti yathābhūtam nappajānāti, ‘ime nibbedhabhāgiyā dhammā’ti yathābhūtam nappajānāti, asakkaccakārī ca hoti, asappāyakārī ca.

It’s when a mendicant doesn’t truly understand which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they don’t practice carefully or do what’s suitable.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo tatra tatveva sakkehihhabbatam pāpuṇitum sati sati āyatane.

A mendicant with these six qualities is incapable of realizing anything that can be realized, in each and every case.

chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo tatra tatveva sakkehihhabbatam pāpuṇitum sati sati āyatane.

A mendicant with six qualities is capable of realizing anything that can be realized, in each and every case.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu ‘ime hānabhāgiyā dhammā’ti yathābhūtam pajānāti, ‘ime ttiṭibhāgiyā dhammā’ti yathābhūtam pajānāti, ‘ime visesabhāgiyā dhammā’ti yathābhūtam pajānāti, ‘ime nibbedhabhāgiyā dhammā’ti yathābhūtam pajānāti, sakkaccakārī ca hoti, sappāyakārī ca.

It’s when a mendicant truly understands which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they practice carefully and do what’s suitable.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo tatra tatveva sakkehihhabbatam pāpuṇitum sati sati āyatane”ti.

A mendicant with these six qualities is capable of realizing anything that can be realized, in each and every case.”

sattamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

72. balasutta
72. Strength

“chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo samādhismiṃ
balataṃ pāpuṇitum.

“Mendicants, a mendicant who has six qualities can’t attain strength in immersion.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu na samādhissa samāpattikusalo hoti, na samādhissa
ñitikusalo hoti, na samādhissa vuṭṭhānakusalo hoti, asakkaccakārī ca hoti,
asātaṃcakkārī ca, asappāyakārī ca.

*It’s when a mendicant is not skilled in entering immersion, skilled in remaining in immersion,
or skilled in emerging from immersion. And they don’t practice carefully and persistently, and
they don’t do what’s suitable.*

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo
samādhismiṃ balataṃ pāpuṇitum.

A mendicant who has these six qualities can’t attain strength in immersion.

chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo samādhismiṃ balataṃ
pāpuṇitum.

A mendicant who has six qualities can attain strength in immersion.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu samādhissa samāpattikusalo hoti, samādhissa ñitikusalo
hoti, samādhissa vuṭṭhānakusalo hoti, sakkaccakārī ca hoti, sātaṃcakkārī ca,
sappāyakārī ca.

*It’s when a mendicant is skilled in entering immersion, skilled in remaining in immersion, and
skilled in emerging from immersion. And they practice carefully and persistently, and do
what’s suitable.*

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo
samādhismiṃ balataṃ pāpuṇitum”ti.

A mendicant who has these six qualities can attain strength in immersion.”

aṭṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

73. paṭhamatajjhānasutta
73. First Absorption (1st)

“cha, bhikkhave, dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.

“Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption.

katame cha?
What six?

kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchāṃ,
Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

kāmesu kho panassa ādinavo na yathābhūtaṃ sammappaññāya sudiṭṭho hoti.
And the drawbacks of sensual pleasures haven’t been truly seen clearly with right wisdom.

ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.
Without giving up these six qualities you can’t enter and remain in the first absorption.

cha, bhikkhave, dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum.
But after giving up these six qualities you can enter and remain in the first absorption.

katame cha?
What six?

kāmacchandaṃ, byāpādaṃ, thinamiddhaṃ, uddhaccakukkuccaṃ, vicikicchāṃ,
Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

kāmesu kho panassa ādinavo na yathābhūtaṃ sammappaññāya sudiṭṭho hoti.
And the drawbacks of sensual pleasures have been truly seen clearly with right wisdom.

ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum”ti.
After giving up these six qualities you can enter and remain in the first absorption.”

navamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

7. devatāvagga
7. A God

74. dutiyatajjhānasutta
74. First Absorption (2nd)

“cha, bhikkhave, dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.

“Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption.

katame cha?
What six?

kāma vitakkaṃ, byāpāda vitakkaṃ, vihiṃsā vitakkaṃ, kāmasaññaṃ, byāpādasaññaṃ, vihiṃsāsāññaṃ—

Sensual, malicious, and cruel thoughts and perceptions.

ime kho, bhikkhave, cha dhamme appahāya abhabbo paṭhamam jhānam upasampajja viharitum.

Without giving up these six qualities you can’t enter and remain in the first absorption.

cha, bhikkhave, dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum.

But after giving up these six qualities you can enter and remain in the first absorption.

katame cha?
What six?

kāma vitakkaṃ, byāpāda vitakkaṃ, vihiṃsā vitakkaṃ, kāmasaññaṃ, byāpādasāññaṃ, vihiṃsāsāññaṃ—

Sensual, malicious, and cruel thoughts and perceptions.

ime kho, bhikkhave, cha dhamme pahāya bhabbo paṭhamam jhānam upasampajja viharitum”ti.

After giving up these six qualities you can enter and remain in the first absorption.”

dasamaṃ.

devatāvaggo sattamo.

anāgāmi araham mittā,

saṅgaṇikārāmadevatā;

samādhisakkhibhabbam balaṃ,

tajjhānā apare duveti.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

75. dukkhasutta
75. Suffering

“chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ, kāyassa bhedaṃ paraṃ maraṇā duggati pātikaṅkhā.

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

katamehi chahi?
What six?

kāmanavittakkena, byāpādavittakkena, vihiṃsāvitakkena, kāmasaññāya, byāpādasaññāya, vihiṃsāsāññāya—
Sensual, malicious, and cruel thoughts and perceptions.

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

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

chahi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ, kāyassa bhedaṃ paraṃ maraṇā sugati pātikaṅkhā.

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

katamehi chahi?
What six?

nekkhammavittakkena, abyāpādavittakkena, avihiṃsāvitakkena, nekkhammasaññāya, abyāpādasāññāya, avihiṃsāsāññāya—
Thoughts of renunciation, good will, and harmlessness. And perceptions of renunciation, good will, and harmlessness.

imehi, kho, bhikkhave, chahi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḷāhaṃ, kāyassa bhedaṃ paraṃ maraṇā sugati pātikaṅkhā”ti.

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

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

76. arahattasutta
76. Perfection

“cha, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātum.
“Mendicants, without giving up six things you can’t realize perfection.

katame cha?
What six?

mānaṃ, omānaṃ, atimānaṃ, adhimānaṃ, thambhaṃ, atinipātaṃ.
Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling.

ime kho, bhikkhave, cha dhamme appahāya abhabbo arahattaṃ sacchikātum.
Without giving up these six qualities you can’t realize perfection.

cha, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātum.
After giving up six things you can realize perfection.

katame cha?
What six?

mānaṃ, omānaṃ, atimānaṃ, adhimānaṃ, thambhaṃ, atinipātaṃ.
Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling.

ime kho, bhikkhave, cha dhamme pahāya bhabbo arahattaṃ sacchikātun”ti.
After giving up these six things you can realize perfection.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

77. uttarimanussadhammasutta
77. Superhuman States

“cha, bhikkhave, dhamme appahāya abhabbo uttari manussadhammaṃ
alamariyañānadassanavisesaṃ sacchikātum.

“Mendicants, without giving up six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones.

katame cha?
What six?

mutṭhassaccaṃ, asampajaññaṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ,
kuhanaṃ, lapanāṃ.

Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery.

ime kho, bhikkhave, cha dhamme appahāya abhabbo uttari manussadhammaṃ
alamariyañānadassanavisesaṃ sacchikātum.

Without giving up these six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones.

cha, bhikkhave, dhamme pahāya bhabbo uttari manussadhammaṃ
alamariyañānadassanavisesaṃ sacchikātum.

But after giving up six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones.

katame cha?
What six?

mutṭhassaccaṃ, asampajaññaṃ, indriyesu aguttadvārataṃ, bhojane amattaññutaṃ,
kuhanaṃ, lapanāṃ.

Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery.

ime kho, bhikkhave, cha dhamme pahāya bhabbo uttari manussadhammaṃ
alamariyañānadassanavisesaṃ sacchikātun”ti.

After giving up these six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

78. sukhasomanassasutta
78. Joy and Happiness

“chahi, bhikkhave, dhammehi samannāgato bhikkhu dittheva dhamme
sukhasomanassabahulo viharati, yoni cassa āradhā hoti āsavānaṃ khayāya.

*“Mendicants, when a mendicant has six things they’re full of joy and happiness in the present
life, and they have laid the groundwork for ending the defilements.*

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu dhammārāmo hoti, bhāvanārāmo hoti, pahānārāmo hoti,
pavivekārāmo hoti, abyāpajjhārāmo hoti, nippapañcārāmo hoti.

*It’s when a mendicant enjoys the teaching, meditation, giving up, seclusion, kindness, and
non-proliferation.*

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu dittheva dhamme
sukhasomanassabahulo viharati, yoni cassa āradhā hoti āsavānaṃ khayāya”ti.

*When a mendicant has these six things they’re full of joy and happiness in the present life, and
they have laid the groundwork for ending the defilements.”*

catuttham.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

79. adhigamasutta
79. Achievement

“chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.
“Mendicants, a mendicant who has six factors is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu na āyakusalo ca hoti, na apāyakusalo ca hoti, na upāyakusalo ca hoti, anadhigatānaṃ kusalānaṃ dhammānaṃ adhigamāya na chandaṃ janeti, adhigate kusale dhamme na ārakkhati, sātaccakiriyāya na sampādeti.

It’s when a mendicant is not skilled in profit, skilled in loss, and skilled in means. They don’t generate enthusiasm to achieve skillful qualities not yet achieved. They don’t protect skillful qualities they have achieved. And they don’t try to persevere in the task.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

A mendicant who has these six factors is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.
A mendicant who has six factors is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu āyakusalo ca hoti, apāyakusalo ca hoti, upāyakusalo ca hoti, anadhigatānaṃ kusalānaṃ dhammānaṃ adhigamāya chandaṃ janeti, adhigate kusale dhamme ārakkhati, sātaccakiriyāya sampādeti.

It’s when a mendicant is skilled in profit, skilled in loss, and skilled in means. They generate enthusiasm to achieve skillful qualities not yet achieved. They protect skillful qualities they have achieved. And they try to persevere in the task.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ”ti.

A mendicant who has these six factors is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.”

pañcamaṃ.

añguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

80. mahantattasutta
80. Greatness

“chahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva mahantattaṃ vepullattaṃ pāpuṇāti dhammesu.

“Mendicants, a mendicant with six qualities soon acquires great and abundant good qualities.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu āloka¹bahulo ca hoti yogab²ahulo ca vedab³ahulo ca asantu⁴ṭṭhibahulo ca anikkhittadhuro ca kusalesu dhammesu uttari ca patāreti.

It's when a mendicant is full of light, full of practice, full of inspiration, and full of eagerness. They don't slack off when it comes to developing skillful qualities. They reach further.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu nacirasseva mahantattaṃ vepullattaṃ pāpuṇāti dhammesū”ti.

A mendicant who has these six qualities soon acquires great and abundant good qualities.”

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

81. paṭhamanirayasutta
81. Hell (1st)

“chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with six qualities is cast down to hell.

katamehi chahi?
What six?

pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pāpiccho ca, micchādiṭṭhi ca.
They kill living creatures, steal, commit sexual misconduct, and lie. And they have wicked desires and wrong view.

imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these six qualities is cast down to hell.

chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with six qualities is raised up to heaven.

katamehi chahi?
What six?

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, appiccho ca, sammādiṭṭhi ca.
They don't kill living creatures, steal, commit sexual misconduct, or lie. And they have few desires and right view.

imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these six qualities is raised up to heaven.”

sattamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

82. dutiyanirayasutta
82. Hell (2nd)

“chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with six qualities is cast down to hell.

katamehi chahi?
What six?

pāṇātīpātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, luddho ca, pagabbho ca.
They kill living creatures, steal, commit sexual misconduct, and lie. And they’re greedy and impudent.

imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these six qualities is cast down to hell.

chahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with six qualities is raised up to heaven.

katamehi chahi?
What six?

pāṇātīpātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, aluddho ca, appagabbho ca.
They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they’re not greedy or impudent.

imehi kho, bhikkhave, chahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these six qualities is raised up to heaven.”

aṭṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

83. aggadhammasutta
83. The Best Thing

“chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo aggamaṃ dhammaṃ arahattaṃ sacchikātuṃ.

“Mendicants, a mendicant with six qualities can’t realize the best thing, perfection.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, duppañño hoti, kāye ca jīvite ca sāpekkho hoti.

It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. And they’re concerned with their body and their life.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo aggamaṃ dhammaṃ arahattaṃ sacchikātuṃ.

A mendicant with these six qualities can’t realize the best thing, perfection.

chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo aggamaṃ dhammaṃ arahattaṃ sacchikātuṃ.

A mendicant with six qualities can realize the best thing, perfection.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu saddho hoti, hirīmā hoti, ottappī hoti, āradhāvīriyo hoti, paññavā hoti, kāye ca jīvite ca anapekkho hoti.

It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. And they have no concern for their body and their life.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo aggamaṃ dhammaṃ arahattaṃ sacchikātuṃ”ti.

A mendicant with these six qualities can realize the best thing, perfection.”

navamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

8. arahattavagga
8. Perfection

84. rattidivasasutta
84. Day and Night

“chahi, bhikkhave, dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

“Mendicants, a mendicant with six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu mahiccho hoti, vighātavā, asantuttho, itarītaracīvarapīṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, assaddho hoti, dussīlo hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.

It's when a mendicant has many desires—they're frustrated and not content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. And they're faithless, unethical, unmindful, and witless.

imehi kho, bhikkhave, chahi dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

A mendicant with these six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

chahi, bhikkhave, dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

A mendicant with six qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu na mahiccho hoti, avighātavā, santuttho, itarītaracīvarapīṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena, saddho hoti, sīlavā hoti, āradhaviṇṇa hoti, satimā hoti, paññavā hoti.

It's when a mendicant doesn't have many desires—they're not frustrated but content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. And they're faithful, ethical, mindful, and wise.

imehi kho, bhikkhave, chahi dhammehi samannāgatassa bhikkhuno yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā, kusalesu dhammesu no parihāni^{ti}.

A mendicant with these six qualities can expect growth, not decline, in skillful qualities, whether by day or by night.”

dasamaṃ.

arahattavaggo aṭṭhamo.

dukkhaṃ arahattaṃ uttari ca,

sukhaṃ adhigamena ca;

mahantattaṃ dvayaṃ niraye,

aggadhammañca rattiyoti.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

85. sītibhāvasutta
85. Coolness

“chahi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ.

“Mendicants, a mendicant with six qualities can’t realize supreme coolness.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu yasmim samaye cittaṃ niggahetabbaṃ tasmim samaye cittaṃ na nigganḥāti, yasmim samaye cittaṃ paggaḥetabbaṃ tasmim samaye cittaṃ na paggaṇhāti, yasmim samaye cittaṃ sampahaṃsitabbaṃ tasmim samaye cittaṃ na sampahaṃseti, yasmim samaye cittaṃ ajjhupekkhitabbaṃ tasmim samaye cittaṃ na ajjhupekkhati, hīnādhimuttiko ca hoti, sakkāyābhirato ca.

It’s when a mendicant doesn’t keep their mind in check when they should. They don’t exert their mind when they should. They don’t encourage the mind when they should. They don’t watch over the mind with equanimity when they should. They have a bad attitude. They delight in identity.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu abhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ.

A mendicant with these six qualities can’t realize supreme coolness.

chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ.

A mendicant with six qualities can realize supreme coolness.

katamehi chahi?
What six?

idha, bhikkhave, bhikkhu yasmim samaye cittaṃ niggahetabbaṃ tasmim samaye cittaṃ nigganḥāti, yasmim samaye cittaṃ paggaḥetabbaṃ tasmim samaye cittaṃ paggaṇhāti, yasmim samaye cittaṃ sampahaṃsitabbaṃ tasmim samaye cittaṃ sampahaṃseti, yasmim samaye cittaṃ ajjhupekkhitabbaṃ tasmim samaye cittaṃ ajjhupekkhati, paṇītādhimuttiko ca hoti nibbānābhirato ca.

It’s when a mendicant keeps their mind in check when they should. They exert their mind when they should. They encourage the mind when they should. They watch over the mind with equanimity when they should. They have an excellent attitude. They delight in extinguishment.

imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ”ti.

A mendicant with these six qualities can realize supreme coolness.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

86. āvaraṇasutta
86. Obstacles

“chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

katamehi chahi?
What six?

kammāvaraṇatāya samannāgato hoti, kilesāvaraṇatāya samannāgato hoti, vipākāvaraṇatāya samannāgato hoti, assaddho ca hoti, acchandiko ca, duppaṇṇo ca.
They're obstructed by deeds, defilements, or results. And they're faithless, unenthusiastic, and witless.

imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

katamehi chahi?
What six?

na kammāvaraṇatāya samannāgato hoti, na kilesāvaraṇatāya samannāgato hoti, na vipākāvaraṇatāya samannāgato hoti, saddho ca hoti, chandiko ca, paṇṇavā ca.
They're not obstructed by deeds, defilements, or results. And they're faithful, enthusiastic, and wise.

imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ”ti.

Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

87. voropitasutta
87. A Murderer

“chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

katamehi chahi?
What six?

mātā jīvitā voropitā hoti, pitā jīvitā voropito hoti, arahaṃ jīvitā voropito hoti, tathāgatassa dutṭhena cittena lohitaṃ uppāditam hoti, saṃgho bhinno hoti, duppañño hoti jaḷo eḷamūgo.

They murder their mother or father or a perfected one. They maliciously shed the blood of a Realized One. They cause a schism in the Saṅgha. They're witless, dull, and stupid.

imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

katamehi chahi?
What six?

na mātā jīvitā voropitā hoti, na pitā jīvitā voropito hoti, na arahaṃ jīvitā voropito hoti, na tathāgatassa dutṭhena cittena lohitaṃ uppāditam hoti, na saṃgho bhinno hoti, paññavā hoti ajaḷo aṇeḷamūgo.

They don't murder their mother or father or a perfected one. They don't maliciously shed the blood of a Realized One. They don't cause a schism in the Saṅgha. They're wise, bright, and clever.

imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattan”ti.

Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

88. sussūsatisutta
88. Wanting to Listen

“chahi, bhikkhave, dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

katamehi chahi?
What six?

tathāgatappavedite dhammavinaye desiyamāne na sussūsati, na sotaṃ odahati, na aññā cittaṃ upatthāpeti, anattaṃ gaṇhāti, atthaṃ riñcati, ananulomikāya khantiyā samannāgato hoti.

When the teaching and practice proclaimed by the Realized One is being taught they don't want to listen. They don't lend an ear or apply their mind to understand them. They learn the incorrect meaning and reject the correct meaning. They accept views that contradict the teaching.

imehi kho, bhikkhave, chahi dhammehi samannāgato suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

chahi, bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.

katamehi chahi?
What six?

tathāgatappavedite dhammavinaye desiyamāne sussūsati, sotaṃ odahati, aññā cittaṃ upatthāpeti, atthaṃ gaṇhāti, anattaṃ riñcati, anulomikāya khantiyā samannāgato hoti.

When the teaching and practice proclaimed by the Realized One is being taught they want to listen. They lend an ear and apply their mind to understand them. They learn the correct meaning and reject the incorrect meaning. They accept views that agree with the teaching.

imehi kho, bhikkhave, chahi dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ”ti.

Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

catutthaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

89. appahāyasutta
89. Not Giving Up

“cha, bhikkhave, dhamme appahāya abhabbo diṭṭhisampadaṃ sacchikātuṃ.
“Mendicants, without giving up six things you can’t become accomplished in view.

katame cha?
What six?

sakkāyadiṭṭhiṃ, vicikicchāṃ, sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ,
apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohāṃ.
*Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate,
and delusion that lead to rebirth in places of loss.*

ime kho, bhikkhave, cha dhamme appahāya abhabbo diṭṭhisampadaṃ sacchikātuṃ.
Without giving up these six things you can’t become accomplished in view.

cha, bhikkhave, dhamme pahāya bhabbo diṭṭhisampadaṃ sacchikātuṃ.
After giving up six things you can become accomplished in view.

katame cha?
What six?

sakkāyadiṭṭhiṃ, vicikicchāṃ, sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ,
apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohāṃ.
*Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate,
and delusion that lead to rebirth in places of loss.*

ime kho, bhikkhave, cha dhamme pahāya bhabbo diṭṭhisampadaṃ sacchikātun”ti.
After giving up these six things you can become accomplished in view.”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

90. pahīnasutta
90. Given Up

“chayime, bhikkhave, dhammā diṭṭhisampannassa puggalassa pahīnā.
“Mendicants, a person accomplished in view has given up six things.

katame cha?
What six?

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, apāyagamanīyo rāgo, apāyagamanīyo
doso, apāyagamanīyo moho.
*Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate,
and delusion that lead to rebirth in places of loss.*

ime kho, bhikkhave, cha dhammā diṭṭhisampannassa puggalassa pahīnā”ti.
A person accomplished in view has given up these six things.”

chatṭham.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

91. abhabbasutta
91. Can't Give Rise

“cha, bhikkhave, dhamme abhabbo diṭṭhisampanno puggalo uppādetuṃ.
“Mendicants, a person accomplished in view can't give rise to six things.

katame cha?
What six?

sakkāyadiṭṭhiṃ, vicikicchāṃ, sīlabbataparāmāsaṃ, apāyagamanīyaṃ rāgaṃ,
apāyagamanīyaṃ dosaṃ, apāyagamanīyaṃ mohāṃ.

*Identity view, doubt, misapprehension of precepts and observances, and forms of greed, hate,
and delusion that lead to rebirth in places of loss.*

ime kho, bhikkhave, cha dhamme abhabbo diṭṭhisampanno puggalo uppādetuṃ”ti.
A person accomplished in view can't give rise to these six things.”

sattamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

92. paṭhamaabhabbatthānasutta
92. Things That Can't Be Done (1st)

“chayimāni, bhikkhave, abhabbatthānāni.
“Mendicants, these six things can't be done.

katamāni cha?
What six?

abhabbo diṭṭhisampanno puggalo satthari agāravo viharitum appatisso, abhabbo diṭṭhisampanno puggalo dhamme agāravo viharitum appatisso, abhabbo diṭṭhisampanno puggalo saṅghe agāravo viharitum appatisso, abhabbo diṭṭhisampanno puggalo sikkhāya agāravo viharitum appatisso, abhabbo diṭṭhisampanno puggalo anāgamanīyaṃ vatthum paccāgantum, abhabbo diṭṭhisampanno puggalo aṭṭhamam bhavaṃ nibbattetum.

A person accomplished in view can't live disrespectful and irreverent toward the Teacher, the teaching, the Saṅgha, or the training. They can't establish their belief on unreliable grounds. And they can't generate an eighth rebirth.

imāni kho, bhikkhave, cha abhabbatthānāni'ti.
These are the six things that can't be done.”

aṭṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

93. dutiyaabhabbatthānasutta
93. Things That Can't Be Done (2nd)

“chayimāni, bhikkhave, abhabbatthānāni.
“Mendicants, these six things can't be done.

katamāni cha?
What six?

abhabbo diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagantum, abhabbo diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagantum, abhabbo diṭṭhisampanno puggalo kañci dhammaṃ attato upagantum, abhabbo diṭṭhisampanno puggalo ānantariyaṃ kammaṃ kātum, abhabbo diṭṭhisampanno puggalo kotūhalaṃgaṇaṇa suddhiṃ paccāgantum, abhabbo diṭṭhisampanno puggalo ito bahiddhā dakkhiṇeyyaṃ gavesitum.

A person accomplished in view can't take conditions to be permanent, happiness, or self. They can't do deeds with fixed result in the next life. They can't fall back on purification through noisy, superstitious rites. They can't seek outside of the Buddhist community for those worthy of religious donations.

imāni kho, bhikkhave, cha abhabbatthānāni”ti.
These are the six things that can't be done.”

navamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

94. tatiyaabhabbatthānasutta
94. Things That Can't Be Done (3rd)

“chayimāni, bhikkhave, abhabbatthānāni.
“Mendicants, these six things can't be done.

katamāni cha?
What six?

abhabbo diṭṭhisampanno puggalo mātaraṃ jīvitaṃ voropetuṃ, abhabbo diṭṭhisampanno puggalo pitaraṃ jīvitaṃ voropetuṃ, abhabbo diṭṭhisampanno puggalo arahantaṃ jīvitaṃ voropetuṃ, abhabbo diṭṭhisampanno puggalo tathāgataṃ dutṭhena cittaṇa lohitaṃ uppādetuṃ, abhabbo diṭṭhisampanno puggalo saṅghaṃ bhindituṃ, abhabbo diṭṭhisampanno puggalo aññaṃ satthāraṃ uddisituṃ.

A person accomplished in view can't murder their mother or father or a perfected one. They can't maliciously shed the blood of the Realized One. They can't cause a schism in the Saṅgha. They can't acknowledge another teacher.

imāni kho, bhikkhave, cha abhabbatthānāni”ti.
These are the six things that can't be done.”

dasamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

9. sītivagga
9. Coolness

95. catutthaabhabbaṭṭhānasutta
95. Things That Can't Be Done (4th)

“chayimāni, bhikkhave, abhabbaṭṭhānāni.
“Mendicants, these six things can't be done.

katamāni cha?
What six?

abhabbo diṭṭhisampanno puggalo sayamkataṃ sukhadukkhaṃ paccāgantum,
abhabbo diṭṭhisampanno puggalo paramkataṃ sukhadukkhaṃ paccāgantum,
abhabbo diṭṭhisampanno puggalo sayamkatañca paramkatañca sukhadukkhaṃ
paccāgantum, abhabbo diṭṭhisampanno puggalo asayamkāraṃ
adhiccasamuppannaṃ sukhadukkhaṃ paccāgantum, abhabbo diṭṭhisampanno
puggalo aparāṅkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paccāgantum, abhabbo
diṭṭhisampanno puggalo asayaṅkārañca aparāṅkārañca adhiccasamuppannaṃ
sukhadukkhaṃ paccāgantum.

A person accomplished in view can't fall back on the idea that pleasure and pain are made by oneself, or that they're made by another, or that they're made by both. Nor can they fall back on the idea that pleasure and pain arise by chance, not made by oneself, by another, or by both.

tam kissa hetu?
Why is that?

tathā hissa, bhikkhave, diṭṭhisampannassa puggalassa hetu ca sudiṭṭho
hetusamuppannā ca dhammā.

It is because a person accomplished in view has clearly seen causes and the phenomena that arise from causes.

imāni kho, bhikkhave, cha abhabbaṭṭhānāni”ti.
These are the six things that can't be done.”

ekāḍasamaṃ.

sītivaggo navamo.

sītibhāvaṃ āvaraṇaṃ,

voropitā sussūsaṭi;

appahāya pahīnābhabbo,

tatṭhānā caturopi cāti.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisaṃsavagga
10. Benefit

96. pātubhāvasutta
96. Appearance

“channaṃ, bhikkhave, pātubhāvo dullabho lokasmiṃ.
“Mendicants, the appearance of six things is rare in the world.

katamesaṃ channaṃ?
What six?

tathāgatassa arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṃ,
tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṃ,
ariyāyatane paccājāti dullabhā lokasmiṃ, indriyānaṃ avekallatā dullabhā lokasmiṃ,
ajalātā aneḷamūgatā dullabhā lokasmiṃ, kusale dhamme chando dullabho
lokasmiṃ.

A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. Rebirth in a civilized region. Unimpaired sense faculties. Being bright and clever. Enthusiasm for skillful qualities.

imesaṃ kho, bhikkhave, channaṃ pātubhāvo dullabho lokasmin”ti.
The appearance of these six things is rare in the world.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

10. āṇisaṃsavagga
10. Benefit

97. āṇisaṃsasutta
97. Benefit

“chayime, bhikkhave, āṇisaṃsā sotāpattiphalasacchikiriyaṃ.
“Mendicants, these are the six benefits of realizing the fruit of stream-entry.

katame cha?
What six?

saddhammaniyato hoti, aparihānadhammo hoti, pariyantakatassa dukkhaṃ hoti,
asādhāraṇena ñāṇena samannāgato hoti, hetu cassa sudutṭho, hetusamuppannā ca
dhammā.

*You're bound for the true teaching. You're not liable to decline. You suffer only for a limited
period. You have unshared knowledge. You've clearly seen causes and the phenomena that
arise from causes.*

ime kho, bhikkhave, cha āṇisaṃsā sotāpattiphalasacchikiriyaṃ”ti.
These are the six benefits of realizing the fruit of stream-entry.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisamsavagga
10. Benefit

98. aniccassutta
98. Impermanence

“so vata, bhikkhave, bhikkhu kañci saṅkhāraṃ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī”ti netam thānaṃ vijjati.

“Mendicants, it’s totally impossible for a mendicant who regards any condition as permanent to accept views that agree with the teaching.

‘anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatī’ti netam thānaṃ vijjati.

Without accepting views that agree with the teaching, it’s impossible to enter the sure path with regards to skillful qualities.

‘sammattaniyāmaṃ anokkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī’ti netam thānaṃ vijjati.

Without entering the sure path, it’s impossible to realize the fruit of stream-entry, once-return, non-return, or perfection.

‘so vata, bhikkhave, bhikkhu sabbasaṅkhāre aniccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī’ti thānametaṃ vijjati.

It’s totally possible for a mendicant who regards all conditions as impermanent to accept views that agree with the teaching.

‘anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamissatī’ti thānametaṃ vijjati.

Having accepted views that agree with the teaching, it’s possible to enter the sure path.

‘sammattaniyāmaṃ okkamamāno sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaṃ vā sacchikarissatī’ti thānametaṃ vijjati’ti.

Having entered the sure path, it’s possible to realize the fruit of stream-entry, once-return, non-return, or perfection.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. āṇisaṃsavagga
10. Benefit

99. dukkhasutta
99. Suffering

“so vata, bhikkhave, bhikkhu kañci saṅkhāraṃ sukhato samanupassanto ... pe ...
“Mendicants, it’s totally impossible for a mendicant who regards any condition as pleasurable to accept views that agree with the teaching. ...

sabbasaṅkhāre dukkhato samanupassanto ... pe ...
It’s totally possible for a mendicant who regards all conditions as suffering to accept views that agree with the teaching. ...”

ṭhānametaṃ vijjati”.

catutthaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisaṃsavagga
10. Benefit

100. anattasutta
100. Not-Self

“so vata, bhikkhave, bhikkhu kañci dhammaṃ attato samanupassanto ... pe ...
“Mendicants, it’s totally impossible for a mendicant who regards any condition as self to accept views that agree with the teaching. ...”

sabbadhamme anattato samanupassanto ... pe ...
It’s totally possible for a mendicant who regards all things as not-self to accept views that agree with the teaching. ...”

ṭhānametaṃ vijjati”.

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisamsavagga
10. Benefit

101. nibbānasutta
101. Extinguished

“so vata, bhikkhave, bhikkhu nibbānaṃ dukkhato samanupassanto anulomikāya khaṇṭiyā samannāgato bhavissatī”ti netam ṭhānaṃ vijjati.

“Mendicants, it’s totally impossible for a mendicant who regards extinguishment as suffering to accept views that agree with the teaching. ...”

‘anulomikāya khaṇṭiyā asamannāgato sammattaniyāmaṃ okkamissatī’ti netam ṭhānaṃ vijjati.

‘sammattaniyāmaṃ anokkamamāno sotāpattiphalam vā sakadāgāmiphalam vā anāgāmiphalam vā arahattaṃ vā sacchikarissatī’ti netam ṭhānaṃ vijjati.

‘so vata, bhikkhave, bhikkhu nibbānaṃ sukhato samanupassanto anulomikāya khaṇṭiyā samannāgato bhavissatī’ti ṭhānametaṃ vijjati.

It’s totally possible for a mendicant who regards extinguishment as pleasurable to accept views that agree with the teaching. ...”

‘anulomikāya khaṇṭiyā samannāgato sammattaniyāmaṃ okkamissatī’ti ṭhānametaṃ vijjati.

‘sammattaniyāmaṃ okkamamāno sotāpattiphalam vā sakadāgāmiphalam vā anāgāmiphalam vā arahattaṃ vā sacchikarissatī’ti ṭhānametaṃ vijjati”ti.

chaṭṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisaṃsavagga
10. Benefit

102. anavatthitasutta
102. Transience

“cha, bhikkhave, ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upatthāpetuṃ.

“Mendicants, seeing six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.

katame cha?
What six?

‘sabbasaṅkhārā ca me anavatthitā khāyissanti, sabbaloke ca me mano nābhiramissati, sabbalokā ca me mano vuṭṭhahissati, nibbānaṇa me mānasam bhavissati, saṃyojanā ca me pahānaṃ gacchissanti, paramena ca sāmāñña samannāgato bhavissāmi’ ti.

‘All conditions will appear to me as transient.’ ‘My mind will not delight anywhere in the world.’ ‘My mind will rise above the whole world.’ ‘My mind will incline to extinguishment.’ ‘My fetters will be given up.’ ‘I will achieve the ultimate goal of the ascetic life.’

ime kho, bhikkhave, cha ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upatthāpetuṃ” ti.

Seeing these six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.”

sattamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. āṇisaṃsavagga
10. Benefit

103. ukkhittāsikasutta
103. With a Drawn Sword

“cha, bhikkhave, āṇisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā dukkhasaññaṃ upatthāpetuṃ.

“Mendicants, seeing six benefits is quite enough to establish the perception of suffering in all conditions without qualification.

katame cha?
What six?

‘sabbasaṅkhāresu ca me nibbidasaññaṃ paccupatthitā bhavissati, seyyathāpi ukkhittāsike vadhake.

‘Perception of disillusionment will be established in me for all conditions, like a killer with a drawn sword.’

sabbalokā ca me mano vutthahissati, nibbāne ca santadassāvī bhavissāmi, anusayā ca me samugghātāṃ gacchissanti, kiccakārī ca bhavissāmi, satthā ca me paricīṇṇo bhavissati mettāvatāyā’ti.

‘My mind will rise above the whole world.’ ‘I will see extinguishment as peaceful.’ ‘My underlying tendencies will be uprooted.’ ‘I will fulfill my duty.’ ‘I will have served my Teacher with love.’

ime kho, bhikkhave, cha āṇisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā dukkhasaññaṃ upatthāpetuṃ”ti.

Seeing these six benefits is quite enough to establish the perception of suffering in all conditions without qualification.”

aṭṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisaṃsavagga
10. Benefit

104. atammayasutta
104. Non-identification

“cha, bhikkhave, ānisaṃse sampassamānena alameva bhikkhunā sabbadhammesu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetum.

“Mendicants, seeing six benefits is quite enough to establish the perception of not-self in all things without qualification.

katame cha?
What six?

sabbaloke ca atammayo bhavissāmi, ahaṅkāra ca me uparujjhissanti, mamaṅkāra ca me uparujjhissanti, asādhāraṇa ca ñāṇa samannāgato bhavissāmi, hetu ca me suditṭho bhavissati, hetusamuppannā ca dhammā.

‘I will be without identification in the whole world.’ ‘My I-makings will stop.’ ‘My mine-makings will stop.’ ‘I will have unshared knowledge.’ ‘I will clearly see causes and the phenomena that arise from causes.’

ime kho, bhikkhave, cha ānisaṃse sampassamānena alameva bhikkhunā sabbadhammesu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetun”ti.

Seeing these six benefits is quite enough to establish the perception of not-self in all things without qualification.”

navamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. ānisamsavagga
10. Benefit

105. bhavasutta
105. States of Existence

“tayome, bhikkhave, bhavā pahātabbā, tīsu sikkhāsu sikkhitabbam.
“Mendicants, you should give up these three states of existence. And you should train in three trainings.

katame tayo bhavā pahātabbā?
What are the three states of existence you should give up?

kāmaabhavo, rūpabhavo, arūpabhavo—
Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime tayo bhavā pahātabbā.
These are the three states of existence you should give up.

katamāsu tīsu sikkhāsu sikkhitabbam?
What are the three trainings you should train in?

adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāya—
The training in the higher ethics, the higher mind, and the higher wisdom.

imāsu tīsu sikkhāsu sikkhitabbam.
These are the three trainings you should train in.

yato kho, bhikkhave, bhikkhuno ime tayo bhavā pahīnā honti, imāsu ca tīsu sikkhāsu sikkhitasikkho hoti—
When a mendicant has given up these three states of existence and has trained in these three trainings

ayaṃ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”ti.
they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

dasamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

10. āṇisaṃsavagga
10. Benefit

106. taṇhāsutta
106. Craving

“tisso imā, bhikkhave, taṇhā pahātabbā, tayo ca mānā.
“Mendicants, you should give up these three cravings and three conceits.

katamā tisso taṇhā pahātabbā?
What three cravings should you give up?

kāmatanḥā, bhavatanḥā, vibhavatanḥā—
Craving for sensual pleasures, craving for continued existence, and craving to end existence.

imā tisso taṇhā pahātabbā.
These are the three cravings you should give up.

katame tayo mānā pahātabbā?
What three conceits should you give up?

māno, omāno, atimāno—
Conceit, inferiority complex, and superiority complex.

ime tayo mānā pahātabbā.
These are the three conceits you should give up.

yato kho, bhikkhave, bhikkhuno imā tisso taṇhā pahīnā honti, ime ca tayo mānā;
When a mendicant has given up these three cravings and these three conceits

ayaṃ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayaṃ antamakāsi dukkhassā”ti.
they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

ekādasamaṃ.

āṇisaṃsavaggo dasamo.

pātubhāvo āṇisaṃso,

aniccadukkhaanattato;

nibbānaṃ anavatthi,

ukkhittāsi atammayo;

bhavā taṇhāyekā dasāti.

dutiyo paṇṇāsako samatto.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

107. rāgasutta
107. Greed

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

rāgo, doso, moho.
Greed, hate, and delusion.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

rāgassa pahānāya asubhā bhāvetabbā, dosassa pahānāya mettā bhāvetabbā, mohassa pahānāya paññā bhāvetabbā.
You should develop the perception of ugliness to give up greed, love to give up hate, and wisdom to give up delusion.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

108. duccaritasutta
108. Bad Conduct

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ.
Bad conduct by way of body, speech, and mind.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

kāyaduccaritassa pahānāya kāyasucaritaṃ bhāvetabbam, vacīduccaritassa pahānāya vacīsucaritaṃ bhāvetabbam, manoduccaritassa pahānāya manosucaritaṃ bhāvetabbam.

You should develop good bodily conduct to give up bad bodily conduct, good verbal conduct to give up bad verbal conduct, and good mental conduct to give up bad mental conduct.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā”ti.

These are the three things you should develop to give up those three things.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

109. vitakkasutta
109. Thoughts

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

kāmaavitakko, byāpādavitakko, vihiṃsāvitakko.
Sensual, malicious, and cruel thoughts.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

kāmaavitakkassa pahānāya nekkhammavitakko bhāvetabbo, byāpādavitakkassa
pahānāya abyāpādavitakko bhāvetabbo, vihiṃsāvitakkassa pahānāya
avihiṃsāvitakko bhāvetabbo.

*You should develop thoughts of renunciation to give up sensual thoughts, thoughts of good will
to give up malicious thoughts, and thoughts of harmlessness to give up cruel thoughts.*

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.

These are the three things you should develop to give up those three things.”

tatiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

110. saññāsutta
110. Perceptions

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

kāmasaññā, byāpādasaññā, vihiṃsāsaññā.
Sensual, malicious, and cruel perceptions.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

kāmasaññāya pahānāya nekkhammasaññā bhāvetabbā, byāpādasaññāya pahānāya
abyāpādasaññā bhāvetabbā, vihiṃsāsaññāya pahānāya avihiṃsāsaññā bhāvetabbā.
*You should develop perceptions of renunciation to give up sensual perceptions, perceptions of
good will to give up malicious perceptions, and perceptions of harmlessness to give up cruel
perceptions.*

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

catuttham.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

111. dhātusutta
111. Elements

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

kāmadhātu, byāpādadhātu, vihiṃsādhātu.
The elements of sensuality, malice, and cruelty.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

kāmadhātuyā pahānāya nekkhammadhātu bhāvetabbā, byāpādadhātuyā pahānāya
abyāpādadhātu bhāvetabbā, vihiṃsādhātuyā pahānāya avihiṃsādhātu bhāvetabbā.
*You should develop the element of renunciation to give up the element of sensuality, the
element of good will to give up the element of malice, and the element of harmlessness to give
up the element of cruelty.*

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

pañcamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

112. assādasutta
112. Gratification

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

assādaditṭhi, attānuditṭhi, micchādītṭhi.
The view that things are gratifying, the view of self, and wrong view.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

assādaditṭhiyā pahānāya aniccaaññā bhāvetabbā, attānuditṭhiyā pahānāya
anattasaññā bhāvetabbā, micchādītṭhiyā pahānāya sammādītṭhi bhāvetabbā.
You should develop the perception of impermanence to give up the view that things are gratifying; the perception of not-self to give up the view of self; and right view to give up wrong view.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

chatṭhaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

113. aratisutta
113. Dissatisfaction

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

arati, vihiṃsā, adhammacariyā.
Dissatisfaction, cruelty, and unprincipled conduct.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

aratiyā pahānāya muditā bhāvetabbā, vihiṃsāya pahānāya avihiṃsā bhāvetabbā,
adhammacariyāya pahānāya dhammacariyā bhāvetabbā.
You should develop rejoicing to give up negativity, harmlessness to give up cruelty, and principled conduct to give up unprincipled conduct.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

sattamaṃ.
-

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

114. santuṭṭhitāsutta
114. Contentment

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

asantuṭṭhitā, asampajaññaṃ, mahicchatā.
Lack of contentment, lack of situational awareness, and having many wishes.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

asantuṭṭhitāya pahānāya santuṭṭhitā bhāvetabbā, asampajaññaassa pahānāya
sampaññaṃ bhāvetabbā, mahicchatāya pahānāya appicchatā bhāvetabbā.
*You should develop contentment to give up lack of contentment, situational awareness to give
up lack of situational awareness, and having few wishes to give up having many wishes.*

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

aṭṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

115. dovacassatāsutta
115. Hard to Admonish

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

dovacassatā, pāpamittatā, cetaso vikkhepo.
Being hard to admonish, bad friendship, and a distracted mind.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

dovacassatāya pahānāya sovacassatā bhāvetabbā, pāpamittatāya pahānāya
kalyāṇamittatā bhāvetabbā, cetaso vikkhepassa pahānāya ānāpānassati bhāvetabbā.
*You should develop being easy to admonish to give up being hard to admonish, good friendship
to give up bad friendship, and mindfulness of breathing to give up a distracted mind.*

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā
bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

navamaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

11. tikavagga
11. Triads

116. uddhaccasutta
116. Restlessness

“tayome, bhikkhave, dhammā.
“Mendicants, there are these three things.

katame tayo?
What three?

uddhaccaṃ, asaṃvaro, pamādo.
Restlessness, lack of restraint, and negligence.

ime kho, bhikkhave, tayo dhammā.
These are the three things.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya tayo dhammā bhāvetabbā.
To give up these three things you should develop three things.

katame tayo?
What three?

uddhaccassa pahānāya samatho bhāvetabbo, asaṃvarassa pahānāya saṃvaro bhāvetabbo, pamādassa pahānāya appamādo bhāvetabbo.
You should develop serenity to give up restlessness, restraint to give up lack of restraint, and diligence to give up negligence.

imesaṃ kho, bhikkhave, tiṇṇaṃ dhammānaṃ pahānāya ime tayo dhammā bhāvetabbā”ti.
These are the three things you should develop to give up those three things.”

dasamaṃ.
-

tikavaggo ekādasamo.
-

rāga-duccaritavitakka,
-

saññā-dhātūti vuccati;
-

assādaaratituṭṭhi,
-

duve ca uddhaccena vaggoti.
-

aṅguttara nikāya 6
Numbered Discourses 6

12. sāmāñṇavagga
12. The Ascetic Life

117. kāyānupassīsutta
117. Observing the Body

“cha, bhikkhave, dhamme appahāya abhabbo kāye kāyānupassī viharitum.
“Mendicants, without giving up these six qualities you can’t meditate observing an aspect of the body.

katame cha?
What six?

kammārāmatam, bhassārāmatam, niddārāmatam, saṅgaṇikārāmatam, indriyesu aguttadvāratam, bhojane amattaññutam.
Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much.

ime kho, bhikkhave, cha dhamme appahāya abhabbo kāye kāyānupassī viharitum.
Without giving up these six qualities you can’t meditate observing an aspect of the body.

cha, bhikkhave, dhamme pahāya bhabbo kāye kāyānupassī viharitum.
But after giving up these six qualities you can meditate observing an aspect of the body.

katame cha?
What six?

kammārāmatam, bhassārāmatam, niddārāmatam, saṅgaṇikārāmatam, indriyesu aguttadvāratam, bhojane amattaññutam.
Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much.

ime kho, bhikkhave, cha dhamme pahāya bhabbo kāye kāyānupassī viharitun”ti.
After giving up these six qualities you can meditate observing an aspect of the body.”

paṭhamam.

aṅguttara nikāya 6
Numbered Discourses 6

12. sāmaññavagga
12. The Ascetic Life

118. dhammānupassīutta
118. Observing Principles, Etc.

“cha, bhikkhave, dhamme appahāya abhabbo ajjhataṃ kāye ... pe ...
“Mendicants, without giving up six things you can’t meditate observing an aspect of the body internally ...

bahiddhā kāye ... pe ...
body externally ...

ajjhatabhiddhā kāye ... pe ...
body internally and externally ...

ajjhataṃ vedanāsu ... pe ...
feelings internally ...

bahiddhā vedanāsu ... pe ...
feelings externally ...

ajjhatabhiddhā vedanāsu ... pe ...
feelings internally and externally ...

ajjhataṃ citte ... pe ...
mind internally ...

bahiddhā citte ... pe ...
mind externally ...

ajjhatabhiddhā citte ... pe ...
mind internally and externally ...

ajjhataṃ dhammesu ... pe ...
principles internally ...

bahiddhā dhammesu ... pe ...
principles externally ...

ajjhatabhiddhā dhammesu dhammānupassī viharitaṃ.
principles internally and externally.

katame cha?
What six?

kammārāmatam, bhassārāmatam, niddārāmatam, saṅgaṇikārāmatam, indriyesu
aguttadvāratam, bhojane amattaññutaṃ.
Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much.

ime kho, bhikkhave, cha dhamme pahāya bhabbo ajjhatabhiddhā dhammesu
dhammānupassī viharitaṃ”ti.
After giving up these six qualities you can meditate observing an aspect of principles internally and externally.”

dutiyaṃ.

aṅguttara nikāya 6
Numbered Discourses 6

12. sāmāññavagga
12. The Ascetic Life

119. tapussasutta
119. About Tapussa

“chahi, bhikkhave, dhammehi samannāgato tapusso gahapati tathāgate niṭṭhaṅgato amataddaso amatam sacchikatvā iriyati.

“Mendicants, having six qualities the householder Tapussa is certain about the Realized One, sees the deathless, and lives having realized the deathless.

katamehi chahi?
What six?

buddhe aveccappasādena, dhamme aveccappasādena, saṃghe aveccappasādena, ariyena sīlena, ariyena nāṇena, ariyāya vimuttiyā.

Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom.

imehi kho, bhikkhave, chahi dhammehi samannāgato tapusso gahapati tathāgate niṭṭhaṅgato amataddaso amatam sacchikatvā iriyati”ti.

Having these six qualities the householder Tapussa is certain about the Realized One, sees the deathless, and lives having realized the deathless.”

tatiyam.

aṅguttara nikāya 6
Numbered Discourses 6

12. sāmāñṇavagga
12. The Ascetic Life

120–139. bhallikādisutta
120–139. About Bhallika, Etc.

“chahi, bhikkhave, dhammehi samannāgato bhalliko gahapati ... pe ...
“Mendicants, having six qualities the householders Bhallika ...

sudatto gahapati anāthapiṇḍiko ...
Sudatta Anāthapiṇḍika ...

citto gahapati macchikāsaṇḍiko ...
Citta of Macchikāsaṇḍa ...

hatthako ālavako ...
Hatthaka of Ālavī ...

mahānāmo sakko ...
Mahānāma the Sakyan ...

uggo gahapati vesāliko ...
Ugga of Vesālī ...

uggato gahapati ...
Uggata ...

sūrambattho ...
Sūra of Ambaṭṭha ...

jīvako komārabhacco ...
Jīvaka Komārabhacca ...

nakulapitā gahapati ...
Nakula's father ...

tavakaṇṇiko gahapati ...
Tavakaṇṇika ...

pūraṇo gahapati ...
Pūraṇa ...

isidatto gahapati ...
Isidatta ...

sandhāno gahapati ...
Sandhāna ...

vicayo gahapati ...
Vijaya ...

vijayamāhiko gahapati ...
Vijayamāhita ...

meṇḍako gahapati ...
Meṇḍaka ...

vāseṭṭho upāsako ...
the lay followers Vāseṭṭha ...

ariṭṭho upāsako ...
Āriṭṭha ...

sāraggo upāsako tathāgate niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyati.
and Sāragga are certain about the Realized One, see the deathless, and live having realized the deathless.

katamehi chahi?

What six?

buddhe aveccappasādena, dhamme aveccappasādena, saṃghe aveccappasādena,
ariyena sīlena, ariyena ñāṇena, ariyāya vimuttiyā.

*Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics,
knowledge, and freedom.*

imehi kho, bhikkhave, chahi dhammehi samannāgato sāraggo upāsako tathāgate
niṭṭhaṅgato amataddaso amataṃ sacchikatvā iriyatī”ti.

*Having these six qualities the lay follower Sāragga is certain about the Realized One, sees the
deathless, and lives having realized the deathless.”*

tevīsatiṃ.

sāmaññavaggo dvādasamo.

13. rāgaṭṭhāyāla
13. Abbreviated Texts Beginning with Greed

140
140

“rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā.
“For insight into greed, six things should be developed.

katame cha?
What six?

dassanānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ,
pāricariyānuttariyaṃ, anussatānuttariyaṃ.
The unsurpassable seeing, listening, acquisition, training, service, and recollection.

rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā”ti.
For insight into greed, these six things should be developed.”

aṅguttara nikāya 6
Numbered Discourses 6

13. rāgaḥpeyyāla
13. Abbreviated Texts Beginning with Greed

141
141

“rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā.
“For insight into greed, six things should be developed.

katame cha?
What six?

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati,
devatānussati.
The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā”ti.
For insight into greed, these six things should be developed.”

aṅguttara nikāya 6
Numbered Discourses 6

13. rāgaḥpeyyāla
13. Abbreviated Texts Beginning with Greed

142
142

“rāgassa, bhikkhave, abhiññāya cha dhammā bhāvetabbā.
“For insight into greed, six things should be developed.

katame cha?
What six?

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā,
nirodhasaññā.
The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

rāgassa, bhikkhave, abhiññāya ime cha dhammā bhāvetabbā”ti.
For insight into greed, these six things should be developed.”

aṅguttara nikāya 6
Numbered Discourses 6

13. rāgaṭṭhāyāla
13. Abbreviated Texts Beginning with Greed

143–169
143–169

“rāgaṭṭhā, bhikkhave, pariññāya ... pe ...
“For the complete understanding of greed ...

parikkhāyāya ...
complete ending ...

pahāṇāya ...
giving up ...

khayāya ...
ending ...

vayāya ...
vanishing ...

virāgāya ...
fading away ...

nirodhāya ...
cessation ...

cāgāya ...
giving away ...

paṭinissaggāya cha dhammā bhāvetabbā”.
letting go of greed these six things should be developed.”

aṅguttara nikāya 6
Numbered Discourses 6

13. rāgaṭṭhāyāla
13. Abbreviated Texts Beginning with Greed

170–649
170–649

“dosassa ... pe ...
“Of hate ...

mohassa ...
delusion ...

kodhassa ...
anger ...

upanāhassa ...
hostility ...

makkhassa ...
offensiveness ...

palāsassa ...
contempt ...

issāya ...
jealousy ...

macchāriyassa ...
stinginess ...

māyāya ...
deceitfulness ...

sāṭṭhāyassa ...
deviousness ...

thambhassa ...
obstinacy ...

sārambhassa ...
aggression ...

mānassa ...
conceit ...

atimānassa ...
arrogance ...

madassa ...
vanity ...

pamādaṭṭhāyāla ... pe ...
for insight into negligence ...

pariññāya ...
complete understanding ...

parikkhāyāya ...
complete ending ...

pahānāya ...
giving up ...

khayāya ...
ending ...

vayāya ...
vanishing ...

virāgāya ...
fading away ...

nirodhāya ...
cessation ...

cāgāya ...
giving away ...

paṭinissaggāya ... pe ...
letting go of negligence

ime cha dhammā bhāvetabbā”ti.
these six things should be developed.”

idamavoca bhagavā.
That is what the Buddha said.

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

rāgaḍḍeyyālam nitṭhitam.

chakkanipātapāli nitṭhitā.
The Book of the Sixes is finished.