

dīgha nikāya 33  
*Long Discourses 33*

saṅgītisutta  
*Reciting in Concert*

evaṃ me sutam—  
*So I have heard.*

ekam samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena pāvā nāma mallānaṃ nagaraṃ tadavasari.  
*At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā.*

tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.  
*There he stayed in Cunda the smith's mango grove.*

tena kho pana samayena pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma navaṃ sandhāgāraṃ acirakāritaṃ hoti anajjhāvutṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.  
*Now at that time a new town hall named Ubbhāṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all.*

assosum kho pāveyyakā mallā: “bhagavā kira mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi pāvāṃ anuppatto pāvāyaṃ viharati cundassa kammāraputtassa ambavane”ti.  
*The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove.*

atha kho pāveyyakā mallā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho pāveyyakā mallā bhagavantam etadavocum:  
*Then they went up to the Buddha, bowed, sat down to one side, and said to him,*

“idha, bhante, pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma navaṃ sandhāgāraṃ acirakāritaṃ hoti anajjhāvutṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.  
“Sir, a new town hall named Ubbhāṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all.

tañca kho, bhante, bhagavā paṭhamam paribhuñjatu, bhagavatā paṭhamam paribhuttaṃ pacchā pāveyyakā mallā paribhuñjissanti.  
*May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it.*

tadassa pāveyyakānaṃ mallānaṃ dīgharattaṃ hitāya sukhāyā”ti.  
*That would be for the lasting welfare and happiness of the Mallas of Pāvā.”*

adhivāsesi kho bhagavā tuṇhībhāvena.  
*The Buddha consented in silence.*

atha kho pāveyyakā mallā bhagavato adbhāsanam viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena sandhāgāraṃ tenupasaṅkamiṃsu; upasaṅkamtivā sabbasantharim sandhāgāraṃ santharitvā bhagavato āsanāni paññāpetvā udakamaṇikaṃ patitṭhapetvā telapadipaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu;

*Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,*

upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu.  
*bowed, stood to one side,*

ekamantaṃ tṭhitā kho te pāveyyakā mallā bhagavantam etadavocum:  
*and told him of their preparations, saying,*

“sabbasantharisanthataṃ, bhante, sandhāgāraṃ, bhagavato āsanāni paññattāni, udakamaṇiko paṭiṭṭhāpito, telapadīpo āropito.

yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

*“Please, sir, come at your convenience.”*

atha kho bhagavā nivāsetvā pattacīvaramādāya saddhim bhikkhusaṅghena yena sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā sandhāgāraṃ pavisitvā majjhimam thambhaṃ nissāya puratthābhimukho nisīdi.

*Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.*

bhikkhusaṅghopi kho pāde pakkhāletvā sandhāgāraṃ pavisitvā pacchimaṃ bhitṭim nissāya puratthābhimukho nisīdi bhagavantamyeva purakkhatvā.

*The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.*

pāveyyakāpi kho mallā pāde pakkhāletvā sandhāgāraṃ pavisitvā puratthimaṃ bhitṭim nissāya pacchimaṃ bhimukhā nisīdīmsu bhagavantamyeva purakkhatvā.

*The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.*

atha kho bhagavā pāveyyake malle bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi:

*The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them,*

“abhikkantā kho, vāseṭṭhā, ratti.

*“The night is getting late, Vāseṭṭhas.*

yassadāni tumhe kālaṃ maññathā”ti.

*Please go at your convenience.”*

“evaṃ, bhante”ti kho pāveyyakā mallā bhagavato paṭissutvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamīmsu.

*“Yes, sir,” replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.*

atha kho bhagavā acirapakkantesu pāveyyakesu mallesu tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ sāriputtaṃ āmantesi:

*Soon after they left, the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta,*

“vigatathinamiddho kho, sāriputta, bhikkhusaṃgho.

*“Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness.*

paṭibhātu taṃ, sāriputta, bhikkhūnaṃ dhammīkathā.

*Give them some Dhamma talk as you feel inspired.*

piṭṭhi me āgilāyati.

*My back is sore,*

tamahaṃ āyamiṣṣāmī”ti.

*I’ll stretch it.”*

“evaṃ, bhante”ti kho āyasmā sāriputto bhagavato pacassosi.

*“Yes, sir,” Sāriputta replied.*

atha kho bhagavā catugguṇaṃ saṅghātiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya, sato sampajāno utthānasaññaṃ manasi karitvā.

*And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.*

tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṃ adhunākālāṅkato hoti.

*Now at that time the Nigaṇṭha Nāṭaputta had recently passed away at Pāvā.*

tassa kālaṃkiriyaṃ bhinnā nigaṇṭhā dvedhikajāṭā bhaṇḍanajāṭā kalahajāṭā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudentā viharanti:

*With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:*

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi. micchāpaṭipanno tvamasī, ahamasmi sammāpaṭipanno. sahitaṃ me, asahitaṃ te. purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. adhicinnaṃ te viparāvattaṃ, āropito te vādo, niggaḥito tvamasī, cara vādappamokkhāya, nibbethehi vā sace pahosī”ti.

*“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”*

vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.

*You’d think there was nothing but slaughter going on among the Jain ascetics.*

yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavaśanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appatisaraṇe.

*And the Nigaṇṭha Nāṭaputta’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.*

atha kho āyasmā sāriputto bhikkhū āmantesi:

*Then Sāriputta told the mendicants about these things. He went on to say,*

“nigaṇṭho, āvuso, nāṭaputto pāvāyaṃ adhunākālāṅkato,

tassa kālaṃkiriyaṃ bhinnā nigaṇṭhā dvedhikajāṭā ... pe ... bhinnathūpe appatisaraṇe.

evañhetam, āvuso, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

*“That’s what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.*

ayaṃ kho panāvuso, amhākaṃ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito.

*But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.*

tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukkhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.*

katamo cāvuso, amhākaṃ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito;

*And what is that teaching?*

yattha sabbeheva saṅgāyitabbam, na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ?

## 1. ekaka

*1. Ones*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhātō.

*There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.*

tattha sabbeheva saṅgāyitabbam, na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.*

katamo eko dhammo?

*What are the teachings grouped by one?*

sabbe sattā āhāraṭṭhitikā.

*'All sentient beings are sustained by food.'*

sabbe sattā saṅkhāraṭṭhitikā.

*'All sentient beings are sustained by conditions.'*

ayaṃ kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhātō.

*These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.*

tattha sabbeheva saṅgāyitabbam, na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.*

## 2. duka

*2. Twos*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.

*There are teachings grouped by two that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbam, na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame dve?

*What are the teachings grouped by two?*

nāmaṇca rūpaṇca. (1)

*Name and form.*

avijjā ca bhavataṇhā ca. (2)

*Ignorance and craving for continued existence.*

bhavadiṭṭhi ca vibhavadiṭṭhi ca. (3)

*Views favoring continued existence and views favoring ending existence.*

ahirikaṇca anottappaṇca. (4)

*Lack of conscience and prudence.*

hirī ca ottappañca. (5)

*Conscience and prudence.*

dovacassatā ca pāpamittatā ca. (6)

*Being hard to admonish and having bad friends.*

sovacassatā ca kalyāṇamittatā ca. (7)

*Being easy to admonish and having good friends.*

āpattikusalatā ca āpattivutthānakusalatā ca. (8)

*Skill in offenses and skill in rehabilitation from offenses.*

samāpattikusalatā ca samāpattivutthānakusalatā ca. (9)

*Skill in meditative attainments and skill in emerging from those attainments.*

dhātukusalatā ca manasikārakusalatā ca. (10)

*Skill in the elements and skill in attention.*

āyatanakusalatā ca paṭiccasamuppādakusalatā ca. (11)

*Skill in the sense fields and skill in dependent origination.*

thānakusalatā ca aṭṭhānakusalatā ca. (12)

*Skill in what is possible and skill in what is impossible.*

ajjavañca lajjavañca. (13)

*Integrity and scrupulousness.*

khanti ca soraccañca. (14)

*Patience and gentleness.*

sākhalyañca paṭisanthāro ca. (15)

*Friendliness and hospitality.*

avihiṃsā ca soceyyañca. (16)

*Harmlessness and purity.*

mutṭhassaccañca asampajaññañca. (17)

*Lack of mindfulness and lack of situational awareness.*

sati ca sampajaññañca. (18)

*Mindfulness and situational awareness.*

indriyesu aguttadvāratā ca bhojane amattaññutā ca. (19)

*Not guarding the sense doors and eating too much.*

indriyesu guttadvāratā ca bhojane mattaññutā ca. (20)

*Guarding the sense doors and moderation in eating.*

paṭisaṅkhānabalañca bhāvanābalañca. (21)

*The power of reflection and the power of development.*

satibalañca samādhibalañca. (22)

*The power of mindfulness and the power of immersion.*

samatho ca vipassanā ca. (23)

*Serenity and discernment.*

samathanimittañca paggahanimittañca. (24)

*The foundation of serenity and the foundation of exertion.*

paggaho ca avikkhepo ca. (25)

*Exertion, and not being distracted.*

sīlavipatti ca diṭṭhivipatti ca. (26)

*Failure in ethics and failure in view.*

sīlasampadā ca diṭṭhisampadā ca. (27)

*Accomplishment in ethics and accomplishment in view.*

sīlavissuddhi ca dīṭṭhivissuddhi ca. (28)

*Purification of ethics and purification of view.*

dīṭṭhivissuddhi kho pana yathā dīṭṭhissa ca padhānaṃ. (29)

*Purification of view and making an effort in line with that view.*

saṃvego ca saṃvejanīyesu ṭhānesu saṃviggaṃsa ca yoniso padhānaṃ. (30)

*Inspiration, and making a suitable effort when inspired by inspiring places.*

asantuṭṭhitā ca kusalesu dhammesu appaṭivānītā ca padhānasmim̐. (31)

*To never be content with skillful qualities, and to never stop trying.*

vijjā ca vimutti ca. (32)

*Knowledge and freedom.*

khayeññānaṃ anuppādeññānaṃ. (33)

*Knowledge of ending and knowledge of non-arising.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.

*These are the teachings grouped by two that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ, tadassa bahujaṇahitāya bahujaṇasukkhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

3. tika

*3. Threes*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.

*There are teachings grouped by three that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame tayo?

*What are the teachings grouped by three?*

tīṇi akusalamūlāni—

*Three unskillful roots:*

lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ. (1)

*greed, hate, and delusion.*

tīṇi kusalamūlāni—

*Three skillful roots:*

alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ. (2)

*non-greed, non-hate, and non-delusion.*

tīṇi duccharitāni—

*Three ways of performing bad conduct:*

kāyaduccharitaṃ, vacīdudharitaṃ, manoduccharitaṃ. (3)

*by body, speech, and mind.*

tīṇi sucaritāni—

*Three ways of performing good conduct:*

kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ. (4)

*by body, speech, and mind.*

tayo akusalavittakkā—

*Three unskillful thoughts:*

kāmaavittakko, byāpādavittakko, vihiṃsāvittakko. (5)

*sensuality, malice, and cruelty.*

tayo kusalavitakkā—

*Three skillful thoughts:*

nekkhammavitakko, abyāpādavitaṅko, avihiṃsāvitakko. (6)

*renunciation, good will, and harmlessness.*

tayo akusalasaṅkappā—

*Three unskillful intentions:*

kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo. (7)

*sensuality, malice, and cruelty.*

tayo kusalasaṅkappā—

*Three skillful intentions:*

nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo. (8)

*renunciation, good will, and harmlessness.*

tisso akusalasaññā—

*Three unskillful perceptions:*

kāmasaññā, byāpādasaññā, vihiṃsāsaññā. (9)

*sensuality, malice, and cruelty.*

tisso kusalasaññā—

*Three skillful perceptions:*

nekkhammasaññā, abyāpādasaññā, avihiṃsāsaññā. (10)

*renunciation, good will, and harmlessness.*

tisso akusaladhātuyo—

*Three unskillful elements:*

kāmadhātu, byāpādadhātu, vihiṃsādhātu. (11)

*sensuality, malice, and cruelty.*

tisso kusaladhātuyo—

*Three skillful elements:*

nekkhammadhātu, abyāpādadhātu, avihiṃsādhātu. (12)

*renunciation, good will, and harmlessness.*

aparāpi tisso dhātuyo—

*Another three elements:*

kāmadhātu, rūpadhātu, arūpadhātu. (13)

*sensuality, form, and formlessness.*

aparāpi tisso dhātuyo—

*Another three elements:*

rūpadhātu, arūpadhātu, nirodhadhātu. (14)

*form, formlessness, and cessation.*

aparāpi tisso dhātuyo—

*Another three elements:*

hīnadhātu, majjhimadhātu, paṇītadhātu. (15)

*lower, middle, and higher.*

tisso taṇhā—

*Three cravings:*

kāmatāṇhā, bhavataṇhā, vibhavataṇhā. (16)

*for sensual pleasures, to continue existence, and to end existence.*

aparāpi tisso taṇhā—

*Another three cravings:*

kāmatanḥā, rūpatanḥā, arūpatanḥā. (17)  
*sensuality, form, and formlessness.*

aparāpi tisso tanḥā—  
*Another three cravings:*

rūpatanḥā, arūpatanḥā, nirodhatanḥā. (18)  
*form, formlessness, and cessation.*

tīṇi saṃyojanāni—  
*Three fetters:*

sakkāyaditṭhi, vicikicchā, sīlabbataparāmāso. (19)  
*identity view, doubt, and misapprehension of precepts and observances.*

tayo āsavā—  
*Three defilements:*

kāmāsavo, bhavāsavo, avijjāsavo. (20)  
*sensuality, desire for continued existence, and ignorance.*

tayo bhavā—  
*Three realms of existence:*

kāmabhavo, rūpabhavo, arūpabhavo. (21)  
*sensual, form, and formless.*

tisso esanā—  
*Three searches:*

kāmesanā, bhavesanā, brahmacariyesanā. (22)  
*for sensual pleasures, for continued existence, and for a spiritual path.*

tisso vidhā—  
*Three kinds of discrimination:*

seyyohamasmīti vidhā, sadisohamasmīti vidhā, hīnohamasmīti vidhā. (23)  
*'I'm better', 'I'm equal', and 'I'm worse'.*

tayo addhā—  
*Three periods:*

atīto addhā, anāgato addhā, paccuppanno addhā. (24)  
*past, future, and present.*

tayo antā—  
*Three extremes:*

sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto. (25)  
*identity, the origin of identity, and the cessation of identity.*

tisso vedanā—  
*Three feelings:*

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. (26)  
*pleasure, pain, and neutral.*

tisso dukkhatā—  
*Three forms of suffering:*

dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā. (27)  
*the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.*

tayo rāsī—  
*Three heaps:*

micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi. (28)  
*inevitability regarding the wrong way, inevitability regarding the right way, and lack of inevitability.*



tayo tamā—

*Three darknesses:*

aṭṭaṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā paccuppannaṃ addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati. (29)

*one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.*

tīṇi tathāgatassa arakkheyyāni—

*Three things a Realized One need not hide.*

parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa kāyaduccaritaṃ, yaṃ tathāgato rakkheyya:

*The Realized One's behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking:*

‘mā me idaṃ paro aññāsī’ ti.

*‘May others not know this of me.’*

parisuddhavaṇṇasamācāro āvuso, tathāgato, natthi tathāgatassa vacīduccaritaṃ, yaṃ tathāgato rakkheyya:

‘mā me idaṃ paro aññāsī’ ti.

parisuddhamānosamācāro, āvuso, tathāgato, natthi tathāgatassa manoduccaritaṃ yaṃ tathāgato rakkheyya:

‘mā me idaṃ paro aññāsī’ ti. (30)

tayo kiñcana—

*Three possessions:*

rāgo kiñcanaṃ, doso kiñcanaṃ, moho kiñcanaṃ. (31)

*greed, hate, and delusion.*

tayo aggī—

*Three fires:*

rāgaggi, dosaggi, mohaggi. (32)

*greed, hate, and delusion.*

aparepi tayo aggī—

*Another three fires:*

āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi. (33)

*a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.*

tividhena rūpasāṅgaho—

*A threefold classification of the physical:*

sanidassanasappaṭighaṃ rūpaṃ, anidassanasappaṭighaṃ rūpaṃ, anidassanaappaṭighaṃ rūpaṃ. (34)

*visible and resistant, invisible and resistant, and invisible and non-resistant.*

tayo saṅkhārā—

*Three choices:*

puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro. (35)

*good choices, bad choices, and imperturbable choices.*

tayo puggalā—

*Three individuals:*

sekkho puggalo, asekkho puggalo, nevasekkho nāsekkho puggalo. (36)  
*a trainee, an adept, and one who is neither a trainee nor an adept.*

tayo therā—  
*Three seniors:*

jātitthero, dhammathero, sammutithero. (37)  
*a senior by birth, a senior in the teaching, and a senior by convention.*

tīṇi puññakiriyavattḥūni—  
*Three grounds for making merit:*

dānamayaṃ puññakiriyavattḥu, sīlamayaṃ puññakiriyavattḥu, bhāvanāmayam  
puññakiriyavattḥu. (38)  
*giving, ethical conduct, and meditation.*

tīṇi codanāvattḥūni—  
*Three grounds for accusations:*

ditṭhena, sutena, parisāṅkāya. (39)  
*what is seen, heard, and suspected.*

tisso kāmūpapattiyo—  
*Three kinds of sensual rebirth.*

santāvuso sattā paccupatṭhitakāmā, te paccupatṭhitesu kāmesu vasaṃ vattenti,  
seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.  
*They are sentient beings who desire what is present. They fall under the sway of presently  
arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld.*

ayaṃ paṭhamā kāmūpapatti.  
*This is the first kind of sensual rebirth.*

santāvuso, sattā nimmitakāmā, te nimminivā nimminivā kāmesu vasaṃ vattenti,  
seyyathāpi devā nimmināratī.  
*There are sentient beings who desire to create. Having repeatedly created, they fall under the  
sway of sensual pleasures. Namely, the Gods Who Love to Create.*

ayaṃ dutiyā kāmūpapatti.  
*This is the second kind of sensual rebirth.*

santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti,  
seyyathāpi devā paranimmitavasavattī.  
*There are sentient beings who desire what is created by others. They fall under the sway of  
sensual pleasures created by others. Namely, the Gods Who Control the Creations of Others.*

ayaṃ tatiyā kāmūpapatti. (40)  
*This is the third kind of sensual rebirth.*

tisso sukhūpapattiyo—  
*Three kinds of pleasant rebirth.*

santāvuso sattā uppādetvā uppādetvā sukhaṃ viharanti, seyyathāpi devā  
brahmakāyikā.  
*There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely,  
the gods of Brahmā's Host.*

ayaṃ paṭhamā sukhūpapatti.  
*This is the first pleasant rebirth.*

santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā.  
*There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.*

te kadāci karahaci udānaṃ udānenti:  
*Every so often they feel inspired to exclaim:*

‘aho sukhaṃ, aho sukhaṇ’ti, seyyathāpi devā ābhassarā.  
*‘Oh, what bliss! Oh, what bliss!’ Namely, the gods of streaming radiance.*

ayaṃ dutiyā sukhūpapatti.  
*This is the second pleasant rebirth.*

santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā.  
*There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.*

te santāmyeva tusitā sukhaṃ paṭisaṃvedenti, seyyathāpi devā subhakiṇhā.  
*Since they're truly content, they experience pleasure. Namely, the gods replete with glory.*

ayaṃ tatiyā sukhūpapatti. (41)  
*This is the third pleasant rebirth.*

tisso paññā—  
*Three kinds of wisdom:*

sekkhā paññā, asekkhā paññā, nevasekkhānāsekkhā paññā. (42)  
*the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.*

aparāpi tisso paññā—  
*Another three kinds of wisdom:*

cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā. (43)  
*wisdom produced by thought, learning, and meditation.*

tīṇāvudhāni—  
*Three weapons:*

sutāvudhaṃ, pavivekāvudhaṃ, paññāvudhaṃ. (44)  
*learning, seclusion, and wisdom.*

tīṇindriyāni—  
*Three faculties:*

aññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ. (45)  
*the faculty of understanding that one's enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.*

tīṇi cakkhūni—  
*Three eyes:*

maṃsacakkhu, dibbacakkhu, paññācakkhu. (46)  
*the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.*

tisso sikkhā—  
*Three trainings:*

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. (47)  
*in higher ethics, higher mind, and higher wisdom.*

tisso bhāvanā—  
*Three kinds of development:*

kāyabhāvanā, cittabhāvanā, paññābhāvanā. (48)  
*the development of physical endurance, the development of the mind, and the development of wisdom.*

tīṇi anuttariyāni—  
*Three unsurpassable things:*

dassanānuttariyaṃ, paṭipadānuttariyaṃ, vimuttānuttariyaṃ. (49)  
*unsurpassable seeing, practice, and freedom.*

tayo samādhī—  
*Three kinds of immersion.*

savitakkasavicāro samādhī, avitakkavicāramatto samādhī, avitakkaavicāro samādhī.  
(50)

*Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.*

aparepi tayo samādhī—

*Another three kinds of immersion:*

suññato samādhī, animitto samādhī, appaṇihito samādhī. (51)

*emptiness, signless, and undirected.*

tīṇi soceyyāni—

*Three purities:*

kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ. (52)

*purity of body, speech, and mind.*

tīṇi moneyyāni—

*Three kinds of sagacity:*

kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ. (53)

*sagacity of body, speech, and mind.*

tīṇi kosallāni—

*Three skills:*

āyakosallaṃ, apāyakosallaṃ, upāyakosallaṃ. (54)

*skill in progress, skill in regress, and skill in means.*

tayo madā—

*Three vanities:*

ārogyamado, yobbanamado, jīvitamado. (55)

*the vanity of health, the vanity of youth, and the vanity of life.*

tīṇi ādhipateyyāni—

*Three ways of putting something in charge:*

attādhīpateyyaṃ, lokādhīpateyyaṃ, dhammādhīpateyyaṃ. (56)

*putting oneself, the world, or the teaching in charge.*

tīṇi kathāvatthūni—

*Three topics of discussion.*

aṭṭaṃ vā addhānaṃ ārabba kathaṃ katheyya:

*You might discuss the past:*

‘evaṃ ahosi aṭṭamaddhānaṃ’ti;

*‘That is how it was in the past.’*

anāgataṃ vā addhānaṃ ārabba kathaṃ katheyya:

*You might discuss the future:*

‘evaṃ bhavissati anāgatamaddhānaṃ’ti;

*‘That is how it will be in the future.’*

etarahi vā paccuppannaṃ addhānaṃ ārabba kathaṃ katheyya:

*Or you might discuss the present:*

‘evaṃ hoti etarahi paccuppannaṃ addhānaṃ’ti. (57)

*‘This is how it is at present.’*

tisso vijjā—

*Three knowledges:*

pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāteñāṇaṃ vijjā, āsavānaṃ khayeñāṇaṃ vijjā. (58)

*recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.*

tayo viharā—

*Three meditative abidings:*

dibbo vihāro, brahmā vihāro, ariyo vihāro. (59)

*the meditation of the gods, the meditation of Brahmā, and the meditation of the noble ones.*

tīṇi pāṭihāriyāni—

*Three demonstrations:*

iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanaipāṭihāriyaṃ. (60)

*a demonstration of psychic power, a demonstration of revealing, and an instructional demonstration.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.

*These are the teachings grouped by three that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

4. catukka

*4. Fours*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā.

*There are teachings grouped by four that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame cattāro?

*What are the teachings grouped by four?*

cattāro satipaṭṭhānā.

*Four kinds of mindfulness meditation.*

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī ... pe ...

*They meditate observing an aspect of feelings ...*

citte cittānupassī ... pe ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (1)

*principles—keen, aware, and mindful, rid of desire and aversion for the world.*

cattāro sammappadhānā.

*Four right efforts.*

idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

*A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

*They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.*

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.*

uppannānaṃ kusalānaṃ dhammānaṃ t̥it̥iyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. (2)

*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.*

cattāro iddhipādā.

*Four bases of psychic power.*

idhāvuso, bhikkhu chandasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.*

cittasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*They develop the basis of psychic power that has immersion due to mental development, and active effort.*

vīriyasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*They develop the basis of psychic power that has immersion due to energy, and active effort.*

vīmaṃsāsamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti. (3)

*They develop the basis of psychic power that has immersion due to inquiry, and active effort.*

cattāri jhānāni.

*Four absorptions.*

idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

*A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

*And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. (4)

*Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

catasso samādhībhāvanā.

*Four ways of developing immersion further.*

atthāvuso, samādhībhāvanā bhāvitā bahulīkatā dīṭṭhadhammasukhavihārāya saṃvattati.

*There is a way of developing immersion further that leads to blissful meditation in the present life.*

atthāvuso, samādhībhāvanā bhāvitā bahulīkatā nāṇadassanapaṭilābhāya saṃvattati.

*There is a way of developing immersion further that leads to gaining knowledge and vision.*

atthāvuso samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati.  
*There is a way of developing immersion further that leads to mindfulness and awareness.*

atthāvuso samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṁvattati.  
*There is a way of developing immersion further that leads to the ending of defilements.*

katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati?  
*And what is the way of developing immersion further that leads to blissful meditation in the present life?*

idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ ...  
*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...*

pe ...  
*second absorption ...*

catutthaṃ jhānaṃ upasampajja viharati.  
*fourth absorption.*

ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati. (5.1)  
*This is the way of developing immersion further that leads to blissful meditation in the present life.*

katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati?  
*And what is the way of developing immersion further that leads to gaining knowledge and vision?*

idhāvuso, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.  
*A mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day.*

iti vivaṭeṇa cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.  
*And so, with an open and unenveloped heart, they develop a mind that's full of radiance.*

ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati. (5.2)  
*This is the way of developing immersion further that leads to gaining knowledge and vision.*

katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati?  
*And what is the way of developing immersion further that leads to mindfulness and awareness?*

idhāvuso, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti.  
*A mendicant knows feelings as they arise, as they remain, and as they go away.*

viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti.  
*They know perceptions as they arise, as they remain, and as they go away.*

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti.  
*They know thoughts as they arise, as they remain, and as they go away.*

ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati. (5.3)  
*This is the way of developing immersion further that leads to mindfulness and awareness.*

katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṁvattati?  
*And what is the way of developing immersion further that leads to the ending of defilements?*

idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati.  
*A mendicant meditates observing rise and fall in the five grasping aggregates.*

iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo.  
*'Such is form, such is the origin of form, such is the ending of form.'*

iti vedanā ... pe ...  
*Such are feelings ...*

iti saññā ...  
*perceptions ...*

iti saṅkhārā ...  
*choices ...*

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.  
*consciousness, such is the origin of consciousness, such is the ending of consciousness.'*

ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā āsāvaṇaṃ khayāya saṃvattati.  
(5.4)  
*This is the way of developing immersion further that leads to the ending of defilements.*

catasso appamaññā.  
*Four immeasurables.*

idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ. tathā tatiyaṃ. tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.  
*A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

karuṇāsahagatena cetasā ... pe ...  
*They meditate spreading a heart full of compassion ...*

muditāsahagatena cetasā ... pe ...  
*rejoicing ...*

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ. tathā tatiyaṃ. tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. (6)  
*equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

cattāro āruppā.  
*Four formless states.*

idhāvuso, bhikkhu sabbaso rūpaśāññānaṃ samatikkamā paṭighaśāññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāśaṇācāyatanam upasampajja viharati.  
*A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.*

sabbaso ākāśaṇācāyatanam samatikkamma 'anantaṃ viññāṇaṇ'ti viññāṇācāyatanam upasampajja viharati.  
*Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.*

sabbaso viññāṇācāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.  
*Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.*

sabbaso ākiñcaññāyatanam samatikkamma nevaśāññānāsaññāyatanam upasampajja viharati. (7)  
*Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.*



cattāri apassenāni.

*Four supports.*

idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. (8)

*After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.*

cattāro ariyavamsā.

*Four noble traditions.*

idhāvuso, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahētu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkamseti na paraṃ vambheti.

*A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfluenced, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down.*

yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṃse thito'. (9.1)

*A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.*

puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātaheṭu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkamseti na paraṃ vambheti.

*Furthermore, a mendicant is content with any kind of alms-food ...*

yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṃse thito'. (9.2)

puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca senāsanāṃ na paritassati, laddhā ca senāsanāṃ agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkamseti na paraṃ vambheti.

*Furthermore, a mendicant is content with any kind of lodgings ...*

yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṃse thito'. (9.3)

puna caparaṃ, āvuso, bhikkhu pahānārāmo hoti pahānarato, bhāvanārāmo hoti bhāvanārato; tāya ca pana pahānārāmatāya pahānaratiyā bhāvanārāmatāya bhāvanāratiyā nevattānukkamseti na paraṃ vambheti.

*Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation.*

yo hi tattha dakkho analaso sampajāno paṭissato ayaṃ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṃse thito'. (9.4)

*A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.*

cattāri padhānāni.

*Four efforts.*

saṃvarapadhānaṃ pahānapadhānaṃ bhāvanāpadhānaṃ anurakkhaṇāpadhānaṃ.

*The efforts to restrain, to give up, to develop, and to preserve.*

**katamañcāvuso, saṃvarapadhānaṃ?**

*And what is the effort to restrain?*

**idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.**

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

**yadvādhikarāṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.**

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

**sotena saddaṃ sutvā ...**

*When they hear a sound with their ears ...*

**ghānena gandhaṃ ghāyitvā ...**

*When they smell an odor with their nose ...*

**jivhāya rasaṃ sāyitvā ...**

*When they taste a flavor with their tongue ...*

**kāyena phoṭṭhabbaṃ phusitvā ...**

*When they feel a touch with their body ...*

**manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.**

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

**yadvādhikarāṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.**

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

**idaṃ vuccatāvuso, saṃvarapadhānaṃ. (10.1)**

*This is called the effort to restrain.*

**katamañcāvuso, pahānapadhānaṃ?**

*And what is the effort to give up?*

**idhāvuso, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti. uppannaṃ byāpādavitakkaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti.**

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

**idaṃ vuccatāvuso, pahānapadhānaṃ. (10.2)**

*This is called the effort to give up.*

**katamañcāvuso, bhāvanāpadhānaṃ?**

*And what is the effort to develop?*

**idhāvuso, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. dhammavicayasambojjhaṅgaṃ bhāveti ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.**

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

idaṃ vuccatāvuso, bhāvanāpadhānaṃ. (10.3)

*This is called the effort to develop.*

katamañcāvuso, anurakkhaṇāpadhānaṃ?

*And what is the effort to preserve?*

idhāvuso, bhikkhu uppannaṃ bhadraṃ samādhinimittaṃ  
anurakkhati—atthikasaññaṃ, puluvakasaññaṃ, vinīlakasaññaṃ,  
vicchiddakasaññaṃ, uddhumātakasaññaṃ.

*It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.*

idaṃ vuccatāvuso, anurakkhaṇāpadhānaṃ. (10.4)

*This is called the effort to preserve.*

cattāri ñāṇāni—

*Four knowledges:*

dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye ñāṇaṃ, sammutiyā ñāṇaṃ. (11)

*knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.*

aparānīpi cattāri ñāṇāni—

*Another four knowledges:*

dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ,  
dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. (12)

*knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.*

cattāri sotāpattiyaṅgāni—

*Four factors of stream-entry:*

sappurisasamsevo, saddhammassavanaṃ, yonisomanasikāro,  
dhammānudhammapaṭipatti. (13)

*associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.*

cattāri sotāpannassa aṅgāni.

*Four factors of a stream-enterer.*

idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti:

*A noble disciple has experiential confidence in the Buddha:*

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

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

dhamme aveccappasādena samannāgato hoti:

*They have experiential confidence in the teaching:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko  
pacattamaṃ veditaḥko viññūhī’ti.

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

saṃghe aveccappasādena samannāgato hoti:

*They have experiential confidence in the Saṅgha:*

‘suppaṭṭipanno bhagavato sāvakasaṃgho ujjuppaṭṭipanno bhagavato sāvakasaṃgho  
ñāyappaṭṭipanno bhagavato sāvakasaṃgho sāmīcippaṭṭipanno bhagavato  
sāvakasaṃgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato  
sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ  
puññakkhettaṃ lokassa’ti.

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

ariyakantehi sīlehi samannāgato hoti akhaṇdehi acchiddehi asabalehi akammāsehi  
bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi. (14)

*And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable,  
spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to  
immersion.*

cattāri sāmāññaphalāni—

*Four fruits of the ascetic life:*

śotāpattiṭṭhalam, śakadāgāmiphalam, anāgāmiphalam, arahattaphalam. (15)

*stream-entry, once-return, non-return, and perfection.*

catasso dhātuyo—

*Four elements:*

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu. (16)

*earth, water, fire, and air.*

cattāro āhārā—

*Four foods:*

kabalīkāro āhāro oḷārīko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā,  
viññānaṃ catutthaṃ. (17)

*solid food, whether coarse or fine; contact is the second, mental intention the third, and  
consciousness the fourth.*

catasso viññāṇaṭṭhitiyo.

*Four bases for consciousness to remain.*

rūpūpāyaṃ vā, āvuso, viññānaṃ tiṭṭhamānaṃ tiṭṭhati rūpārammaṇaṃ  
rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati;

*As long as consciousness remains, it remains involved with form, supported by form, founded  
on form. And with a sprinkle of relishing, it grows, increases, and matures.*

vedanūpāyaṃ vā āvuso ...

*Or consciousness remains involved with feeling ...*

saññūpāyaṃ vā, āvuso ... pe ...

*Or consciousness remains involved with perception ...*

saṅkhārūpāyaṃ vā, āvuso, viññānaṃ tiṭṭhamānaṃ tiṭṭhati saṅkhārārammaṇaṃ  
saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati. (18)

*Or as long as consciousness remains, it remains involved with choices, supported by choices,  
grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.*

cattāri agatigamanāni—

*Four prejudices:*

chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ  
gacchati. (19)

*making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.*

cattāro taṇhuppādā—

*Four things that give rise to craving.*

cīvaraḥetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;

*Craving arises in a mendicant for the sake of robes,*

piṇḍapātahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;  
*alms-food,*

senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;  
*lodgings,*

itibhavābhavaheṭṭhi vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati. (20)  
*or rebirth in this or that state.*

catasso paṭipadā—  
*Four ways of practice:*

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. (21)  
*impatient practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.*

aparāpi catasso paṭipadā—  
*Another four ways of practice:*

akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā. (22)  
*impatient practice, patient practice, taming practice, and calming practice.*

cattāri dhammapadāni—  
*Four basic principles:*

anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ, sammāsati dhammapadaṃ, sammāsamādhi dhammapadaṃ. (23)  
*contentment, good will, right mindfulness, and right immersion.*

cattāri dhammasamādānāni—  
*Four ways of taking up practices.*

atthāvuso, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ.  
*There is a way of taking up practices that is painful now and results in future pain.*

atthāvuso, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.  
*There is a way of taking up practices that is painful now but results in future pleasure.*

atthāvuso, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.  
*There is a way of taking up practices that is pleasant now but results in future pain.*

atthāvuso, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ.  
(24)  
*There is a way of taking up practices that is pleasant now and results in future pleasure.*

cattāro dhammakkhandhā—  
*Four spectrums of the teaching:*

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho. (25)  
*ethics, immersion, wisdom, and freedom.*

cattāri balāni—  
*Four powers:*

vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ. (26)  
*energy, mindfulness, immersion, and wisdom.*

cattāri adhiṭṭhānāni—  
*Four foundations:*

paññādhīṭṭhānaṃ, saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ. (27)  
*the foundations of wisdom, truth, generosity, and peace.*

cattāri pañhabyākaraṇāni—  
*Four ways of answering questions.*

ekamsabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, thaṇaṇīyo pañho. (28)

*There is a question that should be answered definitively. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.*

cattāri kammāni—  
*Four deeds.*

atthāvuso, kammaṃ kaṇhaṃ kaṇhavipākaṃ.  
*There are deeds that are dark with dark result.*

atthāvuso, kammaṃ sukkaṃ sukkavipākaṃ.  
*There are deeds that are bright with bright result.*

atthāvuso, kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ.  
*There are deeds that are dark and bright with dark and bright result.*

atthāvuso, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ kammakkhayāya saṃvattati. (29)  
*There are neither dark nor bright deeds with neither dark nor bright results, which lead to the end of deeds.*

cattāro sacchikaraṇīyā dhammā—  
*Four things to be realized.*

pubbenivāso satiyā sacchikaraṇīyo;  
*Past lives are to be realized through recollection.*

sattānaṃ cutūpapāto cakkhunā sacchikaraṇīyo;  
*The passing away and rebirth of sentient beings is to be realized through vision.*

aṭṭha vimokkhā kāyena sacchikaraṇīyā;  
*The eight liberations are to be realized through direct meditative experience.*

āsavaṇaṃ khayō paññāya sacchikaraṇīyo. (30)  
*The ending of defilements is to be realized through wisdom.*

cattāro oghā—  
*Four floods:*

kāmogho, bhavogho, diṭṭhogho, avijjogho. (31)  
*sensuality, desire for rebirth, views, and ignorance.*

cattāro yogā—  
*Four bonds:*

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo. (32)  
*sensuality, desire for rebirth, views, and ignorance.*

cattāro visaññogā—  
*Four detachments:*

kāmayogavisaññogo, bhavayogavisaññogo, diṭṭhiyogavisaññogo, avijjāyogavisaññogo. (33)  
*detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.*

cattāro ganthā—  
*Four ties:*

abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho. (34)  
*the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.*

cattāri upādānāni—  
*Four kinds of grasping:*

kāmuṇpādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. (35)  
*grasping at sensual pleasures, views, precepts and observances, and theories of a self.*

catasso yoniyo—  
*Four kinds of reproduction:*

aṇḍajayoni, jalābujayoni, saṃsedajayoni, opapātikayoni. (36)  
*reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.*

catasso gabbhāvakkantiyo.  
*Four kinds of conception.*

idhāvuso, ekacco asampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ paṭhamā gabbhāvakkanti.  
*Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.*

puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ dutiyā gabbhāvakkanti.  
*Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.*

puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ tatiyā gabbhāvakkanti.  
*Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.*

puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, sampajāno mātukucchimhā nikkhamati, ayaṃ catutthā gabbhāvakkanti. (37)  
*Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.*

cattāro attabhāvapaṭilābhā.  
*Four kinds of reincarnation.*

atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanāyeva kamati, no paraśaṇcetanā.  
*There is a reincarnation where only one's own intention is effective, not that of others.*

atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe paraśaṇcetanāyeva kamati, no attasañcetanā.  
*There is a reincarnation where only the intention of others is effective, not one's own.*

atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā ceva kamati paraśaṇcetanā ca.  
*There is a reincarnation where both one's own and others' intentions are effective.*

atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe neva attasañcetanā kamati, no paraśaṇcetanā. (38)  
*There is a reincarnation where neither one's own nor others' intentions are effective.*

catasso dakkhiṇāvisuddhiyo.  
*Four ways of purifying a religious donation.*

atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.  
*There's a religious donation that's purified by the giver, not the recipient.*

atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.  
*There's a religious donation that's purified by the recipient, not the giver.*

atthāvuso, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.  
*There's a religious donation that's purified by neither the giver nor the recipient.*

atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. (39)

*There's a religious donation that's purified by both the giver and the recipient.*

cattāri saṅgahavatthūni—

*Four ways of being inclusive:*

dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā. (40)

*giving, kindly words, taking care, and equality.*

cattāro anariyavohārā—

*Four ignoble expressions:*

musāvādo, piṣuṇāvācā, pharusāvācā, samphappalāpo. (41)

*speech that's false, divisive, harsh, or nonsensical.*

cattāro ariyavohārā—

*Four noble expressions:*

musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. (42)

*refraining from speech that's false, divisive, harsh, or nonsensical.*

aparepi cattāro anariyavohārā—

*Another four ignoble expressions:*

aditthe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā. (43)

*saying you've seen, heard, thought, or known something, but you haven't.*

aparepi cattāro ariyavohārā—

*Another four noble expressions:*

aditthe aditthavāditā, assute assutavāditā, amute amutavāditā, aviññāte viññātavāditā. (44)

*saying you haven't seen, heard, thought, or known something, and you haven't.*

aparepi cattāro anariyavohārā—

*Another four ignoble expressions:*

ditthe aditthavāditā, sute assutavāditā, mute amutavāditā, viññāte viññātavāditā. (45)

*saying you haven't seen, heard, thought, or known something, and you have.*

aparepi cattāro ariyavohārā—

*Another four noble expressions:*

diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā. (46)

*saying you've seen, heard, thought, or known something, and you have.*

cattāro puggalā.

*Four persons.*

idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

*One person mortifies themselves, committed to the practice of mortifying themselves.*

idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

*One person mortifies others, committed to the practice of mortifying others.*

idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

*One person mortifies themselves and others, committed to the practice of mortifying themselves and others.*

idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

*One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.*



so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto  
sukhappatisamvedī brahmabhūtena attanā viharati. (47)

*They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.*

aparepi cattāro puggalā.

*Another four persons.*

idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya.

*One person practices to benefit themselves, but not others.*

idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya.

*One person practices to benefit others, but not themselves.*

idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya.

*One person practices to benefit neither themselves nor others.*

idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca. (48)

*One person practices to benefit both themselves and others.*

aparepi cattāro puggalā—

*Another four persons:*

tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano. (49)

*the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.*

aparepi cattāro puggalā—

*Another four persons:*

samaṇamacalo, samaṇapadumo, samaṇapūṇḍarīko, samaṇesu samaṇasukhumālo.  
(50)

*the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro  
dhammā sammadakkhātā;

*These are the teachings grouped by four that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

paṭhamabhāṇavāro niṭṭhito.

*The first recitation section is finished.*

5. pañcaka

*5. Fives*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca  
dhammā sammadakkhātā.

*There are teachings grouped by five that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame pañca?

*What are the teachings grouped by five?*

pañcakkhandhā.

*Five aggregates:*

rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho  
viññāṇakkhandho. (1)

*form, feeling, perception, choices, and consciousness.*

pañcupādānakkhandhā.

*Five grasping aggregates:*

rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho  
saṅkhārupādānakkhandho viññāṇupādānakkhandho. (2)  
*form, feeling, perception, choices, and consciousness.*

pañca kāmaguṇā.

*Five kinds of sensual stimulation.*

cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā,  
*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyā saddā ...

*Sounds known by the ear ...*

ghānaviññeyyā gandhā ...

*Smells known by the nose ...*

jivhāviññeyyā rasā ...

*Tastes known by the tongue ...*

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā. (3)  
*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

pañca gatiyo—

*Five destinations:*

nirayo, tiracchānayoni, pettivisayo, manussā, devā. (4)

*hell, the animal realm, the ghost realm, humanity, and the gods.*

pañca macchariyāni—

*Five kinds of stinginess:*

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ,  
dhammamacchariyaṃ. (5)  
*stinginess with dwellings, families, material possessions, praise, and the teachings.*

pañca nīvaraṇāni—

*Five hindrances:*

kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanivaraṇaṃ,  
uddhaccakukkuccanivaraṇaṃ, vicikicchānīvaraṇaṃ. (6)  
*sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

pañca orambhāgiyāni saṃyojanāni—

*Five lower fetters:*

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo. (7)  
*identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.*

pañca uddhambhāgiyāni saṃyojanāni—

*Five higher fetters:*

rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā. (8)  
*desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.*

pañca sikkhāpadāni—

*Five precepts:*

pañātīpātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā  
veramaṇī, surāmerayamajjappamādaṭṭhānā veramaṇī. (9)  
*refraining from killing living creatures, stealing, sexual misconduct, lying, and drinking alcohol, which is a basis for negligence.*

pañca abhabbatṭhānāni.

*Five things that can't be done.*

abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pānaṃ jīvitaṃ voropetum. abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādiyitum. abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevitum. abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum. abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe āgārikabhūto. (10)

*A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.*

pañca byasanāni—

*Five losses:*

ñātibyasanaṃ, bhogabyasanaṃ, rogabyasanaṃ, sīlabyasanaṃ, diṭṭhibyasanaṃ.

*loss of relatives, wealth, health, ethics, and view.*

nāvuso, sattā ñātibyasanaṃhetu vā bhogabyasanaṃhetu vā rogabyasanaṃhetu vā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

*It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.*

sīlabyasanaṃhetu vā, āvuso, sattā diṭṭhibyasanaṃhetu vā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. (11)

*It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.*

pañca sampadā—

*Five endowments:*

ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.

*endowment with relatives, wealth, health, ethics, and view.*

nāvuso, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjanti.

*It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.*

sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjanti. (12)

*It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.*

pañca ādinavā dussīlassa sīlavipattiyā.

*Five drawbacks for an unethical person because of their failure in ethics.*

idhāvuso, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogañāniṃ nigacchati,

*Firstly, an unethical person loses substantial wealth on account of negligence.*

ayaṃ paṭhamo ādinavo dussīlassa sīlavipattiyā.

*This is the first drawback.*

puna caparaṃ, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhugacchati,

*Furthermore, an unethical person gets a bad reputation.*

ayaṃ dutiyo ādinavo dussīlassa sīlavipattiyā.

*This is the second drawback.*

puna caparaṃ, āvuso, dussīlo sīlavipanno yaññadeva parisam upasaṅkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam, avisārado upasaṅkamati maṅkubhūto,

*Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.*

ayaṃ tatiyo ādinavo dussīlassa sīlavipattiyā.

*This is the third drawback.*

puna caparaṃ, āvuso, dussīlo sīlavipanno sammūlho kālaṃ karoti,

*Furthermore, an unethical person dies feeling lost.*

ayaṃ catuttho ādinavo dussīlassa sīlavipattiyā.

*This is the fourth drawback.*

puna caparaṃ, āvuso, dussīlo sīlavipanno kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,

*Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.*

ayaṃ pañcama ādinavo dussīlassa sīlavipattiyā. (13)

*This is the fifth drawback.*

pañca ānisaṃsā sīlavato sīlasampadāya.

*Five benefits for an ethical person because of their accomplishment in ethics.*

idhāvuso, sīlavā sīlasampanno appamādhādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati,

*Firstly, an ethical person gains substantial wealth on account of diligence.*

ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

*This is the first benefit.*

puna caparaṃ, āvuso, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhugacchati,

*Furthermore, an ethical person gets a good reputation.*

ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

*This is the second benefit.*

puna caparaṃ, āvuso, sīlavā sīlasampanno yaññadeva parisāṃ upasaṅkamati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ, viśārado upasaṅkamati amaṅkubhūto,

*Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.*

ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

*This is the third benefit.*

puna caparaṃ, āvuso, sīlavā sīlasampanno asammūlho kālaṃ karoti,

*Furthermore, an ethical person dies not feeling lost.*

ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

*This is the fourth benefit.*

puna caparaṃ, āvuso, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati,

*Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.*

ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. (14)

*This is the fifth benefit.*

codakena, āvuso, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ upatthapetvā paro codetabbo.

*A mendicant who wants to accuse another should first establish five things in themselves.*

kālena vakkhāmi no akālena,

*I will speak at the right time, not at the wrong time.*

bhūtena vakkhāmi no abhūtena,

*I will speak truthfully, not falsely.*

sanhena vakkhāmi no pharusena,

*I will speak gently, not harshly.*

atthasaṃhitena vakkhāmi no anattasaṃhitena,

*I will speak beneficially, not harmfully.*

mettacittena vakkhāmi no dosantarenāti.

*I will speak lovingly, not from secret hate.*

codakena, āvuso, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhataṃ upaṭṭhapetvā paro codetabbo. (15)

*A mendicant who wants to accuse another should first establish these five things in themselves.*

pañca padhāniyaṅgāni.

*Five factors that support meditation.*

idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhim:

*A mendicant has faith in the Realized One's awakening:*

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

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

appābādho hoti appātānko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

*They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.*

asaṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārisu.

*They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.*

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṇāya dalhaparakkamo anikkhittadhuro kusalesu dhammesu.

*They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.*

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayaḡāminiyā. (16)

*They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.*

pañca suddhāvāsā—

*Five pure abodes:*

avihā, atappā, sudassā, sudassī, akanitthā. (17)

*Aviha, Atappa, the Gods Fair to See, the Fair Seeing Gods, and Akanittha.*

pañca anāḡāmino—

*Five non-returns:*

antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhārāparinibbāyī, sasaṅkhārāparinibbāyī, uddhamsoakānitthagāmi. (18)

*one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akanittha realm.*

pañca cetokhilā.

*Five kinds of emotional barrenness.*

idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.

*Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence.*

yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo.

*This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.*

puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati ... pe ...

*Furthermore, a mendicant has doubts about the teaching ...*

samghe kaṅkhati vicikicchati ...

*the Saṅgha ...*

sikkhāya kaṅkhati vicikicchati ...

*the training ...*

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

*A mendicant is angry and upset with their spiritual companions, resentful and closed off.*

yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayam pañcama cetokhilo. (19)

*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.*

pañca cetaso vinibandhā.

*Five emotional shackles.*

idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho.

*Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.*

yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.*

ayam paṭhamo cetaso vinibandho.

*This is the first emotional shackle.*

puna caparaṃ, āvuso, bhikkhu kāye avītarāgo hoti ... pe ...

*Furthermore, a mendicant isn't free of greed for the body ...*

rūpe avītarāgo hoti ... pe ...

*They're not free of greed for form ...*

puna caparaṃ, āvuso, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati ... pe ...

*They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing ...*

puna caparaṃ, āvuso, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataraṃ vā'ti.

*They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'*

yo so, āvuso, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataraṃ vā'ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.*

ayam pañcama cetaso vinibandho. (20)

*This is the fifth emotional shackle.*

pañcendriyāni—

*Five faculties:*

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. (21)

*eye, ear, nose, tongue, and body.*

aparānīpi pañcīndriyāni—

*Another five faculties:*

sukkhīndriyaṃ, dukkhīndriyaṃ, somanassīndriyaṃ, domanassīndriyaṃ,  
upekkhīndriyaṃ. (22)

*pleasure, pain, happiness, sadness, and equanimity.*

aparānīpi pañcīndriyāni—

*Another five faculties:*

saddhīndriyaṃ, vīriyīndriyaṃ, satīndriyaṃ, samādhīndriyaṃ, paññīndriyaṃ. (23)

*faith, energy, mindfulness, immersion, and wisdom.*

pañca nissaraṇiṇī dhātuyo.

*Five elements of escape.*

idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati  
na santiṭṭhati na vimuccati.

*Take a case where a mendicant focuses on sensual pleasures, but their mind isn't eager,  
confident, settled, and decided about them.*

nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati  
santiṭṭhati vimuccati.

*But when they focus on renunciation, their mind is eager, confident, settled, and decided about  
it.*

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvutṭhitaṃ suvimuttaṃ viśamyuttaṃ kāmehi.

*Their mind is in a good state, well developed, well risen, well freed, and well detached from  
sensual pleasures.*

ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ  
vedanaṃ vedeti.

*They're freed from the distressing and feverish defilements that arise because of sensual  
pleasures, so they don't experience that kind of feeling.*

idamakkhātaṃ kāmānaṃ nissaraṇaṃ. (24.1)

*This is how the escape from sensual pleasures is explained.*

puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na  
pakkhandati na pasīdati na santiṭṭhati na vimuccati.

*Take another case where a mendicant focuses on ill will, but their mind isn't eager ...*

abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati  
santiṭṭhati vimuccati.

*But when they focus on good will, their mind is eager ...*

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvutṭhitaṃ suvimuttaṃ viśamyuttaṃ  
byāpādena.

*Their mind is in a good state ... well detached from ill will.*

ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ  
vedanaṃ vedeti.

*They're freed from the distressing and feverish defilements that arise because of ill will, so they  
don't experience that kind of feeling.*

idamakkhātaṃ byāpādassa nissaraṇaṃ. (24.2)

*This is how the escape from ill will is explained.*

puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na  
pakkhandati na pasīdati na santiṭṭhati na vimuccati.

*Take another case where a mendicant focuses on harming, but their mind isn't eager ...*

avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati  
santiṭṭhati vimuccati.

*But when they focus on compassion, their mind is eager ...*

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ vihesāya.

*Their mind is in a good state ... well detached from harming.*

ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

*They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.*

idamakkhātāṃ vihesāya nissaraṇaṃ. (24.3)

*This is how the escape from harming is explained.*

puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.

*Take another case where a mendicant focuses on form, but their mind isn't eager ...*

arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

*But when they focus on the formless, their mind is eager ...*

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ rūpehi.

*Their mind is in a good state ... well detached from forms.*

ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

*They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.*

idamakkhātāṃ rūpānaṃ nissaraṇaṃ. (24.4)

*This is how the escape from forms is explained.*

puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.

*Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.*

sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

*But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.*

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ sakkāyena.

*Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.*

ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.

*They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.*

idamakkhātāṃ sakkāyassa nissaraṇaṃ. (24.5)

*This is how the escape from identity is explained.*

pañca vimuttāyatanāni.

*Five opportunities for freedom.*

idhāvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.

*Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.*

yathā yathā, āvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

*That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.*



tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhaṭi, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

*Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.*

idaṃ paṭhamam vimuttāyatanam. (25.1)

*This is the first opportunity for freedom.*

puna caparam, āvuso, bhikkhuno na heva kho satthā dhammam deseti aññataro vā garutthāṇiyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammam vitthārena paresam deseti ... pe ...

*Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. ...*

api ca kho yathāsutaṃ yathāpariyattaṃ dhammam vitthārena sajjhāyaṃ karoti ... pe

... *Or the mendicant recites the teaching in detail as they learned and memorized it. ...*

api ca kho yathāsutaṃ yathāpariyattaṃ dhammam cetasā anuvitakketi anuvicāreti manasānupekkhati ... pe ...

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

api ca khvassa aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritam suppaṭividdham paññāya.

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

yathā yathā, āvuso, bhikkhuno aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritam suppaṭividdham paññāya tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

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

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhaṭi, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

*Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.*

idaṃ pañcamam vimuttāyatanam. (25.2–5.)

*This is the fifth opportunity for freedom.*

pañca vimutti-paripācanīyā saññā—

*Five perceptions that ripen in freedom:*

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā. (26)

*the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā;

*These are the teachings grouped by five that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... athāya hitāya sukhāya devamanussānam.

*You should all recite these in concert.*

6. chakka

6. Sixes

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;

*There are teachings grouped by six that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbam ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame cha?

*What are the teachings grouped by six?*

cha ajjhattikāni āyatanāni—

*Six interior sense fields:*

cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. (1)

*eye, ear, nose, tongue, body, and mind.*

cha bāhirāni āyatanāni—

*Six exterior sense fields:*

rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ. (2)

*sights, sounds, smells, tastes, touches, and thoughts.*

cha viññāṇakāyā—

*Six classes of consciousness:*

cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. (3)

*eye, ear, nose, tongue, body, and mind consciousness.*

cha phassakāyā—

*Six classes of contact:*

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. (4)

*contact through the eye, ear, nose, tongue, body, and mind.*

cha vedanākāyā—

*Six classes of feeling:*

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. (5)

*feeling born of contact through the eye, ear, nose, tongue, body, and mind.*

cha saññākāyā—

*Six classes of perception:*

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā. (6)

*perceptions of sights, sounds, smells, tastes, touches, and thoughts.*

cha sañcetanākāyā—

*Six bodies of intention:*

rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. (7)

*intention regarding sights, sounds, smells, tastes, touches, and thoughts.*

cha taṇhākāyā—

*Six classes of craving:*

rūpatañhā, saddatāñhā, gandhatanā, rasatāñhā, phoṭṭhabbatāñhā, dhammatāñhā. (8)

*craving for sights, sounds, smells, tastes, touches, and thoughts.*

cha agāravā.

*Six kinds of disrespect.*

idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme agāravo viharati appatisso; saṅghe agāravo viharati appatisso; sikkhāya agāravo viharati appatisso; appamāde agāravo viharati appatisso; paṭisanthāre agāravo viharati appatisso. (9)  
*A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.*

cha gāravā.  
*Six kinds of respect.*

idhāvuso, bhikkhu satthari sagāravo viharati sappatisso; dhamme sagāravo viharati sappatisso; saṅghe sagāravo viharati sappatisso; sikkhāya sagāravo viharati sappatisso; appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo viharati sappatisso. (10)  
*A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.*

cha somanassūpavicārā.  
*Six preoccupations with happiness.*

cakkhunā rūpaṃ disvā somanassatṭhāniyaṃ rūpaṃ upavicarati;  
*Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness.*

sotena saddaṃ sutvā ...  
*Hearing a sound with the ear ...*

ghānena gandhaṃ ghāyitvā ...  
*Smelling an odor with the nose ...*

jivhāya rasaṃ sāyitvā ...  
*Tasting a flavor with the tongue ...*

kāyena phoṭṭhabbaṃ phusitvā.  
*Feeling a touch with the body ...*

manasā dhammaṃ viññāya somanassatṭhāniyaṃ dhammaṃ upavicarati. (11)  
*Knowing a thought with the mind, one is preoccupied with a thought that's a basis for happiness.*

cha domanassūpavicārā.  
*Six preoccupations with sadness.*

cakkhunā rūpaṃ disvā domanassatṭhāniyaṃ rūpaṃ upavicarati ... pe ...  
*Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. ...*

manasā dhammaṃ viññāya domanassatṭhāniyaṃ dhammaṃ upavicarati. (12)  
*Knowing a thought with the mind, one is preoccupied with a thought that's a basis for sadness.*

cha upekkhūpavicārā.  
*Six preoccupations with equanimity.*

cakkhunā rūpaṃ disvā upekkhātṭhāniyaṃ rūpaṃ upavicarati ... pe ...  
*Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. ...*

manasā dhammaṃ viññāya upekkhātṭhāniyaṃ dhammaṃ upavicarati. (13)  
*Knowing a thought with the mind, one is preoccupied with a thought that's a basis for equanimity.*

cha sārāṇīyā dhammā.  
*Six warm-hearted qualities.*

idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.  
*Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.*

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattatī. (14.1)

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

puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvi ceva raho ca.

*Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private.*

ayampi dhammo sāraṇīyo ... pe ... ekībhāvāya saṁvattatī. (14.2)

*This too is a warm-hearted quality.*

puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvi ceva raho ca.

*Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private.*

ayampi dhammo sāraṇīyo ... pe ... ekībhāvāya saṁvattatī. (14.3)

*This too is a warm-hearted quality.*

puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārihi sādharanabhogī.

*Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.*

ayampi dhammo sāraṇīyo ... pe ... ekībhāvāya saṁvattatī. (14.4)

*This too is a warm-hearted quality.*

puna caparaṃ, āvuso, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmatṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññaḡato viharatī sabrahmacārihi āvi ceva raho ca.

*Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.*

ayampi dhammo sāraṇīyo ... pe ... ekībhāvāya saṁvattatī. (14.5)

*This too is a warm-hearted quality.*

puna caparaṃ, āvuso, bhikkhu yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya dīṭṭhiyā dīṭṭhisāmaññaḡato viharatī sabrahmacārihi āvi ceva raho ca.

*They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering.*

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattatī. (14.6)

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

cha vivādamūlāni.

*Six roots of quarrels.*

idhāvuso, bhikkhu kodhano hoti upanāhī.

*Firstly, a mendicant is irritable and hostile.*

yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāraḡo viharatī appatisso, dhammepi agāraḡo viharatī appatisso, saṃghepi agāraḡo viharatī appatisso, sikkhāyapi na paripūrakārī hoti.

*Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.*

yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādam janeti. yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya anattāya ahitāya dukkhāya devamanussānaṃ.

*They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.*

evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

*If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.*

evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha.

*If you don't see it, you should practice so that it doesn't come up in the future.*

evametassa pāpakassa vivādamūlassa pahānaṃ hoti. evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

*That's how to give up this bad root of quarrels, so it doesn't come up in the future.*

puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī ... pe ...

*Furthermore, a mendicant is offensive and contemptuous ...*

issukī hoti maccharī ... pe ...

*They're jealous and stingy ...*

saṭho hoti māyāvī ...

*They're devious and deceitful ...*

pāpiccho hoti micchādīṭhī ...

*They have wicked desires and wrong view ...*

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggi ... pe ...

*They're attached to their own views, holding them tight, and refusing to let go.*

yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggi, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādam janeti. yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya anattāya ahitāya dukkhāya devamanussānaṃ.

evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

*If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.*

evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha.

*If you don't see it, you should practice so that it doesn't come up in the future.*

evametassa pāpakassa vivādamūlassa pahānaṃ hoti. evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti. (15)

*That's how to give up this bad root of quarrels, so it doesn't come up in the future.*

cha dhātuyo—

*Six elements:*

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu. (16)  
*earth, water, fire, air, space, and consciousness.*

cha nissaraṇiyā dhātuyo.  
*Six elements of escape.*

idhāvuso, bhikkhu evaṃ vadeyya:  
*Take a mendicant who says:*

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

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

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

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

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

nissaraṇaṃ hetam, āvuso, byāpādassa, yadidaṃ mettā cetovimuttī’ti. (17.1)  
*For it is the heart’s release by love that is the escape from ill will.’*

idha panāvuso, bhikkhu evaṃ vadeyya:  
*Take another mendicant who says:*

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

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

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

aṭṭhānametaṃ, āvuso, anavakāso, yaṃ karuṇāya cetovimuttiyā bhāvitāya  
bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya,

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

nissaraṇaṃ hetam, āvuso, vihesāya, yadidaṃ karuṇā cetovimuttī’ti. (17.2)  
*For it is the heart’s release by compassion that is the escape from thoughts of harming.’*

idha panāvuso, bhikkhu evaṃ vadeyya:  
*Take another mendicant who says:*

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

atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī’ti,  
*Yet somehow negativity still occupies my mind.’*

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

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

aṭṭhānametaṃ, āvuso, anavakāso, yaṃ muditāya cetovimuttiyā bhāvitāya  
bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya,

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

nissaraṇam hetam, āvuso, aratiyā, yadidaṃ muditā cetovimutti’ti. (17.3)

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

idha panāvuso, bhikkhu evaṃ vadeyya:

*Take another mendicant who says:*

‘upekkhā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā  
paricitā susamāradhā.

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

atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhati’ti.

*Yet somehow desire still occupies my mind.’*

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

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

aṭṭhānametaṃ, āvuso, anavakāso, yaṃ upekkhāya cetovimuttiyā bhāvitāya  
bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya,

atha ca panassa rāgo cittaṃ pariyādāya ṭhassati netam ṭhānam vijjati.

nissaraṇam hetam, āvuso, rāgassa, yadidaṃ upekkhā cetovimutti’ti. (17.4)

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

idha panāvuso, bhikkhu evaṃ vadeyya:

*Take another mendicant who says:*

‘animittā hi kho me cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā  
paricitā susamāradhā.

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

atha ca pana me nimittānusāri viññāṇam hoti’ti.

*Yet somehow my consciousness still follows after signs.’*

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

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

aṭṭhānametaṃ, āvuso, anavakāso, yaṃ animittāya cetovimuttiyā bhāvitāya  
bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya,

atha ca panassa nimittānusāri viññāṇam bhavissati, netam ṭhānam vijjati.

nissaraṇam hetam, āvuso, sabbanimittānam, yadidaṃ animittā cetovimutti’ti. (17.5)

*For it is the signless release of the heart that is the escape from all signs.’*

idha panāvuso, bhikkhu evaṃ vadeyya:

*Take another mendicant who says:*

‘asmīti kho me vigataṃ, ayamahamasmīti na samanupassāmi,

*I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”.*

atha ca pana me vicikicchākathamkathāsallam cittam pariyādāya tiṭṭhati'ti.  
*Yet somehow the dart of doubt and indecision still occupies my mind.'*

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

aṭṭhānametaṃ, āvuso, anavakāso, yaṃ asmīti vigate ayamahamasmīti  
asamanupassato,

*It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this",*

atha ca panassa vicikicchākathamkathāsallam cittam pariyādāya ṭhassati, netam  
ṭhānam vijjati.

*yet somehow the dart of doubt and indecision still occupy the mind.*

nissaraṇaṃ hetam, āvuso, vicikicchākathamkathāsallassa, yadidaṃ  
asmimānasamugghāto'ti. (17.6)

*For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'*

cha anuttariyāni—

*Six unsurpassable things:*

dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ,  
pāricariyānuttariyaṃ, anussatānuttariyaṃ. (18)

*the unsurpassable seeing, listening, acquisition, training, service, and recollection.*

cha anussatiṭṭhānāni—

*Six recollections:*

buddhānussati, dhammānussati, saṃghānussati, sīlānussati, cāgānussati,  
devatānussati. (19)

*the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.*

cha satatavihārā.

*Six consistent responses.*

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

*A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.*

sotena saddaṃ sutvā ... pe ...

*Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ...*

manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato  
sampajāno. (20)

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

chalābhijātiyo.

*Six classes of rebirth.*

idhāvuso, ekacco kaṇhābhijātiko samāno kaṇhaṃ dhammaṃ abhijāyati.

*Someone born into a dark class gives rise to a dark result.*

idha panāvuso, ekacco kaṇhābhijātiko samāno sukkaṃ dhammaṃ abhijāyati.

*Someone born into a dark class gives rise to a bright result.*

idha panāvuso, ekacco kaṇhābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ  
abhijāyati.

*Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.*

idha panāvuso, ekacco sukkābhijātiko samāno sukkaṃ dhammaṃ abhijāyati.

*Someone born into a bright class gives rise to a bright result.*



idha panāvuso, ekacco sukkābhijātiko samāno kaṇhaṃ dhammaṃ abhijāyati.

*Someone born into a bright class gives rise to a dark result.*

idha panāvuso, ekacco sukkābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. (21)

*Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.*

cha nibbedhabhāgiyā saññā—

*Six perceptions that help penetration:*

aniccasaññā anicce, dukkhasaññā dukkhe, anattasaññā, paḥānasaññā, virāgasaññā, nirodhasaññā. (22)

*the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;

*These are the teachings grouped by six that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... athāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

7. sattaka

*7. Sevens*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;

*There are teachings grouped by seven that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... athāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame satta?

*What are the teachings grouped by seven?*

satta ariyadhanāni—

*Seven kinds of noble wealth:*

saddhādhanaṃ, sīladhanaṃ, hiridhanaṃ, ottappadhanaṃ, sutadhanaṃ, cāgadanaṃ, paññādhanaṃ. (1)

*the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.*

satta bojjaṅgā—

*Seven awakening factors:*

satisambojjaṅgo, dhammavicayasambojjaṅgo, vīriyasambojjaṅgo, pītisambojjaṅgo, passaddhisambojjaṅgo, samādhisambojjaṅgo, upekkhāsambojjaṅgo. (2)

*mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

satta samādhiparikkhārā—

*Seven prerequisites for immersion:*

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati. (3)

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

satta asaddhammā—

*Seven bad qualities:*

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, mutthassati hoti, duppaṇño hoti. (4)

*a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.*

satta saddhammā—

*Seven good qualities:*

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhaviṇṇa hoti, upaṭṭhitassati hoti, paññavā hoti. (5)

*a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.*

satta sappurisadhammā—

*Seven aspects of the teachings of the good persons:*

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca paraññū ca puggalaññū ca. (6)

*a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.*

satta niddasavatthūni.

*Seven qualifications for graduation.*

idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiṇca sikkhāsamādāne avigatapemo.

*A mendicant has a keen enthusiasm to undertake the training ...*

dhammanisantiyā tibbacchando hoti, āyatiṇca dhammanisantiyā avigatapemo.

*to examine the teachings ...*

icchāvinaye tibbacchando hoti, āyatiṇca icchāvinaye avigatapemo.

*to get rid of desires ...*

paṭisallāne tibbacchando hoti, āyatiṇca paṭisallāne avigatapemo.

*for retreat ...*

vīriyārambhe tibbacchando hoti, āyatiṇca vīriyārambhe avigatapemo.

*to rouse up energy ...*

satinepakke tibbacchando hoti, āyatiṇca satinepakke avigatapemo.

*for mindfulness and alertness ...*

ditṭhipaṭivedhe tibbacchando hoti, āyatiṇca ditṭhipaṭivedhe avigatapemo. (7)

*to penetrate theoretically. And they don't lose these desires in the future.*

satta saññā—

*Seven perceptions:*

aniccasaññā, anattasaññā, asubhasaññā, ādinavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. (8)

*the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.*

satta balāni—

*Seven powers:*

saddhābalaṃ, vīriyabalaṃ, hiribalaṃ, ottappabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ. (9)

*faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.*

satta viññāṇaṭṭhitiyo.

*Seven planes of consciousness.*

santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.

*There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.*

ayaṃ paṭhamā viññāṇaṭṭhiti.

*This is the first plane of consciousness.*

santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍatā.

*There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.*

ayaṃ dutiyā viññāṇaṭṭhiti.

*This is the second plane of consciousness.*

santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā.

*There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.*

ayaṃ tatiyā viññāṇaṭṭhiti.

*This is the third plane of consciousness.*

santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā.

*There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.*

ayaṃ catutthī viññāṇaṭṭhiti.

*This is the fourth plane of consciousness.*

santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññācāyatanūpagā.

*There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.*

ayaṃ pañcamī viññāṇaṭṭhiti.

*This is the fifth plane of consciousness.*

santāvuso, sattā sabbaso ākāsaññācāyatanam samatikkamma ‘anantaṃ viññāṇan’ti viññāṇaññācāyatanūpagā.

*There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.*

ayaṃ chaṭṭhī viññāṇaṭṭhiti.

*This is the sixth plane of consciousness.*

santāvuso, sattā sabbaso viññāṇaññācāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññācāyatanūpagā.

*There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.*

ayaṃ sattamī viññāṇaṭṭhiti. (10)

*This is the seventh plane of consciousness.*

satta puggalā dakkhiṇeyyā—

*Seven persons worthy of a religious donation:*

ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī. (11)

*one freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.*

satta anusayā—

*Seven underlying tendencies:*

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo. (12)

*sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.*

satta saṃyojanāni—

*Seven fetters:*

anunayasamyojanam, paṭighasamyojanam, diṭṭhisamyojanam, vicikicchāsamyojanam, mānasamyojanam, bhavarāgasamyojanam, avijjāsamyojanam. (13)

*attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.*

satta adhikaraṇasamathā—

*Seven principles for the settlement of any disciplinary issues that might arise.*

uppannuppannānaṃ adbhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūlḥavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuḃyasikā, tassapāpiyasikā, tiṇavatthāraḃo. (14)

*Removal in the presence of those concerned is applicable. Removal due to recovery from madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;

*These are the teachings grouped by seven that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

duṭṭiyabhānavāro niṭṭhito.

*The second recitation section is finished.*

8. aṭṭhaka

8. 'Eights

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā;

*There are teachings grouped by eight that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame aṭṭha?

*What are the teachings grouped by eight?*

aṭṭha micchattā—

*Eight wrong ways:*

micchādiṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhī. (1)

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

aṭṭha sammattā—

*Eight right ways:*

sammādiṭṭhi, sammāsankappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī. (2)

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

aṭṭha puggalā dakkhiṇeyyā—

*Eight persons worthy of a religious donation.*

sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno. (3)

*The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.*

aṭṭha kusītavatthūni.

*Eight grounds for laziness.*

idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti.

*Firstly, a mendicant has some work to do.*

tassa evaṃ hoti:

*They think:*

‘kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmi’<sup>ti</sup>.

*‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

*They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.*

idaṃ paṭhamam kusītavatthu.

*This is the first ground for laziness.*

puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti.

*Furthermore, a mendicant has done some work.*

tassa evaṃ hoti:

*They think:*

‘ahaṃ kho kammaṃ akāsim, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmi’<sup>ti</sup>.

*‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati ... pe ...

*They lie down, and don’t rouse energy...*

idaṃ dutiyaṃ kusītavatthu.

*This is the second ground for laziness.*

puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti.

*Furthermore, a mendicant has to go on a journey.*

tassa evaṃ hoti:

*They think:*

‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmi’<sup>ti</sup>.

*‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati ...

*They lie down, and don’t rouse energy...*

idaṃ tatiyaṃ kusītavatthu.

*This is the third ground for laziness.*

puna caparaṃ, āvuso, bhikkhunā maggo gato hoti.

*Furthermore, a mendicant has gone on a journey.*

tassa evaṃ hoti:

*They think:*

‘ahaṃ kho maggaṃ agamāsim, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmi’<sup>ti</sup>.

*‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati ...

*They lie down, and don’t rouse energy...*

idaṃ catuttham kusītavatthu.

*This is the fourth ground for laziness.*

puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ.

*Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.*

tassa evaṃ hoti:

*They think:*

‘aḥaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmi’ti.

*‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati ...

*They lie down, and don’t rouse energy...*

idaṃ pañcamamaṃ kusītavatthu.

*This is the fifth ground for laziness.*

puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.

*Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.*

tassa evaṃ hoti:

*They think:*

‘aḥaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsacitaṃ maññe, handāhaṃ nipajjāmi’ti.

*‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati ...

*They lie down, and don’t rouse energy...*

idaṃ chaṭṭhaṃ kusītavatthu.

*This is the sixth ground for laziness.*

puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.

*Furthermore, a mendicant feels a little sick.*

tassa evaṃ hoti:

*They think:*

‘uppanno kho me ayaṃ appamattako ābādho;

*‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’*

atthi kappo nipajjitum, handāhaṃ nipajjāmi’ti.

so nipajjati na vīriyaṃ ārabhati ...

*They lie down, and don’t rouse energy...*

idaṃ sattamaṃ kusītavatthu.

*This is the seventh ground for laziness.*

puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.

*Furthermore, a mendicant has recently recovered from illness.*

tassa evaṃ hoti:

*They think:*

‘aḥaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmi’ti.

*‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’*

so nipajjati na vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

*They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.*

idaṃ aṭṭhamamaṃ kusītavatthu. (4)

*This is the eighth ground for laziness.*

attha ārambhavatthūni.

*Eight grounds for arousing energy.*

idhāvuso, bhikkhunā kammaṃ kātappaṃ hoti.

*Firstly, a mendicant has some work to do.*

tassa evaṃ hoti:

*They think:*

‘kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya, asacchikatassa sacchikiriyā’<sup>ti</sup>.

*‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’*

so vīriyaṃ ārabhati appattassa pattiyaṃ, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

*They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.*

idaṃ paṭhamaṃ ārambhavatthu.

*This is the first ground for arousing energy.*

puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti.

*Furthermore, a mendicant has done some work.*

tassa evaṃ hoti:

*They think:*

‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho panāhaṃ karonto nāsakkhīṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi ... pe ...

*‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’*

so vīriyaṃ ārabhati ...

*They rouse up energy...*

idaṃ dutiyaṃ ārambhavatthu.

*This is the second ground for arousing energy.*

puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti.

*Furthermore, a mendicant has to go on a journey.*

tassa evaṃ hoti:

*They think:*

‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ.

*‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’*

handāhaṃ vīriyaṃ ārabhāmi ... pe ...

so vīriyaṃ ārabhati ...

*They rouse up energy...*

idaṃ tatiyaṃ ārambhavatthu.

*This is the third ground for arousing energy.*

puna caparaṃ, āvuso, bhikkhunā maggo gato hoti.

*Furthermore, a mendicant has gone on a journey.*

tassa evaṃ hoti:

*They think:*

‘aḥaṃ kho maggaṃ agamāsiṃ, maggaṃ kho paṇāhaṃ gacchanto nāsakkhiṃ  
buddhānaṃ sāsanaṃ manasi kātuṃ, haṇḍāhaṃ vīriyaṃ ārabhāmi ... pe ...

*‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the  
Buddhas. I’d better preemptively rouse up energy.’*

so vīriyaṃ ārabhati ...

*They rouse up energy...*

idaṃ catutthaṃ ārambhavatthu.

*This is the fourth ground for arousing energy.*

puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.

*Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food  
as they like, coarse or fine.*

tassa evaṃ hoti:

*They think:*

‘aḥaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālattaṃ lūkhassa vā paṇītassa  
vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo lahuko kammañño, haṇḍāhaṃ  
vīriyaṃ ārabhāmi ... pe ...

*‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My  
body is light and fit for work. I’d better preemptively rouse up energy.’*

so vīriyaṃ ārabhati ...

*They rouse up energy...*

idaṃ pañcamaṃ ārambhavatthu.

*This is the fifth ground for arousing energy.*

puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.

*Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as  
they like, coarse or fine.*

tassa evaṃ hoti:

*They think:*

‘aḥaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattaṃ lūkhassa vā paṇītassa  
vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo balavā kammañño, haṇḍāhaṃ  
vīriyaṃ ārabhāmi ... pe ...

*‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body  
is strong and fit for work. I’d better preemptively rouse up energy.’*

so vīriyaṃ ārabhati ...

*They rouse up energy...*

idaṃ chaṭṭhaṃ ārambhavatthu.

*This is the sixth ground for arousing energy.*

puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.

*Furthermore, a mendicant feels a little sick.*

tassa evaṃ hoti:

*They think:*

‘uppanno kho me ayaṃ appamattako ābādho, thānaṃ kho panetaṃ vijjati yaṃ me  
ābādho pavaḍḍheyya, haṇḍāhaṃ vīriyaṃ ārabhāmi ... pe ...

*‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up  
energy.’*

so vīriyaṃ ārabhati ...

*They rouse up energy...*

idaṃ sattamaṃ ārambhavatthu.

*This is the seventh ground for arousing energy.*



puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.

*Furthermore, a mendicant has recently recovered from illness.*

tassa evaṃ hoti:

*They think:*

‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, thānaṃ kho panetaṃ vijjati yaṃ me ābādho paccudāvatteyya, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhiḡatassa adhiḡamaṃ asacchikatassa sacchikiriyā’ ti.

*‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’*

so vīriyaṃ ārabhati appattassa pattiyaṃ anadhiḡatassa adhiḡamaṃ asacchikatassa sacchikiriyāya.

*They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.*

idaṃ aṭṭhamaṃ ārambhavatthu. (5)

*This is the eighth ground for arousing energy.*

aṭṭha dānavatthūni.

*Eight reasons to give.*

āsajja dānaṃ deti, bhayā dānaṃ deti, ‘adāsi me’ ti dānaṃ deti, ‘dassati me’ ti dānaṃ deti, ‘sāhu dānaṃ’ ti dānaṃ deti, ‘ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ na dātun’ ti dānaṃ deti, ‘idaṃ me dānaṃ dadato kalyāṇo kittisaddo abbhugaccha’ ti dānaṃ deti.

*A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’*

cittālāṅkāracittaparikkhāratthaṃ dānaṃ deti. (6)

aṭṭha dānūpapattiyo.

*Eight rebirths by giving.*

idhāvuso, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yaṇaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.*

so yaṃ deti taṃ paccāsīsati.

*Whatever they give, they expect something back.*

so passati khattiyamahāsālaṃ vā brāhmaṇamahāsālaṃ vā gahapatimahāsālaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ.

*They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.*

tassa evaṃ hoti:

*They think:*

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā sahabyataṃ upapajjeyyaṃ’ ti.

*‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’*

so taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyaṃ saṃvattati.

*They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.*

taṇha kho sīlavato vadāmi no dussīlassa.

*But I say that this is only for those of ethical conduct, not for the unethical.*

ijjhatāvuso, sīlavato cetopanīdhi visuddhattā. (7.1)

*The heart's wish of an ethical person succeeds because of their purity.*

puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ ... pe ... seyyāvasathapadīpeyyaṃ.

*Next, someone gives to ascetics or brahmins.*

so yaṃ deti taṃ paccāsīsaṃti.

*Whatever they give, they expect something back.*

tassa suttaṃ hoti:

*And they've heard:*

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.

*‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’*

tassa evaṃ hoti:

*They think:*

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahaḃyatam upapajjeyya’ti.

*‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’*

so taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitam tatrūpapattiyaṃ samvattati.

*They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.*

tañca kho sīlavato vadāmi no dussīlassa.

*But I say that this is only for those of ethical conduct, not for the unethical.*

ijjhatāvuso, sīlavato cetopanīdhi visuddhattā. (7.2)

*The heart's wish of an ethical person succeeds because of their purity.*

puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ ... pe ... seyyāvasathapadīpeyyaṃ.

*Next, someone gives to ascetics or brahmins.*

so yaṃ deti taṃ paccāsīsaṃti.

*Whatever they give, they expect something back.*

tassa suttaṃ hoti:

*And they've heard:*

‘tāvatimsā devā ... pe ...

*‘The Gods of the Thirty-Three ...*

yāmā devā ... pe ...

*the Gods of Yama ...*

tusitā devā ... pe ...

*the Joyful Gods ...*

nimmānaratī devā ... pe ...

*the Gods Who Love to Create ...*

paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulā’ti.

*the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.’*

tassa evaṃ hoti:

*They think:*

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahaḃyatam upapajjeyya’ti.

*‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!’*

so taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitāṃ tatrūpapattiyaṃ saṃvattati.

*They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.*

tañca kho sīlavato vadāmi no dussīlassa.

*But I say that this is only for those of ethical conduct, not for the unethical.*

ijjhatāvuso, sīlavato cetopanīdhi visuddhattā. (7.3–7.)

*The heart's wish of an ethical person succeeds because of their purity.*

puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhaviḷeḷaṇaṃ seyyāvasathapadīpeyyaṃ.

*Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.*

so yaṃ deti taṃ paccāsīsati.

*Whatever they give, they expect something back.*

tassa sutāṃ hoti:

*And they've heard:*

‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.

*‘The Gods of Brahmā’s Host are long-lived, beautiful, and very happy.’*

tassa evaṃ hoti:

*They think:*

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya’ti.

*‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā’s Host!’*

so taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitāṃ tatrūpapattiyaṃ saṃvattati.

*They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.*

tañca kho sīlavato vadāmi no dussīlassa;

*But I say that this is only for those of ethical conduct, not for the unethical.*

vītarāgassa no sarāgassa.

*And for those free of desire, not those with desire.*

ijjhatāvuso, sīlavato cetopanīdhi vītarāgattā. (7.8)

*The heart's wish of an ethical person succeeds because of their freedom from desire.*

aṭṭha parisā—

*Eight assemblies:*

khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṃsaparisā, māraparisā, brahmaparisā. (8)

*the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.*

aṭṭha lokadhammā—

*Eight worldly conditions:*

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, paṣaṃsā ca, sukhañca, dukkhañca. (9)

*gain and loss, fame and disgrace, praise and blame, pleasure and pain.*

aṭṭha abhibhāyatanāni.

*Eight dimensions of mastery.*

ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhībhūya jānāmi passāmi’<sup>ti</sup> evaṃsaññī hoti.

*Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.  
Mastering them, they perceive: ‘I know and see.’*

idaṃ paṭhamam abhībhāyatanam.

*This is the first dimension of mastery.*

ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhībhūya jānāmi passāmi’<sup>ti</sup>—

*Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.  
Mastering them, they perceive: ‘I know and see.’*

evaṃsaññī hoti.

idaṃ dutiyam abhībhāyatanam.

*This is the second dimension of mastery.*

ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhībhūya jānāmi passāmi’<sup>ti</sup> evaṃsaññī hoti.

*Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.  
Mastering them, they perceive: ‘I know and see.’*

idaṃ tatiyam abhībhāyatanam.

*This is the third dimension of mastery.*

ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhībhūya jānāmi passāmi’<sup>ti</sup> evaṃsaññī hoti.

*Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.  
Mastering them, they perceive: ‘I know and see.’*

idaṃ catuttham abhībhāyatanam.

*This is the fourth dimension of mastery.*

ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.

*Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.*

seyyathāpi nāma umāpuppham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam, seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam;

*They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.*

evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhībhūya jānāmi passāmi’<sup>ti</sup> evaṃsaññī hoti.

*Mastering them, they perceive: ‘I know and see.’*

idaṃ pañcamam abhībhāyatanam.

*This is the fifth dimension of mastery.*

ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.

*Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.*

seyyathāpi nāma kaṇikārapuppham pītam pītavaṇṇam pītanidassanam pītanibhāsam, seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam;

*They’re like a champak flower that’s yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.*

evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, ‘tāni abhībhūya jānāmi passāmi’<sup>ti</sup> evaṃsaññī hoti.

*Mastering them, they perceive: ‘I know and see.’*

idaṃ chaṭṭhaṃ abhihāyatanam.

*This is the sixth dimension of mastery.*

ajjhataṃ arūpaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.

*Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.*

seyyathāpi nāma bandhujīvakapuppham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam;

*They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.*

evameva ajjhataṃ arūpaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, 'tāni abhihuyya jānāmi passāmī'ti evaṃsaññī hoti.

*Mastering them, they perceive: 'I know and see.'*

idaṃ sattamaṃ abhihāyatanam.

*This is the seventh dimension of mastery.*

ajjhataṃ arūpaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni.

*Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.*

seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātānidassanā odātānibhāsā, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakam ubhatobhāgavimaṭṭham odātāni odātavaṇṇam odātānidassanam odātānibhāsam;

*They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.*

evameva ajjhataṃ arūpaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni, 'tāni abhihuyya jānāmi passāmī'ti evaṃsaññī hoti.

*Mastering them, they perceive: 'I know and see.'*

idaṃ aṭṭhamaṃ abhihāyatanam. (10)

*This is the eighth dimension of mastery.*

aṭṭha vimokkhā.

*Eight liberations.*

rūpī rūpāni passati.

*Having physical form, they see visions.*

ayaṃ paṭhama vimokkho.

*This is the first liberation.*

ajjhataṃ arūpaññī bahiddhā rūpāni passati.

*Not perceiving physical form internally, they see visions externally.*

ayaṃ dutiyo vimokkho.

*This is the second liberation.*

subhanteva adhimutto hoti.

*They're focused only on beauty.*

ayaṃ tatiyo vimokkho.

*This is the third liberation.*

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā  
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanaṃ upasampajja  
viharati.

*Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.*

ayaṃ catuttho vimokkho.

*This is the fourth liberation.*

sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti  
viññānañcāyatanaṃ upasampajja viharati.

*Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.*

ayaṃ pañcama vimokkho.

*This is the fifth liberation.*

sabbaso viññānañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ  
upasampajja viharati.

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

ayaṃ chaṭṭho vimokkho.

*This is the sixth liberation.*

sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja  
viharati.

*Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.*

ayaṃ sattama vimokkho.

*This is the seventh liberation.*

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ  
upasampajja viharati.

*Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.*

ayaṃ aṭṭhama vimokkho. (11)

*This is the eighth liberation.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha  
dhammā sammadakkhātā;

*These are the teachings grouped by eight that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

9. navaka

*9. Nines*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava  
dhammā sammadakkhātā;

*There are teachings grouped by nine that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame nava?

*What are the teachings grouped by nine?*

nava āghātavattūni.

*Nine grounds for resentment.*

‘anattaṃ me acarī’ti āghātaṃ bandhati;

*Thinking: ‘They did wrong to me,’ you harbor resentment.*

*Thinking: 'They are doing wrong to me' ...*

*'They will do wrong to me' ...*

*'They did wrong by someone I love' ...*

*'They are doing wrong by someone I love' ...*

*'They will do wrong by someone I love' ...*

*'They helped someone I dislike' ...*

*'They are helping someone I dislike' ...*

*Thinking: 'They will help someone I dislike,' you harbor resentment.*

*Nine methods to get rid of resentment.*

*Thinking: 'They did wrong to me, but what can I possibly do?'* you get rid of resentment.

*Thinking: 'They are doing wrong to me ...' ...*

*'They will do wrong to me ...'* ...

*'They did wrong by someone I love ...' ...*

*'They are doing wrong by someone I love ...' ...*

*'They will do wrong by someone I love ...' ...*

'They helped someone I dislike ...' ...

*'They are helping someone I dislike ...' ...*

*Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.*

*Nine abodes of sentient beings.*

*There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.*

*This is the first abode of sentient beings.*

santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā pathamābhiniḃattā.

*There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.*

ayaṃ dutiyo sattāvāso.

*This is the second abode of sentient beings.*

santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.

*There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.*

ayaṃ tatiyo sattāvāso.

*This is the third abode of sentient beings.*

santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.

*There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.*

ayaṃ catuttho sattāvāso.

*This is the fourth abode of sentient beings.*

santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā.

*There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.*

ayaṃ pañcamao sattāvāso.

*This is the fifth abode of sentient beings.*

santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanūpagā.

*There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space.*

ayaṃ chaṭṭho sattāvāso.

*This is the sixth abode of sentient beings.*

santāvuso, sattā sabbaso ākāsānañcāyatanāṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanūpagā.

*There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness.*

ayaṃ sattamo sattāvāso.

*This is the seventh abode of sentient beings.*

santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanūpagā.

*There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness.*

ayaṃ aṭṭhamo sattāvāso.

*This is the eighth abode of sentient beings.*

santāvuso, sattā sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanūpagā.

*There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.*

ayaṃ navamo sattāvāso. (3)

*This is the ninth abode of sentient beings.*

nava akkhaṇā asamayā brahmacariyavāsāya.

*Nine lost opportunities for spiritual practice.*



idhāvuso, tathāgato ca loke uppanno hoti araham sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.

*Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.*

ayañca puggalo nirayaṃ upananno hoti.

*But a person has been reborn in hell.*

ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.

*This is the first lost opportunity for spiritual practice.*

puna caparaṃ, āvuso, tathāgato ca loke uppanno hoti araham sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.

*Furthermore, a Realized One has arisen in the world.*

ayañca puggalo tiracchānayoṇiṃ upananno hoti.

*But a person has been reborn in the animal realm.*

ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya.

*This is the second lost opportunity for spiritual practice.*

puna caparaṃ ... pe ...

*Furthermore, a Realized One has arisen in the world.*

pettiṭṭisayaṃ upananno hoti.

*But a person has been reborn in the ghost realm.*

ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya.

*This is the third lost opportunity for spiritual practice.*

puna caparaṃ ... pe ...

*Furthermore, a Realized One has arisen in the world.*

asurakāyaṃ upananno hoti.

*But a person has been reborn among the demons.*

ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya.

*This is the fourth lost opportunity for spiritual practice.*

puna caparaṃ ... pe ...

*Furthermore, a Realized One has arisen in the world.*

aññataraṃ dīghāyukaṃ devanikāyaṃ upananno hoti.

*But a person has been reborn in one of the long-lived orders of gods.*

ayaṃ pañcama akkhaṇo asamayo brahmacariyavāsāya.

*This is the fifth lost opportunity for spiritual practice.*

puna caparaṃ ... pe ...

*Furthermore, a Realized One has arisen in the world.*

paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*But a person has been reborn in the borderlands, among barbarian tribes, where monks, nuns, laymen, and laywomen do not go.*

ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

*This is the sixth lost opportunity for spiritual practice.*

puna caparaṃ ... pe ...

*Furthermore, a Realized One has arisen in the world.*

majjhimesu janapadesu paccājāto hoti. so ca hoti micchādittṭhiko viparītadassano:

*And a person is reborn in a central country. But they have wrong view and distorted perspective:*

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loko samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokam paraṇca lokam sayam abhiñña sacchikatvā pavedenti’ti.

*‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’*

ayam sattamo akkhaṇo asamayo brahmacariyavāsāya.

*This is the seventh lost opportunity for spiritual practice.*

puna caparam ... pe ...

*Furthermore, a Realized One has arisen in the world.*

majjhimesu janapadesu paccājāto hoti. so ca hoti duppaṇṇo jaḷo eḷamūgo, nappaṭibalo subhāsītadubbhāsītānamatthamaññātum.

*And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.*

ayam atthamo akkhaṇo asamayo brahmacariyavāsāya.

*This is the eighth lost opportunity for spiritual practice.*

puna caparam, āvuso, tathāgato ca loko na uppanno hoti araham sammāsambuddho,

*Furthermore, a Realized One has arisen in the world.*

dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. ayaṇca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paṇṇavā aḷaḷo aneḷamūgo, paṭibalo subhāsītadubbhāsītānamatthamaññātum.

*But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said.*

ayam navamo akkhaṇo asamayo brahmacariyavāsāya. (4)

*This is the ninth lost opportunity for spiritual practice.*

nava anupubbavīhārā.

*Nine progressive meditations.*

idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ saviṇṇam vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

*A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

vitakkaṃ vicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

*And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

*Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

sabbaso rūpasāññānaṃ samatikkamā ... pe ... ākāśānañcāyatanam upasampajja viharati.

*Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.*

sabbaso ākāsānañcāyatanam samatikkamma ‘anantaṃ viññāṇan’<sup>ti</sup>  
viññāṇañcāyatanam upasampajja viharati.

*Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.*

sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’<sup>ti</sup> ākiñcaññāyatanam  
upasampajja viharati.

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

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja  
viharati.

*Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.*

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham  
upasampajja viharati. (5)

*Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.*

nava anupubbanirodhā.

*Nine progressive cessations.*

paṭhamam jhānam samāpannassa kāmasaññā niruddhā hoti.

*For someone who has attained the first absorption, sensual perceptions have ceased.*

duṭṭhiyam jhānam samāpannassa vitakkavicārā niruddhā honti.

*For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.*

tatiyam jhānam samāpannassa pīti niruddhā hoti.

*For someone who has attained the third absorption, rapture has ceased.*

catuttham jhānam samāpannassa assāsapassāsa niruddhā honti.

*For someone who has attained the fourth absorption, breathing has ceased.*

ākāsānañcāyatanam samāpannassa rūpasaññā niruddhā hoti.

*For someone who has attained the dimension of infinite space, the perception of form has ceased.*

viññāṇañcāyatanam samāpannassa ākāsānañcāyatanasaññā niruddhā hoti.

*For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.*

ākiñcaññāyatanam samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.

*For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.*

nevasaññānāsaññāyatanam samāpannassa ākiñcaññāyatanasaññā niruddhā hoti.

*For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.*

saññāvedayitanirodham samāpannassa saññā ca vedanā ca niruddhā honti. (6)

*For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava  
dhammā sammadakkhātā.

*These are the teachings grouped by nine that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... athāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

10. dasaka

*10. Tens*

atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa  
dhammā sammadakkhātā.

*There are teachings grouped by ten that have been rightly explained by the Buddha.*

tattha sabbeheva saṅgāyitabbaṃ ... pe ... atthāya hitāya sukhāya devamanussānaṃ.

*You should all recite these in concert.*

katame dasa?

*What are the teachings grouped by ten?*

dasa nāthakaraṇā dhammā.

*Ten qualities that serve as protector.*

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

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

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

ayampi dhammo nāthakaraṇo. (1.1)

*This is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. ye te  
dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjana  
kevalapariṇaṃ parissuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā  
bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā.

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

yampāvuso, bhikkhu bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā.

ayampi dhammo nāthakaraṇo. (1.2)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo  
kalyāṇasampavaṅko.

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

yampāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

ayampi dhammo nāthakaraṇo. (1.3)

*This too is a quality that serves as protector.*

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

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

yampāvuso, bhikkhu suvaco hoti ... pe ... padakkhiṇaggāhī anusāsaṇiṃ.

ayampi dhammo nāthakaraṇo. (1.4)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni  
kiṅkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato,  
alaṃ kātuṃ alaṃ saṃvidhātuṃ.

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

yampāvuso, bhikkhu yāni tāni sabrahmacārīnaṃ ... pe ... alaṃ saṃvidhātuṃ.

ayampi dhammo nāthakaraṇo. (1.5)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivīnaye ulārapāmojjo.

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

yampāvuso, bhikkhu dhammakāmo hoti ... pe ... ulārapāmojjo.

ayampi dhammo nāthakaraṇo. (1.6)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvaraṇaṇaṃ pātasena sanagilānappaccāyabhesajjaparikkhārehi.

*Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.*

yampāvuso, bhikkhu santuṭṭho hoti ... pe ... parikkhārehi.

ayampi dhammo nāthakaraṇo. (1.7)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahāṇāya kusalaṇaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo anikkhattadhuro kusalessu dhammesu.

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

yampāvuso, bhikkhu āradhāvīriyo viharati ... pe ... anikkhattadhuro kusalessu dhammesu.

ayampi dhammo nāthakaraṇo. (1.8)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitaṃ saritā anussaritā.

*Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.*

yampāvuso, bhikkhu satimā hoti ... pe ... saritā anussaritā.

ayampi dhammo nāthakaraṇo. (1.9)

*This too is a quality that serves as protector.*

puna caparaṃ, āvuso, bhikkhu paññavā hoti, udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyaṃ.

*Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.*

yampāvuso, bhikkhu paññavā hoti ... pe ... sammādukkhakkhayagāminiyaṃ.

ayampi dhammo nāthakaraṇo. (1.10)

*This too is a quality that serves as protector.*

dasa kaṣiṇāyatanāni.

*Ten universal dimensions of meditation.*

pathavīkaṣiṇameko sañjānāti, uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

*Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.*

āpokasiṇameko sañjānāti ... pe ...  
*They perceive the meditation on universal water ...*

tejokasiṇameko sañjānāti ...  
*the meditation on universal fire ...*

vāyokasiṇameko sañjānāti ...  
*the meditation on universal air ...*

nīlakasiṇameko sañjānāti ...  
*the meditation on universal blue ...*

pītakasiṇameko sañjānāti ...  
*the meditation on universal yellow ...*

lohitakasiṇameko sañjānāti ...  
*the meditation on universal red ...*

odātakasiṇameko sañjānāti ...  
*the meditation on universal white ...*

ākāsakasiṇameko sañjānāti ...  
*the meditation on universal space ...*

viññānakasiṇameko sañjānāti, uddham adho tiriyaṃ advayaṃ appamāṇaṃ. (2)  
*They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.*

dasa akusalakammapathā—  
*Ten ways of doing unskillful deeds:*

pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhiḥjā, byāpādo, micchādītthi. (3)  
*killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.*

dasa kusalakammapathā—  
*Ten ways of doing skillful deeds:*

pāṇātipatā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, abhiḥjā, abyāpādo, sammādītthi. (4)  
*refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.*

dasa ariyavāsā.  
*Ten noble abodes.*

idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccakasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.  
*A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.*

kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?  
*And how has a mendicant given up five factors?*

idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.  
*It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti. (5.1)  
*That's how a mendicant has given up five factors.*

kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?

*And how does a mendicant possess six factors?*

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

*A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.*

sotena saddaṃ sutvā ... pe ...

*Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ...*

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

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

evaṃ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti. (5.2)

*That's how a mendicant possesses six factors.*

kathañcāvuso, bhikkhu ekārakkho hoti?

*And how does a mendicant have a single guard?*

idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.

*It's when a mendicant's heart is guarded by mindfulness.*

evaṃ kho, āvuso, bhikkhu ekārakkho hoti. (5.3)

*That's how a mendicant has a single guard.*

kathañcāvuso, bhikkhu caturāpasseno hoti?

*And how does a mendicant have four supports?*

idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivaḷḷeti, saṅkhāyekaṃ vinodeti.

*After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.*

evaṃ kho, āvuso, bhikkhu caturāpasseno hoti. (5.4)

*That's how a mendicant has four supports.*

kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?

*And how has a mendicant eliminated idiosyncratic interpretations of the truth?*

idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissatṭhāni.

*Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.*

evaṃ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. (5.5)

*That's how a mendicant has eliminated idiosyncratic interpretations of the truth.*

kathañcāvuso, bhikkhu samavayasatṭhesano hoti?

*And how has a mendicant totally given up searching?*

idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭipassaddhā.

*It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.*

evaṃ kho, āvuso, bhikkhu samavayasatṭhesano hoti. (5.6)

*That's how a mendicant has totally given up searching.*

kathañcāvuso, bhikkhu anāvilasaṅkappo hoti?

*And how does a mendicant have unsullied intentions?*

idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti.

*It's when they've given up sensual, malicious, and cruel intentions.*

evaṃ kho, āvuso, bhikkhu anāvilasaṅkappo hoti. (5.7)

*That's how a mendicant has unsullied intentions.*

kathañcāvuso, bhikkhu passaddhakāyasāṅkhāro hoti?

*And how has a mendicant stilled the physical process?*

idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

*It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

evaṃ kho, āvuso, bhikkhu passaddhakāyasāṅkhāro hoti. (5.8)

*That's how a mendicant has stilled the physical process.*

kathañcāvuso, bhikkhu suvimuttacitto hoti?

*And how is a mendicant well freed in mind?*

idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti.

*It's when a mendicant's mind is freed from greed, hate, and delusion.*

evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti. (5.9)

*That's how a mendicant is well freed in mind.*

kathañcāvuso, bhikkhu suvimuttapañño hoti?

*And how is a mendicant well freed by wisdom?*

idhāvuso, bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo'ti pajānāti.

*It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'*

'doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo'ti pajānāti.

'moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo'ti pajānāti.

evaṃ kho, āvuso, bhikkhu suvimuttapañño hoti. (5.10)

*That's how a mendicant's mind is well freed by wisdom.*

dasa asekkhā dhammā—

*Ten qualities of an adept:*

asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhī, asekkhā sammāñāṇaṃ, asekkhā sammāvimutti. (6)

*an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.

*Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha.*



tattha sabbeheva saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ  
addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya  
lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

*You should all recite these in concert, without disputing, so that this spiritual path may last for  
a long time. That would be for the welfare and happiness of the people, for the benefit, welfare,  
and happiness of gods and humans.”*

atha kho bhagavā uṭṭhahitvā āyasmantaṃ sārīputtaṃ āmantesi:

*Then the Buddha got up and said to Venerable Sārīputta,*

“sādhū sādhū, sārīputta,

*“Good, good, Sārīputta!*

sādhū kho tvaṃ, sārīputta, bhikkhūnaṃ saṅgītipariyāyaṃ abhāsī”ti.

*It’s good that you’ve taught this exposition of the reciting in concert.”*

idamavocāyasmā sārīputto, samanūñño satthā ahosi.

*That is what Venerable Sārīputta said, and the teacher approved.*

attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

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

saṅgītisuttaṃ niṭṭhitaṃ dasamaṃ.