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# EKAKAṆIPĀTAPĀḲI

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# ekakanipātapāli

*THE BOOK OF THE ONES*

1.

## rūpādivaggo

*The Book of the Ones*

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*I. OBSESSION OF THE MIND*

1.  
1

evaṃ me sutāṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

*Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park.*

tatra kho bhagavā bhikkhū āmantesi — “bhikkhavo”ti.

*There the Blessed One addressed the bhikkhus: “Bhikkhus!”*

“bhadante”ti te bhikkhū bhagavato paccassosuṃ.

*“Venerable sir!” those bhikkhus replied.*

bhagavā etadavoca —

*The Blessed One said this:*

“nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthirūpaṃ.

*“Bhikkhus, I do not see even one other form that so obsesses the mind of a man as the form of a woman.*

itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti. paṭhamāṃ.

*The form of a woman obsesses the mind of a man.” (1)*

2.  
2

“nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthisaddo.

*“Bhikkhus, I do not see even one other sound that so obsesses the mind of a man as the sound of a woman.*

itthisaddo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti. dutiyaṃ.

*The sound of a woman obsesses the mind of a man.” (2)*

3.  
3

“nāhaṃ, bhikkhave, aññaṃ ekagandhampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthigandho.

*“Bhikkhus, I do not see even one other odor that so obsesses the mind of a man as the odor of a woman.*

itthigandho, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti. tatiyaṃ.

*The odor of a woman obsesses the mind of a man.” (3)*

4.  
4

“nāhaṃ, bhikkhave, aññaṃ ekarasampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthiraso.

*“Bhikkhus, I do not see even one other taste that so obsesses the mind of a man as the taste of a woman.*

itthiraso, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti. catutthāṃ.

*The taste of a woman obsesses the mind of a man.” (4)*

5.  
5

“nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthiphoṭṭhabbo.

*“Bhikkhus, I do not see even one other touch that so obsesses the mind of a man as the touch of a woman.*

itthiphoṭṭhabbo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti. pañcamāṃ.

*The touch of a woman obsesses the mind of a man.” (5)*

6.  
6

“nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisarūpaṃ.

*“Bhikkhus, I do not see even one other form that so obsesses the mind of a woman as the form of a man*

purisarūpaṃ, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhati”ti. chaṭṭhāṃ.

*The form of a man obsesses the mind of a woman.” (6)*

7.  
7

“nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisasaddo.

*“Bhikkhus, I do not see even one other sound that so obsesses the mind of a woman as the sound of a man.*

purisasaddo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhati”ti. sattamaṃ.

*The sound of a man obsesses the mind of a woman.” (7)*

8.  
8

“nāhaṃ, bhikkhave, aññaṃ ekagandhampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyaḍāya tiṭṭhati yathayidaṃ, bhikkhave, purisagandho.

*“Bhikkhus, I do not see even one other odor that so obsesses the mind of a woman as the odor of a man.*

purisagandho, bhikkhave, itthiyā cittaṃ pariyaḍāya tiṭṭhati”ti. aṭṭhamāṃ.

*The odor of a man obsesses the mind of a woman.” (8)*

9.  
9

“nāhaṃ, bhikkhave, aññaṃ ekarasampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyaḍāya tiṭṭhati yathayidaṃ, bhikkhave, purisaraso.

*“Bhikkhus, I do not see even one other taste that so obsesses the mind of a woman as the taste of a man.*

purisaraso, bhikkhave, itthiyā cittaṃ pariyaḍāya tiṭṭhati”ti. navamāṃ.

*The taste of a man obsesses the mind of a woman.” (9)*

10.  
10

“nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyaḍāya tiṭṭhati yathayidaṃ, bhikkhave, purisaphoṭṭhabbo.

*“Bhikkhus, I do not see even one other touch that so obsesses the mind of a woman as the touch of a man.*

purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṃ pariyaḍāya tiṭṭhati”ti. dasamāṃ.

*The touch of a man obsesses the mind of a woman.” (10)*

rūpādivaggo paṭhamo.

2. nīvaraṇappahānavaggo

II. ABANDONING THE HINDRANCES

11.  
11

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando uppajjati uppanno vā kāmacchando bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, subhanimittāṃ.

*“Bhikkhus, I do not see even one other thing on account of which unarisen sensual desire arises and arisen sensual desire increases and expands so much as the mark of the attractive.*

subhanimittāṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati”ti. paṭhamāṃ.

*For one who attends carelessly to the mark of the attractive, unarisen sensual desire arises and arisen sensual desire increases and expands.” (1)*

12.  
12

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo uppajjati uppanno vā byāpādo bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, paṭighanimittāṃ.

*“Bhikkhus, I do not see even one other thing on account of which unarisen ill will arises and arisen ill will increases and expands so much as the mark of the repulsive.*

paṭighanimittāṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva byāpādo uppajjati uppanno ca byāpādo bhiyyobhāvāya vepullāya saṃvattati”ti. dutiyāṃ.

*For one who attends carelessly to the mark of the repulsive, unarisen ill will arises and arisen ill will increases and expands.” (2)*

13.  
13

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā thinamiddhaṃ uppajjati uppannaṃ vā thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, aratī taṇhī vijambhitā bhattasammado cetaso ca līnattaṃ.

*“Bhikkhus, I do not see even one other thing on account of which unarisen dullness and drowsiness arise and arisen dullness and drowsiness increase and expand so much as discontent, lethargy, lazy stretching, drowsiness after meals, and sluggishness of mind.*

līnacittassa, bhikkhave, anuppannaṃ ceva thinamiddhaṃ uppajjati uppannaṃ ca thinamiddhaṃ bhiyyobhāvāya vepullāya saṃvattati”ti. tatiyāṃ.

*For one with a sluggish mind, unarisen dullness and drowsiness arise and arisen dullness and drowsiness increase and expand.” (3)*

14.  
14

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā uddhaccakukkuccaṃ uppajjati uppannaṃ vā uddhaccakukkuccaṃ bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, cetaso avūpasamo.

*“Bhikkhus, I do not see even one other thing on account of which unarisen restlessness and remorse arise and arisen restlessness and remorse increase and expand so much as an unsettled mind.*

avūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṃ uppajjati uppannañca uddhaccakukkuccaṃ bhīyyobhāvāya vepullāya saṃvattati”ti. catuttham.

*For one with an unsettled mind, unarisen restlessness and remorse arise and arisen restlessness and remorse increase and expand.” (4)*

15.  
15

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā uppajjati uppannā vā vicikicchā bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, ayoniso manasikāro.

*“Bhikkhus, I do not see even one other thing on account of which unarisen doubt arises and arisen doubt increases and expands so much as careless attention.*

ayoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā uppajjati uppannā ca vicikicchā bhīyyobhāvāya vepullāya saṃvattati”ti. pañcamaṃ.

*For one who attends carelessly, unarisen doubt arises and arisen doubt increases and expands.” (5)*

16.  
16

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando nuppajjati uppanno vā kāmacchando pahīyati yathayidaṃ, bhikkhave, asubhanimittam.

*“Bhikkhus, I do not see even one other thing on account of which unarisen sensual desire does not arise and arisen sensual desire is abandoned so much as the mark of the unattractive.*

asubhanimittam, bhikkhave, yoniso manasi karoto anuppanno ceva kāmacchando nuppajjati uppanno ca kāmacchando pahīyati”ti. chattham.

*For one who attends carefully to the mark of the unattractive, unarisen sensual desire does not arise and arisen sensual desire is abandoned.” (6)*

17.  
17

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo nuppajjati uppanno vā byāpādo pahīyati yathayidaṃ, bhikkhave, mettā cetovimuttī.

*“Bhikkhus, I do not see even one other thing on account of which unarisen ill will does not arise and arisen ill will is abandoned so much as the liberation of the mind by loving-kindness.*

mettā, bhikkhave, cetovimuttīm yoniso manasi karoto anuppanno ceva byāpādo nuppajjati uppanno ca byāpādo pahīyati”ti. sattamaṃ.

*For one who attends carefully to the liberation of the mind by loving-kindness, unarisen ill will does not arise and arisen ill will is abandoned.” (7)*

18.  
18

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā thinamiddhaṃ nuppajjati uppannaṃ vā thinamiddhaṃ pahīyati yathayidaṃ, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

*“Bhikkhus, I do not see even one other thing on account of which unarisen dullness and drowsiness do not arise and arisen dullness and drowsiness are abandoned so much as the element of instigation, the element of persistence, the element of exertion.*

āradhaviṛiyassa, bhikkhave, anuppannañceva thinamiddhaṃ nuppajjati uppannañca thinamiddhaṃ pahīyati”ti. aṭṭhamaṃ.

*For one who has aroused energy, unarisen dullness and drowsiness do not arise and arisen dullness and drowsiness are abandoned.” (8)*

19.  
19

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā uddhaccakukkuccaṃ nuppajjati uppannaṃ vā uddhaccakukkuccaṃ pahīyati yathayidaṃ, bhikkhave, cetaso vūpasamo.

*“Bhikkhus, I do not see even one other thing on account of which unarisen restlessness and remorse do not arise and arisen restlessness and remorse are abandoned so much as pacification of the mind.*

vūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṃ nuppajjati uppannañca uddhaccakukkuccaṃ pahīyati”ti. navamaṃ.

*For one with a pacified mind, unarisen restlessness and remorse do not arise and arisen restlessness and remorse are abandoned.” (9)*

20.  
20

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā nuppajjati uppannā vā vicikicchā pahīyati yathayidaṃ, bhikkhave, yonisomanasikāro.

*“Bhikkhus, I do not see even one other thing on account of which unarisen doubt does not arise and arisen doubt is abandoned so much as careful attention.*

yoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā nuppajjati uppannā ca vicikicchā pahīyati”ti. dasamaṃ.

*For one who attends carefully, unarisen doubt does not arise and arisen doubt is abandoned.” (10)*

nīvaraṇappahānavaggo dutiyo.

3. akammaniyavaggo

III. UNWIELDY

21.  
21

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam akammaniyaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when undeveloped is so unwieldy as the mind.*

cittaṃ, bhikkhave, abhāvitam akammaniyaṃ hoti”ti. paṭhamam.

*An undeveloped mind is unwieldy.” (1)*

22.  
22

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitam kammaniyaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when developed is so wieldy as the mind.*

cittaṃ, bhikkhave, bhāvitam kammaniyaṃ hoti”ti. dutiyaṃ.

*A developed mind is wieldy.” (2)*

23.  
23

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when undeveloped leads to such great harm as the mind.*

cittaṃ, bhikkhave, abhāvitam mahato anathāya saṃvattati”ti. tatiyaṃ.

*An undeveloped mind leads to great harm.” (3)*

24.  
24

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitam mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when developed leads to such great good as the mind.*

cittaṃ, bhikkhave, bhāvitam mahato atthāya saṃvattati”ti. catuttham.

*A developed mind leads to great good.” (4)*

25.  
25

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam apātubhūtam mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that, when undeveloped and unmanifested, leads to such great harm as the mind.*

cittaṃ, bhikkhave, abhāvitam apātubhūtam mahato anathāya saṃvattati”ti. pañcamaṃ.

*The mind, when undeveloped and unmanifested, leads to great harm.” (5)*

26.  
26

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitam pātubhūtam mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that, when developed and manifested, leads to such great good as the mind.*

cittaṃ, bhikkhave, bhāvitam pātubhūtam mahato atthāya saṃvattati”ti. chaṭṭham.

*The mind, when developed and manifested, leads to great good.” (6)*

27.  
27

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam abahultkataṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that, when undeveloped and uncultivated, leads to such great harm as the mind.*

cittaṃ, bhikkhave, abhāvitāṃ abahulīkataṃ mahato anattāya saṃvattatī”ti. sattamaṃ.  
*The mind, when undeveloped and uncultivated, leads to great harm.” (7)*

28.  
28

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitāṃ bahulīkataṃ mahato attāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that, when developed and cultivated, leads to such great good as the mind.*

cittaṃ, bhikkhave, bhāvitāṃ bahulīkataṃ mahato attāya saṃvattatī”ti. aṭṭhamaṃ.  
*The mind, when developed and cultivated, leads to great good.” (8)*

29.  
29

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitāṃ bahulīkataṃ dukkhādhivahaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that, when undeveloped and uncultivated, brings such suffering as the mind.*

cittaṃ, bhikkhave, abhāvitāṃ abahulīkataṃ dukkhādhivahaṃ hotī”ti. navamaṃ.  
*The mind, when undeveloped and uncultivated, brings suffering.” (9)*

30.  
30

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitāṃ bahulīkataṃ sukhādhivahaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that, when developed and cultivated, brings such happiness as the mind.*

cittaṃ, bhikkhave, bhāvitāṃ bahulīkataṃ sukhādhivahaṃ hotī”ti. dasamaṃ.  
*The mind, when developed and cultivated, brings happiness.” (10)*

akammaniyaavaggo tatiyo.

4. adantavaggo  
IV. UNTAMED

31.  
31

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ adantaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that when untamed leads to such great harm as the mind.*

cittaṃ, bhikkhave, adantaṃ mahato anattāya saṃvattatī”ti. paṭthamaṃ.  
*An untamed mind leads to great harm.” (1)*

32.  
32

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ dantaṃ mahato attāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that when tamed leads to such great good as the mind.*

cittaṃ, bhikkhave, dantaṃ mahato attāya saṃvattatī”ti. dutiyaṃ.  
*A tamed mind leads to great good.” (2)*

33.  
33

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ aguttaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that when unguarded leads to such great harm as the mind.*

cittaṃ, bhikkhave, aguttaṃ mahato anattāya saṃvattatī”ti. tatiyaṃ.  
*An unguarded mind leads to great harm.” (3)*

34.  
34

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ guttaṃ mahato attāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.  
*“Bhikkhus, I do not see even one other thing that when guarded leads to such great good as the mind.*

cittaṃ, bhikkhave, guttaṃ mahato attāya saṃvattatī”ti. catutthaṃ.  
*A guarded mind leads to great good.” (4)*

35.  
35

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ arakkhitaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when unprotected leads to such great harm as the mind.*

cittaṃ, bhikkhave, arakkhitaṃ mahato anathāya saṃvattati”ti. pañcamariṃ.

*An unprotected mind leads to great harm.” (5)*

36.  
36

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ rakkhitaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when protected leads to such great good as the mind.*

cittaṃ, bhikkhave, rakkhitaṃ mahato atthāya saṃvattati”ti. chaṭṭhamiṃ.

*A protected mind leads to great good.” (6)*

37.  
37

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ asaṃvutaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when unrestrained leads to such great harm as the mind.*

cittaṃ, bhikkhave, asaṃvutaṃ mahato anathāya saṃvattati”ti. sattamaṃ.

*An unrestrained mind leads to great harm.” (7)*

38.  
38

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ saṃvutaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that when restrained leads to such great good as the mind.*

cittaṃ, bhikkhave, saṃvutaṃ mahato atthāya saṃvattati”ti. aṭṭhamariṃ.

*A restrained mind leads to great good.” (8)*

39.  
39

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that, when untamed, unguarded, unprotected, and unrestrained, leads to such great harm as the mind.*

cittaṃ, bhikkhave, adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anathāya saṃvattati”ti. navamaṃ.

*The mind, when untamed, unguarded, unprotected, and unrestrained, leads to great harm.” (9)*

40.  
40

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Bhikkhus, I do not see even one other thing that, when tamed, guarded, protected, and restrained, leads to such great good as the mind.*

cittaṃ, bhikkhave, dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya saṃvattati”ti. dasamaṃ.

*The mind, when tamed, guarded, protected, and restrained, leads to great good.” (10)*

adantavaggo catuttho.

5. paṇihitācchavaggo  
V. A SPIKE

41.  
41

“seyyathāpi, bhikkhave, sālisūkaṃ vā yavasūkaṃ vā micchāpaṇihitaṃ hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati lohitaṃ vā uppādessatīti netarā ṭhānaṃ vijjati.

*“Bhikkhus, suppose a misdirected spike of hill rice or barley were pressed by the hand or foot. It is impossible that it would pierce the hand or the foot and draw blood.*

taṃ kissa hetu? micchāpaṇihitattā, bhikkhave, sūkassa.

*For what reason? Because the spike is misdirected.*

evamevaṃ kho, bhikkhave, so vata bhikkhu micchāpaṇihitena cittena avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti netarā ṭhānaṃ vijjati.

*So too, it is impossible that a bhikkhu with a misdirected mind would pierce ignorance, arouse true knowledge, and realize nibbāna.*

taṃ kissa hetu? micchāpaṇihitattā, bhikkhave, cittassā”ti. paṭṭhamariṃ.

*For what reason? Because the mind is misdirected.” (1)*



42.  
42

“seyyathāpi, bhikkhave, sālisūkamā vā yavasūkamā vā sammāpaṇihitam hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati lohitaṃ vā uppādessatīti tñānametaṃ vijjati.

*“Bhikkhus, suppose a well-directed spike of hill rice or barley were pressed by the hand or foot. It is possible that it would pierce the hand or the foot and draw blood.*

taṃ kissa hetu? sammāpaṇihitattā, bhikkhave, sūkassa.

*For what reason? Because the spike is well directed.*

evamevaṃ kho, bhikkhave, so vata bhikkhu sammāpaṇihitena cittaṇa avijjāṃ bhecchati, vijjāṃ uppādessati, nibbānaṃ sacchikarissatīti tñānametaṃ vijjati.

*So too, it is possible that a bhikkhu with a well-directed mind would pierce ignorance, arouse true knowledge, and realize nibbāna.*

taṃ kissa hetu? sammāpaṇihitattā, bhikkhave, cittassā”ti. dutiyaṃ.

*For what reason? Because the mind is well directed.” (2)*

43.  
43

“idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittam evaṃ cetasā ceto paricca pajānāmi — imamhi ce ayaṃ samaye puggalo kālaṃ kareyya, yathābhaṭaṃ nikkhitto evaṃ niraye’.

*“Here, bhikkhus, having encompassed a mentally corrupted person’s mind with my own mind, I understand that if this person were to die at this time, he would be deposited in hell as if brought there.*

taṃ kissa hetu? cittaṃ hissa, bhikkhave, paduṭṭhaṃ.

*For what reason? Because his mind is corrupted.*

“cetopadosahetu pana, bhikkhave, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṇaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjantī”ti. tatiyaṃ.

*It is because of mental corruption that with the breakup of the body, after death, some beings here are reborn in the plane of misery, in a bad destination, in the lower world, in hell.” (3)*

44.  
44

“idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ pasannacittam evaṃ cetasā ceto paricca pajānāmi — imamhi ce ayaṃ samaye puggalo kālaṃ kareyya, yathābhaṭaṃ nikkhitto evaṃ sagge’.

*“Here, bhikkhus, having encompassed a mentally placid person’s mind with my own mind, I understand that if this person were to die at this time, he would be deposited in heaven as if brought there.*

taṃ kissa hetu? cittaṃ hissa, bhikkhave, pasannaṃ.

*For what reason? Because his mind is placid.*

“cetopasādahetu pana, bhikkhave, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatīṃ saggam lokam upapajjantī”ti. catutthaṃ.

*It is because of mental placidity that with the breakup of the body, after death, some beings here are reborn in a good destination, in a heavenly world.” (4)*

45.  
45

“seyyathāpi, bhikkhave, udakarahado āvilo luḷito kalalībhūto

*“Bhikkhus, suppose there were a pool of water that was cloudy, turbid, and muddy.*

tattha cakkhumā puriso tīre thito na passeyya sippisambukampi sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi.

*Then a man with good sight standing on the bank could not see shells, gravel and pebbles, and shoals of fish swimming about and resting.*

taṃ kissa hetu? āvilattā, bhikkhave, udakassa.

*For what reason? Because the water is cloudy.*

evamevaṃ kho, bhikkhave, so vata bhikkhu āvilena cittaṇa attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttarimā vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti netam tñānaṃ vijjati.

*So too, it is impossible for a bhikkhu with a cloudy mind to know his own good, the good of others, or the good of both, or to realize a superhuman distinction in knowledge and vision worthy of the noble ones.*

taṃ kissa hetu? āvilattā, bhikkhave, cittassā”ti. pañcamaṃ.

*For what reason? Because his mind is cloudy.” (5)*

46.  
46

“seyyathāpi, bhikkhave, udakarahado accho vippasanno anāvilo

*“Bhikkhus, suppose there were a pool of water that was clear, serene, and limpid.*

tattha cakkhumā puriso tīre thito passeyya sippisambukampi sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi.

*Then a man with good sight standing on the bank could see shells, gravel and pebbles, and shoals of fish swimming about and resting.*

taṃ kissa hetu? anāvilattā, bhikkhave, udakassa.

*For what reason? Because the water is limpid.*

evamevaṃ kho, bhikkhave, so vata bhikkhu anāvilena cittena attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttarim vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti tñāmetam vījati.

*So too, it is possible for a bhikkhu with a limpid mind to know his own good, the good of others, and the good of both, and to realize a superhuman distinction in knowledge and vision worthy of the noble ones.*

taṃ kissa hetu? anāvilattā, bhikkhave, cittassā”ti. chaṭṭhaṃ.

*For what reason? Because his mind is limpid.” (6)*

47.  
47

“seyyathāpi, bhikkhave, yāni kānici rukkhajātānaṃ phandano tesam aggamakkhāyati yadidaṃ mudutāya ceva kammaññatāya ca.

*“Bhikkhus, just as sandalwood is declared to be the best of trees with respect to malleability and wieldiness,*

evamevaṃ kho ahaṃ, bhikkhave, nāññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitaṃ bahulīkataṃ mudu ca hoti kammaññaṃca yathayidaṃ cittaṃ.

*so too I do not see even one other thing that, when developed and cultivated, is so malleable and wieldy as the mind.*

cittaṃ, bhikkhave, bhāvitaṃ bahulīkataṃ mudu ca hoti kammaññaṃca hoti”ti. sattamaṃ.

*A developed and cultivated mind is malleable and wieldy.” (7)*

48.  
48

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ lahuparivattaṃ yathayidaṃ cittaṃ.

*“Bhikkhus, I do not see even one other thing that changes so quickly as the mind.*

yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ cittaṃ”ti. aṭṭhamaṃ.

*It is not easy to give a simile for how quickly the mind changes.” (8)*

49.  
49

“pabhassaramidaṃ, bhikkhave, cittaṃ.

*“Luminous, bhikkhus, is this mind,*

tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ”ti. navamaṃ.

*but it is defiled by adventitious defilements.” (9)*

50.  
50

“pabhassaramidaṃ, bhikkhave, cittaṃ.

*“Luminous, bhikkhus, is this mind,*

tañca kho āgantukehi upakkilesehi vippamuttaṃ”ti. dasamaṃ.

*and it is freed from adventitious defilements.” (10)*

pañihitācchavaggo pañcamaṃ.

6. accharāsaṅghātavaggo

VI. LUMINOUS

51.  
51

“pabhassaramidaṃ, bhikkhave, cittaṃ.

*“Luminous, bhikkhus, is this mind,*

tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ.

*but it is defiled by adventitious defilements.*

taṃ assutavā puthujjano yathābhūtaṃ nappajānāti.

*The uninstructed worldling does not understand this as it really is;*

tasmā ‘assutavato puthujjanassa cittabhāvanā natthī’ti vadāmī”ti. paṭhamaṃ.

*therefore I say that for the uninstructed worldling there is no development of the mind.” (1)*

52.  
52

“pabhassaramidaṃ, bhikkhave, cittaṃ.

*“Luminous, bhikkhus, is this mind,*

tañca kho āgantukehi upakkilesehi vippamuttaṃ.

*and it is freed from adventitious defilements.*

taṃ sutavā ariyasāvako yathābhūtaṃ pajānāti.

*The instructed noble disciple understands this as it really is;*

tasmā ‘sutavato ariyasāvakassa cittabhāvanā atthī’ti vadāmī”ti. dutiyaṃ.  
*therefore I say that for the instructed noble disciple there is development of the mind.” (2)*

53.  
53

“accharāsaṅghātammattampi ce, bhikkhave, bhikkhu mettācittaṃ āsevatī;  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu pursues a mind of loving-kindness,*  
ayaṃ vuccati, bhikkhave — ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro,  
amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’.  
*he is called a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country’s almsfood in vain.*  
ko pana vādo ye naṃ bahulīkaronti”ti! tatiyaṃ.  
*How much more, then, those who cultivate it!” (3)*

54.  
54

“accharāsaṅghātammattampi ce, bhikkhave, bhikkhu mettācittaṃ bhāvetī;  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops a mind of loving-kindness,*  
ayaṃ vuccati, bhikkhave — ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro,  
amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’.  
*he is called a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country’s almsfood in vain.*  
ko pana vādo ye naṃ bahulīkaronti”ti! catutthaṃ.  
*How much more, then, those who cultivate it!” (4)*

55.  
55

“accharāsaṅghātammattampi ce, bhikkhave, bhikkhu mettācittaṃ manasi karoti;  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu attends to a mind of loving-kindness,*  
ayaṃ vuccati, bhikkhave — ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro  
amoghaṃ raṭṭhapiṇḍaṃ bhuñjati’.  
*he is called a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country’s almsfood in vain.*  
ko pana vādo ye naṃ bahulīkaronti”ti! pañcamaṃ.  
*How much more, then, those who cultivate it!” (5)*

56.  
56

“ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā, sabbe te  
manopubbaṅgamā.  
*“Bhikkhus, whatever qualities are unwholesome, partake of the unwholesome, and pertain to the unwholesome, all have the mind as their forerunner.*  
mano tesaṃ dhammānaṃ paṭhamāṃ uppajjati, anvadeva akusalā dhammā”ti. chaṭṭhaṃ.  
*Mind arises first followed by the unwholesome qualities.” (6)*

57.  
57

“ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te  
manopubbaṅgamā.  
*“Bhikkhus, whatever qualities are wholesome, partake of the wholesome, and pertain to the wholesome, all have the mind as their forerunner.*  
mano tesaṃ dhammānaṃ paṭhamāṃ uppajjati, anvadeva kusalā dhammā”ti. sattamaṃ.  
*Mind arises first followed by the wholesome qualities.” (7)*

58.  
58

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā  
dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, pamādo.  
*“Bhikkhus, I do not see a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as heedlessness.*  
pamattassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā  
dhammā parihāyanti”ti. atṭhamaṃ.  
*For one who is heedless, unarisen unwholesome qualities arise and arisen wholesome qualities decline.” (8)*

59.  
59

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, appamādo.

*“Bhikkhus, I do not see a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as heedfulness.*

appamattassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. navamaṃ.

*For one who is heedful, unarisen wholesome qualities arise and arisen unwholesome qualities decline.” (9)*

60.

60

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, kosajjaṃ.

*“Bhikkhus, I do not see a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as laziness.*

kusītassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. dasamaṃ.

*For one who is lazy, unarisen unwholesome qualities arise and arisen wholesome qualities decline.” (10)*

accharāsaṅghātavaggo chaṭṭho.

7. vīriyārambhādivaggo

VII. AROUSAL OF ENERGY

61.

61

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, vīriyārambho.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as arousal of energy.*

āradhaviṛiyassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. paṭhamaṃ.

*For one who has aroused energy, unarisen wholesome qualities arise and arisen unwholesome qualities decline.” (1)*

62.

62

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, mahicchā.

*“Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as strong desire.*

mahicchassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. dutiyaṃ.

*For one with strong desire, unarisen unwholesome qualities arise and arisen wholesome qualities decline.” (2)*

63.

63

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, appicchā.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as fewness of desires.*

appicchassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. tatiyaṃ.

*For one with few desires, unarisen wholesome qualities arise and arisen unwholesome qualities decline.” (3)*

64.

64

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, asantutthā.

*“Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as non-contentment.*

asantutthassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. catutthaṃ.

*For one who is not content, unarisen unwholesome qualities arise and arisen wholesome qualities decline.” (4)*

65.  
65

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, santuṭṭhitā.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as contentment.*

santuṭṭhassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. pañcamaṃ.

*For one who is content, unarisen wholesome qualities arise and arisen unwholesome qualities decline.” (5)*

66.  
66

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, ayonisomanasikāro.

*“Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as careless attention.*

ayoniso, bhikkhave, manasi karoto anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. chaṭṭhaṃ.

*For one who attends carelessly, unarisen unwholesome qualities arise and arisen wholesome qualities decline.” (6)*

67.  
67

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, yonisomanasikāro.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as careful attention.*

yoniso, bhikkhave, manasi karoto anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. sattamaṃ.

*For one who attends carefully, unarisen wholesome qualities arise and arisen unwholesome qualities decline.” (7)*

68.  
68

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, asampajaññaṃ.

*“Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as lack of clear comprehension.*

asampajānassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. aṭṭhamaṃ.

*For one who does not clearly comprehend, unarisen unwholesome qualities arise and arisen wholesome qualities decline.” (8)*

69.  
69

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sampajaññaṃ.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as clear comprehension.*

sampajānassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. navamaṃ.

*For one who clearly comprehends, unarisen wholesome qualities arise and arisen unwholesome qualities decline.” (9)*

70.  
70

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, pāpamittatā.

*“Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as bad friendship.*

pāpamittassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. dasamaṃ.

*For one with bad friends, unarisen unwholesome qualities arise and arisen wholesome qualities decline.”*  
(10)

vīriyārambhādivaggo sattamo.

8. kalyāṇamittādivaggo  
VIII. GOOD FRIENDSHIP

71.  
71

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, kalyāṇamittatā.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as good friendship.*

kalyāṇamittassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. paṭhamam.

*For one with good friends, unarisen wholesome qualities arise and arisen unwholesome qualities decline.”*  
(1)

72.  
72

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

*“Bhikkhus, I do not see even a single thing that so causes unarisen unwholesome qualities to arise and arisen wholesome qualities to decline as the pursuit of unwholesome qualities and the non-pursuit of wholesome qualities.*

anuyogā, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogā kusalānaṃ dhammānaṃ anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti. duttiyaṃ.

*Through the pursuit of unwholesome qualities and the non-pursuit of wholesome qualities, unarisen unwholesome qualities arise and arisen wholesome qualities decline.”* (2)

73.  
73

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

*“Bhikkhus, I do not see even a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as the pursuit of wholesome qualities and the non-pursuit of unwholesome qualities.*

anuyogā, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogā akusalānaṃ dhammānaṃ anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti. tatiyaṃ.

*Through the pursuit of wholesome qualities and the non-pursuit of unwholesome qualities, unarisen wholesome qualities arise and arisen unwholesome qualities decline.”* (3)

74.  
74

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā nupparajanti uppannā vā bojjhaṅgā na bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, ayoṇisoṃmanasikāro.

*“Bhikkhus, I do not see even a single thing that so causes unarisen factors of enlightenment not to arise and arisen factors of enlightenment not to reach fulfillment by development as careless attention.*

ayoniso, bhikkhave, manasi karoto anuppannā ceva bojjhaṅgā nupparajanti uppannā ca bojjhaṅgā na bhāvanāpāripūriṃ gacchanti”ti. catuttham.

*For one who attends carelessly, unarisen factors of enlightenment do not arise and arisen factors of enlightenment do not reach fulfillment by development.”* (4)

75.  
75

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā nupparajanti uppannā vā bojjhaṅgā bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, yoṇisoṃmanasikāro.

*“Bhikkhus, I do not see even a single thing that so causes unarisen factors of enlightenment to arise and arisen factors of enlightenment to reach fulfillment by development as careful attention.*

yoniso, bhikkhave, manasi karoto anuppannā ceva bojjhaṅgā uppajjanti uppannā ca bojjhaṅgā bhāvanāpāripūrim gacchantī”ti. pañcamam.

*For one who attends carefully, unarisen factors of enlightenment arise and arisen factors of enlightenment reach fulfilment by development.” (5)*

76.  
76

“appamattikā esā, bhikkhave, parihāni yadidaṃ nātiparihāni.

*“Insignificant, bhikkhus, is the loss of relatives.*

etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihāni”ti. chaṭṭhaṃ.

*The worst thing to lose is wisdom.” (6)*

77.  
77

“appamattikā esā, bhikkhave, vuddhi yadidaṃ nātivuddhi.

*“Insignificant, bhikkhus, is the increase of relatives.*

etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi.

*The best thing in which to increase is wisdom.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ — ‘paññāvuddhiyā vaddhissāmā’ti.

*Therefore, bhikkhus, you should train yourselves thus: ‘We will increase in wisdom.’*

evaṃhi vo, bhikkhave, sikkhitabbaṃ”ti. sattamaṃ.

*It is in such a way that you should train yourselves.” (7)*

78.  
78

“appamattikā esā, bhikkhave, parihāni yadidaṃ bhogaparihāni.

*“Insignificant, bhikkhus, is the loss of wealth.*

etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihāni”ti. aṭṭhamaṃ.

*The worst thing to lose is wisdom.” (8)*

79.  
79

“appamattikā esā, bhikkhave, vuddhi yadidaṃ bhogavuddhi.

*“Insignificant, bhikkhus, is the increase of wealth.*

etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi.

*The best thing in which to increase is wisdom.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ — ‘paññāvuddhiyā vaddhissāmā’ti.

*Therefore, bhikkhus, you should train yourselves thus: ‘We will increase in wisdom.’*

evaṃhi vo, bhikkhave, sikkhitabbaṃ”ti. navamaṃ.

*It is in such a way that you should train yourselves.” (9)*

80.  
80

“appamattikā esā, bhikkhave, parihāni yadidaṃ yasoparihāni.

*“Insignificant, bhikkhus, is the loss of fame.*

etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihāni”ti. dasamaṃ.

*The worst thing to lose is wisdom.” (10)*

kalyāṇamittādivaggo aṭṭhamaṃ.

9. pamādādivaggo  
IX. HEEDLESSNESS

81.  
81

“appamattikā esā, bhikkhave, vuddhi yadidaṃ yasovuddhi.

*“Insignificant, bhikkhus, is the increase of fame.*

etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi.

*The best thing in which to increase is wisdom.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ — ‘paññāvuddhiyā vaddhissāmā’ti.

*Therefore, bhikkhus, you should train yourselves thus: ‘We will increase in wisdom.’*

evaṃhi vo, bhikkhave, sikkhitabbaṃ”ti. paṭhamaṃ.

*It is in such a way that you should train yourselves.” (1)*

82.  
82

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anattāya samvattati yathayidaṃ, bhikkhave, pamādo.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as heedlessness.*

pamādo, bhikkhave, mahato anathāya saṁvattatī”ti. dutiyaṁ.

*Heedlessness leads to great harm.” (2)*

83.  
83

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattatī yathayidaṁ, bhikkhave, appamādo.

*“Bhikkhus, I do not see even a single thing that leads to such great good as heedfulness.*

appamādo, bhikkhave, mahato atthāya saṁvattatī”ti. tatiyaṁ.

*Heedfulness leads to great good.” (3)*

84.  
84

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anathāya saṁvattatī yathayidaṁ, bhikkhave, kosajjaṁ.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as laziness.*

kosajjaṁ, bhikkhave, mahato anathāya saṁvattatī”ti. catutthaṁ.

*Laziness leads to great harm.” (4)*

85.  
85

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattatī yathayidaṁ, bhikkhave, vīriyārambho.

*“Bhikkhus, I do not see even a single thing that leads to such great good as arousal of energy.*

vīriyārambho, bhikkhave, mahato atthāya saṁvattatī”ti. pañcamaṁ.

*Arousal of energy leads to great good.” (5)*

86.  
86

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anathāya saṁvattatī yathayidaṁ, bhikkhave, mahicchā.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as strong desire.*

mahicchā, bhikkhave, mahato anathāya saṁvattatī”ti. chaṭṭhaṁ.

*Strong desire leads to great harm.” (6)*

87.  
87

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattatī yathayidaṁ, bhikkhave, appicchā.

*“Bhikkhus, I do not see even a single thing that leads to such great good as fewness of desires.*

appicchā, bhikkhave, mahato atthāya saṁvattatī”ti. sattamaṁ.

*Fewness of desires leads to great good.” (7)*

88.  
88

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anathāya saṁvattatī yathayidaṁ, bhikkhave, asantuṭṭhitā.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as non-contentment.*

asantuṭṭhitā, bhikkhave, mahato anathāya saṁvattatī”ti. aṭṭhamaṁ.

*Non-contentment leads to great harm.” (8)*

89.  
89

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato atthāya saṁvattatī yathayidaṁ, bhikkhave, santuṭṭhitā.

*“Bhikkhus, I do not see even a single thing that leads to such great good as contentment.*

santuṭṭhitā, bhikkhave, mahato atthāya saṁvattatī”ti. navamaṁ.

*Contentment leads to great good.” (9)*

90.  
90

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yo evaṁ mahato anathāya saṁvattatī yathayidaṁ, bhikkhave, ayoniso manasikāro.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as careless attention.*

ayoniso manasikāro, bhikkhave, mahato anathāya saṁvattatī”ti. dasamaṁ.

*Careless attention leads to great harm.” (10)*

91.  
91



“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, yoniso manasikāro.

*“Bhikkhus, I do not see even a single thing that leads to such great good as careful attention.*

yonisomanasikāro, bhikkhave, mahato atthāya saṃvattati”ti. ekādasamaṃ.  
*Careful attention leads to great good.” (11)*

92.  
92

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, asampajāññaṃ.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as lack of clear comprehension.*

asampajāññaṃ, bhikkhave, mahato anathāya saṃvattati”ti. dvādasamaṃ.  
*Lack of clear comprehension leads to great harm.” (12)*

93.  
93

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, sampajāññaṃ.

*“Bhikkhus, I do not see even a single thing that leads to such great good as clear comprehension.*

sampajāññaṃ, bhikkhave, mahato atthāya saṃvattati”ti. terasamaṃ.  
*Clear comprehension leads to great good.” (13)*

94.  
94

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as bad friendship.*

pāpamittatā, bhikkhave, mahato anathāya saṃvattati”ti. cuddasamaṃ.  
*Bad friendship leads to great harm.” (14)*

95.  
95

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā.

*“Bhikkhus, I do not see even a single thing that leads to such great good as good friendship.*

kalyāṇamittatā, bhikkhave, mahato atthāya saṃvattati”ti. pannarasamaṃ.  
*Good friendship leads to great good.” (15)*

96.  
96

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

*“Bhikkhus, I do not see even a single thing that leads to such great harm as the pursuit of unwholesome qualities and the non-pursuit of wholesome qualities.*

anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ mahato anathāya saṃvattati”ti. soḷasamaṃ.

*The pursuit of unwholesome qualities and the non-pursuit of wholesome qualities leads to great harm.” (16)*

97.  
97

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

*“Bhikkhus, I do not see even a single thing that leads to such great good as the pursuit of wholesome qualities and the non-pursuit of unwholesome qualities.*

anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ mahato atthāya saṃvattati”ti. sattarasamaṃ.

*The pursuit of wholesome qualities and the non-pursuit of unwholesome qualities leads to great good.” (17)*

pamādādivaggo navamo.

10. dutiyapamādādivaggo

X. INTERNAL

98.  
98

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, pamādo.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as heedlessness.*

pamādo, bhikkhave, mahato anathāya saṃvattati”ti. paṭhamam.

*Heedlessness leads to great harm.” (1)*

99.  
99

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appamādo.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as heedfulness.*

appamādo, bhikkhave, mahato atthāya saṃvattati”ti. dutiyam.

*Heedfulness leads to great good.” (2)*

100.  
100

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, kosajjaṃ.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as laziness.*

kosajjaṃ, bhikkhave, mahato anathāya saṃvattati”ti. tatiyam.

*Laziness leads to great harm.” (3)*

101.  
101

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as arousal of energy.*

vīriyārambho, bhikkhave, mahato atthāya saṃvattati”ti. catuttham.

*Arousal of energy leads to great good.” (4)*

102.  
102

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, mahicchā.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as strong desire.*

mahicchā, bhikkhave, mahato atthāya saṃvattati”ti. pañcamam.

*Strong desire leads to great harm.” (5)*

103.  
103

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appicchā.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as fewness of desires.*

appicchā, bhikkhave, mahato atthāya saṃvattati”ti. chaṭṭham.

*Fewness of desires leads to great good.” (6)*

104.  
104

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, asantuṭṭhitā.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as non-contentment.*

asantuṭṭhitā, bhikkhave, mahato atthāya saṃvattati”ti. sattamam.

*Non-contentment leads to great harm.” (7)*

105.  
105

“ajjhattikaṃ, bhikkhave, aṅanti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, santuṭṭhitā.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as contentment.*

santuṭṭhitā, bhikkhave, mahato atthāya saṃvattati”ti. aṭṭhamam.

*Contentment leads to great good.” (8)*

106.  
106

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, ayoṇisomanasikāro.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as careless attention.*

ayoṇisomanasikāro, bhikkhave, mahato atthāya saṃvattati”ti. navamaṃ.

*Careless attention leads to great harm.” (9)*

107.  
107

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, yoṇisomanasikāro.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as careful attention.*

yoṇisomanasikāro, bhikkhave, mahato atthāya saṃvattati”ti. dasamaṃ.

*Careful attention leads to great good.” (10)*

108.  
108

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, asaṃpajaññaṃ.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as lack of clear comprehension.*

asaṃpajaññaṃ, bhikkhave, mahato atthāya saṃvattati”ti. ekādasamaṃ.

*Lack of clear comprehension leads to great harm.” (11)*

109.  
109

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, saṃpajaññaṃ.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as clear comprehension.*

saṃpajaññaṃ, bhikkhave, mahato atthāya saṃvattati”ti. dvādasamaṃ.

*Clear comprehension leads to great good.” (12)*

110.  
110

“bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.

*“Among external factors, bhikkhus, I do not see even a single factor that leads to such great harm as bad friendship.*

pāpamittatā, bhikkhave, mahato anattāya saṃvattati”ti. terasamaṃ.

*Bad friendship leads to great harm.” (13)*

111.  
111

“bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā.

*“Among external factors, bhikkhus, I do not see even a single factor that leads to such great good as good friendship.*

kalyāṇamittatā, bhikkhave, mahato atthāya saṃvattati”ti. cuddasamaṃ.

*Good friendship leads to great good.” (14)*

112.  
112

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great harm as the pursuit of unwholesome qualities and the non-pursuit of wholesome qualities.*

anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ mahato anattāya saṃvattati”ti. pannarasamaṃ.

*The pursuit of unwholesome qualities and the non-pursuit of wholesome qualities leads to great harm.” (15)*

113.  
113

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

*“Among internal factors, bhikkhus, I do not see even a single factor that leads to such great good as the pursuit of wholesome qualities and the non-pursuit of unwholesome qualities.*

anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ mahato atthāya saṃvattati”ti. soḷasamaṃ.

*The pursuit of wholesome qualities and the non-pursuit of unwholesome qualities leads to great good.” (16)*

114.  
114

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, pamādo.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as heedlessness.*

pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattati”ti. sattarasamaṃ.

*Heedlessness leads to the decline and disappearance of the good Dhamma.” (17)*

115.  
115

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, appamādo.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as heedfulness.*

appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. atthārasamaṃ.

*Heedfulness leads to the continuation, non-decline, and non-disappearance of the good Dhamma.” (18)*

116.  
116

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, kosajjaṃ.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as laziness.*

kosajjaṃ, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattati”ti. ekūnavīsatiṃ.

*Laziness leads to the decline and disappearance of the good Dhamma.” (19)*

117.  
117

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as arousal of energy.*

vīriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. vīsatiṃ.

*Arousal of energy leads to the continuation, non-decline, and non-disappearance of the good Dhamma.” (20)*

118.  
118

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, mahicchā.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as strong desire.*

mahicchā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. ekavīsatiṃ.

*Strong desire leads to the decline and disappearance of the good Dhamma.” (21)*

119.  
119

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, appicchatā.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as fewness of desires.*

appicchatā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. dvāvīsatiṃ.

*Fewness of desires leads to the continuation, non-decline, and non-disappearance of the good Dhamma.” (22)*

120.  
120

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, asantutṭhitā.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as non-contentment.*

asantutṭhitā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. tevisatimaṃ.

*Non-contentment leads to the decline and disappearance of the good Dhamma.” (23)*

121.  
121

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, santutṭhitā.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as contentment.*

santutṭhitā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. catuṣsatimaṃ.

*Contentment leads to the continuation, non-decline, and non-disappearance of the good Dhamma.” (24)*

122.  
122

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, ayonisomanasikāro.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as careless attention.*

ayonisomanasikāro, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. pañcaviṣatimaṃ.

*Careless attention leads to the decline and disappearance of the good Dhamma.” (25)*

123.  
123

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, yonisomanasikāro.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as careful attention.*

yonisomanasikāro, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. chabbīsatimaṃ.

*Careful attention leads to the continuation, non-decline, and non-disappearance of the good Dhamma.” (26)*

124.  
124

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, asampajaññaṃ.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as lack of clear comprehension.*

asampajaññaṃ, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. sattaviṣatimaṃ.

*Lack of clear comprehension leads to the decline and disappearance of the good Dhamma.” (27)*

125.  
125

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, sampajaññaṃ.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as clear comprehension.*

sampajaññaṃ, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. atṭhaviṣatimaṃ.

*Clear comprehension leads to the continuation, non-decline, and non-disappearance of the good Dhamma.” (28)*

126.  
126

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.

*“Among external factors, bhikkhus, I do not see even a single factor that leads to such great harm as bad friendship.*

pāpamittatā, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti. ekūnatimsatimaṃ.

*Bad friendship leads to the decline and disappearance of the good Dhamma.” (29)*

127.  
127

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ʔitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā.

*“Among external factors, bhikkhus, I do not see even a single factor that leads to such great good as good friendship.*

kalyāṇamittatā, bhikkhave, saddhammassa ʔitiyā asammosāya anantaradhānāya saṃvattati”ti. tiṃsatimaṃ.

*Good friendship leads the continuation, non-decline, and non-disappearance of the good Dhamma.” (30)*

128.  
128

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

*“Bhikkhus, I do not see even a single thing that so leads to the decline and disappearance of the good Dhamma as the pursuit of unwholesome qualities and the non-pursuit of wholesome qualities.*

anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ saddhammassa sammosāya antaradhānāya saṃvattati”ti. ekattiṃsatimaṃ.

*The pursuit of unwholesome qualities and the non-pursuit of wholesome qualities leads to the decline and disappearance of the good Dhamma.” (31)*

129.  
129

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ʔitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

*“Bhikkhus, I do not see even a single thing that so leads to the continuation, non-decline, and non-disappearance of the good Dhamma as the pursuit of wholesome qualities and the non-pursuit of unwholesome qualities.*

anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ saddhammassa ʔitiyā asammosāya anantaradhānāya saṃvattati”ti. catukkoṭṭikāṃ piṭṭhitaṃ. dvattiṃsatimaṃ.

*The pursuit of wholesome qualities and the non-pursuit of unwholesome qualities leads the continuation, non-decline, and non-disappearance of the good Dhamma.” (32)*

130.  
130

“ye te, bhikkhave, bhikkhū adhammaṃ dhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain non-Dhamma as Dhamma are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpenti”ti. tettiṃsatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (33)*

131.  
131

“ye te, bhikkhave, bhikkhū dhammaṃ adhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain Dhamma as non-Dhamma are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpenti”ti. catuttiṃsatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (34)*

132.  
132

“ye te, bhikkhave, bhikkhū avinayaṃ vinayoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain non-discipline as discipline are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpenti”ti. pañcattiṃsatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (35)*

133.  
133

“ye te, bhikkhave, bhikkhū vinayaṃ avinayoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain discipline as non-discipline are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. chattiṃsatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (36)*

134.  
134

“ye te, bhikkhave, bhikkhū abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been stated and uttered by the Tathāgata as having been stated and uttered by him are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. sattattiṃsatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (37)*

135.  
135

“ye te, bhikkhave, bhikkhū bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has been stated and uttered by the Tathāgata as not having been stated and uttered by him are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. aṭṭhattiṃsatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (38)*

136.  
136

“ye te, bhikkhave, bhikkhū anācinnāṃ tathāgatena ācinnāṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been practiced by the Tathāgata as having been practiced by him are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. ekūnacattāṭṭhisatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (39)*

137.  
137

“ye te, bhikkhave, bhikkhū ācinnāṃ tathāgatena anācinnāṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has been practiced by the Tathāgata as not having been practiced by him are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. cattāṭṭhisatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (40)*

138.  
138

“ye te, bhikkhave, bhikkhū apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been prescribed by the Tathāgata as having been prescribed by him are acting for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. ekacattāṭṭhisatimaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (41)*

139.  
139

“ye te, bhikkhave, bhikkhū paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has been prescribed by the Tathāgata as not having been prescribed by him are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. dvācattālīsatiṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (42)*

duṭṭiyapamāḍādivaggo dasamo.

11. adhammavaggo  
XI. NON-DHAMMA

140.  
140

“ye te, bhikkhave, bhikkhū adhammaṃ adhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain non-Dhamma as non-Dhamma are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. paṭhamāṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (1)*

141.  
141

“ye te, bhikkhave, bhikkhū dhammaṃ dhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain Dhamma as Dhamma are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. duttiyāṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (2)*

142.  
142

“ye te, bhikkhave, bhikkhū avinayaṃ avinayoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain non-discipline as non-discipline are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. tatiyāṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (3)*

143.  
143

“ye te, bhikkhave, bhikkhū vinayaṃ vinayoti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain discipline as discipline are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. catutthāṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (4)*

144.  
144

“ye te, bhikkhave, bhikkhū abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been stated and uttered by the Tathāgata as not having been stated and uttered by him are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*



bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. pañcamāṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (5)*

145.

145

“ye te, bhikkhave, bhikkhū bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has been stated and uttered by the Tathāgata as having been stated and uttered by him are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. chaṭṭhāṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (6)*

146.

146

“ye te, bhikkhave, bhikkhū anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been practiced by the Tathāgata as not having been practiced by him are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. sattamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (7)*

147.

147

“ye te, bhikkhave, bhikkhū āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been practiced by the Tathāgata as not having been practiced by him are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. atṭhamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (8)*

148.

148

“ye te, bhikkhave, bhikkhū apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what has not been prescribed by the Tathāgata as not having been prescribed by him are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. navamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (9)*

149.

149

“ye te, bhikkhave, bhikkhū paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. dasamaṃ.

*“Bhikkhus, those bhikkhus who explain what has been prescribed by the Tathāgata as having been prescribed by him are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

*These bhikkhus generate much merit and sustain this good Dhamma.” (10)*

adhammavaggo ekādasamo.

12. anāpattiavaggo

XII. NOT AN OFFENSE

150.

150

“ye te, bhikkhave, bhikkhū anāpattim āpatṭiti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is not an offense as an offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. paṭhamāṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (1)*

151.  
151

“ye te, bhikkhave, bhikkhū āpattim anāpattiti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense as no offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. duttiyāṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (2)*

152.  
152

“ye te, bhikkhave, bhikkhū lahukāṃ āpattim garukā āpatṭiti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a light offense as a grave offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. tatiyāṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (3)*

153.  
153

“ye te, bhikkhave, bhikkhū garukāṃ āpattim lahukā āpatṭiti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a grave offense as a light offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. catutthāṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (4)*

154.  
154

“ye te, bhikkhave, bhikkhū duṭṭhullaṃ āpattim aduṭṭhullā āpatṭiti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a coarse offense as not a coarse offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. pañcamāṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (5)*

155.  
155

“ye te, bhikkhave, bhikkhū aduṭṭhullaṃ āpattim duṭṭhullā āpatṭiti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense that is not coarse as a coarse offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuṇca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. chaṭṭhāṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (6)*

156.  
156

“ye te, bhikkhave, bhikkhū sāvasesaṃ āpattiṃ anavasesā āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a remediable offense as an irremediable offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. sattamaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (7)*

157.  
157

“ye te, bhikkhave, bhikkhū anavasesaṃ āpattiṃ sāvasesā āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an irremediable offense as a remediable offense are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. aṭṭhamaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (8)*

158.  
158

“ye te, bhikkhave, bhikkhū sappatikammaṃ āpattiṃ appatikammā āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense with redress as an offense without redress are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. navamaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (9)*

159.  
159

“ye te, bhikkhave, bhikkhū appatikammaṃ āpattiṃ sappatikammā āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense without redress as an offense with redress are acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti. dasamaṃ.

*These bhikkhus generate much demerit and cause this good Dhamma to disappear.” (10)*

160.  
160

“ye te, bhikkhave, bhikkhū anāpattiṃ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa attāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is no offense as no offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. ekādasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (11)*

161.  
161

“ye te, bhikkhave, bhikkhū āpattiṃ āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇāhitāya paṭipannā bahujaṇāsukkhāya, bahuno janassa attāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain an offense as an offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. dvādasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (12)*

162.  
162

“ye te, bhikkhave, bhikkhū lahuṃāṃ āpattim lahuṃā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a light offense as a light offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuṃca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. terasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (13)*

163.

163

“ye te, bhikkhave, bhikkhū garuṃāṃ āpattim garuṃā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a grave offense as a grave offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuṃca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. cuddasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (14)*

164.

164

“ye te, bhikkhave, bhikkhū duṭṭhullaṃ āpattim duṭṭhullā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a coarse offense as a coarse offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuṃca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. pannarasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (15)*

165.

165

“ye te, bhikkhave, bhikkhū aduṭṭhullaṃ āpattim aduṭṭhullā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense that is not coarse as not a coarse offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuṃca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. soḷasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (16)*

166.

166

“ye te, bhikkhave, bhikkhū sāvasesaṃ āpattim sāvasesā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is a remediable offense as a remediable offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuṃca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. sattarasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (17)*

167.

167

“ye te, bhikkhave, bhikkhū anavasesaṃ āpattim anavasesā āpattīti dīpenti te, bhikkhave, bhikkhū bahujanahitāya paṭipannā bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an irremediable offense as an irremediable offense are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuṃca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapenti”ti. atthārasamaṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (18)*

168.

168

“ye te, bhikkhave, bhikkhū sappatikammaṃ āpattim sappatikammā āpatīti dīpenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense with redress as an offense with redress are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. ekūnavīsatiṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (19)*

169.

169

“ye te, bhikkhave, bhikkhū appatikammaṃ āpattim appatikammā āpatīti dīpenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, those bhikkhus who explain what is an offense without redress as an offense without redress are acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and humans.*

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ ṭhapentī”ti. vīsatiṃ.

*These bhikkhus generate much merit and sustain this good Dhamma.” (20)*

anāpattivaggo dvādasamo.

13. ekapuggalavaggo

XIII. ONE PERSON

170.

170

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*“Bhikkhus, there is one person who arises in the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of devas and human beings.*

katamo ekapuggalo?

*Who is that one person?*

tathāgato araham̐ sammāsambuddho.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

*This is that one person who arises in the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of devas and human beings.”*

171.

171

“ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṃ.

*“Bhikkhus, the manifestation of one person is rare in the world.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvo dullabho lokasmiṃ”ti.

*This is the manifestation of one person that is rare in the world.”*

172.

172

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso.

*“Bhikkhus, there is one person arising in the world who is extraordinary.*

katamo ekapuggalo?

*Who is that one person?*

tathāgato araham̐ sammāsambuddho.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati acchariyamanusso”ti.

*This is one person arising in the world who is extraordinary.”*

173.

173

“ekapuggalassa, bhikkhave, kālakiriyā bahuno janassa anutappā hoti.

*“Bhikkhus, the death of one person is lamented by many people.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa kālakiriyā bahuno janassa anutappā hotī”ti.

*This is the death of one person that is lamented by many people.”*

174.  
174

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo.

*“Bhikkhus, there is one person arising in the world who is unique, without a peer, without counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the foremost of bipeds.*

katamo ekapuggalo?

*Who is that one person?*

tathāgato arahamā sammāsambuddho.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati adutiyo asahāyo appaṭimo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo”ti.

*This is that one person arising in the world who is unique, without a peer, without counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the foremost of bipeds.”*

175.  
175

“ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hoti.

*“Bhikkhus, the manifestation of one person is the manifestation of great vision.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato cakkhussa pātubhāvo hoti”ti.

*This is that one person whose manifestation is the manifestation of great vision.*

176.  
176

“ekapuggalassa, bhikkhave, pātubhāvā mahato ālokassa pātubhāvo hoti.

*“Bhikkhus, the manifestation of one person is the manifestation of great light.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato ālokassa pātubhāvo hoti”ti.

*This is that one person whose manifestation is the manifestation of great light.*

177.  
177

“ekapuggalassa, bhikkhave, pātubhāvā mahato obhāsassa pātubhāvo hoti.

*“Bhikkhus, the manifestation of one person is the manifestation of great radiance.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato obhāsassa pātubhāvo hoti”ti.

*This is that one person whose manifestation is the manifestation of great radiance.*

178.  
178

“ekapuggalassa, bhikkhave, pātubhāvā channaṃ anuttariyānaṃ pātubhāvo hoti.

*“Bhikkhus, the manifestation of one person is the manifestation of the six things unsurpassed.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā channaṃ anuttariyānaṃ pātubhāvo hoti”ti.

*This is that one person whose manifestation is the manifestation of the six things unsurpassed.*

179.  
179

“ekapuggalassa, bhikkhave, pātubhāvā channaṃ anuttariyānaṃ pātubhāvo hoti.

*“Bhikkhus, the manifestation of one person is the realization of the four analytical knowledges.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā channaṃ anuttariyānaṃ pātubhāvo hoti”ti.

*This is that one person whose manifestation is the realization of the four analytical knowledges.*

180.  
180

“ekapuggalassa, bhikkhave, pātubhāvā anekadhātupaṭivedho hoti.

*“Bhikkhus, the manifestation of one person is the penetration of numerous elements.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā anekadhātupaṭivedho hoti”ti.

*This is that one person whose manifestation is the penetration of numerous elements.*

181.  
181

“ekapuggalassa, bhikkhave, pātubhāvā nānādhātupaṭivedho hoti.

*“Bhikkhus, the manifestation of one person is the penetration of the diversity of elements.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā nānādhātupaṭivedho hoti”ti.

*This is that one person whose manifestation is the penetration of the diversity of elements.*

182.  
182

“ekapuggalassa, bhikkhave, pātubhāvā vijjāvimuttiṭṭhalasacchikiriyā hoti.

*“Bhikkhus, the manifestation of one person is the realization of the fruit of true knowledge and liberation.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā vijjāvimuttiṭṭhalasacchikiriyā hoti”ti.

*This is that one person whose manifestation is the realization of the fruit of true knowledge and liberation.*

183.  
183

“ekapuggalassa, bhikkhave, pātubhāvā sotāpattiṭṭhalasacchikiriyā hoti.

*“Bhikkhus, the manifestation of one person is the realization of the fruit of stream-entry.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā sotāpattiṭṭhalasacchikiriyā hoti”ti.

*This is that one person whose manifestation is the realization of the fruit of stream-entry.*

184.  
184

“ekapuggalassa, bhikkhave, pātubhāvā sakadāgāmiṭṭhalasacchikiriyā hoti.

*“Bhikkhus, the manifestation of one person is the realization of the fruit of once-returning.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā sakadāgāmiṭṭhalasacchikiriyā hoti”ti.

*This is that one person whose manifestation is the realization of the fruit of once-returning.*

185.  
185

“ekapuggalassa, bhikkhave, pātubhāvā anāgāmiphalasacchikiriyā hoti.

*“Bhikkhus, the manifestation of one person is the realization of the fruit of non-returning.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, ekapuggalassa pātubhāvā anāgāmiphalasacchikiriyā hoti”ti.

*This is that one person whose manifestation is the realization of the fruit of non-returning.*

186.  
186

“ekapuggalassa, bhikkhave, pātubhāvā arahattaphalasacchikiriyā hoti.

*“Bhikkhus, the manifestation of one person is the manifestation of great vision.*

katamassa ekapuggalassa?

*Who is that one person?*

tathāgatassa arahato sammāsambuddhassa.

*The Tathāgata, the Arahant, the Perfectly Enlightened One.*

imassa kho, bhikkhave, arahattaphalasacchikiriyā hoti”ti.

*This is that one person whose manifestation is the manifestation of great vision.*

187.  
187

“nāhaṃ bhikkhave, aññaṃ ekapuggalampi samanupassāmi yo evaṃ tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti yathayidaṃ, bhikkhave, sārīputto.

*“Bhikkhus, I do not see even a single person who properly continues to keep in motion the unsurpassed wheel of the Dhamma set in motion by the Tathāgata as does Sārīputta.*

sārīputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti”ti.

*Sārīputta properly continues to keep in motion the unsurpassed wheel of the Dhamma set in motion by the Tathāgata.”*

ekapuggalavaggo terasamo.

14. etadaggavaggo

XIV. FOREMOST

1. pathamavaggo

i. First Subchapter

188.  
188

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikondaṇṇa.”

*“Bhikkhus, the foremost of my bhikkhu disciples in seniority is Aññāsikondaṇṇa.”*

189.  
189

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ mahāpaññānaṃ yadidaṃ sārīputto.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those with great wisdom is Sārīputta.”*

190.  
190

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmoggallāno.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those with psychic potency is Mahāmoggallāna.”*

191.  
191

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those who expound the ascetic practices is Mahākassapa.”*

192.  
192

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dibbacakkhukānaṃ yadidaṃ anuruddho.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those with the divine eye is Anuruddha.”*

193.  
193



“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ uccākulikānaṃ yadidaṃ bhaddiyo kālīgodhāyaputto.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those from eminent families is Bhaddiya Kālīgodhāyaputta.”*

194.  
194

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ mañjussarānaṃ yadidaṃ lakuṇḍaka bhaddiyo.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those with a sweet voice is Lakuṇṭaka Bhaddiya.”*

195.  
195

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sīhanādikānaṃ yadidaṃ piṇḍolabhāradvājo.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those with the lion’s roar is Piṇḍola Bhāradvāja.”*

196.  
196

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhammakathikānaṃ yadidaṃ puṇṇo mantāniputto.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those who speak on the Dhamma is Puṇṇa Mantāniputta.”*

197.  
197

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ saṃkhittena bhāsitaṃ vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccānoti.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those who explain in detail the meaning of what has been stated in brief is Mahākaccāna.”*

vaggo paṭhamo.

2. dutiyavaggo

*ii. Second Subchapter*

198.  
198

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ manomayaṃ kāyaṃ abhinimminantānaṃ yadidaṃ cūlapanthako.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those who create a mind-made body is Cūlapanthaka.”*

199.  
199

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ cetovivaṭṭakusalānaṃ yadidaṃ cūlapanthako.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those skilled in mental transformation is Cūlapanthaka.”*

200.  
200

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ saññāvivaṭṭakusalānaṃ yadidaṃ mahāpanthako.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those skilled in the transformation of perception is Mahāpanthaka.”*

201.  
201

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ araṇavihārīnaṃ yadidaṃ subhūti.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those who dwell without conflict is Subhūti.”*

202.  
202

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dakkhiṇeyyānaṃ yadidaṃ subhūti.”

*“Bhikkhus, the foremost of my bhikkhu disciples among those worthy of gifts is Subhūti.”*

203.  
203

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ āraññakānaṃ yadidaṃ revato khadiravaniyo.”

*“Bhikkhus, the foremost of my bhikkhu disciples among forest dwellers is Revata Khadiravaniya.”*

204.  
204

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ jhāyīnaṃ yadidaṃ kaṅkhārevato.”

*“Bhikkhus, the foremost of my bhikkhu disciples among meditators is Kaṅkhārevata.”*

205.  
205

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ āraḍḍhavīriyānaṃ yaḍidaṃ soṇo koḷiviso.”

“Bhikkhus, the foremost of my bhikkhu disciples among those who arouse energy is Soṇa Koḷivīsa.”

206.  
206

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ kalyāṇavākkaraṇānaṃ yaḍidaṃ soṇo kuṭikaṇṇo.”

“Bhikkhus, the foremost of my bhikkhu disciples among those who are excellent speakers is Soṇa Kuṭikaṇṇa.”

207.  
207

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ lābhīnaṃ yaḍidaṃ sīvali.”

“Bhikkhus, the foremost of my bhikkhu disciples among those who make gains is Sīvali.”

208.  
208

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ saddhādhimuttānaṃ yaḍidaṃ vakkalīti.”

“Bhikkhus, the foremost of my bhikkhu disciples among those resolved through faith is Vakkalī.”

vaggo dutiyo.

3. tatiyavaggo

iii. Third Subchapter

209.  
209

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sikkhākāmānaṃ yaḍidaṃ rāhulo.”

1–218 10 209 “Bhikkhus, the foremost of my bhikkhu disciples among those who desire the training is Rāhula.”

210.  
210

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ saddhāpabbajitānaṃ yaḍidaṃ ratṭhapālo.

“Bhikkhus, the foremost of my bhikkhu disciples among those who have gone forth out of faith is Ratṭhapāla.”

211.  
211

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭhamāṃ salākaṃ gaṇhantānaṃ yaḍidaṃ kuṇḍadhāno.

“Bhikkhus, the foremost of my bhikkhu disciples among those who are first to take meal tickets is Kuṇḍadhāna.”

212.  
212

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭibhānavantānaṃ yaḍidaṃ vaṅḡso.

“Bhikkhus, the foremost of my bhikkhu disciples among those who compose inspired verse is Vaṅḡsa.”

213.  
213

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ samantapāsādikānaṃ yaḍidaṃ upaseno vaṅgantaputto.

“Bhikkhus, the foremost of my bhikkhu disciples among those who inspire confidence in all respects is Upasena Vaṅgantaputta.”

214.  
214

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ senāsanapañṇāpakānaṃ yaḍidaṃ dabbo mallaputto.

“Bhikkhus, the foremost of my bhikkhu disciples among those who assign lodgings is Dabba Mallaputta.”

215.  
215

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ devatānaṃ piyamanāpānaṃ yaḍidaṃ pilindavaccho.

“Bhikkhus, the foremost of my bhikkhu disciples among those pleasing and agreeable to the deities is Pīlindavaccha.”

216.  
216

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ khippābhiññānaṃ yaḍidaṃ bāhiyo dārucīriyo.

“Bhikkhus, the foremost of my bhikkhu disciples among those who quickly attain direct knowledge is Bāhiya Dārucīriya.”

217.  
217

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ cittakathikānaṃ yadidaṃ kumārakassapo.

*“Bhikkhus, the foremost of my bhikkhu disciples among those with variegated speech is Kumārakassapa.”*

218.  
218

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭisambhidāpattānaṃ yadidaṃ mahākoṭṭhitoti.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who have attained the analytical knowledges is Mahākoṭṭhita.”*

vaggo tatiyo.

4. catutthavaggo

*iv. Fourth Subchapter*

219.  
219

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando”.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who are learned is Ānanda.”*

220.  
220

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ satimantānaṃ yadidaṃ ānando.

*“Bhikkhus, the foremost of my bhikkhu disciples among those with good memory is Ānanda.”*

221.  
221

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ gatimantānaṃ yadidaṃ ānando.

*“Bhikkhus, the foremost of my bhikkhu disciples among those with a quick grasp is Ānanda.”*

222.  
222

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhitimantānaṃ yadidaṃ ānando.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who are resolute is Ānanda.”*

223.  
223

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ upaṭṭhākānaṃ yadidaṃ ānando.

*“Bhikkhus, the foremost of my bhikkhu disciples among personal attendants is Ānanda.”*

224.  
224

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ mahāparisaṇaṃ yadidaṃ uruvelākassapo.

*“Bhikkhus, the foremost of my bhikkhu disciples among those with a large retinue is Uruvelākassapa.”*

225.  
225

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ kulappasāḍakānaṃ yadidaṃ kāludāyi.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who inspire confidence in families is Kāludāyi.”*

226.  
226

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ appābādhānaṃ yadidaṃ bākulo.

*“Bhikkhus, the foremost of my bhikkhu disciples among those with good health is Bakkula.”*

227.  
227

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ pubbenivāsaṃ anussarantānaṃ yadidaṃ sobhito.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who recollect past lives is Sobhita.”*

228.  
228

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upāli.

*“Bhikkhus, the foremost of my bhikkhu disciples among the upholders of the discipline is Upāli.”*

229.  
229

“etaḍaḡgaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bhikkhunovāḍakānaṃ yadidaṃ nandako.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who exhort bhikkhunīs is Nandaka.”*

230.  
230

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ indriyesu guttadvārānaṃ yadidaṃ nando.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who guard the doors of the sense faculties is Nanda.”*

231.  
231

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bhikkhuovādakānaṃ yadidaṃ mahākappino.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who exhort bhikkhus is Mahākappina.”*

232.  
232

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ tejodhātukusalānaṃ yadidaṃ sāgato.

*“Bhikkhus, the foremost of my bhikkhu disciples among those with skill with the fire element is Sāgata.”*

233.  
233

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭibhāneyyakānaṃ yadidaṃ rādho.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who receive eloquent discourses is Rādha.”*

234.  
234

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ lūkhacīvaradharānaṃ yadidaṃ mogharājāti.

*“Bhikkhus, the foremost of my bhikkhu disciples among those who wear coarse robes is Mogharājā.”*

vaggo catuttho.

5. pañcamavaggo

v. Fifth Subchapter

235.  
235

“etadaggaṃ, bhikkhave, mama sāvikānaṃ bhikkhunīnaṃ rattaññūnaṃ yadidaṃ mahāpajāpatigotamī”.

*“Bhikkhus, the foremost of my bhikkhunī disciples in seniority is Mahāpajāpatī Gotamī.”*

236.  
236

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ mahāpaññānaṃ yadidaṃ khemā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among those with great wisdom is Khemā.”*

237.  
237

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ iddhimantīnaṃ yadidaṃ uppalavaṇṇā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among those with psychic potency is Uppalavaṇṇā.”*

238.  
238

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ vinayadharānaṃ yadidaṃ paṭācārā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among those who uphold the discipline is Paṭācārā.”*

239.  
239

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ dhammakathikānaṃ yadidaṃ dhammadinnā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among speakers on the Dhamma is Dhammadinnā.”*

240.  
240

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ jhāyīnaṃ yadidaṃ nandā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among meditators is Nandā.”*

241.  
241

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ āradhvāriyānaṃ yadidaṃ soṇā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among those who arouse energy is Soṇā.”*

242.  
242

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ dibbacakkhukānaṃ yadidaṃ bakulā.

*“Bhikkhus, the foremost of my bhikkhunī disciples among those with the divine eye is Sakulā.”*

243.  
243

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ khippābhiññānaṃ yadidaṃ bhaddā kuṇḍalakesā.

“*Bhikkhus, the foremost of my bhikkhunī disciples among those who quickly attain direct knowledge is Bhaddā Kuṇḍalakesā.*”

244.  
244

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ pubbenivāsaṃ anussarantīnaṃ yadidaṃ bhaddā kāpilānī.

“*Bhikkhus, the foremost of my bhikkhunī disciples among those who recollect past lives is Bhaddā Kāpilānī.*”

245.  
245

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ mahābhiññappattānaṃ yadidaṃ bhaddakaccānā.

“*Bhikkhus, the foremost of my bhikkhunī disciples among those who attain great direct knowledge is Bhaddā Kaccānā.*”

246.  
246

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ lūkhacīvaradharānaṃ yadidaṃ kisāgotamī.

“*Bhikkhus, the foremost of my bhikkhunī disciples among those who wear coarse robes is Kisāgotamī.*”

247.  
247

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhunīnaṃ saddhādhimuttānaṃ yadidaṃ siṅgālakamātāti.

“*Bhikkhus, the foremost of my bhikkhunī disciples among those resolved through faith is Siṅgālamātā.*”

vaggo pañcamaṃ.

6. chaṭṭhavaggo

vi. Sixth Subchapter

248.  
248

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ paṭhamāṃ saraṇaṃ gacchantānaṃ yadidaṃ tapussabhallikā vāṇijā”.

“*Bhikkhus, the foremost of my male lay followers in being the first to go for refuge are the merchants Tapussa and Bhallika.*”

249.  
249

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ dāyakānaṃ yadidaṃ sudatto gahapati anāthapiṇḍiko.

“*Bhikkhus, the foremost of my male lay followers among donors is the householder Sudatta Anāthapiṇḍika.*”

250.  
250

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ dhammakathikānaṃ yadidaṃ citto gahapati macchikāsaṇḍiko.

“*Bhikkhus, the foremost of my male lay followers among speakers on the Dhamma is the householder Citta of Macchikāsaṇḍa.*”

251.  
251

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ catūhi saṅghavattūhi parisam saṅghanantānaṃ yadidaṃ hatthako āḷavako.

“*Bhikkhus, the foremost of my male lay followers among those who make use of the four means of attracting and sustaining others is Hatthaka of Āḷavi.*”

252.  
252

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ paṇḍitādayakānaṃ yadidaṃ mahānāmo sakko.

“*Bhikkhus, the foremost of my male lay followers among those who give what is excellent is Mahānāma the Sakyan.*”

253.  
253

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ manāpadāyakānaṃ yadidaṃ uggo gahapati vesāliko.

“*Bhikkhus, the foremost of my male lay followers among those who give what is agreeable is the householder Ugga of Vesālī.*”

254.  
254

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ saṅghupaṭṭhākānaṃ yadidaṃ haṭṭhigāmaḥ uggato gahapati.

*“Bhikkhus, the foremost of my male lay followers among attendants of the Saṅgha is the householder Uggata.”*

255.  
255

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ aveccappasannānaṃ yadidaṃ sūraṃbaṭṭho.

*“Bhikkhus, the foremost of my male lay followers among those with unwavering confidence is Sūra Ambaṭṭha.”*

256.  
256

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ puggalappasannānaṃ yadidaṃ jīvako komārabhacca.

*“Bhikkhus, the foremost of my male lay followers among those with confidence in persons is Jīvaka Komārabhacca.”*

257.  
257

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ viśāsakānaṃ yadidaṃ nakulapitā gahapatīti.

*“Bhikkhus, the foremost of my male lay followers among those who have trust is the householder Nakulapitā.”*

vaggo chaṭṭho.

7. sattaṃavaggo

vii. Seventh Subchapter

258.  
258

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ paṭṭhamaṃ saraṇaṃ gacchantīnaṃ yadidaṃ sujātā seniyadhītā”.

*“Bhikkhus, the foremost of my female lay followers in being the first to go for refuge is Sujātā, daughter of Senānī.”*

259.  
259

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ dāyikānaṃ yadidaṃ viśākhā migāramātā.

*“Bhikkhus, the foremost of my female lay followers among donors is Viśākhā Migāramātā.”*

260.  
260

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ bahussutānaṃ yadidaṃ khujjuttarā.

*“Bhikkhus, the foremost of my female lay followers among those who are learned is Khujjuttarā.”*

261.  
261

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ mettāvihārīnaṃ yadidaṃ sāmāvatī.

*“Bhikkhus, the foremost of my female lay followers among those who dwell in loving-kindness is Sāmāvatī.”*

262.  
262

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ jhāyīnaṃ yadidaṃ uttarānandaṃ mātā.

*“Bhikkhus, the foremost of my female lay followers among meditators is Uttarā Nandaṃ mātā.”*

263.  
263

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ paṇitadāyikānaṃ yadidaṃ suppaṇṇāsaṃ kollyadhītā.

*“Bhikkhus, the foremost of my female lay followers among those who give what is excellent is Suppaṇṇāsaṃ the Koliyan daughter.”*

264.  
264

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ gilānupaṭṭhākīnaṃ yadidaṃ suppiyā upāsikā.

*“Bhikkhus, the foremost of my female lay followers among those who attend on the sick is the female lay follower Suppiyā.”*

265.  
265

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ aveccappasannānaṃ yadidaṃ kātīyānī.

*“Bhikkhus, the foremost of my female lay followers among those with unwavering confidence is Kātīyānī.”*

266.  
266

“etadaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ viśāsikānaṃ yadidaṃ nakulamātā gahapatānī.

*“Bhikkhus, the foremost of my female lay followers among those who are intimate is the housewife Nakulamātā.”*

267.  
267

“etadaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ anussavappasannānaṃ yadidaṃ kālī upāsikā kulagharikā ti.

*“Bhikkhus, the foremost of my female lay followers among those whose confidence is based on hearsay is the female lay follower Kālī of Kuraraghara.”*

vaggo sattamo.

etadaggavaggo cuddasamo.

15. atthānapālī

*XV. IMPOSSIBLE*

1. paṭhamavaggo (AN 1.268-277)

268.  
268

“atthānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could consider any conditioned phenomenon as permanent;*

netam thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya.

*But it is possible that a worldling might consider some conditioned phenomenon as permanent;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

269.  
269

“atthānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could consider any conditioned phenomenon as pleasurable;*

netam thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya.

*But it is possible that a worldling might consider some conditioned phenomenon as pleasurable;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

270.  
270

“atthānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could consider anything as a self;*

netam thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya.

*But it is possible that a worldling might consider something as a self;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

271.  
271

“atthānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitaṃ voropeyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could deprive his mother of life;*

netam thānaṃ vijjati.

*there is no such possibility.*

ṭhānañca kho, bhikkhave, vijjati yaṃ puthujjano mātaraṃ jīvītā voropeyya.

*But it is possible that a worldling might deprive his mother of life;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

272.

272

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvītā voropeyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could deprive his father of life;*

netarṃ ṭhānaṃ vijjati.

*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano pitaraṃ jīvītā voropeyya.

*But it is possible that a worldling might deprive his father of life;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

273.

273

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo arahantaṃ jīvītā voropeyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could deprive his arahant of life;*

netarṃ ṭhānaṃ vijjati.

*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano arahantaṃ jīvītā voropeyya.

*But it is possible that a worldling might deprive his arahant of life;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

274.

274

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo tathāgatassa paḍuṭṭhacitto lohitaṃ uppādeyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could, with a mind of hatred, shed the blood of the Tathāgatha;*

netarṃ ṭhānaṃ vijjati.

*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano tathāgatassa paḍuṭṭhacitto lohitaṃ uppādeyya.

*But it is possible that a worldling might, with a mind of hatred, shed the blood of the Tathāgatha;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

275.

275

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could create a schism in the Saṅgha;*

netarṃ ṭhānaṃ vijjati.

*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano saṅghaṃ bhindeyya.

*But it is possible that a worldling might create a schism in the Saṅgha;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

276.

276

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya.

*“It is impossible and inconceivable, bhikkhus, that a person accomplished in view could acknowledge someone other [than the Buddha] as teacher;*

netarṃ ṭhānaṃ vijjati.

*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya.

*But it is possible that a worldling could acknowledge someone other [than the Buddha] as teacher;*



ṭhānametaṃ vijjati”ti.  
*there is such a possibility.”*

277.  
277

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ.

*“It is impossible and inconceivable, bhikkhus, that two arahants who are perfectly enlightened Buddhas could arise contemporaneously in one world system;*

netaṃ ṭhānaṃ vijjati.  
*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ ekissā lokadhātuyā ekova arahamā sammāsambuddho uppajjeyya.

*But it is possible that one arahant who is a perfectly enlightened Buddha might arise in one world system;*

ṭhānametaṃ vijjati”ti. vaggo paṭhamo.  
*there is such a possibility.”*

2. dutiyavaggo (AN 1.278-285-286)

278.  
278

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattī apubbaṃ acarimaṃ uppajjeyyūṃ.

*“It is impossible and inconceivable, bhikkhus, that two wheel-turning monarchs could arise contemporaneously in one world system;*

netaṃ ṭhānaṃ vijjati.  
*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya.  
*But it is possible that one wheel-turning monarch might arise in one world system;*

ṭhānametaṃ vijjati”ti.  
*there is such a possibility.”*

279.  
279

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī arahamā assa sammāsambuddho.

*“It is impossible and inconceivable, bhikkhus, that a woman could be an arahant who is a perfectly enlightened Buddha;*

netaṃ ṭhānaṃ vijjati.  
*there is no such possibility.*

ṭhānañca kho, etaṃ, bhikkhave, vijjati yaṃ puriso arahamā assa sammāsambuddho.  
*But it is possible that a man could be an arahant who is a perfectly enlightened Buddha;*

ṭhānametaṃ vijjati”ti.  
*there is such a possibility.”*

280.  
280

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī rājā assa cakkavattī.

*“It is impossible and inconceivable, bhikkhus, that a woman could be a wheel-turning monarch;*

netaṃ ṭhānaṃ vijjati.  
*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso rājā assa cakkavattī.  
*But it is possible that a man could be a wheel-turning monarch;*

ṭhānametaṃ vijjati”ti.  
*there is such a possibility.”*

281.  
281

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī sakkattaṃ kāreyya.

*“It is impossible and inconceivable, bhikkhus, that a woman could occupy the position of Sakka;*

netaṃ ṭhānaṃ vijjati.  
*there is no such possibility.*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso sakkattaṃ kāreyya.  
*But it is possible that a man could occupy the position of Sakka;*

ṭhānametaṃ vijjati”ti.  
*there is such a possibility.”*

282.  
282

“atthānametaṃ, bhikkhave, anavakāso yaṃ itthī māraṭṭaṃ kāreyya.

*“It is impossible and inconceivable, bhikkhus, that a woman could occupy the position of Māra;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso māraṭṭaṃ kāreyya.

*But it is possible that a man could occupy the position of Māra;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

283.

283

“atthānametaṃ, bhikkhave, anavakāso yaṃ itthī brahmattaṃ kāreyya.

*“It is impossible and inconceivable, bhikkhus, that a woman could occupy the position of Brahmā;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso brahmattaṃ kāreyya.

*But it is possible that a man could occupy the position of Brahmā;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

284.

284

“atthānametaṃ, bhikkhave, anavakāso yaṃ kāyaduccaritassa ittho kanto manāpo vipāko nibbatteyya.

*“It is impossible and inconceivable, bhikkhus, that a wished for, desired, agreeable result could be produced from bodily misconduct;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya.

*But it is possible that an unwished for, undesired, disagreeable result might be produced from bodily misconduct;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

285.

285

“atthānametaṃ, bhikkhave, anavakāso yaṃ vacīduccaritassa ittho kanto manāpo vipāko nibbatteyya.

*“It is impossible and inconceivable, bhikkhus, that a wished for, desired, agreeable result could be produced from verbal misconduct;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ vacīduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya.

*But it is possible that an unwished for, undesired, disagreeable result might be produced from verbal misconduct;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

286.

286

“atthānametaṃ, bhikkhave, anavakāso yaṃ manoduccaritassa ittho kanto manāpo vipāko nibbatteyya.

*“It is impossible and inconceivable, bhikkhus, that a wished for, desired, agreeable result could be produced from mental misconduct;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya.

*But it is possible that an unwished for, undesired, disagreeable result might be produced from mental misconduct;*

ṭhānametaṃ vijjati”ti.  
*there is such a possibility.”*

vaggo dutiyo.

3. tatiyavaggo (AN 1.287-294-295)

287.  
<sup>287</sup>

“atthānametaṃ, bhikkhave, anavakāso yaṃ kāyasucaritassa anittḥo akanto amanāpo vipāko nibbatteyya.

*“It is impossible and inconceivable, bhikkhus, that an unwished for, undesired, disagreeable result could be produced from bodily good conduct;*

netam thānam vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyasucaritassa itṭho kanto manāpo vipāko nibbatteyya.

*But it is possible that a wished for, desired, agreeable result could be produced from bodily good conduct;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

288.  
<sup>288</sup>

“atthānametaṃ, bhikkhave, anavakāso yaṃ vacīsucaritassa anittḥo akanto amanāpo vipāko nibbatteyya.

*“It is impossible and inconceivable, bhikkhus, that an unwished for, undesired, disagreeable result could be produced from verbal good conduct;*

netam thānam vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ vacīsucaritassa itṭho kanto manāpo vipāko nibbatteyya.

*But it is possible that a wished for, desired, agreeable result could be produced from verbal good conduct;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

289.  
<sup>289</sup>

“atthānametaṃ, bhikkhave, anavakāso yaṃ manosucaritassa anittḥo akanto amanāpo vipāko nibbatteyya.

*“It is impossible and inconceivable, bhikkhus, that an unwished for, undesired, disagreeable result could be produced from mental good conduct;*

netam thānam vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ manosucaritassa itṭho kanto manāpo vipāko nibbatteyya.

*But it is possible that a wished for, desired, agreeable result could be produced from mental good conduct;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

290.  
<sup>290</sup>

“atthānametaṃ, bhikkhave, anavakāso yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ sugatīṃ saggaṃ lokaṃ upapajjeyya.

*“It is impossible and inconceivable, bhikkhus, that a person engaging in bodily misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world;*

netam thānam vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjeyya.

*But it is possible that a person engaging in bodily misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

291.  
<sup>291</sup>

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjeyya.

*“It is impossible and inconceivable, bhikkhus, that a person engaging in verbal misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ vacīduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjeyya.

*But it is possible that a person engaging in verbal misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

292.

292

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjeyya.

*“It is impossible and inconceivable, bhikkhus, that a person engaging in mental misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjeyya.

*But it is possible that a person engaging in mental misconduct could on that account, for that reason, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

293.

293

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjeyya.

*“It is impossible and inconceivable, bhikkhus, that a person engaging in bodily good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjeyya.

*But it is possible that a person engaging in bodily good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

294.

294

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīsucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjeyya.

*“It is impossible and inconceivable, bhikkhus, that a person engaging in verbal good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ vacīsucaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjeyya.

*But it is possible that a person engaging in verbal good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world;*

ṭhānametaṃ vijjati”ti.

*there is such a possibility.”*

295.

295

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ manosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*“It is impossible and inconceivable, bhikkhus, that a person engaging in mental good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in the plane of misery, in a bad destination, in the lower world, in hell;*

netarṃ thānaṃ vijjati.

*there is no such possibility.*

thānañca kho etaṃ, bhikkhave, vijjati yaṃ manosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya.

*But it is possible that a person engaging in mental good conduct could on that account, for that reason, with the breakup of the body, after death, be reborn in a good destination, in a heavenly world;*

thānametaṃ vijjati”ti.

*there is such a possibility.”*

vaggo tatiyo.

aṭṭhānapāḷi pannarasamo.

16. ekadhammapāḷi

XVI. ONE THING

1. paṭhamavaggo (AN 1.296-297)

i. First Subchapter

296.

296

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.*

katamo ekadhammo?

*What is that one thing?*

buddhānussati.

*Recollection of the Buddha.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

297.

297

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.*

katamo ekadhammo?

*What is that one thing?*

dhammānussati.

*Recollection of the Dhamma.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

298

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.*

katamo ekadhammo?

*What is that one thing?*

saṅghānussati.

*Recollection of the Saṅgha.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

299

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

sīlānussati.

*Recollection of virtuous behavior.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

300

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

cāgānussati.

*Recollection of generosity.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

301

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

devatānussati.

*Recollection of the devas.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

302

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

ānāpānassati.

*Mindfulness of breathing.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

303

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

marāṇassati.

*Mindfulness of death.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

304

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

kāyagatāsati.

*Mindfulness directed to the body.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

305

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

*“Bhikkhus, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

katamo ekadhammo?

*What is that one thing?*

upasamānussati.

*Recollection of peace.*

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī”ti.

*This is that one thing that, when developed and cultivated, leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna.”*

vaggo paṭhamo.

2. dutiyavaggo (AN 1.298-307)

*ii. Second Subchapter*

298.

306

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā akusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti yathayidam, bhikkhave, micchādītthi.

*“Bhikkhus, I do not see even a single thing on account of which unarisen unwholesome qualities arise and arisen unwholesome qualities increase and expand so much as wrong view.*

micchādītthikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca akusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti”ti.

*For one of wrong view, unarisen unwholesome qualities arise and arisen unwholesome qualities increase and expand.”*

299.

307

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā kusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti yathayidam, bhikkhave, sammādītthi.

*“Bhikkhus, I do not see even a single thing on account of which unarisen wholesome qualities arise and arisen wholesome qualities increase and expand so much as right view.*

sammādītthikassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca kusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti”ti.

*For one of right view, unarisen wholesome qualities arise and arisen wholesome qualities increase and expand.”*

300.

308

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā nupajjanti uppannā vā kusalā dhammā parihāyanti yathayidam, bhikkhave, micchādītthi.

*“Bhikkhus, I do not see even a single thing on account of which unarisen wholesome qualities do not arise and arisen wholesome qualities decline so much as wrong view.*

micchādīṭṭhikassa, bhikkhave, anuppannā ceva kusalā dhammā nuppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

*For one of wrong view, unarisen wholesome qualities do not arise and arisen wholesome qualities decline.”*

301.

309

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā nuppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sammādīṭṭhi.

*“Bhikkhus, I do not see even a single thing on account of which unarisen unwholesome qualities do not arise and arisen unwholesome qualities decline so much as right view.*

sammādīṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā nuppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

*For one of right view, unarisen unwholesome qualities do not arise and arisen unwholesome qualities decline.”*

302.

310

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā micchādīṭṭhi uppajjati uppannā vā sammādīṭṭhi pavaḍḍhati yathayidaṃ, bhikkhave, ayonisomanasikāro.

*“Bhikkhus, I do not see even a single thing on account of which unarisen wrong view arises and arisen wrong view increases so much as careless attention.*

ayoniso, bhikkhave, manasi karoto anuppannā ceva micchādīṭṭhi uppajjati uppannā ca micchādīṭṭhi pavaḍḍhati”ti.

*For one of careless attention, unarisen wrong view arises and arisen wrong view increases.”*

303.

311

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā sammādīṭṭhi uppajjati uppannā vā sammādīṭṭhi pavaḍḍhati yathayidaṃ, bhikkhave, yonisomanasikāro.

*“Bhikkhus, I do not see even a single thing on account of which unarisen right view arises and arisen right view increases so much as careful attention.*

yoniso, bhikkhave, manasi karoto anuppannā ceva sammādīṭṭhi uppajjati uppannā ca sammādīṭṭhi pavaḍḍhati”ti.

*For one of careful attention, unarisen right view arises and arisen right view increases.”*

304.

312

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjanti yathayidaṃ, bhikkhave, micchādīṭṭhi.

*“Bhikkhus, I do not see even a single thing on account of which, with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell, so much as wrong view.*

micchādīṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjanti”ti.

*Possessing wrong view, with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell.”*

305.

313

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti yathayidaṃ, bhikkhave, sammādīṭṭhi.

*“Bhikkhus, I do not see even a single thing on account of which, with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world, so much as right view.*

sammādīṭṭhiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti”ti.

*Possessing right view, with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world.”*

306.

314

“micchādīṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādīṭṭhi samattāṃ samādinnaṃ yañca vacīkammaṃ yathādīṭṭhi samattāṃ samādinnaṃ yañca manokammaṃ yathādīṭṭhi samattāṃ samādinnaṃ

*“Bhikkhus, for a person of wrong view, whatever bodily kamma, verbal kamma, and mental kamma he instigates and undertakes in accordance with that view,*



yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṁvattanti.

*and whatever his volition, yearning, inclination, and volitional activities, all lead to what is unwished for, undesired, and disagreeable, to harm and suffering.*

taṁ kissa hetu?

*For what reason?*

diṭṭhi hissa, bhikkhave, pāpikā.

*Because the view is bad.*

seyyathāpi, bhikkhave, nimbabījāṁ vā kosātakibījāṁ vā tittakalābubījāṁ vā allāya pathaviyā nikkhattāṁ

*“Suppose, bhikkhus, a seed of neem, bitter cucumber, or bitter gourd were planted in moist soil.*

yañceva pathavirasam upādiyati yañca āporasam upādiyati sabbaṁ taṁ tittakattāya kaṭukattāya asātattāya saṁvattati.

*Whatever nutrients it takes up from the soil and from the water would all lead to its bitter, pungent, and disagreeable flavor.*

taṁ kissa hetu?

*For what reason?*

bījāṁ hissa, bhikkhave, pāpakam.

*Because the seed is bad.*

evamevaṁ kho, bhikkhave, micchāditthikassa purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattam samādinnaṁ yañca vacīkammaṁ yathādiṭṭhi samattam samādinnaṁ yañca manokammaṁ yathādiṭṭhi samattam samādinnaṁ

*So too, for a person of wrong view, whatever bodily kamma, verbal kamma, and mental kamma he instigates and undertakes in accordance with that view,*

yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā aniṭṭhāya akantāya amanāpāya ahitāya dukkhāya saṁvattanti.

*and whatever his volition, yearning, inclination, and volitional activities, all lead to what is unwished for, undesired, and disagreeable, to harm and suffering.*

taṁ kissa hetu?

*For what reason?*

diṭṭhi hissa, bhikkhave, pāpikā”ti.

*“Because the view is bad.”*

307,  
315

“sammāditthikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattam samādinnaṁ yañca vacīkammaṁ yathādiṭṭhi samattam samādinnaṁ yañca manokammaṁ yathādiṭṭhi samattam samādinnaṁ

*“Bhikkhus, for a person of right view, whatever bodily kamma, verbal kamma, and mental kamma he instigates and undertakes in accordance with that view,*

yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.

*and whatever his volition, yearning, inclination, and volitional activities, all lead to what is wished for, desired, and agreeable, to well-being and happiness.*

taṁ kissa hetu?

*For what reason?*

diṭṭhi hissa, bhikkhave, bhaddikā.

*Because the view is good.*

seyyathāpi, bhikkhave, ucchubījāṁ vā sālibījāṁ vā muddikābījāṁ vā allāya pathaviyā nikkhattāṁ

*“Suppose, bhikkhus, a seed of sugar cane, hill rice, or grape were planted in moist soil.*

yañceva pathavirasam upādiyati yañca āporasam upādiyati sabbaṁ taṁ madhurattāya sātattāya asecanakattāya saṁvattati.

*Whatever nutrients it takes up from the soil and from the water would all lead to its sweet, agreeable, and delectable flavor.*

taṁ kissa hetu?

*For what reason?*

bījāṁ hissa, bhikkhave, bhaddakam.

*Because the seed is good.*

evamevaṁ kho, bhikkhave, sammāditthikassa purisapuggalassa yañceva kāyakammaṁ yathādiṭṭhi samattam samādinnaṁ yañca vacīkammaṁ yathādiṭṭhi samattam samādinnaṁ yañca manokammaṁ yathādiṭṭhi samattam samādinnaṁ

*So too, for a person of right view, whatever bodily kamma, verbal kamma, and mental kamma he instigates and undertakes in accordance with that view,*

yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṁvattanti.

*and whatever his volition, yearning, inclination, and volitional activities, all lead to what is wished for, desired, and agreeable, to welfare and happiness.*

taṁ kissa hetu?

*For what reason?*

diṭṭhi hissa, bhikkhave, bhaddikā”ti.

*Because the view is good.”*

vaggo dutiyo.

3. tatiyavaggo (AN 1.308-321)

*iii. Third Subchapter*

308.  
316

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanāhitāya bahujanāsukhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṁ.

*“Bhikkhus, there is one person who arises in the world for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.*

katamo ekapuggalo?

*Who is that one person?*

micchādiṭṭhiko hoti viparītadassano.

*It is one who holds wrong view and has an incorrect perspective.*

so bahujanaṁ saddhammā vuṭṭhāpetvā asaddhamme patitṭhāpeti.

*He draws many people away from the good Dhamma and establishes them in a bad Dhamma.*

ayaṁ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanāhitāya bahujanāsukhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṁ”ti.

*This is that one person who arises in the world for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings.”*

309.  
317

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ.

*“Bhikkhus, there is one person who arises in the world for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.*

katamo ekapuggalo?

*Who is that one person?*

sammādiṭṭhiko hoti aviparītadassano.

*It is one who holds right view and has a correct perspective.*

so bahujanaṁ asaddhammā vuṭṭhāpetvā saddhamme patitṭhāpeti.

*He draws many people away from a bad Dhamma and establishes them in the good Dhamma.*

ayaṁ kho, bhikkhave, ekapuggalo loke upapajjamāno uppajjati bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṁ”ti.

*This is that one person who arises in the world for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.”*

310.  
318

“nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ mahāsāvajjaṁ yathayidaṁ, bhikkhave, micchādiṭṭhi.

*“Bhikkhus, I do not see even a single thing so blameworthy as wrong view.*

micchādiṭṭhiparamāṇi, bhikkhave, mahāsāvajjāni”ti.

*Wrong view is the worst of things that are blameworthy.”*

311.  
319

“nāhaṁ, bhikkhave, aññaṁ ekapuggalampi samanupassāmi yo evaṁ bahujanāhitāya patipanno bahujanāsukhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṁ yathayidaṁ, bhikkhave, makkhali moghapuriso.

*“Bhikkhus, I do not see even a single person who is acting so much for the harm of many people, the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and human beings, as the hollow man Makkhali.*

seyyathāpi, bhikkhave, nadīmukhe khippaṁ udḍeyya bahūnaṁ macchānaṁ ahitāya dukkhāya anayāya byasanāya;

*Just as a trap set at the mouth of a river would bring about harm, suffering, calamity, and disaster for many fish,*

evamevaṃ kho, bhikkhave, makkhali moghapuriso manussakhippaṃ maññe loka uppanno bahunaṃ sattānaṃ ahitāya dukkhāya anayāya byasanāyā”ti.

*so too, the hollow man Makkhali is, as it were, a ‘trap for people’ who has arisen in the world for the harm, suffering, calamity, and disaster of many beings.”*

312.

320

“durakkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṃ apuññaṃ pasavanti.

*“Bhikkhus, one who encourages [others] in a badly expounded Dhamma and discipline, and the one whom he encourages, and the one who, thus encouraged, practices in accordance with it, all generate much demerit.*

taṃ kissa hetu?

*For what reason?*

durakkhātattā, bhikkhave, dhammassā”ti.

*Because that Dhamma is badly expounded.”*

313.

321

“svākkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṃ puññaṃ pasavanti.

*“Bhikkhus, one who encourages [others] in a well-expounded Dhamma and discipline, and the one whom he encourages, and the one who, thus encouraged, practices in accordance with it, all generate much merit.*

taṃ kissa hetu?

*For what reason?*

svākkhātattā, bhikkhave, dhammassā”ti.

*Because that Dhamma is well expounded.”*

314.

322

“durakkhāte, bhikkhave, dhammavinaye dāyakena mattā jānitabbā, no paṭiggāhakena.

*“Bhikkhus, with a badly expounded Dhamma and discipline, moderation should be known by the giver [of a gift], not by the recipient.*

taṃ kissa hetu?

*For what reason?*

durakkhātattā, bhikkhave, dhammassā”ti.

*Because that Dhamma is badly expounded.”*

315.

323

“svākkhāte, bhikkhave, dhammavinaye paṭiggāhakena mattā jānitabbā, no dāyakena.

*“Bhikkhus, with a well-expounded Dhamma and discipline, moderation should be known by the recipient [of a gift], not by the giver.*

taṃ kissa hetu?

*For what reason?*

svākkhātattā, bhikkhave, dhammassā”ti.

*Because that Dhamma is well expounded.”*

316.

324

“durakkhāte, bhikkhave, dhammavinaye yo āradhaviṛiyo so dukkhaṃ viharati.

*“Bhikkhus, whoever arouses energy in a badly expounded Dhamma and discipline dwells in suffering.*

taṃ kissa hetu?

*For what reason?*

durakkhātattā, bhikkhave, dhammassā”ti.

*Because that Dhamma is badly expounded.”*

317.

325

“svākkhāte, bhikkhave, dhammavinaye yo kusīto so dukkhaṃ viharati.

*“Bhikkhus, whoever is lazy in a well-expounded Dhamma and discipline dwells in suffering.*

taṃ kissa hetu?

*For what reason?*

svākkhātattā, bhikkhave, dhammassā”ti.

*Because that Dhamma is well expounded.”*

318.

326

“durakkhāte, bhikkhave, dhammavinaye yo kusīto so sukhaṃ viharati.

*“Bhikkhus, whoever is lazy in a badly expounded Dhamma and discipline dwells in happiness.*

taṃ kissa hetu?  
*For what reason?*

durakkhātattā, bhikkhave, dhammassā”ti.  
*Because that Dhamma is badly expounded.”*

319.  
327

“svākkhāte, bhikkhave, dhammavinaye yo āradhaviṛiyo so sukhaṃ viharati.  
*“Bhikkhus, whoever arouses energy in a well-expounded Dhamma and discipline dwells in happiness.*

taṃ kissa hetu?  
*For what reason?*

svākkhātattā, bhikkhave, dhammassā”ti.  
*Because that Dhamma is well expounded.”*

320.  
328

“seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hoti;  
*“Bhikkhus, just as even a trifling amount of feces is foul smelling,*  
evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso  
accharasaṅghātamattampi”.  
*so too I do not praise even a trifling amount of existence, even for a mere finger snap.”*

321.  
329

“seyyathāpi, bhikkhave, appamattakampi mutthaṃ duggandhaṃ hoti;  
*“Bhikkhus, just as even a trifling amount of urine is foul smelling,*  
evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso  
accharasaṅghātamattampi”.  
*so too I do not praise even a trifling amount of existence, even for a mere finger snap.”*

330

“seyyathāpi, bhikkhave, appamattakampi kheḷo duggandhaṃ hoti;  
*“Bhikkhus, just as even a trifling amount of saliva is foul smelling,*  
evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso  
accharasaṅghātamattampi”.  
*so too I do not praise even a trifling amount of existence, even for a mere finger snap.”*

331

“seyyathāpi, bhikkhave, appamattakampi pubbo duggandhaṃ hoti;  
*“Bhikkhus, just as even a trifling amount of pus is foul smelling,*  
evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso  
accharasaṅghātamattampi”.  
*so too I do not praise even a trifling amount of existence, even for a mere finger snap.”*

332

“seyyathāpi, bhikkhave, appamattakampi lohitaṃ duggandhaṃ hoti;  
*“Bhikkhus, just as even a trifling amount of blood is foul smelling,*  
evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso  
accharasaṅghātamattampi”.  
*so too I do not praise even a trifling amount of existence, even for a mere finger snap.”*

vaggo tatiyo.

4. catutthavaggo (AN 1.322-363-365)  
*iv. Jambudīpa Repetition Series [Fourth Subchapter]*

322.  
333

“seyyathāpi, bhikkhave, appamattakaṃ imasmim̐ jambudīpe ārāmaṛāmaṇeyyakaṃ  
vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharāṇirāmaṇeyyakaṃ;  
*“Just as, bhikkhus, in this Jambudīpa, delightful parks, groves, landscapes, and lotus ponds are few,*  
atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakattāṇaṃ  
pabbatavisamaṃ;  
*while more numerous are the hills and slopes, rivers that are hard to cross, places with stumps and thorns,*  
*and rugged mountains,*  
evamevaṃ kho, bhikkhave, appakā te sattā ye thalajā,  
*so too those beings are few who are born on dry ground;*

atha kho eteva sattā bahutarā ye odakā”.  
*more numerous are those beings who are born in water.”*

323. “...  
334 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti;  
*so too those beings are few who are reborn among human beings;*

atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.  
*more numerous are those beings who have been reborn elsewhere than among human beings.”*

“...  
335 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti;  
*so too those beings are few who are reborn in the middle provinces;*

atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu.  
*more numerous are those who have been reborn in the outlying provinces among the uncouth foreigners.”*

324. “...  
336 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye paññavanto ajaḷā aneḷamūgā paṭibālā subhāsītadubbhāsītassa atthamaññātum;  
*so too those beings are few who are wise, intelligent, astute, able to understand the meaning of what has been well stated and badly stated;*

atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibālā subhāsītadubbhāsītassa atthamaññātum.  
*more numerous are those who are unwise, stupid, obtuse, unable to understand the meaning of what has been well stated and badly stated.”*

325. “...  
337 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā;  
*so too those beings are few who are endowed with the noble eye of wisdom;*

atha kho eteva sattā bahutarā ye avijjāgatā sammūlḥā.  
*more numerous are those beings who are confused and immersed in ignorance.”*

326. “...  
338 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgataṃ dassanāya;  
*so too those beings are few who get to see the Tathāgata;*

atha kho eteva sattā bahutarā ye na labhanti tathāgataṃ dassanāya.  
*more numerous are those beings who do not get to see him.”*

327. “...  
339 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṃ dhammavinayaṃ savanāya;  
*so too those beings are few who get to hear the Dhamma and discipline expounded by the Tathāgata;*

atha kho eteva sattā bahutarā ye na labhanti tathāgatappaveditaṃ dhammavinayaṃ savanāya.  
*more numerous are those who do not get to hear it.”*

328. “...  
340 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye sutvā dhammaṃ dhārenti;  
*so too those beings are few who, having heard the Dhamma, retain it in mind;*

atha kho eteva sattā bahutarā ye sutvā dhammaṃ na dhārenti.  
*more numerous are those who, having heard the Dhamma, do not retain it in mind.”*

329. “...  
341 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti;  
*so too those beings are few who examine the meaning of the teachings that have been retained in mind;*

atha kho eteva sattā bahutarā ye dhātānaṃ dhammānaṃ atthaṃ na upaparikkhanti.  
*more numerous are those who do not examine the meaning of the teachings that have been retained in mind.”*

330. “...  
342 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti;

*so too those beings are few who understand the meaning and the Dhamma and then practice in accordance with the Dhamma;*

atha kho eteva sattā bahutarā ye atthamaññāya dhammamaññāya dhammānudhammaṃ na paṭipajjanti.

*more numerous are those who do not understand the meaning and the Dhamma and do not practice in accordance with the Dhamma."*

331. "..."  
343 "..."

evamevaṃ kho, bhikkhave, appakā te sattā ye saṃvejaniyesu ṭhānesu saṃvijjanti;

*so too those beings are few who acquire a sense of urgency about things inspiring urgency;*

atha kho eteva sattā bahutarā ye saṃvejaniyesu ṭhānesu na saṃvijjanti.

*more numerous are those who do not acquire a sense of urgency about things inspiring urgency."*

332. "..."  
344 "..."

evamevaṃ kho, bhikkhave, appakā te sattā ye saṃviggā yoniso padahanti;

*so too those beings are few who, when inspired with a sense of urgency, strive carefully;*

atha kho eteva sattā bahutarā ye saṃviggā yoniso na padahanti.

*more numerous are those who, when inspired with a sense of urgency, do not strive carefully."*

333. "..."  
345 "..."

evamevaṃ kho, bhikkhave, appakā te sattā ye vavassaggārammaṇaṃ karitvā labhanti samādhim labhanti cittassekaggataṃ;

*so too those beings are few who gain concentration, one-pointedness of mind, based on release;*

atha kho eteva sattā bahutarā ye vavassaggārammaṇaṃ karitvā na labhanti samādhim na labhanti cittassekaggataṃ.

*more numerous are those who do not gain concentration, one-pointedness of mind, based on release."*

334. "..."  
346 "..."

evamevaṃ kho, bhikkhave, appakā te sattā ye annaggarasaggānaṃ lābhino;

*so too those beings are few who obtain the exquisite taste of delicious food;*

atha kho eteva sattā bahutarā ye annaggarasaggānaṃ na lābhino, uñchena kapālābhatena yāpentī.

*more numerous are those who do not gain such food but subsist on scraps brought in a bowl."*

335. "..."  
347 "..."

evamevaṃ kho, bhikkhave, appakā te sattā ye attharasassa dhammarasassa vimuttirasassa lābhino;

*so too those beings are few who obtain the taste of the meaning, the taste of the Dhamma, the taste of liberation;*

atha kho eteva sattā bahutarā ye attharasassa dhammarasassa vimuttirasassa na lābhino.

*more numerous are those who do not obtain the taste of the meaning, the taste of the Dhamma, the taste of liberation."*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ —

*Therefore, bhikkhus, you should train yourselves thus:*

attharasassa dhammarasassa vimuttirasassa lābhino bhavissāmāti.

*"We will obtain the taste of the meaning, the taste of the Dhamma, the taste of liberation."*

evaṃhi vo, bhikkhave, sikkhitabbanti.

*It is in such a way that you should train yourselves."*

336.  
348

"seyyathāpi, bhikkhave, appamattakaṃ imasmim jambudīpe ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharāṇirāmaṇeyyakam;

*"Just as, bhikkhus, in this Jambudīpa delightful parks, groves, landscapes, and lotus ponds are few,*

atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ.

*while more numerous are the hills and slopes, rivers that are hard to cross, places with stumps and thorns, and rugged mountains,*

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā manussehu paccājāyanti,

*so too those beings are few who, when they pass away as human beings, are reborn among human beings."*

atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti.”  
*More numerous are those who, when they pass away as human beings, are reborn in hell.”*

337.  
349

“seyyathāpi, bhikkhave, appamattakaṃ imasmim jambudīpe ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakam;

*“Just as, bhikkhus, in this Jambudīpa delightful parks, groves, landscapes, and lotus ponds are few, atha kho etadeva bahutaram yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānam pabbatavisamaṃ.*

*while more numerous are the hills and slopes, rivers that are hard to cross, places with stumps and thorns, and rugged mountains,*

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti,  
*so too those beings are few who, when they pass away as human beings, are reborn among human beings.*

atha kho eteva sattā bahutarā ye manussā cutā tiracchānayaniyā paccājāyanti.”  
*More numerous are those who, when they pass away as human beings, are reborn in the animal realm.”*

338.  
350

“seyyathāpi, bhikkhave, appamattakaṃ imasmim jambudīpe ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakam;

*“Just as, bhikkhus, in this Jambudīpa delightful parks, groves, landscapes, and lotus ponds are few, atha kho etadeva bahutaram yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānam pabbatavisamaṃ.*

*while more numerous are the hills and slopes, rivers that are hard to cross, places with stumps and thorns, and rugged mountains,*

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti,  
*so too those beings are few who, when they pass away as human beings, are reborn among human beings.*

atha kho eteva sattā bahutarā ye manussā cutā pettivisaye paccājāyanti.”  
*More numerous are those who, when they pass away as human beings, are reborn in the sphere of afflicted spirits.”*

339. “...  
351 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā devevu paccājāyanti;  
*so too those beings are few who, when they pass away as human beings, are reborn among the devas.*

atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti.”  
*More numerous are those who, when they pass away as human beings, are reborn in hell.*

340. “...  
352 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā devevu paccājāyanti;  
*so too those beings are few who, when they pass away as human beings, are reborn among the devas.*

atha kho eteva sattā bahutarā ye manussā cutā tiracchānayaniyā paccājāyanti.”  
*More numerous are those who, when they pass away as human beings, are reborn in the animal realm.”*

341. “...  
353 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā devevu paccājāyanti;  
*so too those beings are few who, when they pass away as human beings, are reborn among the devas.*

atha kho eteva sattā bahutarā ye manussā cutā pettivisaye paccājāyanti.”  
*More numerous are those who, when they pass away as human beings, are reborn in the sphere of afflicted spirits.”*

342. “...  
354 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā devevu paccājāyanti;  
*so too those beings are few who, when they pass away as devas, are reborn among the devas.*

atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti.”  
*More numerous are those who, when they pass away as devas, are reborn in hell.”*

343. “...  
355 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā devevu paccājāyanti;  
*so too those beings are few who, when they pass away as devas, are reborn among the devas.*

atha kho eteva sattā bahutarā ye devā cutā tiracchānayaniyā paccājāyanti.”  
*More numerous are those who, when they pass away as devas, are reborn in the animal realm.”*

344. “...  
356 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away as devas, are reborn among the devas.*

atha kho eteva sattā bahutarā ye devā cutā pettivisaye paccā jāyanti.”

*More numerous are those who, when they pass away as devas, are reborn in the sphere of afflicted spirits.”*

345. “...  
357 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away as devas, are reborn among human beings.*

atha kho eteva sattā bahutarā ye devā cutā niraye paccā jāyanti.”

*More numerous are those who, when they pass away as devas, are reborn in hell.”*

346. “...  
358 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away as devas, are reborn among human beings.*

atha kho eteva sattā bahutarā ye devā cutā tiracchānāyoniya paccā jāyanti.”

*More numerous are those who, when they pass away as devas, are reborn in the animal realm.”*

347. “...  
359 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away as devas, are reborn among human beings.*

atha kho eteva sattā bahutarā ye devā cutā pettivisaye paccā jāyanti.”

*More numerous are those who, when they pass away as devas, are reborn in the sphere of afflicted spirits.”*

348. “...  
360 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away from hell, are reborn among human beings.*

atha kho eteva sattā bahutarā ye nirayā cutā niraye paccā jāyanti.”

*More numerous are those who, when they pass away from hell, are reborn in hell.”*

349. “...  
361 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away from hell, are reborn among human beings.*

atha kho eteva sattā bahutarā ye nirayā cutā tiracchānāyoniya paccā jāyanti.”

*More numerous are those who, when they pass away from hell, are reborn in the animal realm.”*

350. “...  
362 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away from hell, are reborn among human beings.*

atha kho eteva sattā bahutarā ye nirayā cutā pettivisaye paccā jāyanti.”

*More numerous are those who, when they pass away from hell, are reborn in the sphere of afflicted spirits.”*

351. “...  
363 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away from hell, are reborn among the devas.*

atha kho eteva sattā bahutarā ye nirayā cutā niraye paccā jāyanti.”

*More numerous are those who, when they pass away from hell, are reborn in hell.”*

352. “...  
364 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away from hell, are reborn among the devas.*

atha kho eteva sattā bahutarā ye nirayā cutā tiracchānāyoniya paccā jāyanti.”

*More numerous are those who, when they pass away from hell, are reborn in the animal realm.”*

353. “...  
365 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away from hell, are reborn among the devas.*



atha kho eteva sattā bahutarā ye nirayā cutā pettivisaye paccājāyanti.”

*More numerous are those who, when they pass away from hell, are reborn in the sphere of afflicted spirits.”*

354. “  
366 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayaniyā cutā manussesu paccājāyanti;  
*so too those beings are few who, when they pass away from the animal realm, are reborn among human beings.*

atha kho eteva sattā bahutarā ye tiracchānayaniyā cutā niraye paccājāyanti.”

*More numerous are those who, when they pass away from the animal realm, are reborn in hell.”*

355. “  
367 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayaniyā cutā manussesu paccājāyanti;  
*so too those beings are few who, when they pass away from the animal realm, are reborn among human beings.*

atha kho eteva sattā bahutarā ye tiracchānayaniyā cutā tiracchānayaniyā paccājāyanti.”

*More numerous are those who, when they pass away from the animal realm, are reborn in the animal realm.”*

356. “  
368 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayaniyā cutā manussesu paccājāyanti;  
*so too those beings are few who, when they pass away from the animal realm, are reborn among human beings.*

atha kho eteva sattā bahutarā ye tiracchānayaniyā cutā pettivisaye paccājāyanti.”

*More numerous are those who, when they pass away from the animal realm, are reborn in the sphere of afflicted spirits.”*

357. “  
369 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayaniyā cutā devesu paccājāyanti;  
*so too those beings are few who, when they pass away from the animal realm, are reborn among the devas.*

atha kho eteva sattā bahutarā ye tiracchānayaniyā cutā niraye paccājāyanti.”

*More numerous are those who, when they pass away from the animal realm, are reborn in hell.”*

358. “  
369 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayaniyā cutā devesu paccājāyanti;  
*so too those beings are few who, when they pass away from the animal realm, are reborn among the devas.*

atha kho eteva sattā bahutarā ye tiracchānayaniyā cutā tiracchānayaniyā paccājāyanti.”

*More numerous are those who, when they pass away from the animal realm, are reborn in the animal realm.”*

359. “  
369 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayaniyā cutā devesu paccājāyanti;  
*so too those beings are few who, when they pass away from the animal realm, are reborn among the devas.*

atha kho eteva sattā bahutarā ye tiracchānayaniyā cutā pettivisaye paccājāyanti.”

*More numerous are those who, when they pass away from the animal realm, are reborn in the sphere of afflicted spirits.”*

360. “  
372 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti;  
*so too those beings are few who, when they pass away from the sphere of afflicted spirits, are reborn among human beings.*

atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti.”

*More numerous are those who, when they pass away from the sphere of afflicted spirits, are reborn in hell.”*

361. “  
373 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti;  
*so too those beings are few who, when they pass away from the sphere of afflicted spirits, are reborn among human beings.*

atha kho eteva sattā bahutarā ye pettivisayā cutā tiracchānayaniyā paccājāyanti.”

*More numerous are those who, when they pass away from the sphere of afflicted spirits, are reborn in the animal realm.”*

362. “  
374 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccā jāyanti;  
*so too those beings are few who, when they pass away from the sphere of afflicted spirits, are reborn among human beings.*

atha kho eteva sattā bahutarā ye pettivisayā cutā pettivisaye paccā jāyanti.”

*More numerous are those who, when they pass away from the sphere of afflicted spirits, are reborn in the sphere of afflicted spirits.”*

363. “...  
375 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away from the sphere of afflicted spirits, are reborn among the devas.*

atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccā jāyanti.”

*More numerous are those who, when they pass away from the sphere of afflicted spirits, are reborn in hell.”*

364. “...  
376 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away from the sphere of afflicted spirits, are reborn among the devas.*

atha kho eteva sattā bahutarā ye pettivisayā cutā tiracchānayaniyā paccā jāyanti.”

*More numerous are those who, when they pass away from the sphere of afflicted spirits, are reborn in the animal realm.”*

365. “...  
377 “...

evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccā jāyanti;  
*so too those beings are few who, when they pass away from the sphere of afflicted spirits, are reborn among the devas.*

atha kho eteva sattā bahutarā ye pettivisayā cutā pettivisaye paccā jāyanti.”

*More numerous are those who, when they pass away from the sphere of afflicted spirits, are reborn in the sphere of afflicted spirits.”*

vaggo catuttho.

jambudīpapeyyālo niṭṭhito.

ekadhammapāḷi soḷasamo.

17. pasādakarahamavaggo

XVII. QUALITIES ENGENDERING CONFIDENCE

366.  
378

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ āraṇṇikattaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, being a forest-dweller.”*

367.  
379

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ piṇḍapātikattaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, being one who lives on food acquired on alms round.”*

368.  
380

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ paṃsukūlikattaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, being a wearer of rag robes.”*

369.  
381

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ tecīvarikattaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, having just three robes.”*

370.  
382

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ dhammakathikattaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, being a speaker on the Dhamma.”*

371.  
383

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ vinayadharattaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, being an upholder of the discipline.”*

372.  
384

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ bāhusaccaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, great learning.”*

373.  
385

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ thāvareyyaṃ.”

*“Bhikkhus, this is certainly a type of gain, namely, long-standing.”*

374.  
386

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ ākappasampadā.”

*“Bhikkhus, this is certainly a type of gain, namely, having proper deportment.”*

375.  
387

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ parivārasampadā.”

*“Bhikkhus, this is certainly a type of gain, namely, the acquisition of a retinue.”*

376.  
388

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ mahāparivārā.”

*“Bhikkhus, this is certainly a type of gain, namely, having a large retinue.”*

377.  
389

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ kolaputti.”

*“Bhikkhus, this is certainly a type of gain, namely, coming from a good family.”*

378.  
390

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ vaṇṇapokkharatā.”

*“Bhikkhus, this is certainly a type of gain, namely, being handsome.”*

379.  
391

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ kalyāṇavākkaraṇatā.”

*“Bhikkhus, this is certainly a type of gain, namely, being an excellent speaker.”*

380.  
392

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ appicchatā.”

*“Bhikkhus, this is certainly a type of gain, namely, having few desires.”*

381.  
393

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ appābādhatā”ti.

*“Bhikkhus, this is certainly a type of gain, namely, having good health.”*

soḷasa pasādarkaradhammā niṭṭhitā.

pasādarkaradhammavaggo sattarasamo.

18. aparāccharāsaṅghātavaggo

XVIII. FINGER SNAP

382.  
394

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu paṭhamāṃ jhānaṃ bhāveti,

*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the first jhāna,*

ayaṃ vuccati, bhikkhave;

*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!

*How much more, then, those who cultivate it!”*

383.  
395

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu dutiyaṃ jhānaṃ bhāveti,

*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the second jhāna,*

ayaṃ vuccati, bhikkhave;

*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

384.  
396

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu tatiyaṃ jhānaṃ bhāveti,  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the third jhāna,*  
ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’  
*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,*  
*and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

385.  
397

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu catutthaṃ jhānaṃ bhāveti,  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the fourth jhāna,*  
ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’  
*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,*  
*and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

386.  
398

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettaṃ cetovimuttiṃ bhāveti,  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the liberation of the mind by*  
*loving-kindness,*  
ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’  
*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,*  
*and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

387.  
399

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu karuṇaṃ cetovimuttiṃ bhāveti,  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the liberation of the mind by compassion,*  
ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’  
*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,*  
*and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

388.  
400

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu muditaṃ cetovimuttiṃ bhāveti,  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the liberation of the mind by altruistic joy,*  
ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’  
*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,*  
*and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

389.  
401

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu upekkham cetovimuttiṃ bhāveti,  
*“Bhikkhus, if for just the time of a finger snap a bhikkhu develops the liberation of the mind by equanimity,*  
ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,  
and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

390.  
402

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhijjhādomanassaṃ.

*“Bhikkhus, if for just the time of a finger snap a bhikkhu dwells contemplating the body in the body, ardent,  
clearly comprehending, mindful, having removed longing and dejection in regard to the world,*

ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,  
and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

391.  
403

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati ātāpī  
sampajāno satimā vineyya loke abhijjhādomanassaṃ,

*“Bhikkhus, if for just the time of a finger snap a bhikkhu dwells contemplating feelings in feelings, ardent,  
clearly comprehending, mindful, having removed longing and dejection in regard to the world,*

ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,  
and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

392.  
404

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu citte cittānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhijjhādomanassaṃ.

*“Bhikkhus, if for just the time of a finger snap a bhikkhu dwells contemplating mind in mind, ardent, clearly  
comprehending, mindful, having removed longing and dejection in regard to the world,*

ayaṃ vuccati, bhikkhave;  
*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ  
bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice,  
and who does not eat the country’s almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!  
*How much more, then, those who cultivate it!”*

393.  
405

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu dhammesu dhammānupassī viharati ātāpī  
sampajāno satimā vineyya loke abhijjhādomanassaṃ,

*“Bhikkhus, if for just the time of a finger snap a bhikkhu dwells contemplating phenomena in phenomena,  
ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world,*

ayaṃ vuccati, bhikkhave;

*he is called*

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapiṇḍaṃ bhuñjati.’

*a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country's almsfood in vain.*

ko pana vādo ye naṃ bahulīkaronti”ti!

*How much more, then, those who cultivate it!”*

394-397.

*(406) generates desire for the non-arising of unarisen bad unwholesome qualities; makes an effort, arouses energy, applies his mind, and strives ...*

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

*(407) generates desire for the abandoning of arisen bad unwholesome qualities; makes an effort, arouses energy, applies his mind, and strives ...*

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusālānaṃ dhammānaṃ thitīyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

*(408) generates desire for the arising of unarisen wholesome qualities; makes an effort, arouses energy, applies his mind, and strives ...*

*(409) generates desire for the maintenance of arisen wholesome qualities, for their non-decline, increase, expansion, and fulfillment by development; makes an effort, arouses energy, applies his mind, and strives ...”*

398-401.

chandasamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādāṃ bhāveti...

*(410) develops the basis for psychic potency that possesses concentration due to desire and activities of striving ...*

vīriyasamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādāṃ bhāveti...

*(411) develops the basis for psychic potency that possesses concentration due to energy and activities of striving ...*

cittasamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādāṃ bhāveti...

*(412) develops the basis for psychic potency that possesses concentration due to mind and activities of striving ...*

vīmaṃsāsamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādāṃ bhāveti....

*(413) develops the basis for psychic potency that possesses concentration due to investigation and activities of striving ...”*

402-406.

*(414) develops the faculty of faith ...*

saddhindriyaṃ bhāveti...

*(415) develops the faculty of energy ...*

vīriyindriyaṃ bhāveti...

*(416) develops the faculty of mindfulness ...*

satindriyaṃ bhāveti...

*(417) develops the faculty of concentration ...*

samādhindriyaṃ bhāveti...

*(418) develops the faculty of wisdom ...*

paññindriyaṃ bhāveti....

*(419) develops the power of faith ...*

*(420) develops the power of energy ...*

407-411.

*(421) develops the power of mindfulness ...*

saddhābalaṃ bhāveti...

*(422) develops the power of concentration ...*

vīriyabalaṃ bhāveti...

*(423) develops the power of wisdom ...”*

satibalaṃ bhāveti...

samādhībalaṃ bhāveti...

*(424) develops the enlightenment factor of mindfulness ...*

paññābalaṃ bhāveti....

*(425) develops the enlightenment factor of discrimination of phenomena ...*

*(426) develops the enlightenment factor of energy ...*

412-418.

(427) develops the enlightenment factor of rapture ...

satisambojjhaṅgaṃ bhāveti...

(428) develops the enlightenment factor of tranquility ...

dhammavicayasambojjhaṅgaṃ bhāveti...

(429) develops the enlightenment factor of concentration ...

vīriyasambojjhaṅgaṃ bhāveti...

(430) develops the enlightenment factor of equanimity ..."

pitisaambojjhaṅgaṃ bhāveti...

passaddhisambojjhaṅgaṃ bhāveti...

(431) develops right view ...

samādhisambojjhaṅgaṃ bhāveti...

(432) develops right intention ...

upekkhāsambojjhaṅgaṃ bhāveti...

(433) develops right speech ...

(434) develops right action ...

419-426.

(435) develops right livelihood ...

sammādiṭṭhiṃ bhāveti...

(436) develops right effort ...

sammāsaṅkappaṃ bhāveti...

(437) develops right mindfulness ...

sammāvācaṃ bhāveti...

(438) develops right concentration ..."

sammākammantaṃ bhāveti...

sammāājīvaṃ bhāveti...

(439) percipient of forms internally, sees forms externally, limited, beautiful or ugly, and having overcome them, is percipient thus: 'I know, I see' ...

sammāvāyāmaṃ bhāveti...

(440) percipient of forms internally, sees forms externally, measureless, beautiful or ugly, and having overcome them, is percipient thus: 'I know, I see' ...

sammāsaṭiṃ bhāveti...

(441) not percipient of forms internally, sees forms externally, limited, beautiful or ugly, and having overcome them, is percipient thus: 'I know, I see' ...

sammāsamādhim bhāveti...

(442) not percipient of forms internally, sees forms externally, measureless, beautiful or ugly, and having overcome them, is percipient thus: 'I know, I see' ...

(443) not percipient of forms internally, sees forms externally, blue ones, blue in color, with a blue hue, with a blue tint, and having overcome them, he is percipient thus: 'I know, I see' ...

427-434.

(444) not percipient of forms internally, sees forms externally, yellow ones, yellow in color, with a yellow hue, with a yellow tint, and having overcome them, he is percipient thus: 'I know, I see' ...

ajjhataṃ rūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

(445) not percipient of forms internally, sees forms externally, red ones, red in color, with a red hue, with a red tint, and having overcome them, he is percipient thus: 'I know, I see' ...

‘tāni abhībhuyya jānāmi passāmi’ ti — evaṃsaññī hoti...

(446) not percipient of forms internally, sees forms externally, white ones, white in color, with a white hue, with a white tint, and having overcome them, he is percipient thus: 'I know, I see' ..."

ajjhataṃ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

‘tāni abhībhuyya jānāmi passāmi’ ti — evaṃsaññī hoti...

(447) possessing form sees forms ...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

(448) not percipient of forms internally sees forms externally ...

‘tāni abhībhuyya jānāmi passāmi’ ti — evaṃsaññī hoti...

(449) is focused only on 'beautiful' ...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

(450) with the complete surmounting of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, [perceiving] 'space is infinite,' enters and dwells in the base of the infinity of space ...

‘tāni abhībhuyya jānāmi passāmi’ ti — evaṃsaññī hoti...

(451) by complete surmounting the base of the infinity of space, [perceiving] 'consciousness is infinite,' enters and dwells in the base of the infinity of consciousness ...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni  
nīlanibhāsāni.

(452) by completely surmounting the base of the infinity of consciousness, [perceiving] 'there is nothing,'  
enters and dwells in the base of nothingness ...

'tāni abhibhuyya jānāmi passāmī'ti — evaṃsaññī hoti...

(453) by completely surmounting the base of nothingness, enters and dwells in the base of  
neither-perception-nor-non-perception ...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni  
pītanibhāsāni.

(454) by completely surmounting the base of neither-perception-nor-non-perception, he enters and dwells in  
the cessation of perception and feeling ...

'tāni abhibhuyya jānāmi passāmī'ti — evaṃsaññī hoti...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni  
lohitakanibhāsāni.

(455) develops the earth kasiṇa ...

'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti...

(456) develops the water kasiṇa ...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni  
odātanibhāsāni.

(457) develops the fire kasiṇa ...

'tāni abhibhuyya jānāmi passāmī'ti — evaṃsaññī hoti....

(458) develops the air kasiṇa ...

(459) develops the blue kasiṇa ...

435-442.

(460) develops the yellow kasiṇa ...

rūpī rūpāni passati...

(461) develops the red kasiṇa ...

ajjhataṃ arūpasaññī bahiddhā rūpāni passati subhanteva adhimutto hoti...

(462) develops the white kasiṇa ...

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ  
amanasikārā ananto ākāsoti ākāsānañcāyatanam upasampajja viharati...

(463) develops the space kasiṇa ...

sabbaso ākāsānañcāyatanam samatikkamma anantaṃ viññāpanti viññāpañcāyatanam  
upasampajja viharati...

(464) develops the consciousness kasiṇa ...

sabbaso viññāpañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja  
viharati...

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati...

(465) develops the perception of unattractiveness ...

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja  
viharati....

(466) develops the perception of death ...

(467) develops the perception of the repulsiveness of food ...

443-452.

(468) develops the perception of non-delight in the entire world ...

pathavīkasiṇam bhāveti...

(469) develops the perception of impermanence ...

āpokasiṇam bhāveti...

(470) develops the perception of suffering in the impermanent ...

tejakasiṇam bhāveti...

(471) develops the perception of non-self in what is suffering ...

vāyokasiṇam bhāveti...

(472) develops the perception of abandoning ...

nīlakasiṇam bhāveti...

(473) develops the perception of dispassion ...

pītakasiṇam bhāveti...

(474) develops the perception of cessation ...

lohitakasiṇam bhāveti...

odātakasiṇam bhāveti...

(475) develops the perception of impermanence ...

ākāsakasiṇam bhāveti...

(476) develops the perception of non-self ...



viññānakasiṇaṃ bhāveti...

(477) develops the perception of death ...

(478) develops the perception of the repulsiveness of food ...

453-462.

(479) develops the perception of non-delight in the entire world ...

asubhasaññaṃ bhāveti...

(480) develops the perception of a skeleton ...

maraṇasaññaṃ bhāveti...

(481) develops the perception of a worm-infested corpse ...

āhāre paṭikūlasaññaṃ bhāveti...

(482) develops the perception of a livid corpse ...

sabbaloke anabhiratisaññaṃ bhāveti...

(483) develops the perception of a fissured corpse ...

aniccasaññaṃ bhāveti...

(484) develops the perception of a bloated corpse ..."

anicce dukkhasaññaṃ bhāveti...

dukkhe anattasaññaṃ bhāveti...

(485) develops recollection of the Buddha ...

pahānasaññaṃ bhāveti...

(486) develops recollection of the Dhamma ...

virāgasaññaṃ bhāveti...

(487) develops recollection of the Saṅgha ...

nirodhasaññaṃ bhāveti...

(488) develops recollection of virtuous behavior ...

(489) develops recollection of generosity ...

463-472.

(490) develops recollection of the deities ...

aniccasaññaṃ bhāveti...

(491) develops mindfulness of breathing ...

anattasaññaṃ bhāveti...

(492) develops mindfulness of death ...

maranaññaṃ bhāveti...

(493) develops mindfulness directed to the body ...

āhāre paṭikūlasaññaṃ bhāveti...

(494) develops recollection of peace ..."

sabbaloke anabhiratisaññaṃ bhāveti...

aṭṭhikasaññaṃ bhāveti...

(495) develops the faculty of faith accompanied by the first jhāna ...

puṭṭhakaññaṃ bhāveti...

(496) develops the faculty of energy ...

vinīlakasaññaṃ bhāveti...

(497) develops the faculty of mindfulness ...

vicchiddakasaññaṃ bhāveti...

(498) develops the faculty of concentration ...

uddhumātakasaññaṃ bhāveti...

(499) develops the faculty of wisdom ...

(500) develops the power of faith ...

473-482.

(501) develops the power of energy ...

buddhānussatiṃ bhāveti...

(502) develops the power of mindfulness ...

dhammānussatiṃ bhāveti...

(503) develops the power of concentration ...

saṅghānussatiṃ bhāveti...

(504) develops the power of wisdom accompanied by the first jhāna ..."

sīlānussatiṃ bhāveti...

cāgānussatiṃ bhāveti...

"... (505)-(514) develops the faculty of faith ... the power of wisdom accompanied by the second jhāna ...

(515)-(524) develops the faculty of faith ... the power of wisdom accompanied by the third jhāna ...

(525)-(534) develops the faculty of faith ... the power of wisdom accompanied by the fourth jhāna ..."

devatānussatiṃ bhāveti...

ānāpānassatiṃ bhāveti...

535 (142)-574 (181) "... (535) develops the faculty of faith accompanied by loving-kindness ... (536) develops the faculty of energy ... (537) develops the faculty of mindfulness ... (538) develops the faculty of concentration ... (539) develops the faculty of wisdom ... (540) develops the power of faith ... (541) develops the power of energy ... (542) develops the power of mindfulness ... (543) develops the power of concentration ... (544) develops the power of wisdom accompanied by loving-kindness ..."

maraṇassatiṃ bhāveti...

kāyaḡatāsatiṃ bhāveti...

"... (545)-(554) develops the faculty of faith ... develops the power of wisdom accompanied by compassion ... (555)-(564) develops the faculty of faith ... the power of wisdom accompanied by altruistic joy ... (565)-(574) develops the faculty of faith ... the power of wisdom accompanied by equanimity 203 ... he is called a bhikkhu who is not devoid of jhāna, who acts upon the teaching of the Teacher, who responds to his advice, and who does not eat the country's almsfood in vain.

upasamānussatiṃ bhāveti....

*How much more, then, those who cultivate it!"*

483-492.

pathamajjhānasahagataṃ saddhindriyaṃ bhāveti...

XIX.

vīriyindriyaṃ bhāveti...

*MINDFULNESS DIRECTED TO THE BODY*

satindriyaṃ bhāveti...

samādhindriyaṃ bhāveti...

575

paññindriyaṃ bhāveti...

*"Bhikkhus, even as one who encompasses with his mind the great ocean includes thereby all the streams that run into the ocean, just so, whoever develops and cultivates mindfulness directed to the body includes all wholesome qualities that pertain to true knowledge." (1)*

saddhābalaṃ bhāveti...

vīriyabalaṃ bhāveti...

576 (2)-582 (8) Bhikkhus, one thing, when developed and cultivated, (576) leads to a strong sense of urgency 206 ... (577) leads to great good ... (578) leads to great security from bondage ... (579) leads to mindfulness and clear comprehension ... (580) leads to the attainment of knowledge and vision ... (581) leads to a pleasant dwelling in this very life ... (582) leads to realization of the fruit of knowledge and liberation.

satibalaṃ bhāveti...

*What is that one thing?*

samādhibalaṃ bhāveti...

*Mindfulness directed to the body.*

paññābalaṃ bhāveti....

*This is the one thing that, when developed and cultivated, leads to realization of the fruit of knowledge and liberation."*

493-562.

583

"dutiyaajjhānasahagataṃ ...

*"Bhikkhus, when one thing is developed and cultivated, the body becomes tranquil, the mind becomes tranquil, thought and examination subside, and all wholesome qualities that pertain to true knowledge reach fulfillment by development.*

pe ...

*What is that one thing?*

tatiyaajjhānasahagataṃ ...

*Mindfulness directed to the body.*

pe ...

*When this one thing is developed and cultivated, the body becomes tranquil ... and all wholesome qualities that pertain to true knowledge reach fulfillment by development." (9)*

catutthajjhānasahagataṃ ...

pe ...

584

mettāsahagataṃ ...

*"Bhikkhus, when one thing is developed and cultivated, unarisen unwholesome qualities do not arise and arisen unwholesome qualities are abandoned.*

pe ...

*What is that one thing?*

karuṇāsahagataṃ ...

*Mindfulness directed to the body.*

pe ...

*When this one thing is developed and cultivated, unarisen unwholesome qualities do not arise and arisen unwholesome qualities are abandoned.” (10)*

muditāsahagataṃ ...

pe ...

585

upekkhāsahagataṃ saddhindriyaṃ bhāveti...

*“Bhikkhus, when one thing is developed and cultivated, unarisen wholesome qualities arise and arisen wholesome qualities increase and expand.*

vīryindriyaṃ bhāveti...

*What is that one thing?*

satindriyaṃ bhāveti...

*Mindfulness directed to the body.*

samādhindriyaṃ bhāveti...

*When this one thing is developed and cultivated, unarisen wholesome qualities arise and arisen wholesome qualities increase and expand.” (11)*

paññindriyaṃ bhāveti...

saddhābalaṃ bhāveti...

586 (12)-590 (16)210

vīriyabalaṃ bhāveti...

satibalaṃ bhāveti...

*“Bhikkhus, when one thing is developed and cultivated, (586) ignorance is abandoned ... (587) true knowledge arises ... (588) the conceit ‘I am’ is abandoned ... (589) the underlying tendencies are uprooted ... (590) the fetters are abandoned.*

samādhibalaṃ bhāveti...

*What is that one thing?*

paññābalaṃ bhāveti.

*Mindfulness directed to the body.*

ayaṃ vuccati, bhikkhave — ‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ raṭṭhapīḍaṃ bhuñjati’.

*When this one thing is developed and cultivated, ignorance is abandoned ... true knowledge arises ... the conceit ‘I am’ is abandoned ... the underlying tendencies are uprooted ... the fetters are abandoned.”*

ko pana vādo ye naṃ bahulīkaronti”ti!

591 (17)-592 (18) “Bhikkhus, one thing, when developed and cultivated, (591) leads to differentiation by wisdom ...

(592) leads to nibbāna through non-clinging.

aparaccharāsaṅghātavaggo aṭṭhārasamo.

*What is that one thing?*

19. kāyagatāsativaggo

*Mindfulness directed to the body.*

*This is the one thing that, when developed and cultivated, leads to differentiation by wisdom ... leads to nibbāna through non-clinging.”*

563. “yassa kassaci, bhikkhave, mahāsamuddo cetasā phuṭo antogadhā tassa kunnadiyo yā kāci samuddaṅgamā; evamevaṃ, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulīkatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā”ti.

593 (19)-595 (21) “Bhikkhus, when one thing is developed and cultivated, (593) penetration of numerous elements occurs ... (594) penetration of the diversity of elements occurs ... (595) analytical knowledge of numerous elements occurs.

564-570.

*What is that one thing?*

“ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati...

*It is mindfulness directed to the body.*

mahato atthāya saṃvattati...

*When this one thing is developed and cultivated, penetration of the various elements occurs ... penetration of the diversity of elements occurs ... analytical knowledge of the various elements occurs.”*

mahato yogakkhemāya saṃvattati...

satisampajaññāya saṃvattati...

596 (22)-599 (25) “Bhikkhus, one thing, when developed and cultivated, leads (596) to realization of the fruit of stream-entry ... (597) to realization of the fruit of once-returning ... (598) to realization of the fruit of non-returning ... (599) to realization of the fruit of arahantship.

nānadassanappaṭilābhāya saṃvattati...

*What is that one thing?*

diṭṭhadhammasukhavihārāya saṁvattati...

*It is mindfulness directed to the body.*

vijjāvimuttiphalaśacchikiriyāya saṁvattati.

*This is the one thing that, when developed and cultivated, leads to realization of the fruit of stream-entry ... to realization of the fruit of once-returning ... to realization of the fruit of non-returning ... to realization of the fruit of arahantship."*

katamo ekadhammo?

kāyagatā sati.

*600 (26)-615 (41) "Bhikkhus, one thing, when developed and cultivated, leads (600) to the obtaining of wisdom ... (601) to the growth of wisdom ... (602) to the expansion of wisdom ... (603) to greatness of wisdom ... (604) to diversity of wisdom ... (605) to vastness of wisdom ... (606) to depth of wisdom ... (607) to a state of unsurpassed wisdom ... (608) to breadth of wisdom ... (609) to abundance of wisdom ... (610) to rapidity of wisdom ... (611) to buoyancy of wisdom ... (612) to joyousness of wisdom ... (613) to swiftness of wisdom ... (614) to keenness of wisdom ... (615) to penetrativeness of wisdom.*

ayaṁ kho, bhikkhave, ekadhammo bhāvito bahulīkato mahato saṁvegāya saṁvattati...

*What is that one thing?*

mahato atthāya saṁvattati...

*Mindfulness directed to the body.*

mahato yogakkhemāya saṁvattati...

*This is the one thing that, when developed and cultivated, leads to penetrativeness of wisdom."*

satisampajaññāya saṁvattati...

ñāṇadassanappaṭilābhāya saṁvattati...

diṭṭhadhammasukhavihārāya saṁvattati...

*XX.*

vijjāvimuttiphalaśacchikiriyāya saṁvattati"ti.

*THE DEATHLESS*

571. "ekadhamme, bhikkhave, bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṁ gacchanti.

*616*

katamasmiṁ ekadhamme?

*"Bhikkhus, they do not partake of the deathless who do not partake of mindfulness directed to the body.*

kāyagatāya satiyā.

*They partake of the deathless who partake of mindfulness directed to the body."* (1)

imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṁ gacchanti"ti.

*617*

572. "ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyanti.

*"Bhikkhus, the deathless has not been partaken of by those who have not partaken of mindfulness directed to the body.*

katamasmiṁ ekadhamme?

*The deathless has been partaken of by those who have partaken of mindfulness directed to the body."* (2)

kāyagatāya satiyā.

imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva akusalā dhammā nuppajjanti, uppannā ca akusalā dhammā pahīyanti"ti.

*618*

*"Bhikkhus, they have fallen away from the deathless who have fallen away from mindfulness directed to the body.*

573. "ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhīyyobhāvāya vepullāya saṁvattanti.

*They have not fallen away from the deathless who have not fallen away from mindfulness directed to the body."* (3)

katamasmiṁ ekadhamme?

kāyagatāya satiyā.

*619*

imasmiṁ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhīyyobhāvāya vepullāya saṁvattanti"ti.

*"Bhikkhus, they have neglected the deathless who have neglected mindfulness directed to the body.*

*They have undertaken the deathless who have undertaken mindfulness directed to the body."* (4)

574. "ekadhamme, bhikkhave, bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātāṁ gacchanti, saṁyojanā pahīyanti.

katamasmiṃ ekadhamme?  
620

kāyagatāya satiyā.

*“Bhikkhus, they are heedless about the deathless who are heedless about mindfulness directed to the body.*

imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmiṃhā pahīyati, anusayā samugghātāṃ gacchanti, saṃyojanā pahīyanti”ti.

*They are not heedless about the deathless who are not heedless about mindfulness directed to the body.” (5)*

575-576.

621

“ekadhammo, bhikkhave, bhāvito bahulīkato paññāpabhedāya saṃvattati...

*“Bhikkhus, they have forgotten the deathless who have forgotten mindfulness directed to the body.*

anupādāparinibbānāya saṃvattati.

*They have not forgotten the deathless who have not forgotten mindfulness directed to the body.” (6)*

katamo ekadhammo?

kāyagatā sati.

622

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpabhedāya saṃvattati...

*“Bhikkhus, they have not pursued the deathless who have not pursued mindfulness directed to the body.*

anupādāparinibbānāya saṃvattati”ti.

*They have pursued the deathless who have pursued mindfulness directed to the body.” (7)*

577-579.

623

“ekadhamme, bhikkhave, bhāvite bahulīkate anekadhātupaṭivedho hoti...

*“Bhikkhus, they have not developed the deathless who have not developed mindfulness directed to the body.*

nānādhātupaṭivedho hoti...

*They have developed the deathless who have developed mindfulness directed to the body.” (8)*

anekadhātupaṭisambhidā hoti.

katamasmiṃ ekadhamme?

624

kāyagatāya satiyā.

*“Bhikkhus, they have not cultivated the deathless who have not cultivated mindfulness directed to the body.*

imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anekadhātupaṭivedho hoti...

*They have cultivated the deathless who have cultivated mindfulness directed to the body.” (9)*

nānādhātupaṭivedho hoti...

anekadhātupaṭisambhidā hoti”ti.

625

*“Bhikkhus, they have not directly known the deathless who have not directly known mindfulness directed to the body.*

580-583.

*They have directly known the deathless who have directly known mindfulness directed to the body.” (10)*

“ekadhammo, bhikkhave, bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati...

sakadāgāmiphalasacchikiriyāya saṃvattati...

626

anāgāmiphalasacchikiriyāya saṃvattati...

*“Bhikkhus, they have not fully understood the deathless who have not fully understood mindfulness directed to the body.*

arahattaphalasacchikiriyāya saṃvattati.

*They have fully understood the deathless who have fully understood mindfulness directed to the body.” (11)*

katamo ekadhammo?

kāyagatā sati.

627

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati...

*“Bhikkhus, they have not realized the deathless who have not realized mindfulness directed to the body.*

sakadāgāmiphalasacchikiriyāya saṃvattati...

*They have realized the deathless who have realized mindfulness directed to the body.” (12)*

anāgāmiphalasacchikiriyāya saṃvattati...

arahattaphalasacchikiriyāya saṃvattati”ti.

*The Book of the Ones is finished.*