

dīgha nikāya 34
Long Discourses 34

dasuttarasutta
Up to Ten

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharāṇiyā tīre mahatā
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants.

tatra kho āyasmā sārīputto bhikkhū āmantesi:
There Sārīputta addressed the mendicants:

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

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

āyasmā sārīputto etadavoca:
Sārīputta said this:

“dasuttaraṃ pavakkhāmi,
“I will relate the teachings

dhammaṃ nibbānapattiyaṃ;
up to ten for attaining extinguishment,

dukkhassantakiriyaṃ,
for making an end of suffering,

sabbaganthappamocanaṃ.
the release from all ties.

1. eko dhammo
1. Groups of One

eko, āvuso, dhammo bahukāro, eko dhammo bhāvetabbo, eko dhammo pariññeyyo,
eko dhammo pahātabbo, eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo,
eko dhammo duppativijjho, eko dhammo uppādetabbo, eko dhammo abhiññeyyo,
eko dhammo sacchikātabbo.

Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

katamo eko dhammo bahukāro?
What one thing is helpful?

appamādo kusalesu dhammesu.
Diligence in skillful qualities.

ayaṃ eko dhammo bahukāro. (1)

katamo eko dhammo bhāvetabbo?
What one thing should be developed?

kāyagatāsati sātasahagatā.
Mindfulness of the body that is full of pleasure.

ayaṃ eko dhammo bhāvetabbo. (2)

katamo eko dhammo pariññeyyo?
What one thing should be completely understood?

phasso sāsavo upādāniyo.

Contact, which is accompanied by defilements and is prone to being grasped.

ayaṃ eko dhammo pariññeyyo. (3)

katamo eko dhammo pahātabbo?

What one thing should be given up?

asmimāno.

The conceit 'I am'.

ayaṃ eko dhammo pahātabbo. (4)

katamo eko dhammo hānabhāgiyo?

What one thing makes things worse?

ayoniso manasikāro.

Improper attention.

ayaṃ eko dhammo hānabhāgiyo. (5)

katamo eko dhammo visesabhāgiyo?

What one thing leads to distinction?

yoniso manasikāro.

Proper attention.

ayaṃ eko dhammo visesabhāgiyo. (6)

katamo eko dhammo duppaṭivijjho?

What one thing is hard to comprehend?

ānantariko cetosamādhī.

The heart's immersion of immediate result.

ayaṃ eko dhammo duppaṭivijjho. (7)

katamo eko dhammo uppādetabbo?

What one thing should be produced?

akuppaṃ ñāṇaṃ.

Unshakable knowledge.

ayaṃ eko dhammo uppādetabbo. (8)

katamo eko dhammo abhiññeyyo?

What one thing should be directly known?

sabbe sattā āhāraṭṭhitikā.

All sentient beings are sustained by food.

ayaṃ eko dhammo abhiññeyyo. (9)

katamo eko dhammo sacchikātabbo?

What one thing should be realized?

akuppā cetovimutti.

The unshakable heart's release.

ayaṃ eko dhammo sacchikātabbo. (10)

iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññāthā sammā tathāgatena abhisambuddhā.

So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

2. dve dhammā

2. Groups of Two

dve dhammā bahukārā, dve dhammā bhāvetabbā, dve dhammā pariññeyyā, dve dhammā pahātabbā, dve dhammā hānabhāgiyā, dve dhammā visesabhāgiyā, dve dhammā duppativijjhā, dve dhammā uppādetabbā, dve dhammā abhiññeyyā, dve dhammā sacchikātabbā.

Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

katame dve dhammā bahukārā?

What two things are helpful?

sati ca sampajaññāñca.

Mindfulness and situational awareness.

ime dve dhammā bahukārā. (1)

katame dve dhammā bhāvetabbā?

What two things should be developed?

samatho ca vipassanā ca.

Serenity and discernment.

ime dve dhammā bhāvetabbā. (2)

katame dve dhammā pariññeyyā?

What two things should be completely understood?

nāmañca rūpañca.

Name and form.

ime dve dhammā pariññeyyā. (3)

katame dve dhammā pahātabbā?

What two things should be given up?

avijjā ca bhavataṇhā ca.

Ignorance and craving for continued existence.

ime dve dhammā pahātabbā. (4)

katame dve dhammā hānabhāgiyā?

What two things make things worse?

dovacassatā ca pāpamittatā ca.

Being hard to admonish and having bad friends.

ime dve dhammā hānabhāgiyā. (5)

katame dve dhammā visesabhāgiyā?

What two things lead to distinction?

sovacassatā ca kalyāṇamittatā ca.

Being easy to admonish and having good friends.

ime dve dhammā visesabhāgiyā. (6)

katame dve dhammā duppaṭivijjhā?

What two things are hard to comprehend?

yo ca hetu yo ca paccayo sattānaṃ saṅkilesāya, yo ca hetu yo ca paccayo sattānaṃ visuddhiyā.

What are the causes and conditions for the corruption of sentient beings, and what are the causes and conditions for the purification of sentient beings.

ime dve dhammā duppaṭivijjhā. (7)

katame dve dhammā uppādetabbā?

What two things should be produced?

dve ñānāni—

Two knowledges:

khaye ñānaṃ, anuppāde ñānaṃ.

knowledge of ending, and knowledge of non-arising.

ime dve dhammā uppādetabbā. (8)

katame dve dhammā abhiññeyyā?

What two things should be directly known?

dve dhātuyo—

Two elements:

saṅkhatā ca dhātu asaṅkhatā ca dhātu.

the conditioned element and the unconditioned element.

ime dve dhammā abhiññeyyā. (9)

katame dve dhammā sacchikātabbā?

What two things should be realized?

vijjā ca vimutti ca.

Knowledge and freedom.

ime dve dhammā sacchikātabbā. (10)

iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

3. tayo dhammā

3. Groups of Three

tayo dhammā bahukārā, tayo dhammā bhāvetabbā ... pe ... tayo dhammā sacchikātabbā.

Three things are helpful, etc.

katame tayo dhammā bahukārā?

What three things are helpful?

sappurisasamsevo, saddhammassavanaṃ, dhammānudhammappaṭipatti.

Associating with good people, listening to the true teaching, and practicing in line with the teaching.

ime tayo dhammā bahukārā. (1)

katame tayo dhammā bhāvetabbā?

What three things should be developed?

tayo samādhī—

Three kinds of immersion.

savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi.

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.

ime tayo dhammā bhāvetabbā. (2)

katame tayo dhammā pariññeyyā?

What three things should be completely understood?

tisso vedanā—

Three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

pleasant, painful, and neutral.

ime tayo dhammā pariññeyyā. (3)

katame tayo dhammā pahātabbā?

What three things should be given up?

tisso taṇhā—

Three cravings:

kāmatataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving for continued existence, and craving to end existence.

ime tayo dhammā pahātabbā. (4)

katame tayo dhammā hānabhāgiyā?

What three things make things worse?

tīṇi akusalamūlāni—

Three unskillful roots:

lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

greed, hate, and delusion.

ime tayo dhammā hānabhāgiyā. (5)

katame tayo dhammā visesabhāgiyā?

What three things lead to distinction?

tīṇi kusalamūlāni—

Three skillful roots:

alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

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

ime tayo dhammā visesabhāgiyā. (6)

katame tayo dhammā duppaṭivijjhā?

What three things are hard to comprehend?

tisso nissaraṇiyā dhātuyo—

Three elements of escape.

kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ, rūpānametaṃ nissaraṇaṃ yadidaṃ arūpaṃ, yaṃ kho pana kiñci bhūtaṃ saṅkhatam paṭiccasamuppannaṃ, nirodho tassa nissaraṇaṃ.

Renunciation is the escape from sensual pleasures. The formless is the escape from form.

Cessation is the escape from whatever is created, conditioned, and dependently originated.

ime tayo dhammā duppaṭivijjhā. (7)

katame tayo dhammā uppādetabbā?

What three things should be produced?

tīṇi ñāṇāni—

Three knowledges:

aṭṭhamse ñāṇaṃ, anāgatamse ñāṇaṃ, paccuppannamse ñāṇaṃ.

regarding the past, future, and present.

ime tayo dhammā uppādetabbā. (8)

katame tayo dhammā abhiññeyyā?

What three things should be directly known?

tisso dhātuyo—

Three elements:

kāmadhātu, rūpadhātu, arūpadhātu.

sensuality, form, and formlessness.

ime tayo dhammā abhiññeyyā. (9)

katame tayo dhammā sacchikātabbā?

What three things should be realized?

tisso vijjā—

Three knowledges:

pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāte ñāṇaṃ vijjā, āsavānaṃ khaye ñāṇaṃ vijjā.

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

ime tayo dhammā sacchikātabbā. (10)

iti ime tiṃsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

4. cattāro dhammā

4. Groups of Four

cattāro dhammā bahukārā, cattāro dhammā bhāvetabbā ... pe ... cattāro dhammā sacchikātabbā.

Four things are helpful, etc.

katame cattāro dhammā bahukārā?

What four things are helpful?

cattāri cakkāni—

Four situations:

patirūpadesaṃvāso, sappurisaṃpanissayo, attasammāpanidhi, pubbe ca katapuññatā.

living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

ime cattāro dhammā bahukārā. (1)

katame cattāro dhammā bhāvetabbā?

What four things should be developed?

cattāro satipaṭṭhānā—

The four kinds of mindfulness meditation.

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

A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ... pe ...

They meditate observing an aspect of feelings ...

citte ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

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

ime cattāro dhammā bhāvetabbā. (2)

katame cattāro dhammā pariññeyyā?

What four things should be completely understood?

cattāro āhārā—

Four foods:

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

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

ime cattāro dhammā pariññeyyā. (3)

katame cattāro dhammā pahātabbā?

What four things should be given up?

cattāro oghā—

Four floods:

kāmogho, bhavogho, diṭṭhogho, avijjogho.

sensuality, desire for rebirth, views, and ignorance.

ime cattāro dhammā pahātabbā. (4)

katame cattāro dhammā hānabhāgiyā?

What four things make things worse?

cattāro yogā—

Four bonds:

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.

sensuality, desire for rebirth, views, and ignorance.

ime cattāro dhammā hānabhāgiyā. (5)

katame cattāro dhammā visesabhāgiyā?

What four things lead to distinction?

cattāro viśaṃyogā—

Four kinds of detachment:

kāmayogavisāmyogo, bhavayogavisāmyogo, diṭṭhiyogavisāmyogo, avijjāyogavisāmyogo.

detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

ime cattāro dhammā visesabhāgiyā. (6)

katame cattāro dhammā duppaṭivijjhā?

What four things are hard to comprehend?

cattāro samādhī—

Four kinds of immersion:

hānabhāgiyo samādhī, thitibhāgiyo samādhī, visesabhāgiyo samādhī,
nibbedhabhāgiyo samādhī.

*immersion liable to decline, stable immersion, immersion that leads to distinction, and
immersion that leads to penetration.*

ime cattāro dhammā duppaṭivijjhā. (7)

katame cattāro dhammā uppādetabbā?

What four things should be produced?

cattāri ñāṇāni—

Four knowledges:

dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye ñāṇaṃ, sammutiyā ñāṇaṃ.

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

ime cattāro dhammā uppādetabbā. (8)

katame cattāro dhammā abhiññeyyā?

What four things should be directly known?

cattāri ariyasaccāni—

The four noble truths:

dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodhaṃ
ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

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

ime cattāro dhammā abhiññeyyā. (9)

katame cattāro dhammā sacchikātabbā?

What four things should be realized?

cattāri sāmāññaphalāni—

Four fruits of the ascetic life:

sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattaphalam.

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

ime cattāro dhammā sacchikātabbā. (10)

iti ime cattārīsadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena
abhisambuddhā.

*So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly
awakened to by the Realized One.*

5. pañca dhammā

5. Groups of Five

pañca dhammā bahukārā ... pe ... pañca dhammā sacchikātabbā.

Five things are helpful, etc.

katame pañca dhammā bahukārā?

What five things are helpful?

pañca padhāniyaṅgāni—

Five factors that support meditation.

idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ:

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

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

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

appābādhō hoti appātānko samavepākiniyā gahaṇiyā samannāgato nātisītāya
nāccunhāya 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.

asaṭhō hoti amāyāvī yathābhūtamattānaṃ āvīkattā 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, thānavā 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 sammā
dukkhakkhayagāminiyā.

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

ime pañca dhammā bahukārā. (1)

katame pañca dhammā bhāvetabbā?

What five things should be developed?

pañcaṅgiko sammāsamādhi—

Right immersion with five factors:

pītipharanaṭā, sukhapharaṇatā, cetopharaṇatā, ālokaparaṇatā,
paccavekkhananimittaṃ.

pervaded with rapture, pervaded with pleasure, pervaded with mind, pervaded with light, and the foundation for reviewing.

ime pañca dhammā bhāvetabbā. (2)

katame pañca dhammā pariññeyyā?

What five things should be completely understood?

pañcupādānakkhandhā—

Five grasping aggregates:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,
saṅkhārupādānakkhandho viññānupādānakkhandho.

form, feeling, perception, choices, and consciousness.

ime pañca dhammā pariññeyyā. (3)

katame pañca dhammā pahātabbā?

What five things should be given up?

pañca nīvaraṇāni—

Five hindrances:

kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ,
uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ.

sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime pañca dhammā pahātabbā. (4)

katame pañca dhammā hānabhāgiyā?

What five things make things worse?

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.

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

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

ayaṃ paṭhamo cetokhilo.

This is the first kind of emotional barrenness.

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

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

saṅghe kaṅkhati vicikicchati ... pe ...

the Saṅgha ...

sikkhāya kaṅkhati vicikicchati ... pe ...

the training ...

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

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

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

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

ayaṃ pañcamo cetokhilo.

This is the fifth kind of emotional barrenness.

ime pañca dhammā hānabhāgiyā. (5)

katame pañca dhammā visesabhāgiyā?

What five things lead to distinction?

pañcendriyāni—

Five faculties:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

ime pañca dhammā visesabhāgiyā. (6)

katame pañca dhammā duppativijjhā?

What five things are hard to comprehend?

pañca nissaraṇiyā dhātuyo—

Five elements of escape.

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

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 paṣīdati santiṭṭhati vimuccati.

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

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ 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 pariāhā, 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. (7.1)

This is how the escape from sensual pleasures is explained.

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

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

tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ viṣaṃyuttaṃ byāpādena.

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

ye ca byāpādapaccayā uppajjanti āsavā vighātā pariāhā, 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. (7.2)

This is how the escape from ill will is explained.

puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na paṣīdati 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 paṣīdati 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 pariāhā, 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.

idamakkhātaṃ vihesāya nissaraṇaṃ. (7.3)

This is how the escape from harming is explained.

puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na paṣīdati 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 paṣīdati 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. (7.4)

This is how the escape from forms is explained.

puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na paṣīdati 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 paṣīdati 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 viṣamyuttaṃ 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.

This is how the escape from identity is explained.

ime pañca dhammā duppaṭivijjhā. (7.5)

katame pañca dhammā uppādetabbā?

What five things should be produced?

pañca ñāṇiko sammāsamādhi:

Right immersion with five knowledges.

‘ayaṃ samādhi paccuppannasukho ceva āyatiṇca sukhavipāko’ti paccattaṃyeva ñāṇaṃ uppajjati.

The following knowledges arise for you personally: ‘This immersion is blissful now, and results in bliss in the future.’

‘ayaṃ samādhi ariyo nirāmiso’ti paccattaññeva ñāṇaṃ uppajjati.

‘This immersion is noble and spiritual.’

‘ayaṃ samādhi akāpurisasevito’ti paccattaṃyeva ñāṇaṃ uppajjati.

‘This immersion is not cultivated by sinners.’

‘ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato, na sasaṅkhāraniggayhavāritagato’ti paccattaṃyeva ñāṇaṃ uppajjati.

‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’

‘so kho panāhaṃ imaṃ samādhim satova samāpajjāmi sato vuṭṭhahāmi’ti paccattaṃyeva ñāṇaṃ uppajjati.

‘I mindfully enter into and emerge from this immersion.’

ime pañca dhammā uppādetabbā. (8)

katame pañca dhammā abhiññeyyā?

What five things should be directly known?

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 atthappaṭisaṃvedī 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 atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, 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. (9.1)

This is the first opportunity for freedom.

puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti

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

yathā yathā, āvuso, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

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

tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, 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 dutiyaṃ vimuttāyatanam. (9.2)

This is the second opportunity for freedom.

puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti.

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

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

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

tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, 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 tatiyaṃ vimuttāyatanam. (9.3)

This is the third opportunity for freedom.

puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāṇiyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti.

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

api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

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

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

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

tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

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 catutthaṃ vimuttāyatanam. (9.4)

This is the fourth opportunity for freedom.

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

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

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

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

yathā yathā, āvuso, bhikkhuno aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya tathā tathā so tasmim dhamme atthappaṭisaṃvedī 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 atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

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.

This is the fifth opportunity for freedom.

ime pañca dhammā abhiññeyyā. (9.5)

katame pañca dhammā sacchikātabbā?

What five things should be realized?

pañca dhammakkhandhā—

Five spectrums of the teaching:

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho,
vimuttiñāṇadassanakkhandho.

ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

ime pañca dhammā sacchikātabbā. (10)

iti ime paññāsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena
abhisambuddhā.

*So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly
awakened to by the Realized One.*

6. cha dhammā

6. Groups of Six

cha dhammā bahukārā ... pe ... cha dhammā sacchikātabbā.

Six things are helpful, etc.

katame cha dhammā bahukārā?

What six things are helpful?

cha sāraṇīyā dhammā.

Six warm-hearted qualities.

idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitam 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 saṃvattatī. (1.1)

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

puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ ... pe ... ekībhāvāya
saṃvattatī. (1.2)

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

puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ ... pe ... ekībhāvāya
saṃvattatī. (1.3)

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

puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso
pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi
sabrahmacārīhi sādharmaṇabhogī, ayampi dhammo sāraṇīyo ... pe ... ekībhāvāya
saṃvattatī. (1.4)

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

puna caparaṃ, āvuso, bhikkhu, yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni
akammāsāni bhujissāni viññūppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni,
tathārūpesu silesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi
dhammo sāraṇīyo ... pe ... ekībhāvāya saṃvattatī. (1.5)

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

puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa
sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi sāmāññagato viharati
sabrahmacārīhi āvi ceva raho ca,

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

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattatī.

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

ime cha dhammā bahukārā. (1.6)

katame cha dhammā bhāvetabbā?

What six things should be developed?

cha anussatitthānāni—

Six recollections:

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.

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

ime cha dhammā bhāvetabbā. (2)

katame cha dhammā pariññeyyā?

What six things should be completely understood?

cha ajjhakkāni āyatanāni—

Six interior sense fields:

cakkhāyatanam, sotāyatanam, ghāṇāyatanam, jivhāyatanam, kāyāyatanam, manāyatanam.

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

ime cha dhammā pariññeyyā. (3)

katame cha dhammā pahātabbā?

What six things should be given up?

cha taṇhākāyā—

Six classes of craving:

rūpaṭaṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.

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

ime cha dhammā pahātabbā. (4)

katame cha dhammā hānabhāgiyā?

What six things make things worse?

cha agāravā—

Six kinds of disrespect.

idhāvuso, bhikkhu satthari agāravo viharati appatisso. dhamme ... pe ... saṅghe ... sikkhāya ... appamāde ... paṭisanthāre agāravo viharati appatisso.

A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

ime cha dhammā hānabhāgiyā. (5)

katame cha dhammā visesabhāgiyā?

What six things lead to distinction?

cha gāravā—

Six kinds of respect.

idhāvuso, bhikkhu satthari sagāravo viharati sappatisso. dhamme ... pe ... saṅghe ... sikkhāya ... appamāde ... paṭisanthāre sagāravo viharati sappatisso.

A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

ime cha dhammā visesabhāgiyā. (6)

katame cha dhammā duppaṭivijjhā?

What six things are hard to comprehend?

cha nissaraṇiyā dhātuyo—

Six elements of escape.

idhāvuso, bhikkhu evaṃ vadeyya:

Take a mendicant who says:

‘mettā hi kho me, cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricītā 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 tiṭṭhati’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.

atthānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricītāya 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 ṭhassatīti, netam ṭhānaṃ vijjati.

yet somehow ill will still occupies the mind.

nissaraṇaṃ hetam, āvuso, byāpādassa, yadidaṃ mettācetovimutti’ti. (7.1)

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 yānikatā vatthukatā anuṭṭhitā paricītā 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 tiṭṭhati’ti.

Yet somehow the thought of harming still occupies my mind.’

so: ‘mā hevan’tissa vacanīyo, ‘māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi ... pe ...

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

nissaraṇaṃ hetam, āvuso, vihesāya, yadidaṃ karuṇācetovimutti’ti. (7.2)

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 ... pe ...

I’ve developed the heart’s release by rejoicing. ...

atha ca pana me aratī cittaṃ pariyādāya tiṭṭhati’ti.

Yet somehow negativity still occupies my mind.’

so: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca ... pe ...

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

nissaraṇaṃ hetam, āvuso, aratīyā, yadidaṃ muditācetovimutti’ti. (7.3)

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 ... pe ...

‘I’ve developed the heart’s release by equanimity. ...

atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhaṭī’ti.

Yet somehow desire still occupies my mind.’

so: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca ... pe ...

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

nissaraṇaṃ hetam, āvuso, rāgassa yadidaṃ upekkhācetovimuttī’ti. (7.4)

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 ... pe ...

‘I’ve developed the signless heart’s release. ...

atha ca pana me nimittānusāri viññāṇaṃ hotī’ti.

Yet somehow my consciousness still follows after signs.’

so: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca ... pe ...

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

nissaraṇaṃ hetam, āvuso, sabbanimittānaṃ yadidaṃ animittā cetovimuttī’ti. (7.5)

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 vicikicchākathaṅkathāsallaṃ cittaṃ pariyādāya tiṭṭhaṭī’ti.

Yet somehow the dart of doubt and indecision 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 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 vicikicchākathaṅkathāsallaṃ cittaṃ pariyādāya ṭhassati, neṭaṃ ṭhānaṃ vijjati.

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

nissaraṇaṃ hetam, āvuso, vicikicchākathaṅkathāsallassa, yadidaṃ asmimānasamugghāto’ti.

For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

ime cha dhammā duppaṭivijjhā. (7.6)

katame cha dhammā uppādetabbā?

What six things should be produced?

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 ...

ghānena gandhaṃ ghāyitvā ...

Smelling an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

Tasting a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

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.

ime cha dhammā uppādetabbā. (8)

katame cha dhammā abhiññeyyā?

What six things should be directly known?

cha anuttariyāni—

Six unsurpassable things:

dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ.

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

ime cha dhammā abhiññeyyā. (9)

katame cha dhammā sacchikātabbā?

What six things should be realized?

cha abhiññā—

Six direct knowledges.

idhāvuso, bhikkhu anekavihiṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udaye; udaye pi abhijjamāne gacchati seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; ime pi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti. (10.1)

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

dibbāya sotadhātuyā visuddhāya atikkantamānusi kāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca. (10.2)

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

parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti, sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti ... pe ... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti. (10.3)

They understand the minds of other beings and individuals, having comprehended them with their own mind.

so anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. (10.4)

They recollect many kinds of past lives, with features and details.

dibbena cakkhunā visuddhena atikkanta mānusa kenā satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti ... pe ... (10.5)

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

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

ime cha dhammā sacchikātabbā. (10.6)

iti ime satṭhi dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatenā abhisambuddhā.

So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

7. satta dhammā

7. Groups of Seven

satta dhammā bahukārā ... pe ... satta dhammā sacchikātabbā.

Seven things are helpful, etc.

katame satta dhammā bahukārā?

What seven things are helpful?

satta ariyadhanāni—

Seven kinds of wealth of noble ones:

saddhā dhanam, sīla dhanam, hiridhanam, ottappa dhanam, sutta dhanam, cāga dhanam, pañña dhanam.

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

ime satta dhammā bahukārā. (1)

katame satta dhammā bhāvetabbā?

What seven things should be developed?

satta sambojjhaṅgā—

Seven awakening factors:

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

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

ime satta dhammā bhāvetabbā. (2)

katame satta dhammā pariññeyyā?

What seven things should be completely understood?

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. (3.1)

This is the first plane of consciousness.

santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā.

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. (3.2)

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. (3.3)

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. (3.4)

This is the fourth plane of consciousness.

santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā ... pe ... 'ananto ākāso'ti ākāsañāñcāyatanūpagā.

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. (3.5)

This is the fifth plane of consciousness.

santāvuso, sattā sabbaso ākāsañāñcāyatanāṃ samatikkamma 'anantaṃ viññāṇaṇ'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 chaṭṭhī viññāṇaṭṭhiti. (3.6)

This is the sixth plane of consciousness.

santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma 'natthi kiñci'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 sattamī viññāṇaṭṭhiti.

This is the seventh plane of consciousness.

ime satta dhammā pariññeyyā. (3.7)

katame satta dhammā pahātabbā?

What seven things should be given up?

sattānusayā—

Seven underlying tendencies:

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.

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

ime satta dhammā pahātabbā. (4)

katame satta dhammā hānabhāgiyā?

What seven things make things worse?

satta asaddhammā—
Seven bad qualities:

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

ime satta dhammā hānabhāgiyā. (5)

katame satta dhammā visesabhāgiyā?
What seven things lead to distinction?

satta saddhammā—
Seven good qualities:

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti.
a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

ime satta dhammā visesabhāgiyā. (6)

katame satta dhammā duppaṭivijjhā?
What seven things are hard to comprehend?

satta sappurisadhammā—
Seven aspects of the teachings of the good persons:

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca.
a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

ime satta dhammā duppaṭivijjhā. (7)

katame satta dhammā uppādetabbā?
What seven things should be produced?

satta saññā—
Seven perceptions:

aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
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.

ime satta dhammā uppādetabbā. (8)

katame satta dhammā abhiññeyyā?
What seven things should be directly known?

satta niddasavatthūni—
Seven qualifications for graduation.

idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.
A mendicant has a keen enthusiasm to undertake the training ...

dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.
to examine the teachings ...

icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.
to get rid of desires ...

paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.
for retreat ...

vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.
to rouse up energy ...

satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo.
for mindfulness and alertness ...

diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo.
to penetrate theoretically. And they don't lose these desires in the future.

ime satta dhammā abhiññeyyā. (9)

katame satta dhammā sacchikātabbā?
What seven things should be realized?

satta khīṇāsavabalāni—
Seven powers of one who has ended the defilements.

idhāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ
sammappaññāya sudiṭṭhā honti.
*Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions
as truly impermanent.*

yampāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ
sammappaññāya sudiṭṭhā honti, idampi khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ
balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti: ‘khīṇā me āsavā’ti.
(10.1)
*This is a power that a mendicant who has ended the defilements relies on to claim: ‘My
defilements have ended.’*

puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ
sammappaññāya sudiṭṭhā honti.
*Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that
sensual pleasures are truly like a pit of glowing coals. ...*

yampāvuso ... pe ... ‘khīṇā me āsavā’ti. (10.2)

puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti
vivekaṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṭaṃ byantībhūtaṃ
sabbaso āsavatṭhāniyehi dhammehi.
*Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to
seclusion. They’re withdrawn, loving renunciation, and they’ve totally done with defiling
influences. ...*

yampāvuso ... pe ... ‘khīṇā me āsavā’ti. (10.3)

puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti
subhāvitā.
*Furthermore, a mendicant with defilements ended has well developed the four kinds of
mindfulness meditation. ...*

yampāvuso ... pe ... ‘khīṇā me āsavā’ti. (10.4)

puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno pañcindriyāni bhāvitāni honti
subhāvitāni.
Furthermore, a mendicant with defilements ended has well developed the five faculties. ...

yampāvuso ... pe ... ‘khīṇā me āsavā’ti. (10.5)

puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno satta bojjaṅgā bhāvitā honti
subhāvitā.
*Furthermore, a mendicant with defilements ended has well developed the seven awakening
factors. ...*

yampāvuso ... pe ... ‘khīṇā me āsavā’ti. (10.6)

puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subbhāvito.

Furthermore, a mendicant with defilements ended has well developed the noble eightfold path.

...

yampāvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subbhāvito, idampi khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo bhikkhu āsāvanaṃ khayam paṭijānāti:

This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti.

‘My defilements have ended.’

ime satta dhammā sacchikātabbā. (10.7)

itime sattati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

paṭhamabhāṇavāro niṭṭhito.

The first recitation section is finished.

8. aṭṭha dhammā

8. Groups of Eight

aṭṭha dhammā bahukārā ... pe ... aṭṭha dhammā sacchikātabbā.

Eight things are helpful, etc.

katame aṭṭha dhammā bahukārā?

What eight things are helpful?

aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti.

There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired.

katame aṭṭha?

What eight?

idhāvuso, bhikkhu satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāraṃ ca.

It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect.

ayaṃ pathamo hetu pathamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.1)

This is the first cause.

taṃ kho pana satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāraṃ ca. te kālana kālāṃ upasaṅkamitvā paripucchati paripaṇhāti:

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions:

‘idaṃ, bhante, kathaṃ?

‘Why, sir, does it say this?’

imassa ko attho’ti?

‘What does that mean?’

tassa te āyasmanto avivatañceva vivaranti, anuttānīkātāñca uttānīkaronti, anekavihitesu ca kaṅkhāññhānīyesu dhammesu kaṅkham paṭivinodenti.

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

ayaṃ dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya, vepullāya bhāvanāya pāripūriyā saṃvattati. (1.2)

This is the second cause.

taṃ kho pana dhammaṃ sutvā dvayena vūpakāsenā sampādeti—kāyavūpakāsenā ca cittavūpakāsenā ca.

After hearing that teaching they perfect withdrawal of both body and mind.

ayaṃ tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.3)

This is the third cause.

puna caparaṃ, āvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

Furthermore, 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.

ayaṃ catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.4)

This is the fourth cause.

puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā dīṭṭhiyā 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.

ayaṃ pañcamao hetu pañcamao paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.5)

This is the fifth cause.

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

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

ayaṃ chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.6)

This is the sixth cause.

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.

ayam sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.7)

This is the seventh cause.

puna caparaṃ, āvuso, bhikkhu pañcasu upādānakkhandhesu, udayabbayānupassī viharatī:

Furthermore, 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 iti vedanāya samudayo iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo;

Such are choices, such is the origin of choices, such is the ending of choices.

iti viññānaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

ayam atthamo hetu atthamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

This is the eighth cause.

ime aṭṭha dhammā bahukārā. (1.8)

katame aṭṭha dhammā bhāvetabbā?

What eight things should be developed?

ariyo aṭṭhaṅgiko maggo seyyathidaṃ—

The noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

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

ime aṭṭha dhammā bhāvetabbā. (2)

katame aṭṭha dhammā pariññeyyā?

What eight things should be completely understood?

aṭṭha lokadhammā—

Eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasamsā ca, sukhañca, dukkhañca.

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

ime aṭṭha dhammā pariññeyyā. (3)

katame aṭṭha dhammā pahātabbā?

What eight things should be given up?

aṭṭha micchattā—

Eight wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi.

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

ime aṭṭha dhammā pahātabbā. (4)

katame aṭṭha dhammā hānabhāgiyā?

What eight things make things worse?

aṭṭha kusītavatthūni.

Eight grounds for laziness.

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 karontassa kāyo kilamissati, handāhaṃ nipajjāmi’ ti.

‘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. (5.1)

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 akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmi’ ti.

‘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. (5.2)

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’ ti.

‘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 ... pe ...

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

idaṃ tatiyaṃ kusītavatthu. (5.3)

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 agamāsiṃ, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmi’ ti.

‘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 ... pe ...

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

idaṃ catutthaṃ kusītavatthu. (5.4)

This is the fourth ground for laziness.

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:

‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmi’ti ... 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 tired and unfit for work. I’d better have a lie down.’...

idaṃ pañcamaṃ kusītavatthu. (5.5)

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:

‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācittaṃ 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, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’...

so nipajjati ... pe ...

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

idaṃ chaṭṭhaṃ kusītavatthu. (5.6)

This is the sixth ground for laziness.

puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho, tassa evaṃ hoti:

Furthermore, a mendicant feels a little sick. They think:

‘uppanno kho me ayaṃ appamattako ābādho atthi kappo nipajjitum, handāhaṃ nipajjāmi’ti.

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

so nipajjati ... pe ...

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

idaṃ sattamaṃ kusītavatthu. (5.7)

This is the seventh ground for laziness.

puna caparaṃ, āvuso, bhikkhu gilānāvutṭhito hoti aciravutṭhito gelaññā.

Furthermore, a mendicant has recently recovered from illness.

tassa evaṃ hoti:

They think:

‘ahaṃ kho gilānāvutṭhito aciravutṭhito gelaññā.

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

tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmi’ti.

so nipajjati ... pe ...

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

idaṃ aṭṭhamam kusītavatthu.

This is the eighth ground for laziness.

ime aṭṭha dhammā hānabhāgiyā. (5.8)

katame aṭṭha dhammā visesabhāgiyā?

What eight things lead to distinction?

aṭṭha ārambhavatthūni.

Eight grounds for arousing energy.

idhāvuso, bhikkhunā kammam kātabbam hoti, tassa evam hoti:

Firstly, a mendicant has some work to do. They think:

‘kammam kho me kātabbam bhavissati, kammam kho pana me karontena na sukaram buddhānam sāsanaṃ manasikātum, handāham vīriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyā’^{ti}.

‘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 vīriyam ārabhati appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

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

idaṃ paṭhamam ārambhavatthu. (6.1)

This is the first ground for arousing energy.

puna caparam, āvuso, bhikkhunā kammam kataṃ hoti.

Furthermore, a mendicant has done some work.

tassa evam hoti:

They think:

‘aham kho kammam akāsim, kammam kho panāham karonto nāsakkhim buddhānam sāsanaṃ manasikātum, handāham vīriyam 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.’...

idaṃ dutiyam ārambhavatthu. (6.2)

This is the second ground for arousing energy.

puna caparam, āvuso, bhikkhunā maggo gantabbo hoti.

Furthermore, a mendicant has to go on a journey.

tassa evam hoti:

They think:

‘maggo kho me gantabbo bhavissati, maggam kho pana me gacchantena na sukaram buddhānam sāsanaṃ manasikātum, handāham vīriyam ārabhāmi ... pe ...

‘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.’...

idaṃ tatiyam ārambhavatthu. (6.3)

This is the third ground for arousing energy.

puna caparam, āvuso, bhikkhunā maggo gato hoti.

Furthermore, a mendicant has gone on a journey.

tassa evam hoti:

They think:

‘aham kho maggam agamāsim, maggam kho panāham gacchanto nāsakkhim buddhānam sāsanaṃ manasikātum, handāham vīriyam 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.’...

idaṃ catutthaṃ ārambhavatthu. (6.4)

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:

‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo lahuko kammañño, handāhaṃ 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.’...

idaṃ pañcamaṃ ārambhavatthu. (6.5)

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:

‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.

‘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.’...

tassa me kāyo balavā kammañño, handāhaṃ vīriyaṃ ārabhāmi ... pe ...

idaṃ chaṭṭhaṃ ārambhavatthu. (6.6)

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 pavaddheyya, handāhaṃ vīriyaṃ ārabhāmi ... pe ...

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

idaṃ sattamaṃ ārambhavatthu. (6.7)

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 pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyā’ā’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 pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

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

idaṃ aṭṭhamaṃ ārambhavatthu.

This is the eighth ground for arousing energy.

ime aṭṭha dhammā visesabhāgiyā. (6.8)

katame aṭṭha dhammā duppaṭivijjhā?

What eight things are hard to comprehend?

aṭṭha akkhaṇā asamayā brahmacariyavāsāya.

Eight 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 uppanno hoti.

But a person has been reborn in hell.

ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya. (7.1)

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 uppanno hoti.

But a person has been reborn in the animal realm.

ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya. (7.2)

This is the second lost opportunity for spiritual practice.

puna caparaṃ ... pe ...

Furthermore, a Realized One has arisen in the world.

pettivisayaṃ uppanno hoti.

But a person has been reborn in the ghost realm.

ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya. (7.3)

This is the third lost opportunity for spiritual practice.

puna caparaṃ ... pe ...

Furthermore, a Realized One has arisen in the world.

aññātaraṃ dīghāyukaṃ devanikāyaṃ uppanno hoti.

But person has been reborn in one of the long-lived orders of gods.

ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya. (7.4)

This is the fourth 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 pañcama akkhaṇo asamayo brahmacariyavāsāya. (7.5)

This is the fifth lost opportunity for spiritual practice.

puna caparaṃ ... pe ...

Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādīṭṭhiko 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 sukata dukkaṭānam kammānam phalam vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokam parañca lokam sayam abhiññā 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.’

ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya. (7.6)

This is the sixth lost opportunity for spiritual practice.

puna caparam ... pe ...

Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño 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.

ayaṃ sattamo akkhaṇo asamayo brahmacariyavāsāya. (7.7)

This is the seventh lost opportunity for spiritual practice.

puna caparam ... pe ...

Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā aḷaḷo aṇeḷamūgo, paṭibalo subhāsītadubbhāsītānamatthamaññātum.

But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as announced 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.

ayaṃ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.

This is the eighth lost opportunity for spiritual practice.

ime aṭṭha dhammā duppaṭivijjhā. (7.8)

katame aṭṭha dhammā uppādetabbā?

What eight things should be produced?

aṭṭha mahāpurisavitakkā—

Eight thoughts of a great man.

appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa.

‘This teaching is for those of few wishes, not those of many wishes.

santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa.

It’s for the contented, not those who lack contentment.

pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa.

It’s for the secluded, not those who enjoy company.

āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusīṭassa.

It’s for the energetic, not the lazy.

upatṭhitassāyaṃ dhammo, nāyaṃ dhammo muṭṭhassatissa.

It’s for the mindful, not the unmindful.

samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa.

It’s for those with immersion, not those without immersion.

paññavato ayaṃ dhammo, nāyaṃ dhammo duppaññassa.

It’s for the wise, not the witless.

nippapañcassāyaṃ dhammo, nāyaṃ dhammo papañcārāmassāti ime aṭṭha dhammā uppādetabbā. (8)

This teaching is for those who don't enjoy proliferating, not for those who enjoy proliferating.'

katame aṭṭha dhammā abhiññeyyā?

What eight things should be directly known?

aṭṭha abhibhāyatanāni—

Eight dimensions of mastery.

ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

Mastering them, they perceive: 'I know and see.'

evaṃsaññī hoti.

idaṃ paṭhamam abhibhāyatanam. (9.1)

This is the first dimension of mastery.

ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

Mastering them, they perceive: 'I know and see.'

evaṃsaññī hoti.

idaṃ dutiyam abhibhāyatanam. (9.2)

This is the second dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

Mastering them, they perceive: 'I know and see.'

evaṃsaññī hoti.

idaṃ tatiyam abhibhāyatanam. (9.3)

This is the third dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

Mastering them, they perceive: 'I know and see.'

evaṃsaññī hoti.

idaṃ catuttham abhibhāyatanam. (9.4)

This is the fourth dimension of mastery.

ajjhataṃ 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 ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.

Mastering them, they perceive: 'I know and see.'

idaṃ pañcamam abhihāyatanam. (9.5)

This is the fifth dimension of mastery.

ajjhataṃ 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 ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni abhihuyya jānāmi passāmi'ti evaṃsaññī hoti.

Mastering them, they perceive: 'I know and see.'

idaṃ chaṭṭham abhihāyatanam. (9.6)

This is the sixth dimension of mastery.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

seyyathāpi nāma bandhujīvakaḥpuppham lohitaḥkam lohitaḥkavaṇṇam lohitaḥkanidassanam lohitaḥkanibhāsam, seyyathā vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitaḥkam lohitaḥkavaṇṇam lohitaḥkanidassanam lohitaḥkanibhāsam;

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 arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni, 'tāni abhihuyya jānāmi passāmi'ti evaṃsaññī hoti.

Mastering them, they perceive: 'I know and see.'

idaṃ sattamam abhihāyatanam. (9.7)

This is the seventh dimension of mastery.

ajjhataṃ arūpasaññī 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 vattham 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 arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni, 'tāni abhihuyya jānāmi passāmi'ti evaṃsaññī hoti.

idaṃ aṭṭhamam abhihāyatanam.

This is the eighth dimension of mastery.

ime aṭṭha dhammā abhiññeyyā. (9.8)

katame aṭṭha dhammā sacchikātabbā?

What eight things should be realized?

atṭha vimokkhā—

Eight liberations.

rūpī rūpāni passati.

Having physical form, they see visions.

ayaṃ paṭhamo vimokkho. (10.1)

This is the first liberation.

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati.

Not perceiving physical form internally, someone see visions externally.

ayaṃ dutiyo vimokkho. (10.2)

This is the second liberation.

subhanteva adhimutto hoti.

They're focused only on beauty.

ayaṃ tatiyo vimokkho. (10.3)

This is the third liberation.

sabbaso rūpasaññānaṃ samatikkamā patighasaññānaṃ 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. (10.4)

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 pañcamaṃ vimokkho. (10.5)

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. (10.6)

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 sattamaṃ vimokkho. (10.7)

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 atṭhamo vimokkho.

This is the eighth liberation.

ime atṭha dhammā sacchikātabbā. (10.8)

iti ime asīti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatenā abhisambuddhā.

So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

9. nava dhammā

9. Groups of Nine

nava dhammā bahukārā ... pe ... nava dhammā sacchikātabbā.

Nine things are helpful, etc.

katame nava dhammā bahukārā?

What nine things are helpful?

nava yonisomanasikāramulakā dhammā, yonisomanasikaroto pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati, samāhite citte yathābhūtaṃ jānāti passati, yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati.

Nine things rooted in proper attention. When you attend properly, joy springs up. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed.

When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you're freed.

ime nava dhammā bahukārā. (1)

katame nava dhammā bhāvetabbā?

What nine things should be developed?

nava pārisuddhipadhāniyaṅgāni—

Nine factors of trying to be pure.

sīlavisuddhi pārisuddhipadhāniyaṅgaṃ, cittavisuddhi pārisuddhipadhāniyaṅgaṃ, diṭṭhivisuddhi pārisuddhipadhāniyaṅgaṃ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṃ, maggāmaggañāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paṭipadāñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, ñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paññāvisuddhi pārisuddhipadhāniyaṅgaṃ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṃ.

The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of the variety of paths, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom.

ime nava dhammā bhāvetabbā. (2)

katame nava dhammā pariññeyyā?

What nine things should be completely understood?

nava sattāvāsā—

Nine abodes of sentient beings.

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

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 paṭhamo sattāvāso. (3.1)

This is the first abode of sentient beings.

santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniṭṭhā.

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. (3.2)

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. (3.3)
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. (3.4)
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 pañcamaṃ sattāvāso. (3.5)
This is the fifth abode of sentient beings.

santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanūpagā.
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. (3.6)
This is the sixth abode of sentient beings.

santāvuso, sattā sabbaso ākāsañācāyatanāṃ 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. (3.7)
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 atṭhamo sattāvāso. (3.8)
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.
This is the ninth abode of sentient beings.

(3.9) ime nava dhammā pariññeyyā.

katame nava dhammā pahātabbā?
What nine things should be given up?

nava taṇhāmūlakā dhammā—
Nine things rooted in craving.

taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo,
vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ
paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho,
ārakkhādhikaranaṃ

daṇḍādānasatthādānakalahaviggahavivādaturvaṃtuvatpesuññamusāvādā aneke
pāpakā akusalā dhammā sambhavanti.

Craving is a cause for seeking. Seeking is a cause for gaining material possessions. Gaining material possessions is a cause for assessing. Assessing is a cause for desire and lust. Desire and lust is a cause for attachment. Attachment is a cause for possessiveness. Possessiveness is a cause for stinginess. Stinginess is a cause for safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, fights, accusations, divisive speech, and lies.

ime nava dhammā pahātabbā. (4)

katame nava dhammā hānabhāgiyā?

What nine things make things worse?

nava āghātavatthūni:

Nine grounds for resentment.

‘anattamaṃ me acarī’ti āghātaṃ bandhati,

Thinking: ‘They did wrong to me,’ you harbor resentment.

‘anattamaṃ me caratī’ti āghātaṃ bandhati,

Thinking: ‘They are doing wrong to me’ ...

‘anattamaṃ me carissatī’ti āghātaṃ bandhati;

‘They will do wrong to me’ ...

‘piyassa me manāpassa anattamaṃ acarī’ti āghātaṃ bandhati ... pe ...

‘They did wrong by someone I love’ ...

‘anattamaṃ caratī’ti āghātaṃ bandhati ... pe ...

‘They are doing wrong by someone I love’ ...

‘anattamaṃ carissatī’ti āghātaṃ bandhati;

‘They will do wrong by someone I love’ ...

‘appiyassa me amanāpassa attamaṃ acarī’ti āghātaṃ bandhati ... pe ...

‘They helped someone I dislike’ ...

‘attamaṃ caratī’ti āghātaṃ bandhati ... pe ...

‘They are helping someone I dislike’ ...

‘attamaṃ carissatī’ti āghātaṃ bandhati.

Thinking: ‘They will help someone I dislike,’ you harbor resentment.

ime nava dhammā hānabhāgiyā. (5)

katame nava dhammā visesabhāgiyā?

What nine things lead to distinction?

nava āghātaṇṇavinayā:

Nine methods to get rid of resentment.

‘anattamaṃ me acarī, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;

Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

‘anattamaṃ me caratī, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;

Thinking: ‘They are doing wrong to me ...’ ...

‘anattamaṃ me carissatī, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;

‘They will do wrong to me ...’ ...

‘piyassa me manāpassa anattamaṃ acarī ... pe ...

‘They did wrong by someone I love ...’ ...

anattamaṃ carati ... pe ...

'They are doing wrong by someone I love ...' ...

anattamaṃ carissati, taṃ kutettha labbhā'ti āghātaṃ paṭivineti;

'They will do wrong by someone I love ...' ...

'appiyassa me amanāpassa attamaṃ acari ... pe ...

'They helped someone I dislike ...' ...

attamaṃ carati ... pe ...

'They are helping someone I dislike ...' ...

attamaṃ carissati, taṃ kutettha labbhā'ti āghātaṃ paṭivineti.

Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.

ime nava dhammā visesabhāgiyā. (6)

katame nava dhammā duppaṭivijjhā?

What nine things are hard to comprehend?

nava nānattā—

Nine kinds of diversity.

dhātunānattamaṃ paṭicca uppajjati phassanānattamaṃ, phassanānattamaṃ paṭicca uppajjati vedanānānattamaṃ, vedanānānattamaṃ paṭicca uppajjati saññānānattamaṃ, saññānānattamaṃ paṭicca uppajjati saṅkappanānattamaṃ, saṅkappanānattamaṃ paṭicca uppajjati chāndanānattamaṃ, chāndanānattamaṃ paṭicca uppajjati pariḷāhanānattamaṃ, pariḷāhanānattamaṃ paṭicca uppajjati pariyesanānānattamaṃ, pariyesanānānattamaṃ paṭicca uppajjati lābhanānattamaṃ ().

Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

ime nava dhammā duppaṭivijjhā. (7)

katame nava dhammā uppādetabbā?

What nine things should be produced?

nava saññā—

Nine perceptions:

asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā.

the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

ime nava dhammā uppādetabbā. (8)

katame nava dhammā abhiññeyyā?

What nine things should be directly known?

nava anupubbavīhārā—

Nine progressive meditations.

idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

second absorption ...

pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.
third absorption ...

sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

sabbaso rūpasaññānaṃ samatikkamā ... pe ... ākāśānañcāyatanaṃ 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 ākāśānañcāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ 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 viññāṇañcāyatanaṃ 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.

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.

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.

ime nava dhammā abhiññeyyā. (9)

katame nava dhammā sacchikātabbā?
What nine things should be realized?

nava anupubbanirodhā—
Nine progressive cessations.

paṭhamam jhānaṃ samāpānassa kāmasaññā niruddhā hoti,
For someone who has attained the first absorption, sensual perceptions have ceased.

dutiyaṃ jhānaṃ samāpānassa vitakkavicārā niruddhā honti,
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

tatiyaṃ jhānaṃ samāpānassa pīti niruddhā hoti,
For someone who has attained the third absorption, rapture has ceased.

catutthaṃ jhānaṃ samāpānassa assāsapassāssā niruddhā honti,
For someone who has attained the fourth absorption, breathing has ceased.

ākāśānañcāyatanaṃ samāpānassa rūpasaññā niruddhā hoti,
For someone who has attained the dimension of infinite space, the perception of form has ceased.

viññāṇañcāyatanaṃ samāpānassa ākāśānañcāyatanaśaṇṇā niruddhā hoti,
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

ākiñcaññāyatanaṃ samāpānassa viññāṇañcāyatanaśaṇṇā niruddhā hoti,
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

nevasaññānāsaññāyatanaṃ samāpānassa ākiñcaññāyatanaśaṇṇā 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.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

ime nava dhammā sacchikātabbā. (10)

iti ime navuti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatenā abhisambuddhā.
So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

10. dasa dhammā
10. Groups of Ten

dasa dhammā bahukārā ... pe ... dasa dhammā sacchikātabbā.
Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

katame dasa dhammā bahukārā?
What ten things are helpful?

dasa nāthakaraṇa dhammā—
Ten qualities that serve as protector.

idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
First, 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 ... pe ... sikkhati sikkhāpadesu.

ayampi dhammo nāthakaraṇo. (1.1)
This is a quality that serves as protector.

puna caparaṃ, āvuso, bhikkhu bahussuto ... pe ... diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is learned.

yampāvuso, bhikkhu bahussuto ... pe ...

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

yampāvuso, bhikkhu ... pe ... anusāsaniṃ.

ayampi dhammo nāthakaraṇo. (1.4)
This too is a quality that serves as protector.

puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha dakkhō 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 ... 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 abhivinaye uḷārapāmojjo.

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

yampāvuso, bhikkhu ... pe ... uḷārapāmojjo.

ayampi dhammo nāthakaraṇo. (1.6)

This too is a quality that serves as protector.

puna caparaṃ, āvuso, bhikkhu santutṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccāyabhesajjaparikkhārehi.

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

yampāvuso, bhikkhu ... pe ...

ayampi dhammo nāthakaraṇo. (1.7)

This too is a quality that serves as protector.

puna caparaṃ, āvuso, bhikkhu āradhāvīriyo viharati ... pe ... kusalesu dhammesu.

Furthermore, a mendicant is energetic.

yampāvuso, bhikkhu ... pe ...

ayampi dhammo nāthakaraṇo. (1.8)

This too is a quality that serves as protector.

puna caparaṃ, āvuso, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi 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 ... pe ...

ayampi dhammo nāthakaraṇo. (1.9)

This too is a quality that serves as protector.

puna caparaṃ, āvuso, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

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 ... pe ...

ayampi dhammo nāthakaraṇo.

This too is a quality that serves as protector.

ime dasa dhammā bahukārā. (1.10)

katame dasa dhammā bhāvetabbā?

What ten things should be developed?

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 ...

viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

ime dasa dhammā bhāvetabbā. (2)

katame dasa dhammā pariññeyyā?

What ten things should be completely understood?

dasāyatanāni—

Ten sense fields:

cakkhāyatanam, rūpāyatanam, sotāyatanam, saddāyatanam, ghāṇāyatanam,
gandhāyatanam, jivhāyatanam, rasāyatanam, kāyāyatanam, phoṭṭhabbāyatanam.

eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

ime dasa dhammā pariññeyyā. (3)

katame dasa dhammā pahātabbā?

What ten things should be given up?

dasa micchattā—

Ten wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo,
micchāvāyāmo, micchāsati, micchāsamādhī, micchāñāṇam, micchāvimutti.

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

ime dasa dhammā pahātabbā. (4)

katame dasa dhammā hānabhāgiyā?

What ten things make things worse?

dasa akusalakammāpathā—

Ten ways of doing unskillful deeds:

pānātipāto, adinnādānam, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādītthi.

killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

ime dasa dhammā hānabhāgiyā. (5)

katame dasa dhammā visesabhāgiyā?

What ten things lead to distinction?

dasa kusalakammaṭṭhā—

Ten ways of doing skillful deeds:

pānātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādītthi.

refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

ime dasa dhammā visesabhāgiyā. (6)

katame dasa dhammā duppaṭivijjhā?

What ten things are hard to comprehend?

dasa ariyavāsā—

Ten noble abodes.

idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccakasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapaṇṇo.

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.

kathaṅcāvuso, 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. (7.1)

That's how a mendicant has given up five factors.

kathaṅcāvuso, 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 ...

ghānena gandhaṃ ghāyitvā ...

Smelling an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

Tasting a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

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.

evam kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti. (7.2)

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.

evam kho, āvuso, bhikkhu ekārakkho hoti. (7.3)

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 adhvivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.

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

evam kho, āvuso, bhikkhu caturāpasseno hoti. (7.4)

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.

evam kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. (7.5)

That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?

And how has a mendicant totally given up searching?

idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.

It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.

evam kho, āvuso, bhikkhu samavayasaṭṭhesano hoti. (7.6)

That's how a mendicant has totally given up searching.

kathañcāvuso, bhikkhu anāvilasaṅkappā 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.

evam kho, āvuso, bhikkhu anāvilasaṅkappo hoti. (7.7)

That's how a mendicant has unsullied intentions.

kathañcāvuso, bhikkhu passaddhakāyasāṅkhāro hoti?

And how has a mendicant stilled the physical process?

idhāvuso, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.

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

evaṃ kho, āvuso, bhikkhu passaddhakāya saṅkhāro hoti. (7.8)

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. (7.9)

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
āyatiṃ 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 ... pe ...

āyatiṃ anuppādadhammo'ti pajānāti.

'moho me pahīno ... pe ...

āyatiṃ anuppādadhammo'ti pajānāti.

evaṃ kho, āvuso, bhikkhu suvimuttapañño hoti.

That's how a mendicant's mind is well freed by wisdom.

ime dasa dhammā duppāṭivijjhā. (7.10)

katame dasa dhammā uppādetabbā?

What ten things should be produced?

dasa saññā—

Ten perceptions:

asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā,
aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā,
nirodhasaññā.

*the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world,
impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and
cessation.*

ime dasa dhammā uppādetabbā. (8)

katame dasa dhammā abhiññeyyā?

What ten things should be directly known?

dasa nijjaravatthūni—

Ten grounds for wearing away.

sammāditṭhissa micchādītṭhi nijjinṇā hoti.

For one of right view, wrong view is worn away.

ye ca micchādittḥipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjinṇā honti.

And the many bad, unskillful qualities that arise because of wrong view are worn away.

sammāsaṅkappassa micchāsaṅkappo ... pe ...

For one of right intention, wrong intention is worn away. ...

sammāvācassa micchāvācā ...

For one of right speech, wrong speech is worn away. ...

sammākammantassa micchākammanto ...

For one of right action, wrong action is worn away. ...

sammāājīvassa micchāājīvo ...

For one of right livelihood, wrong livelihood is worn away. ...

sammāvāyāmassa micchāvāyāmo ...

For one of right effort, wrong effort is worn away. ...

sammāsatissa micchāsati ...

For one of right mindfulness, wrong mindfulness is worn away. ...

sammāsamādhissa micchāsamādhi ...

For one of right immersion, wrong immersion is worn away. ...

sammāñāṇassa micchāñāṇaṃ nijjinṇaṃ hoti.

For one of right knowledge, wrong knowledge is worn away. ...

sammāvimuttissa micchāvimutti nijjinṇā hoti.

For one of right freedom, wrong freedom is worn away.

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjinṇā honti.

And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

ime dasa dhammā abhiññeyyā. (9)

katame dasa dhammā sacchikātabbā?

What ten things should be realized?

dasa asekkhā dhammā—

Ten qualities of an adept:

asekkhā sammādittḥi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkhaṃ sammāñāṇaṃ, asekkhā sammāvimutti.

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 dasa dhammā sacchikātabbā. (10)

iti ime satadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatenā abhisambuddhā²ti.

So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One."

idamavocāysmā sāriputto.

This is what Venerable Sāriputta said.

attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sāriputta said.

dasuttarasuttaṃ niṭṭhitaṃ ekādasamaṃ.

pāthikavaggo niṭṭhito.

pāthiko ca udumbaraṃ,

cakkavatti aggaññaṃ;

sampasādanapāsādaṃ,

mahāpurisalakkhaṇaṃ.

siṅgālāṭṭhāṇāṭṭhiyaṃ,

saṅgīti ca dasuttaraṃ;

ekādasahi suttehi,

pāthikavaggoti vuccati.

pāthikavaggapāḷi niṭṭhitā.

tīhi vaggehi paṭimaṇḍito sakalo

dīghanikāyo samatto.

The Long Discourses are completed.