

Majjhima Nikāya 111

Middle Discourses 111

Anupadasutta

One by One

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Paṇḍito, bhikkhave, sārīputto;

“Sārīputta is astute, mendicants.

mahāpañño, bhikkhave, sārīputto;

He has great wisdom,

puthupañño, bhikkhave, sārīputto;

widespread wisdom,

hāsapañño, bhikkhave, sārīputto;

laughing wisdom,

javanapañño, bhikkhave, sārīputto;

swift wisdom,

tikkhapañño, bhikkhave, sārīputto;

sharp wisdom,

nibbedhikapañño, bhikkhave, sārīputto;

and penetrating wisdom.

sārīputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati.

For a fortnight he practiced discernment of phenomena one by one.

Tatridaṃ, bhikkhave, sārīputtassa anupadadhammavipassanāya hoti.

And this is how he did it.

Idha, bhikkhave, sārīputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ye ca paṭhame jhāne dhammā vitakko ca vicāro ca pīti ca sukhañca cittekkaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṇ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (1)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ye ca dutiye jhāne dhammā—ajjhataṃ sampasādo ca pīti ca sukhaṇca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṇ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (2)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṇca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ye ca tatiye jhāne dhammā—sukhañca sati ca sampajaññañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—

And he distinguished the phenomena in the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vip̐pamutto vi̐saṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (3)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, with the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ye ca catutthe jhāne dhammā—upekkhā adukkhamasukhā vedanā passaddhattā cetaso anābhogo satipārisuddhi cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vip̐pamutto vi̐saṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (4)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sārīputto sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanam upasampajja viharati.

Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, he entered and remained in the dimension of infinite space.

Ye ca ākāśānañcāyatane dhammā—ākāśānañcāyatanasaññā ca cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (5)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sārīputto sabbaso ākāśānañcāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, he entered and remained in the dimension of infinite consciousness.

Ye ca viññānañcāyatane dhammā—viññānañcāyatanasaññā ca cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (6)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, he entered and remained in the dimension of nothingness.

Ye ca ākiñcaññāyatane dhammā—ākiñcaññāyatanasaññā ca cittaekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyāḍikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (7)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

So tāya samāpattiyā sato vuṭṭhahati.

And he emerged from that attainment with mindfulness.

So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati:

Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyāḍikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (8)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sārīputto sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

So tāya samāpattiya sato vuṭṭhahati.

And he emerged from that attainment with mindfulness.

So tāya samāpattiya sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati:

Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣamutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘natthi uttari nissaraṇa’ti pajānāti.

He understood: ‘There is no escape beyond.’

Tabbahulīkāra natthi tvevassa hoti.

And by repeated practice he knew for sure that there is not.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there’s anyone of whom it may be rightly said that

‘vasippatto pāramippatto ariyasmiṃ sīlasmim, vasippatto pāramippatto ariyasmiṃ samādhismim, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiya’ti, sārīputtameva taṃ sammā vadamāno vadeyya:

they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it’s Sārīputta.

‘vasippatto pāramippatto ariyasmiṃ sīlasmim, vasippatto pāramippatto ariyasmiṃ samādhismim, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiya’ti.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there’s anyone of whom it may be rightly said that

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo no āmisadāyādo’ti, sārīputtameva taṃ sammā vadamāno vadeyya:

they’re the Buddha’s true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, not the heir in material things, it’s Sārīputta.

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo no āmisadāyādo’ti.

Sārīputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anupavatteti”ti.

Sārīputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Anupadasuttaṃ niṭṭhitaṃ paṭhamam.

Chabbisodhanasutta
The Sixfold Purification

Evam me sutam—
So I have heard.

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

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

“bhikkhavo”ti.
“Mendicants!”

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

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu aññaṃ byākaroti:
“Take a mendicant who declares enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi’ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.
You should neither approve nor dismiss that mendicant's statement.

Anabhinanditvā appaṭikkositvā pañho pucchitabbo:
Rather, you should question them:

‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.
“Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Katame cattāro?
What four?

Diṭṭhe diṭṭhavādītā, sute sutavādītā, mute mutavādītā, viññāte viññātavādītā—
One speaks of the seen as seen, the heard as heard, the thought as thought, and the known as known.

ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.
These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimuttan’ti?
How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?’

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is in line with the teaching to answer:

‘ditthe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto
visaṃyutto vimariyāḍikatena cetasā viharāmi.

*‘Reverends, I live without attraction or repulsion for what is seen; independent, untied,
liberated, detached, my mind free of limits.*

Sute kho ahaṃ, āvuso ... pe ...

I live without attraction or repulsion for what is heard ...

mute kho ahaṃ, āvuso ...

thought ...

viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto
visaṃyutto vimariyāḍikatena cetasā viharāmi.

or known; independent, untied, liberated, detached, my mind free of limits.

Evaṃ kho me, āvuso, jānato evaṃ passato imesu catūsu vohāresu anupādāya
āsavehi cittaṃ vimuttan’ti.

*That is how I know and see regarding these four kinds of expression so that my mind is freed
from defilements by not grasping.’*

Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim pañho pucchitabbo.

then ask a further question:

‘Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā passatā arahatā
saṃmāsambuddhena sammadakkhātā.

‘Reverend, these five grasping aggregates have been rightly explained by the Buddha.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho—

That is: the grasping aggregates of form, feeling, perception, choices, and consciousness.

ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā
saṃmāsambuddhena sammadakkhātā.

These are the five grasping aggregates that have been rightly explained by the Buddha.

Kathaṃ jānato paṇāyasmato, kathaṃ passato imesu pañcasu upādānakkhandhesu
anupādāya āsavehi cittaṃ vimuttan’ti?

*How does the venerable know and see regarding these five grasping aggregates so that your
mind is freed from defilements by not grasping?’*

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa
anupattasatattassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa
ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

‘rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ anassāsikanti veditvā ye rūpe
upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā
paṭinissaggā vimuttaṃ me cittanti pajānāmi.

*‘Reverends, knowing that form is powerless, fading, and unreliable, I understand that my mind
is freed through the ending, fading away, cessation, giving away, and letting go of attraction,
grasping, mental fixation, insistence, and underlying tendency for form.*

Vedanaṃ kho ahaṃ, āvuso ... pe ...

Knowing that feeling ...

saññaṃ kho ahaṃ, āvuso ...

perception ...

saṅkhāre kho ahaṃ, āvuso ...

choices ...

viññāṇaṃ kho ahaṃ, āvuso, abalaṃ virāṇaṃ anassāsikanti viditvā ye viññāṇe upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesāṃ khayā virāṇā nirodhā cāgā paṭinissaggā vimuttaṃ me cittaṃ pajānāmi.

consciousness is powerless, fading, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for consciousness.

Evam kho me, āvuso, jānato evaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimuttaṃ ti.

That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.

Tassa, bhikkhave, bhikkhuno ‘sādhū’ ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

then ask a further question:

‘Chayimā, āvuso, dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

Reverend, these six elements have been rightly explained by the Buddha.

Katamā cha?

What six?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññādhātu—

The elements of earth, water, fire, air, space, and consciousness.

imā kho, āvuso, cha dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

These are the six elements that have been rightly explained by the Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimuttaṃ ti?

How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavaśaṃyojanassa sammadaññāvimuttassa ayaṃanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

‘pathavīdhātuṃ kho ahaṃ, āvuso, na attato upagacchiṃ, na ca pathavīdhātunissitaṃ attānaṃ.

‘Reverends, I’ve not taken the earth element as self, nor is there a self based on the earth element.

Ye ca pathavīdhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesāṃ khayā virāṇā nirodhā cāgā paṭinissaggā vimuttaṃ me cittaṃ pajānāmi.

And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element.

Āpodhātuṃ kho ahaṃ, āvuso ... pe ...

I’ve not taken the water element ...

tejadhātuṃ kho ahaṃ, āvuso ...

fire element ...

vāyodhātuṃ kho ahaṃ, āvuso ...

air element ...

ākāśadhātuṃ kho ahaṃ, āvuso ...

space element ...

viññāṇadhātum kho ahaṃ, āvuso, na attato upagacchim, na ca viññāṇadhātunissitaṃ attānaṃ.

consciousness element as self, nor is there a self based on the consciousness element.

Ye ca viññāṇadhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇinissaggā vimuttaṃ me cittaṃ pajānāmi.

And I understand that my mind is freed through the ending of attraction based on the consciousness element.

Evaṃ kho me, āvuso, jānato, evaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimuttaṃ'ti.

That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.'

Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ.

Saying 'Good!' you should applaud and cheer that mendicant's statement,

'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

then ask a further question:

'Cha kho panimāni, āvuso, ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

'Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha.

Katamāni cha?

What six?

Cakkhu ceva rūpā ca, sotañca saddā ca, ghāṇaṇca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca—

The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

imāni kho, āvuso, cha ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

These are the six interior and exterior sense fields that have been rightly explained by the Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttaṃ'ti?

How does the venerable know and see regarding these six interior and exterior sense fields so that your mind is freed from defilements by not grasping?'

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anupattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

'cakkhusmiṃ, āvuso, rūpe cakkhuviññāṇe cakkhuviññānaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā tanhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇinissaggā vimuttaṃ me cittaṃ pajānāmi.

'I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving: attraction, grasping, mental fixation, insistence, and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness.

Sotasmiṃ, āvuso, sadde sotaviññāṇe ... pe ...

I understand that my mind is freed through the ending of desire for the ear ...

ghānasmiṃ, āvuso, gandhe ghānaviññāṇe ...

nose ...

jivhāya, āvuso, rase jivhāviññāṇe ...

tongue ...

kāyasmim, āvuso, phoṭṭhabbe kāyaviññāṇe ...
body ...

manasmim, āvuso, dhamme manoviññāṇe manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā ye ca upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi.

mind, thoughts, mind consciousness, and things knowable by mind consciousness.

Evam kho me, āvuso, jānato evaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttaṃ'ti.

That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.'

Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying 'Good!' you should applaud and cheer that mendicant's statement,

'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

then ask a further question:

'Kathaṃ jānato panāyasmato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā'ti?

'Sir, how does the venerable know and see so that he has eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli?'

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anupattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayaṃanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

'pubbe kho ahaṃ, āvuso, agāriyabhūto samāno aviddasu ahoṣim.

'Formerly, reverends, when I was still a layperson, I was ignorant.

Tassa me tathāgato vā tathāgatasāvako vā dhammaṃ desesi.

Then the Realized One or one of his disciples taught me the Dhamma.

Tāhaṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhim.

I gained faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhim:

and reflected:

“sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

“Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.

Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

So kho ahaṃ, āvuso, aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato ahoṣiṃ nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapānabhūtaḥitanukampī vihāsiṃ.

Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures, renouncing the rod and the sword. I was scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato ahoṣiṃ dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā vihāsiṃ.

I gave up stealing. I took only what's given, and expected only what's given. I kept myself clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī ahoṣiṃ ārācārī virato methunā gāmadhammā.

I gave up unchastity. I became celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato ahoṣiṃ saccavādī saccasandho theto paccayiko avisamvādako lokassa.

I gave up lying. I spoke the truth and stuck to the truth. I was honest and trustworthy, not tricking the world with my words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahoṣiṃ, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā ahoṣiṃ.

I gave up divisive speech. I didn't repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahoṣiṃ; yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā ahoṣiṃ.

I gave up harsh speech. I spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahoṣiṃ; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsītā ahoṣiṃ kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmabhūtagāmasamārambhā paṭivirato ahoṣiṃ, ekabhaddiko ahoṣiṃ rattūparato virato vikālabhojanā.

I avoided injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditaṃ viśukadassanā paṭivirato ahoṣiṃ.

I avoided dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanaṃ vibhūsanatṭhānā paṭivirato ahoṣiṃ.

I avoided beautifying and adorning myself with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato ahoṣiṃ.

I avoided high and luxurious beds.

Jātarūparajataṃ paṭiggahaṇā paṭivirato ahoṣiṃ,

I avoided receiving gold and money,

āmakaḍḍhaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ,

raw grains,

āmakaṃsaṃsaṃpaṭiggahaṇā paṭivirato ahoṣiṃ;

raw meat,

itthikumārīkaṃsaṃpaṭiggahaṇā paṭivirato ahoṣiṃ,

women and girls,

dāsīdāsaṭṭiggahaṇā paṭivirato ahoṣiṃ,
male and female bondservants,

ajeḷakapaṭṭiggahaṇā paṭivirato ahoṣiṃ,
goats and sheep,

kukkuṭasūkarapaṭṭiggahaṇā paṭivirato ahoṣiṃ,
chicken and pigs,

hatthigavassavaḷavapaṭṭiggahaṇā paṭivirato ahoṣiṃ,
elephants, cows, horses, and mares,

khettavatthupaṭṭiggahaṇā paṭivirato ahoṣiṃ.
and fields and land.

Dūteyyapaḥiṇagamanānuyogā paṭivirato ahoṣiṃ,
I avoided running errands and messages;

kayavikkayā paṭivirato ahoṣiṃ,
buying and selling;

tulākūtakaṃsakūtāmānakūtā paṭivirato ahoṣiṃ,
falsifying weights, metals, or measures;

ukkotaṇavañcanaṇikatisāciyogā paṭivirato ahoṣiṃ,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopaśahasākārā paṭivirato ahoṣiṃ.
mutilation, murder, abduction, banditry, plunder, and violence.

So santutṭho ahoṣiṃ kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena.
So yena yeneva pakkamiṃ samādāyeva pakkamiṃ.
*I became content with robes to look after the body and alms-food to look after the belly.
Wherever I went, I set out taking only these things.*

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
Like a bird: wherever it flies, wings are its only burden.

evameva kho ahaṃ, āvuso; santutṭho ahoṣiṃ kāyaparihārikena cīvarena,
kucchiparihārikena piṇḍapātena. So yena yeneva pakkamiṃ samādāyeva pakkamiṃ.
*In the same way, I became content with robes to look after the body and alms-food to look after
the belly. Wherever I went, I set out taking only these things.*

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ
paṭisaṃvedesiṃ.
*When I had this entire spectrum of noble ethics, I experienced a blameless happiness inside
myself.*

So cakkhunā rūpaṃ disvā na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī;
When I saw a sight with my eyes, I didn't get caught up in the features and details.

yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassa
pāpakā akusālā dhammā anvāssaṃveyyuṃ, tassa saṃvarāya paṭipajjiṃ; rakkhiṃ
cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjiṃ.
*If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion
would become overwhelming. For this reason, I practiced restraint, protecting the faculty of
sight, and achieving its restraint.*

Sotena saddaṃ sutvā ... pe ...
When I heard a sound with my ears ...

ghānena gandhaṃ ghāyitvā ... pe ...
When I smelled an odor with my nose ...

jivhāya rasaṃ sāyitvā ... pe ...
When I tasted a flavor with my tongue ...

kāyena phoṭṭhabbam phusitvā ... pe ...

When I felt a touch with my body ...

manasā dhammaṃ viññāya na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī;

When I knew a thought with my mind, I didn't get caught up in the features and details.

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjīṃ; rakkhim manindriyaṃ, manindriye saṃvaraṃ āpajjīṃ.

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

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ patisaṃvedesiṃ.

When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

So abhikkante paṭikkante sampajānakārī ahoṣiṃ, ālokite vilokite sampajānakārī ahoṣiṃ, samīñjite pasārīte sampajānakārī ahoṣiṃ, saṅghātipattacivaradhāraṇe sampajānakārī ahoṣiṃ, asite pīte khāyite sāyite sampajānakārī ahoṣiṃ, uccārapassāvakamme sampajānakārī ahoṣiṃ, gate thīte nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī ahoṣiṃ.

I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santutṭhiyā samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāñhena samannāgato

When I had this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsanaṃ bhajjīṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

I frequented a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapātaṭaṭikkanto nisīdiṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satīṃ upaṭṭhapetvā.

After the meal, I returned from alms-round, sat down cross-legged with my body straight, and established mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā vihāsiṃ, abhijjhāya cittaṃ parisodhesiṃ.

Giving up desire for the world, I meditated with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṃ pahāya abyāpannacitto vihāsiṃ sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodhesiṃ.

Giving up ill will and malevolence, I meditated with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṃ pahāya vigatathinamiddho vihāsiṃ ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodhesiṃ.

Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṃ pahāya anuddhato vihāsiṃ ajjhattaṃ, vūpasantacitto, uddhaccakukkuccā cittaṃ parisodhesiṃ.

Giving up restlessness and remorse, I meditated without restlessness, my mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikiccham pahāya tiṇṇavicikicchho vihāsim akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisoḍhesim.

Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkaṇe

I gave up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsim.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja vihāsim.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaṇiye ÷ite āneñjappatte āsavānaṃ khayañānāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So idam dukkhanti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim;

I truly understood: “This is suffering” ... “This is the origin of suffering” ... “This is the cessation of suffering” ... “This is the practice that leads to the cessation of suffering”.

ime āsavāti yathābhūtaṃ abbhaññāsim, ayaṃ āsavaśamudayoti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim.

I truly understood: “These are defilements” ... “This is the origin of defilements” ... “This is the cessation of defilements” ... “This is the practice that leads to the cessation of defilements”.

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñānaṃ ahosi.

When it was freed, I knew it was freed.

Khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsim.

I understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Evaṃ kho me, āvuso, jānato evaṃ passato imasmiṇca saviññānake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā’ti.

That is how I know and see so that I have eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli.

Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā evamassa vacaṇīyo:

and then say to them:

‘lābhā no, āvuso, suladdhaṃ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ samanupassāma””ti.
to see a venerable such as yourself as one of our spiritual companions!””

Idamavoca bhagavā.
That is what the Buddha said.

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

Chabbisodhanasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 113

Middle Discourses 113

Sappurisasutta

A Good Person

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“sappurisasadhammaṇa vo, bhikkhave, desessāmi asappurisasadhammaṇa.

“Mendicants, I will teach you the qualities of a good person and the qualities of a bad person.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, asappurisasadhammo?

“And what is a quality of a bad person?”

Idha, bhikkhave, asappuriso uccākulā pabbajito hoti.

Take a bad person who has gone forth from an eminent family.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi uccākulā pabbajito, ime panaññe bhikkhū na uccākulā pabbajitā’ti.

‘I have gone forth from an eminent family, unlike these other mendicants.’

So tāya uccākulīnatāya attānukkamaṃseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayaṃ, bhikkhave, asappurisasadhammo.

This is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

‘It's not because of one's eminent family that thoughts of greed, hate, or delusion come to an end.

No cepi uccākulā pabbajito hoti;

Even if someone has not gone forth from an eminent family,

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso'ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

So paṭipadaṃyeva antaraṃ karitvā tāya uccākulīnatāya nevattānukkaṃseti na paraṃ vambhethi.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their eminent family.

Ayaṃ, bhikkhave, sappurisaadhammo. (1)

This is a quality of a good person.

Puna ca paraṃ, bhikkhave, asappuriso mahākulā pabbajito hoti ... pe ...

Furthermore, take a bad person who has gone forth from a great family ...

mahābhogakulā pabbajito hoti ... pe ...

from a wealthy family ...

ulārabhogakulā pabbajito hoti.

from an extremely wealthy family.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi ulārabhogakulā pabbajito, ime panaññe bhikkhū na ulārabhogakulā pabbajitā'ti.

'I have gone forth from an extremely wealthy family, unlike these other mendicants.'

So tāya ulārabhogatāya attānukkaṃseti, paraṃ vambhethi.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaadhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho ulārabhogatāya lobhadhammā vā parikkhayāṃ gacchanti, dosadhammā vā parikkhayāṃ gacchanti, mohadhammā vā parikkhayāṃ gacchanti.

'It's not because of one's extremely wealthy family that thoughts of greed, hate, or delusion come to an end.

No cepi ulārabhogakulā pabbajito hoti;

Even if someone has not gone forth from an extremely wealthy family,

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso'ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

So paṭipadaṃyeva antaraṃ karitvā tāya ulārabhogatāya nevattānukkaṃseti, na paraṃ vambhethi.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their extremely wealthy family.

Ayampi, bhikkhave, sappurisaadhammo. (2—4.)

This too is a quality of a good person.

Puna ca paraṃ, bhikkhave, asappuriso ñāto hoti yasassī.

Furthermore, take a bad person who is well-known and famous.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi ñāto yasassī, ime panaññe bhikkhū appaññātā appesakkhā'ti.

'I'm well-known and famous. These other mendicants are obscure and insignificant.'

So tena ñattena attānukkamseti, param vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:
A good person reflects:

‘na kho ñattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti.
‘It’s not because of one’s fame that thoughts of greed, hate, or delusion come to an end.

No cepi ñāto hoti yasassī;
Even if someone is not well-known and famous,

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso ti.
if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

So paṭipadamyeva antaram karitvā tena ñattena nevattānukkamseti, na param vambheti.
Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their fame.

Ayampi, bhikkhave, sappurisadhammo. (5)
This too is a quality of a good person.

Puna caparam, bhikkhave, asappuriso lābhī hoti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.
Furthermore, take a bad person who receives robes, alms-food, lodgings, and medicines and supplies for the sick.

So iti paṭisañcikkhati:
They reflect:

‘ahaṃ khomhi lābhī cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, ime panaññe bhikkhū na lābhino cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ’ti.
‘I receive robes, alms-food, lodgings, and medicines and supplies for the sick, unlike these other mendicants.’

So tena lābhena attānukkamseti, param vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:
A good person reflects:

‘na kho lābhena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti.
‘It’s not because of one’s material possessions that thoughts of greed, hate, or delusion come to an end.

No cepi lābhī hoti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;
Even if someone doesn’t receive robes, alms-food, lodgings, and medicines and supplies for the sick,

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso ti.
if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

So paṭipadaṃyeva antaraṃ karitvā tena lābhena nevattānukkaṃseti, na paraṃ vambhetai.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their material possessions.

Ayampi, bhikkhave, sappurisaḍḍhammo. (6)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso bahussuto hoti.

Furthermore, take a bad person who is very learned ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi bahussuto, ime panaññe bhikkhū na bahussutā’ti.

So tena bāhusaccena attānukkaṃseti, paraṃ vambhetai.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho bāhusaccena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi bahussuto hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena bāhusaccena nevattānukkaṃseti, na paraṃ vambhetai.

Ayampi, bhikkhave, sappurisaḍḍhammo. (7)

Puna caparaṃ, bhikkhave, asappuriso vinayadharo hoti.

an expert in the texts on monastic training ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi vinayadharo, ime panaññe bhikkhū na vinayadharā’ti.

So tena vinayadharattena attānukkaṃseti, paraṃ vambhetai.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho vinayadharattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi vinayadharo hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena vinayadharattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (8)

Puna caparaṃ, bhikkhave, asappuriso dhammakathiko hoti.
a Dhamma teacher ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi dhammakathiko, ime panaññe bhikkhū na dhammakathikā’ti.

So tena dhammakathikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho dhammakathikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi dhammakathiko hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇa, so tattha pāsāṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena dhammakathikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (9)

Puna caparaṃ, bhikkhave, asappuriso āraññiko hoti.
who dwells in the wilderness ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi āraññiko ime panaññe bhikkhū na āraññikā’ti.

So tena āraññikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho āraññikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi āraññiko hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇa, so tattha pāsāṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena āraññikattena nevattānukkaṃseti, na paraṃ vambhethi.

Ayampi, bhikkhave, sappurisaḍḍhammo. (10)

Puna ca paraṃ, bhikkhave, asappuriso paṃsukūliko hoti.

who is a rag robe wearer ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi paṃsukūliko, ime panaññe bhikkhū na paṃsukūlikā’ti.

So tena paṃsukūlikattena attānukkaṃseti, paraṃ vambhethi.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho paṃsukūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi paṃsukūliko hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇa, so tattha pāsaṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena paṃsukūlikattena nevattānukkaṃseti, na paraṃ vambhethi.

Ayampi, bhikkhave, sappurisaḍḍhammo. (11)

Puna ca paraṃ, bhikkhave, asappuriso piṇḍapātiko hoti.

who eats only alms-food ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi piṇḍapātiko, ime panaññe bhikkhū na piṇḍapātikā’ti.

So tena piṇḍapātikattena attānukkaṃseti, paraṃ vambhethi.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho piṇḍapātikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi piṇḍapātiko hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇa, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena piṇḍapātikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (12)

Puna caparaṃ, bhikkhave, asappuriso rukkhāmūliko hoti.
who stays at the root of a tree ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi rukkhāmūliko, ime panaññe bhikkhū na rukkhāmūlikā’ti.

So tena rukkhāmūlikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho rukkhāmūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi rukkhāmūliko hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena rukkhāmūlikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (13)

Puna caparaṃ, bhikkhave, asappuriso sosāniko hoti ... pe ...
who stays in a charnel ground ...

abbhokāsiko hoti ...
who stays in the open air ...

nesajjiko hoti ... pe ...
who never lies down ...

yathāsanthatiko hoti ... pe ...
who sleeps wherever they lay their mat...

ekāsaniko hoti.
who eats in one sitting per day.

So iti paṭisañcikkhati:
They reflect:

‘ahaṃ khomhi ekāsaniko, ime panaññe bhikkhū na ekāsanikā’ti.
‘I eat in one sitting per day, unlike these other mendicants.’

So tena ekāsanikattena attānukkaṃseti, paraṃ vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaḍḍhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho ekāsanikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

‘It’s not because of eating in one sitting per day that thoughts of greed, hate, or delusion come to an end.

No cepi ekāsaniko hoti;

Even if someone eats in more than one sitting per day,

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇa, so tattha pāsaṃso’ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

So paṭipadamyeva antaraṃ karitvā tena ekāsanikattena nevattānukkaṃseti, na paraṃ vambheti.

Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their eating in one sitting per day.

Ayampi, bhikkhave, sappurisaadhammo. (14–18.)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Furthermore, take a bad person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi paṭhamajjhānasamāpattiya lābhī, ime panaññe bhikkhū paṭhamajjhānasamāpattiya na lābhino’ti.

‘I have attained the first absorption, unlike these other mendicants.’

So tāya paṭhamajjhānasamāpattiya attānukkaṃseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaadhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā.

‘The Buddha has spoken of not identifying even with the attainment of the first absorption.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

So atammayataññeva antaraṃ karitvā tāya paṭhamajjhānasamāpattiya nevattānukkaṃseti, na paraṃ vambheti.

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the first absorption.

Ayampi, bhikkhave, sappurisaadhammo. (19)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

Furthermore, take a bad person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

So iti paṭisaṅcikkhati:
They reflect:

‘ahaṃ khomhi catutthajjhānasamāpattiyā lābhī, ime panaññe bhikkhū
catutthajjhānasamāpattiyā na lābhino’ti.
‘I have attained the fourth absorption, unlike these other mendicants.’

So tāya catutthajjhānasamāpattiyā attānukkamseti, paraṃ vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisaṅcikkhati:
A good person reflects:

‘catutthajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā.
‘The Buddha has spoken of not identifying even with the attainment of the fourth absorption.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.
For whatever they think it is, it turns out to be something else.’

So atammayataññeva antaraṃ karitvā tāya catutthajjhānasamāpattiyā
nevattānukkamseti, na paraṃ vambheti.
Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the fourth absorption.

Ayampi, bhikkhave, sappurisadhammo. (20–22.)
This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso sabbaso rūpasāññānaṃ samatikkamā
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti
ākāsānañcāyatanaṃ upasampajja viharati.
Furthermore, take someone who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space ...

So iti paṭisaṅcikkhati:

‘ahaṃ khomhi ākāsānañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū
ākāsānañcāyatanasamāpattiyā na lābhino’ti.

So tāya ākāsānañcāyatanasamāpattiyā attānukkamseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisadhammo.

Sappuriso ca kho, bhikkhave, iti paṭisaṅcikkhati:

‘ākāsānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

So atammayataññeva antaraṃ karitvā tāya ākāsānañcāyatanasamāpattiyā
nevattānukkamseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (23)

Puna caparaṃ, bhikkhave, asappuriso sabbaso ākāsānañcāyatanam samatikkamma
'anantaṃ viññānaṃ'ti viññānañcāyatanam upasampajja viharati.
the dimension of infinite consciousness ...

So iti paṭisañcikkhati:

'ahaṃ khomhi viññānañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū
viññānañcāyatanasamāpattiyā na lābhino'ti.

So tāya viññānañcāyatanasamāpattiyā attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

'viññānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā'ti.

So atammayatāññeva antaraṃ karitvā tāya viññānañcāyatanasamāpattiyā
nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (24)

Puna caparaṃ, bhikkhave, asappuriso sabbaso viññānañcāyatanam samatikkamma
'natthi kiñci'ti ākiñcaññāyatanam upasampajja viharati.
the dimension of nothingness ...

So iti paṭisañcikkhati:

'ahaṃ khomhi ākiñcaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū
ākiñcaññāyatanasamāpattiyā na lābhino'ti.

So tāya ākiñcaññāyatanasamāpattiyā attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

'ākiñcaññāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā'ti.

So atammayatāññeva antaraṃ karitvā tāya ākiñcaññāyatanasamāpattiyā
nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (25)

Puna caparaṃ, bhikkhave, asappuriso sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

the dimension of neither perception nor non-perception.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi nevasaññānāsaññāyatanaṃ samāpattiyaṃ lābhī, ime panaññe bhikkhū nevasaññānāsaññāyatanaṃ samāpattiyaṃ na lābhino’ti.

‘I have attained the dimension of neither perception nor non-perception, unlike these other mendicants.’

So tāya nevasaññānāsaññāyatanaṃ samāpattiyaṃ attānukkamseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisa dhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘nevasaññānāsaññāyatanaṃ samāpattiyaṃ pi kho atammayatā vuttā bhagavatā.

‘The Buddha has spoken of not identifying even with the attainment of the dimension of neither perception nor non-perception.’

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

So atammayatāññeva antaraṃ karitvā tāya nevasaññānāsaññāyatanaṃ samāpattiyaṃ nevattānukkamseti, na paraṃ vambheti.

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception.

Ayampi, bhikkhave, sappurisa dhammo. (26)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a good person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ, bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññatī’ti. (27)

This is a mendicant who does not identify with anything, does not identify regarding anything, does not identify through anything.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Sappurisasuttaṃ niṭṭhitaṃ tatiyaṃ.

Sevitabbāsevitabbasutta

What Should and Should Not Be Cultivated

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“sevitabbāsevitabbam vo, bhikkhave, dhammapariyāyam desessāmi.

“Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated.

Tam suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Kāyasamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

“I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāraṃ.

And each of these is a kind of behavior.

Vacīsamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāraṃ.

And each of these is a kind of behavior.

Manosamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṃ.

And each of these is a kind of behavior.

Cittupādāpāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam cittuppādam.

And each of these is a way of giving rise to a thought.

Saññāpaṭilābhampāham, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam saññāpaṭilābhām.

And each of these is a way of acquiring perception.

Diṭṭhipaṭilābhampāham, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam diṭṭhipaṭilābhām.

And each of these is a way of acquiring views.

Attabhāvaṭilābhampāham, bhikkhave, duvidhena vadāmi—

I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam attabhāvaṭilābhan”ti.

And each of these is a way of reincarnating.”

Evam vutte āyasmā sārīputto bhagavantaṃ etadavoca:

When he said this, Venerable Sāriputta said to the Buddha,

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Kāyasamācārapāham, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam kāyasamācāran”ti—

And each of these is a kind of bodily behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitaḃbo;

You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpaṃ kho, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitaḃbo.

And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco pāṇātipātī hoti luddo lohitapāṇi hatappahate nivīṭṭho adayāpanno pāṇabhūtesu;

It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti;

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saporidandā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti—

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

evārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaddhanti, kusalā dhammā parihāyanti.

That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti?

And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitandaṇḍo nihitasattho, lajji dayāpanno sabbapāṇabhūtāhitānukampi viharati;

It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasaṅkhātāṃ ādātā hoti;

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saporidandā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti—

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

evārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti.

That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow.

‘Kāyasamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāraṇ'ti—

And each of these is a kind of bodily behavior.'

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

‘Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññaṃaññaṃ vacīsamācāraṇ’ti—

And each of these is a kind of verbal behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti, evarūpo vacīsamācāro na sevitaḃbo;

You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, vacīsamācāraṃ sevato akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti evarūpo vacīsamācāro sevitaḃbo.

And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti?

And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā nātimajjhagato vā pūgamaññagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha: ‘jānāmi’ti, jānaṃ vā āha: ‘na jānāmi’ti; apassaṃ vā āha: ‘passāmi’ti, passaṃ vā āha: ‘na passāmi’ti—iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitaṃ hoti;

It’s when someone lies. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

pisunavāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya—iti samaggānaṃ vā bhetṭā, bhinnānaṃ vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācaṃ bhāsitaṃ hoti;

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā parakatukā parābhisajjanī kodhasāmanāṭā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitaṃ hoti;

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

samphappalāpī kho pana hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī, anidhānavatīṃ vācaṃ bhāsitaṃ hoti akālena anapadesaṃ apariyāntavatīṃ anattasamhitāṃ—

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

evārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti.

That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti?

And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtḥo: ‘ehambho purisa, yaṃ jānāsi taṃ vadehi’ ti so ajānaṃ vā āha: ‘na jānāmi’ ti, jānaṃ vā āha: ‘jānāmi’ ti, apassaṃ vā āha: ‘na passaṃ’ ti, passaṃ vā āha: ‘passāmi’ ti—iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsita hoti;

It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsita hoti;

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

pharusā vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsita hoti;

They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsita hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ—

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

evārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti.

That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow.

‘Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāraṇ’ti—

And each of these is a kind of verbal behavior.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṇ’ti—

And each of these is a kind of mental behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetam paṭicca vuttam?

but why did he say it?

Yathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manosamācāro na sevitabbo;

You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpaṃ kho, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manosamācāro sevitabbo.

And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamassā’ti;

It’s when someone is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

byāpannacitto kho pana hoti paduṭṭhamanasāṅkappo: ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun’ti—

They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

evārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamassā’ti;

It’s when someone is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

abyāpannacitto kho pana hoti appaduṭṭhamanasāṅkappo: ‘ime sattā averā abyābajjhā anighā sukhī attānaṃ pariharantū’ti—

They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

evārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow.

‘Manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṇ’ti—

And each of these is a kind of mental behavior.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādan'ti—
And each of these is a way of giving rise to a thought.'

iti kho panetaṃ vuttaṃ bhagavatā.
That's what the Buddha said,

Kiñcetāṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo cittuppādo na sevitaḥḥo;
You should not cultivate the way of giving rise to a thought which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo cittuppādo sevitaḥḥo.
And you should cultivate the way of giving rise to a thought which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?
And what way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsaḥagatena cetasā viharati;
It's when someone is covetous, and lives with their heart full of covetousness.

byāpādaṃ hoti, byāpādasahagatena cetasā viharati;
They are malicious, and live with their heart full of ill will.

viḥesavā hoti, viḥesāsahagatena cetasā viharati—
They're hurtful, and live with their heart intent on harm.

evārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.
That way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?
And what way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsaḥagatena cetasā viharati;
It's when someone is content, and lives with their heart full of contentment.

abyāpādaṃ hoti, abyāpādasahagatena cetasā viharati;
They have good will, and live with their heart full of good will.

aviḥesavā hoti, aviḥesāsahagatena cetasā viharati—
They're kind, and live with their heart full of kindness.

evārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.
That way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow.

‘Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—
I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādan'ti—
And each of these is a way of giving rise to a thought.'

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhan'ti—

And each of these is a way of acquiring perception.'

iti kho panetaṃ vuttaṃ bhagavatā.

That's what the Buddha said,

Kiñcetam paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo saññāpaṭilābho na sevitaḥḥo;

You should not cultivate the way of acquiring perception which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo saññāpaṭilābho sevitaḥḥo.

And you should cultivate the way of acquiring perception which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what way of acquiring perception causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatāya saññāya viharati;

It's when someone is covetous, and lives with their perception full of covetousness.

byāpādavā hoti, byāpādasahagatāya saññāya viharati;

They are malicious, and live with their perception full of ill will.

vihesavā hoti, vihesāsahagatāya saññāya viharati—

They're hurtful, and live with their perception intent on harm.

evārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

That way of acquiring perception causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what way of acquiring perception causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatāya saññāya viharati;

It's when someone is content, and lives with their perception full of contentment.

abyāpādavā hoti, abyāpādasahagatāya saññāya viharati;

They have good will, and live with their perception full of good will.

avihesavā hoti, avihesāsahagatāya saññāya viharati—

They're kind, and live with their perception full of kindness.

evārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That way of acquiring perception causes unskillful qualities to decline while skillful qualities grow.

‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhan'ti—
And each of these is a way of acquiring perception.'

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.
That's what the Buddha said, and this is why he said it.

'Ditthipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—
'I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ ditthipaṭilābhan'ti—
And each of these is a way of acquiring views.'

iti kho panetaṃ vuttaṃ bhagavatā.
That's what the Buddha said,

Kiñcetam paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti evarūpo ditthipaṭilābho na sevitaḥbo;
You should not cultivate the way of acquiring views which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā parihāyanti,
kusalā dhammā abhivaḍḍhanti—evarūpo ditthipaṭilābho sevitaḥbo.
And you should cultivate the way of acquiring views which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti?
And what way of acquiring views causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco evaṃditthiko hoti:
It's when someone has such a view:

'natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkatānaṃ kammānaṃ
phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi
sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye
imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā pavedentī'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.'

evarūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā
dhammā parihāyanti.
That way of acquiring views causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā
dhammā abhivaḍḍhanti?
And what way of acquiring views causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco evaṃditthiko hoti:
It's when someone has such a view:

‘atthi dinnam, atthi yittham, atthi hutam, atthi sukatadukkaṭṭāṇam kammāṇam phalam vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ti—

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

evarūpam, bhante, ditṭhipaṭilābham sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That way of acquiring views causes unskillful qualities to decline while skillful qualities grow.

‘Ditṭhipaṭilābhampāham, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

taṇca aññamaññam ditṭhipaṭilābhan’ti—

And each of these is a way of acquiring views.’

iti yaṃ taṃ vuttam bhagavatā idametam paṭicca vuttam.

That’s what the Buddha said, and this is why he said it.

‘Attabhāvapaṭilābhampāham, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

taṇca aññamaññam attabhāvapaṭilābhan’ti—

And each of these is a way of reincarnating.’

iti kho panetaṃ vuttam bhagavatā.

That’s what the Buddha said,

Kiñcetam paṭicca vuttam?

but why did he say it?

Yathārūpam, bhante, attabhāvapaṭilābham sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti—

The way of reincarnating that causes unskillful qualities to grow while skillful qualities decline:

evarūpo attabhāvapaṭilābho na sevitaḥho;

you should not cultivate that way of reincarnating.

yathārūpaṇca kho, bhante, attabhāvapaṭilābham sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti—

The way of reincarnating that causes unskillful qualities to decline while skillful qualities grow:

evarūpo attabhāvapaṭilābho sevitaḥho.

you should cultivate that way of reincarnating.

Kathamrūpam, bhante, attabhāvapaṭilābham sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what way of reincarnating causes unskillful qualities to grow while skillful qualities decline?

Sabyābajjham, bhante, attabhāvapaṭilābham abhinibbattayato apariniṭṭhitabhāvēya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

Generating rebirth in a hurtful reincarnation, which because of its unpreparedness causes unskillful qualities to grow while skillful qualities decline.

abyābajjhaṃ, bhante, attabhāvaṇṇaṃ abhinibbattayato pariniṭṭhitabhāvāya
akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

And what way of reincarnating causes unskillful qualities to decline while skillful qualities grow? Generating rebirth in a pleasing reincarnation, which because of its preparedness causes unskillful qualities to decline while skillful qualities grow.

‘Attabhāvaṇṇaṃ, bhikkhave, duvidhena vadāmi—
I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ attabhāvaṇṇaṃ ti—
And each of these is a way of reincarnating.’

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.
That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ, vitthārena atthaṃ
avibhattaṃ, evaṃ vitthārena atthaṃ ājānāmi”ti.
Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhū sādhū, sāriputta.
“Good, good, Sāriputta!

Sādhū kho tvaṃ, sāriputta, imassa mayā saṅkhittena bhāsitaṃ, vitthārena atthaṃ
avibhattaṃ, evaṃ vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Kāyasamācāraṇaṃ, bhikkhave, duvidhena vadāmi—
And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he went on to explain further:

sevitabbampi, asevitabbampi;
tañca aññamaññaṃ kāyasamācāraṇaṃ ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sāriputta, kāyasamācāraṇaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti evarūpo kāyasamācāro na sevitaṃ;

yathārūpaṃ kho, sāriputta, kāyasamācāraṇaṃ sevato akusalā dhammā parihāyanti,
kusalā dhammā abhivaḍḍhanti—

evarūpo kāyasamācāro sevitaṃ.

Kathaṃrūpaṃ, sāriputta, kāyasamācāraṇaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti?

Idha, sāriputta, ekacco paṇātipātī hoti luddo lohitaṇṇaṃ hatappahate niviṭṭho
adāyāpanno paṇabhūtesu;

adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā
arañṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti;

kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti—

evārūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

Kathaṃrūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

Idha, sārīputta, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihatadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati;

adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasankhātāṃ ādātā hoti;

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti—

evārūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

‘Kāyasamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

taṇha aññamaññaṃ kāyasamācāraṇ’ti—

iti yaṃ taṃ vuttaṃ mayā idametāṃ paṭicca vuttaṃ.

Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

cittuppāḍampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi ... pe

‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

taṇha aññamaññaṃ attabhāvapaṭilābhaṇ’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetam paṭicca vuttam?

Yathārūpaṃ, sārīputta, attabhāvaṇṇaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā pariḥāyanti evarūpo attabhāvaṇṇaṃ na sevitabbo;

yathārūpaṃ kho, sārīputta, attabhāvaṇṇaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhivaḍḍhanti—

evarūpo attabhāvaṇṇaṃ sevitabbo.

Kathamrūpaṃ, sārīputta, attabhāvaṇṇaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā pariḥāyanti?

Sabyābajjhaṃ, sārīputta, attabhāvaṇṇaṃ abhinibbattayato apariniṭṭhitabhāva
akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti;

abyābajjhaṃ, sārīputta, attabhāvaṇṇaṃ abhinibbattayato pariniṭṭhitabhāva
akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti.

‘Attabhāvaṇṇaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

taṃ aṇṇamaṇṇaṃ attabhāvaṇṇaṃ’ti—

iti yaṃ taṃ vuttam mayā idametam paṭicca vuttam.

Imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evam vitthārena attho daṭṭhabbo.

Cakkhuviññeyyam rūpampāhaṃ, sārīputta, duvidhena vadāmi—

“I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

sotaviññeyyam saddampāhaṃ, sārīputta, duvidhena vadāmi—

I say that there are two kinds of sound known by the ear ...

sevitabbampi, asevitabbampi;

ghānaviññeyyam gandhampāhaṃ, sārīputta, duvidhena vadāmi—

two kinds of smell known by the nose ...

sevitabbampi, asevitabbampi;

jivhāviññeyyam rasampāhaṃ, sārīputta, duvidhena vadāmi—

two kinds of taste known by the tongue ...

sevitabbampi, asevitabbampi;

kāyaviññeyyam phoṭṭhabbampāhaṃ, sārīputta, duvidhena vadāmi—

two kinds of touch known by the body ...

sevitabbampi, asevitabbampi;

manoviññeyyaṃ dhammampāhaṃ, sāriputta, duvidhena vadāmi—
two kinds of thought known by the mind:

sevitabbampi, asevitabbampī”ti.
that which you should cultivate, and that which you should not cultivate.”

Evam vutte, āyasmā sāriputto bhagavantam etadavoca:
When he said this, Venerable Sāriputta said to the Buddha:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ, vitthārena atthaṃ
avibhattaṃ, evaṃ vitthārena atthaṃ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sāriputta, duvidhena vadāmi—
I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampī”ti—
that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā
abhivaddhanti, kusalā dhammā pariḥāyanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na
sevitabbam;
*You should not cultivate the kind of sight known by the eye which causes unskillful qualities to
grow while skillful qualities decline.*

yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhivaddhanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ
sevitabbam.
*And you should cultivate the kind of sight known by the eye which causes unskillful qualities to
decline while skillful qualities grow.*

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sāriputta, duvidhena vadāmi—
I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampī”ti—
that which you should cultivate, and that which you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.
That’s what the Buddha said, and this is why he said it.

Sotaviññeyyaṃ saddampāhaṃ, sāriputta ... pe ...
I say that there are two kinds of sound known by the ear ...

avarūpo sotaviññeyyo saddo na sevitaḥḥ ...

avarūpo sotaviññeyyo saddo sevitaḥḥ ...

avarūpo ghānaviññeyyo gandho na sevitaḥḥ ...
two kinds of smell known by the nose ...

avarūpo ghānaviññeyyo gandho sevitaḥḥ ...

avarūpo jivhāviññeyyo raso na sevitaḥḥ ...
two kinds of taste known by the tongue ...

avarūpo jivhāviññeyyo raso sevitaḥḥ ...

kāyaviññeyyaṃ phoṭṭhabbampāhaṃ, sārīputta ...
two kinds of touch known by the body ...

evarūpo kāyaviññeyyo phoṭṭhabbo na sevītabbo ...

evarūpo kāyaviññeyyo phoṭṭhabbo sevītabbo.

‘Manoviññeyyaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—
two kinds of thought known by the mind:

sevītabbampi, asevītabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā
abhiṇvaddhanti, kusalā dhammā pariḥāyanti evarūpo manoviññeyyo dhammo na
sevītabbo;
*You should not cultivate the kind of thought known by the mind which causes unskillful
qualities to grow while skillful qualities decline.*

yathārūpañca kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhiṇvaddhanti evarūpo manoviññeyyo dhammo
sevītabbo.
*And you should cultivate the kind of thought known by the mind which causes unskillful
qualities to decline while skillful qualities grow.*

‘Manoviññeyyaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of thought known by the mind:

sevītabbampi, asevītabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idameva paṭicca vuttaṃ.
That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.
Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sārīputta.
“Good, good, Sārīputta!

Sādhu kho tvaṃ, sārīputta, imassa mayā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi—
*And the Buddha went on to repeat and endorse Venerable Sārīputta’s explanation in full. Then
he went on to explain further:*

sevītabbampi, asevītabbampī’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sārīputta, cakkhuviññeayaṃ rūpaṃ sevato akusalā dhammā
abhiṇvādhanti, kusalā dhammā pariḥāyanti evarūpaṃ cakkhuviññeayaṃ rūpaṃ na
sevitabbaṃ;

yathārūpaṃ kho, sārīputta, cakkhuviññeayaṃ rūpaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhiṇvādhanti evarūpaṃ cakkhuviññeayaṃ rūpaṃ
sevitabbaṃ.

‘Cakkhuviññeayaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi—
sevitabbampi, asevitabbampī’ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

Sotaviññeayaṃ saddampāhaṃ, sārīputta ... pe ...

evārūpo sotaviññeयो saddo na sevitabbo ...

evārūpo sotaviññeयो saddo sevitabbo ...

evārūpo ghānaviññeयो gandho na sevitabbo ...

evārūpo ghānaviññeयो gandho sevitabbo ...

evārūpo jivhāviññeयो raso na sevitabbo ...

evārūpo jivhāviññeयो raso sevitabbo ...

evārūpo kāyaviññeयो phoṭṭhabbo na sevitabbo ...

evārūpo kāyaviññeयो phoṭṭhabbo sevitabbo.

Manoviññeayaṃ dhammampāhaṃ, sārīputta ... pe ...

evārūpo manoviññeयो dhammo na sevitabbo ...

evārūpo manoviññeयो dhammo sevitabbo.

‘Manoviññeayaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī’ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

Imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

Cīvarampāhaṃ, sārīputta, duvidhena vadāmi—

“I say that there are two kinds of robes:

sevitabbampi, asevitabbampi ... pe ...

that which you should cultivate, and that which you should not cultivate.

piṇḍapātampāhaṃ, sārīputta ...
I say that there are two kinds of alms-food ...

senāsanampāhaṃ, sārīputta ...
lodging ...

gāmampāhaṃ, sārīputta ...
village ...

nigamampāhaṃ, sārīputta ...
town ...

nagarampāhaṃ, sārīputta ...
city ...

janapadampāhaṃ, sārīputta ...
country ...

puggalampāhaṃ, sārīputta, duvidhena vadāmi—
person:

sevitabbampi, asevitabbampī”ti.
that which you should cultivate, and that which you should not cultivate.”

Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca:
When he said this, Venerable Sārīputta said to the Buddha:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Cīvarampāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of robes ...

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ bhagavatā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, bhante, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā
dhammā parihāyanti evarūpaṃ cīvaraṃ na sevittaṃ;

yathārūpaṃ kho, bhante, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā
dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevittaṃ.

‘Cīvarampāhaṃ, sārīputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

Piṇḍapātampāhaṃ, sārīputta ... pe ...
alms-food ...

evārūpo piṇḍapāto na sevittaṃ ...

evārūpo piṇḍapāto sevittaṃ ...

senāsanampāhaṃ, sārīputta ... pe ...
lodging ...

evārūpaṃ senāsaṇaṃ na sevitaḃbaṃ ...

evārūpaṃ senāsaṇaṃ sevitaḃbaṃ ...

gāmampāhaṃ, sārīputta ... pe ...
village ...

evārūpo gāmo na sevitaḃbo ...

evārūpo gāmo sevitaḃbo ...

evārūpo nigamo na sevitaḃbo ...
town ...

evārūpo nigamo sevitaḃbo ...

evārūpaṃ nagaraṃ na sevitaḃbaṃ ...
city ...

evārūpaṃ nagaraṃ sevitaḃbaṃ ...

evārūpo janapado na sevitaḃbo ...
country ...

evārūpo janapado sevitaḃbo.

‘Puḡgalaṃpāhaṃ, sārīputta, duvidhena vadāmi—
person:

sevitabbampi, asevitabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, puḡgalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evārūpo puḡgalo na sevitaḃbo;
You should not cultivate the kind of person who causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, puḡgalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evārūpo puḡgalo sevitaḃbo.
And you should cultivate the kind of person who causes unskillful qualities to decline while skillful qualities grow.

‘Puḡgalaṃpāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of person:

sevitabbampi, asevitabbampī’ti—
those who you should cultivate, and those who you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttanti.
That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi”ti.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Sādhu kho tvaṃ, sāriputta, imassa mayā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi.

It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi—

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he added:

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sāriputta, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitaḥḥampi;

yathārūpaṃ kho, sāriputta, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitaḥḥampi.

‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

(Yathā paṭhamam tathā vitthāretabbam)

Evarūpo piṇḍapāto ...

evārūpaṃ senāsanam ...

evārūpo gāmo ...

evārūpo nigamo ...

evārūpaṃ nagaram ...

evārūpo janapado.

‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sārīputta, puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo;

yathārūpaṇca kho, sārīputta, puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo.

‘Puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi—

sevitabbampi, asevitabbampi’ti—

iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ.

Imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

Sabbepi ce, sārīputta, khattiyā imassa mayā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

“If all the aristocrats, brahmins, merchants, and workers were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness.

Sabbepi ce, sārīputta, brāhmaṇā ... pe ...

sabbepi ce, sārīputta, vessā ...

sabbepi ce, sārīputta, suddā imassa mayā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya.

Sadevakopi ce, sārīputta, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājāneyya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya”ti.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world’s lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sārīputta was happy with what the Buddha said.

Sevitabbāsevitabbasuttaṃ niṭṭhitaṃ catutthaṃ.

Bahudhātukasutta

Many Elements

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato;

“Whatever dangers there are, all come from the foolish, not from the astute.

ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato;

Whatever perils there are, all come from the foolish, not from the astute.

ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.

Whatever hazards there are, all come from the foolish, not from the astute.

Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto kūṭāgārānipi dahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapānāni;

It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered.

evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato;

In the same way, whatever dangers there are, all come from the foolish, not from the astute.

ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato;

Whatever perils there are, all come from the foolish, not from the astute.

ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.

Whatever hazards there are, all come from the foolish, not from the astute.

Iti kho, bhikkhave, sappatibhaya bālo, appatibhaya paṇḍito;

So, the fool is dangerous, but the astute person is safe.

saupaddavo bālo, anupaddavo paṇḍito;

The fool is perilous, but the astute person is not.

saupasaggo bālo, anupasaggo paṇḍito.

The fool is hazardous, but the astute person is not.

Natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo.

There's no danger, peril, or hazard that comes from the astute.

Tasmātiha, bhikkhave, ‘paṇḍitā bhavissāma vīmaṃsakā’ti—

So you should train like this: ‘We shall be astute, we shall be inquirers.’”

evañhi vo, bhikkhave, sikkhitabban”ti.

Evam vutte, āyasmā ānando bhagavantam etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“kittāvataṃ nu kho, bhante, paṇḍito bhikkhu ‘vīmaṃsako’ti alaṃvacanāyā”ti?
“Sir, how is a mendicant qualified to be called ‘astute, an inquirer’?”

“Yato kho, ānanda, bhikkhu dhātukusalo ca hoti, āyatanakusalo ca hoti, paṭiccasamuppādakusalo ca hoti, ṭhānāṭhānakusalo ca hoti—
“Ānanda, it’s when a mendicant is skilled in the elements, in the sense fields, in dependent origination, and in the possible and the impossible.

ettāvataṃ kho, ānanda, paṇḍito bhikkhu ‘vīmaṃsako’ti alaṃvacanāyā”ti.
That’s how a mendicant is qualified to be called ‘astute, an inquirer’.”

“Kittāvataṃ pana, bhante, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?
“But sir, how is a mendicant qualified to be called ‘skilled in the elements’?”

“Aṭṭhārasa kho imā, ānanda, dhātuyo—
“There are, Ānanda, these eighteen elements:

cakkhudhātu, rūpadhātu, cakkhuvīññāṇadhātu;
the elements of the eye, sights, and eye consciousness;

sotadhātu, saddadhātu, sotavīññāṇadhātu;
the ear, sounds, and ear consciousness;

ghāṇadhātu, gandhadhātu, ghāṇavīññāṇadhātu;
the nose, smells, and nose consciousness;

jivhādhātu, rasadhātu, jivhāvīññāṇadhātu;
the tongue, tastes, and tongue consciousness;

kāyadhātu, phoṭṭhabbadhātu, kāyavīññāṇadhātu;
the body, touches, and body consciousness;

manodhātu, dhammadhātu, manovīññāṇadhātu.
the mind, thoughts, and mind consciousness.

Imā kho, ānanda, aṭṭhārasa dhātuyo yato jānāti passati—
When a mendicant knows and sees these eighteen elements,

ettāvataṃ kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (1)
they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?
“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.
“There could, Ānanda.

Chayimā, ānanda, dhātuyo—
There are these six elements:

pathavīdhātu, āpodhātu, tejjodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
the elements of earth, water, fire, air, space, and consciousness.

Imā kho, ānanda, cha dhātuyo yato jānāti passati—
When a mendicant knows and sees these six elements,

ettāvataṃ kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (2)
they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Chayimā, ānanda, dhātuyo—

There are these six elements:

sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhādhātu, avijjādhātu.

the elements of pleasure, pain, happiness, sadness, equanimity, and ignorance.

Imā kho, ānanda, cha dhātuyo yato jānāti passati—

When a mendicant knows and sees these six elements,

ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (3)

they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Chayimā, ānanda, dhātuyo—

There are these six elements:

kāmadhātu, nekkhammadhātu, byāpādadhātu, abyāpādadhātu, vihiṃsādhātu, avihiṃsādhātu.

the elements of sensuality and renunciation, malice and good will, and cruelty and harmlessness.

Imā kho, ānanda, cha dhātuyo yato jānāti passati—

When a mendicant knows and sees these six elements,

ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (4)

they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Tisso imā, ānanda, dhātuyo—

There are these three elements:

kāmadhātu, rūpadhātu, arūpadhātu.

the elements of the sensual realm, the realm of luminous form, and the formless realm.

Imā kho, ānanda, tisso dhātuyo yato jānāti passati—

When a mendicant knows and sees these three elements,

ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (5)

they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Dve imā, ānanda, dhātuyo—

There are these two elements:

saṅkhatādhātu, asaṅkhatādhātu.

the conditioned element and the unconditioned element.

Imā kho, ānanda, dve dhātuyo yato jānāti passati—

When a mendicant knows and sees these two elements,

ettāvātāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (6)

they’re qualified to be called ‘skilled in the elements.’”

“Kittāvātā pana, bhante, ‘āyatanakusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, how is a mendicant qualified to be called ‘skilled in the sense fields’?”

“Cha kho panimāni, ānanda, ajjhattikabāhirāni āyatanāni—

“There are these six interior and exterior sense fields:

cakkhu ceva rūpā ca sotaṇca saddā ca ghāṇaṇca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca.

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

Imāni kho, ānanda, cha ajjhattikabāhirāni āyatanāni yato jānāti passati—

When a mendicant knows and sees these six interior and exterior sense fields,

ettāvātā kho, ānanda, ‘āyatanakusalo bhikkhū’ti alaṃvacanāyā”ti.

they’re qualified to be called ‘skilled in the sense fields.’”

“Kittāvātā pana, bhante, ‘paṭiccasamuppādakusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, how is a mendicant qualified to be called ‘skilled in dependent origination’?”

“Idhānanda, bhikkhu evaṃ pajānāti:

“It’s when a mendicant understands:

‘imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati,

‘When this exists, that is; due to the arising of this, that arises.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ—

When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjāpaccayā saṅkhārā,

ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,

Choices are conditions for consciousness.

viññāṇapaccayā nāmarūpaṃ,

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam,

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,

The six sense fields are conditions for contact.

phassapaccayā vedanā,

Contact is a condition for feeling.

vedanāpaccayā taṇhā,

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ,

Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaranaṃ sokaparidevadukkhadomanassūpāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho,
When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatanirodho,
When name and form cease, the six sense fields cease.

saḷāyatanirodhā phassanirodho,
When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,
When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaranaṃ sokaparidevadukkhadomanassūpāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti’.
That is how this entire mass of suffering ceases.’

Ettāvatā kho, ānanda, ‘paṭiccasamuppādakusalo bhikkhū’ti alaṃvacanāyā’ti.
That’s how a mendicant is qualified to be called ‘skilled in dependent origination’.”

“Kittāvatā pana, bhante, ‘thānāthānakusalo bhikkhū’ti alaṃvacanāyā’ti?
“But sir, how is a mendicant qualified to be called ‘skilled in the possible and impossible’?”

“Idhānanda, bhikkhu ‘atthānametaṃ anavakāso yaṃ ditthisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya, netam thānaṃ vijjati’ti pajānāti;
“It’s when a mendicant understands: ‘It’s impossible for a person accomplished in view to take any condition as permanent. That is not possible.

‘thānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya, thānametaṃ vijjati’ti pajānāti;
But it’s possible for an ordinary person to take some condition as permanent. That is possible.’

‘atthānametaṃ anavakāso yaṃ ditthisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya, netam thānaṃ vijjati’ti pajānāti;
They understand: ‘It’s impossible for a person accomplished in view to take any condition as pleasant.

‘thānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it's possible for an ordinary person to take some condition as pleasant.’

‘Atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya, netam ṭhānaṃ vijjati’^{ti} pajānāti,

They understand: ‘It's impossible for a person accomplished in view to take anything as self.

‘thānañca kho etaṃ vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it's possible for an ordinary person to take something as self.’

‘Atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvītā voropeyya, netam ṭhānaṃ vijjati’^{ti} pajānāti;

They understand: ‘It's impossible for a person accomplished in view to murder their mother.

‘thānañca kho etaṃ vijjati yaṃ puthujjano mātaraṃ jīvītā voropeyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it's possible for an ordinary person to murder their mother.’

‘Atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvītā voropeyya ... pe ...

They understand: ‘It's impossible for a person accomplished in view to murder their father ... or murder a perfected one.

arahantaṃ jīvītā voropeyya, ṭhānametaṃ vijjati’^{ti} pajānāti;

But it's possible for an ordinary person to murder their father ... or a perfected one.’

‘atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, netam ṭhānaṃ vijjati’^{ti} pajānāti;

They understand: ‘It's impossible for a person accomplished in view to injure a Realized One with malicious intent.

‘thānañca kho etaṃ vijjati yaṃ puthujjano duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it's possible for an ordinary person to injure a Realized One with malicious intent.’

‘Atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya, netam ṭhānaṃ vijjati’^{ti} pajānāti;

They understand: ‘It's impossible for a person accomplished in view to cause a schism in the Saṅgha.

‘thānañca kho etaṃ vijjati yaṃ puthujjano saṅghaṃ bhindeyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it's possible for an ordinary person to cause a schism in the Saṅgha.’

‘Atthānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthhāraṃ uddiseyya, netam ṭhānaṃ vijjati’^{ti} pajānāti;

They understand: ‘It's impossible for a person accomplished in view to acknowledge another teacher.

‘thānañca kho etaṃ vijjati yaṃ puthujjano aññaṃ satthhāraṃ uddiseyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it's possible for an ordinary person to acknowledge another teacher.’

‘Atthānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, netam ṭhānaṃ vijjati’^{ti} pajānāti;

They understand: ‘It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.

‘thānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko araham sammāsambuddho uppajjeyya, ṭhānametaṃ vijjati’^{ti} pajānāti.

But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.’

‘Atthānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino
apubbamaṃ acarimaṃ uppajjeyyumaṃ, netamaṃ thānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for two wheel-turning monarchs to arise in the same solar system at the same time.’

‘thānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya,
thānametaṃ vijjati’ti pajānāti.

But it is possible for just one wheel-turning monarch to arise in one solar system.’

‘Atthānametaṃ anavakāso yaṃ itthī arahaṃ assa sammāsambuddho, netamaṃ thānaṃ
vijjati’ti pajānāti;

They understand: ‘It’s impossible for a woman to be a perfected one, a fully awakened Buddha.’

‘thānañca kho etaṃ vijjati yaṃ puriso arahaṃ assa sammāsambuddho, thānametaṃ
vijjati’ti pajānāti.

But it is possible for a man to be a perfected one, a fully awakened Buddha.’

‘Atthānametaṃ anavakāso yaṃ itthī rājā assa cakkavattī, netamaṃ thānaṃ vijjati’ti
pajānāti;

They understand: ‘It’s impossible for a woman to be a wheel-turning monarch.’

‘thānañca kho etaṃ vijjati yaṃ puriso rājā assa cakkavattī, thānametaṃ vijjati’ti
pajānāti.

But it is possible for a man to be a wheel-turning monarch.’

‘Atthānametaṃ anavakāso yaṃ itthī sakkattaṃ kareyya ... māraṭṭaṃ kareyya ...
brahmattaṃ kareyya, netamaṃ thānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for a woman to perform the role of Sakka, Māra, or Brahmā.’

‘thānañca kho etaṃ vijjati yaṃ puriso sakkattaṃ kareyya ... māraṭṭaṃ kareyya ...
brahmattaṃ kareyya, thānametaṃ vijjati’ti pajānāti.

But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.’

‘Atthānametaṃ anavakāso yaṃ kāyaduccaritassa ittho kanto manāpo vipāko
nibbatteyya, netamaṃ thānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech, and mind.’

‘thānañca kho etaṃ vijjati yaṃ kāyaduccaritassa anittho akanto amanāpo vipāko
nibbatteyya, thānametaṃ vijjati’ti pajānāti.

But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.’

‘Atthānametaṃ anavakāso yaṃ vacīduccaritassa ... pe ...

yaṃ manoduccaritassa ittho kanto manāpo vipāko nibbatteyya, netamaṃ thānaṃ
vijjati’ti pajānāti;

thānañca kho etaṃ vijjati yaṃ vacīduccaritassa ... pe ...

yaṃ manoduccaritassa anittho akanto amanāpo vipāko nibbatteyya, thānametaṃ
vijjati’ti pajānāti.

‘Atthānametaṃ anavakāso yaṃ kāyasucaritassa anittho akanto amanāpo vipāko
nibbatteyya, netamaṃ thānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind.’

‘thānañca kho etaṃ vijjati yaṃ kāyasucaritassa ittho kanto manāpo vipāko
nibbatteyya, thānametaṃ vijjati’ti pajānāti.

But it is possible for a likable, desirable, agreeable result to come from good conduct of body, speech, and mind.’

‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritassa ... pe ...

yaṃ manosucaritassa anitṭho akanto amanāpo vipāko nibbatteyya, netam ṭhānaṃ vijjati’ti pajānāti;

‘ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritassa ... pe ...

yaṃ manosucaritassa itṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjati’ti pajānāti.

‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjeyya, netam ṭhānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.’

‘ṭhānañca kho etaṃ vijjati yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, ṭhānametaṃ vijjati’ti pajānāti.

But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.’

‘Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritasamaṅgī ... pe ...

yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjeyya, netam ṭhānaṃ vijjati’ti pajānāti;

‘ṭhānañca kho etaṃ vijjati yaṃ vacīduccaritasamaṅgī ... pe ...

yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, ṭhānametaṃ vijjati’ti pajānāti.

‘Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netam ṭhānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell.’

‘ṭhānañca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjati’ti pajānāti.

But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.’

‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritasamaṅgī ... pe ...

yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netam ṭhānaṃ vijjati’ti pajānāti;

‘ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī ... pe ...

yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjati’ti pajānāti.

Ettāvatā kho, ānanda, ‘thānāthānakusalo bhikkhū’ti alaṃvacanāyā”ti.
That’s how a mendicant is qualified to be called ‘skilled in the possible and impossible’.”

Evam vutte, āyasmā ānando bhagavantam etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“acchariyam, bhante, abbhutam, bhante.
“It’s incredible, sir, it’s amazing!

Konāmo ayam, bhante, dhammapariyāyo”ti?
What is the name of this exposition of the teaching?”

“Tasmātiha tvaṃ, ānanda, imam dhammapariyāyam ‘bahudhātuko’tipi naṃ dhārehi,
‘catuparivatto’tipi naṃ dhārehi, ‘dhammādāso’tipi naṃ dhārehi,
‘amatadundubhī’tipi naṃ dhārehi, ‘anuttaro saṅgāma vijayo’tipi naṃ dhārehī”ti.
“In that case, Ānanda, you may remember this exposition of the teaching as ‘The Many Elements’, or else ‘The Four Cycles’, or else ‘The Mirror of the Teaching’, or else ‘The Drum of the Deathless’, or else ‘The Supreme Victory in Battle’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Bahudhātukasuttaṃ niṭṭhitaṃ pañcamam.

Isigilisutta

At Isigili

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati isigilismiṃ pabbate.

At one time the Buddha was staying near Rājagaha, on the Isigili Mountain.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Passatha no tumhe, bhikkhave, etaṃ vebhāraṃ pabbatan”ti?

“Mendicants, do you see that Mount Vebhāra?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, vebhārassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ paṇḍavaṃ pabbatan”ti?

Do you see that Mount Paṇḍava?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, paṇḍavassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ vepullaṃ pabbatan”ti?

Do you see that Mount Vepulla?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, vepullassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ gijjhakūṭaṃ pabbatan”ti?

Do you see that Mount Vulture’s Peak?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, gijjhakūṭassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, imaṃ isigiliṃ pabbatan”ti?

Do you see that Mount Isigili?”

“Evam, bhante”.

“Yes, sir.”

“Imassa kho pana, bhikkhave, isigilissa pabbatassa esāva samaññā ahosi esā paññatti.

“It used to have exactly the same label and description.

Bhūtapubbaṃ, bhikkhave, pañca paccekabuddhasatāni imasmiṃ isigilismiṃ pabbate ciranivāsino ahesuṃ.

Once upon a time, five hundred Buddhas awakened for themselves dwelt for a long time on this Isigili.

Te imaṃ pabbataṃ pavisantā dissanti, pavitṭhā na dissanti.

They were seen entering the mountain, but after entering were seen no more.

Tamenam manussā disvā evamāhaṃsu:

When people noticed this they said:

‘ayaṃ pabbato ime isī gilatī’ti;

‘That mountain swallows these hermits!’

‘isigili isigili’ tveva samaññā udapādi.

That’s how it came to be known as Isigili.

Ācikkhissāmi, bhikkhave, paccekabuddhānaṃ nāmāni;

I shall declare the names of the Buddhas awakened for themselves;

kittayissāmi, bhikkhave, paccekabuddhānaṃ nāmāni;

I shall extol the names of the Buddhas awakened for themselves;

desessāmi, bhikkhave, paccekabuddhānaṃ nāmāni.

I shall tell the names of the Buddhas awakened for themselves.

Taṃ suñātha, sādhukaṃ manasi karotha, bhāssissāmi’ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccaṃsuṃ.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Ariṭṭho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

“The Buddhas awakened for themselves who dwelt for a long time on this Isigili were named Ariṭṭha,

upariṭṭho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Upariṭṭha,

tagarasikhī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Tagarasikhin,

yasassī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Yasassin,

sudassano nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Sudassana,

piyadasī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Piyadassin,

gandhāro nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Gandhāra,

piṇḍolo nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Piṇḍola,

upāsabho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Upāsabha,

nīto nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī
ahoṣi;
Nītha,

tatho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī
ahoṣi,
Tatha,

sutavā nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Sutavā,

bhāvitatto nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi.
and Bhāvitatta.

Ye sattasārā anīghā nirāsā,
Those saintly beings, untroubled and free of hope,

Paccekamevajjhagamamsu bodhiṃ;
who each achieved awakening by themselves;

Tesaṃ visallāna naruttamānaṃ,
hear me extol their names,

Nāmāni me kittayato suṇātha.
the supreme persons, free of thorns.

Aritṭho upariṭṭho tagarasikhī yasassī,
Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin,

Sudassano piyadassī ca susambuddho;
Sudassana, and Piyadassin the awakened;

Gandhāro piṇḍolo upāsabho ca,
Gandhāra, Piṇḍola, and Upāsabha,

Nīto tatho sutavā bhāvitatto.
Nītha, Tatha, Sutavā, and Bhāvitatta.

Sumbho subho matulo aṭṭhamo ca,
Sumbha, Subha, Methula, and Aṭṭhama,

Athassumegho anīgho sudāṭṭho;
and Assumegha, Anīgha, and Sudāṭṭha,

Paccekabuddhā bhavanettikhīṇā,
awakened for themselves, enders of the attachment to rebirth.

Hiṅgū ca hiṅgo ca mahānubhāvā.
Hiṅgū, and Hiṅga the mighty.

Dve jālino munino aṭṭhako ca,
Two sages named Jālī, and Aṭṭhaka.

Atha kosallo buddho atho subāhu;
Then the Buddha Kosala and Subāhu;

Upanemiso nemiso santacitto,
Upanemi, Nemi, and Santacitta,

Sacco tatho virajo paṇḍito ca.
right and true, stainless and astute.

Kālūpakālā vijito jito ca,
Kāla and Upakāla, Vijita and Jita,

Aṅgo ca paṅgo ca guttijito ca;
Aṅga and Paṅga, and Guttijita too;

Passi jahi upadhidukkkhamūlaṃ,
Passin gave up attachment, suffering's root,

Aparājito mārabalaṃ ajesi.
while Aparājita defeated Māra's power.

Satthā pavattā sarabhaṅgo lomahaṃso,
Satthar, Pavattar, Sarabhaṅga, Lomahaṃsa,

Uccaṅgamāyo asito anāsavo;
Uccaṅgamāya, Asita, Anāsava,

Manomayo mānacchido ca bandhumā,
Manomaya, and Bandhumant the cutter of conceit,

Tadādhimutto vimalo ca ketumā.
and Tadādhimutta the immaculate and resplendent.

Ketumbharāgo ca mātāṅgo ariyo,
Ketumbarāga, Mātāṅga, and Ariya,

Athaccuto accutagāmyāmakō;
then Accuta, Accutagāma, and Byāmaka,

Sumaṅgalo dabbilo supatitthito,
Sumaṅgala, Dabbila, Supatitthita,

Asayho khemābhirato ca sorato.
Asayha, Khemābhirata, and Sorata.

Durannayo saṅgho athopi ujjayo,
Durannaya, Saṅgha, and also Ujjaya,

Aparo muni sayho anomanikkamo;
another sage, Sayha of peerless effort.

Ānando nando upanando dvādasa,
There are twelve Ānandas, Nandas, and Upanandas,

Bhāradvājo antimadehadhārī.
and Bhāradvāja, bearing his final body.

Bodhi mahānāmo athopi uttaro,
Bodhi, also Mahānāma the supreme,

Kesī sikhī sundaro dvārabhājo;
Kesin, Sikhin, Sundara, and Bhāradvāja,

Tissūpatissā bhavabandhanacchidā,
Tissa and Upatissa, who've both cut the bonds to rebirth,

Upasikhi taṇhacchido ca sikhari.
Upasīdarin and Sīdarin, who've both cut off craving.

Buddho ahu maṅgalo vītārāgo,
Maṅgala was awakened, free of greed,

Usabha^cchidā jāliniṃ dukkhamūlaṃ;
Usabha cut the net, the root of suffering,

Santaṃ padaṃ ajjhagamopanīto,
Upaṇṇa who attained the state of peace,

Upasatha sundaro saccaⁿāmo.
Upasatha, Sundara, and Saccaⁿāma.

Jeto jayanto padumo uppalo ca,
Jeta, Jayanta, Paduma, and Uppala;

Padumuttaro rakkhito pabbato ca;
Padumuttara, Rakkhita, and Pabbata,

Mānathaddho sobhito vītarāgo,
Mānathaddha, beautiful and free of greed,

Kaṇho ca buddho suvimuttacitto.
and the Buddha Kaṇha, his mind well freed.

Ete ca añṇe ca mahānubhāvā,
These and other mighty ones awakened for themselves,

Pacceka^bbuddhā bhavanettikhīṇā;
enders of the attachment to rebirth—

Te sabba^saṅgā^tigate mahesī,
honor these great hermits who are fully extinguished,

Parinibbute vandatha appameyye”ti.
having got past all ties, limitless.”

Isigilisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 117

Middle Discourses 117

Mahācattārīsakasutta

The Great Forty

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāraṃ.

“Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro?

“And what is noble right immersion with its vital conditions and its prerequisites?

Seyyathidaṃ—sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati;

They are: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā parikkhatā—

Unification of mind with these seven factors as prerequisites

ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi.

is called noble right immersion with its vital conditions and also with its prerequisites.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchādiṭṭhiṃ ‘micchādiṭṭhi’ti pajānāti, sammādiṭṭhiṃ ‘sammādiṭṭhi’ti pajānāti—sāssa hoti sammādiṭṭhi.

When you understand wrong view as wrong view and right view as right view, that's your right view.

Katamā ca, bhikkhave, micchādiṭṭhi?

And what is wrong view?

‘Natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭaṇam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokam paraṇca 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.’

ayam, bhikkhave, micchādītthi.

This is wrong view.

Katamā ca, bhikkhave, sammādītthi?

And what is right view?

Sammādītthimpaham, bhikkhave, dvāyam vadāmi—

Right view is twofold, I say.

atthi, bhikkhave, sammādītthi sāsavā puññabhāgiyā upadhivepakkā;

There is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammādītthi ariyā anāsavā lokuttarā maggaṅgā.

And there is right view that is noble, undefiled, transcendent, a factor of the path.

Katamā ca, bhikkhave, sammādītthi sāsavā puññabhāgiyā upadhivepakkā?

And what is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

‘Atthi dinnam, atthi yittham, atthi hutam, atthi sukata dukkaṭaṇam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ ti—

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

ayam, bhikkhave, sammādītthi sāsavā puññabhāgiyā upadhivepakkā.

This is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

Katamā ca, bhikkhave, sammādītthi ariyā anāsavā lokuttarā maggaṅgā?

And what is right view that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojhaṅgo sammādītthi maggaṅgaṃ—

It’s the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayam vuccati, bhikkhave, sammādītthi ariyā anāsavā lokuttarā maggaṅgā.

This is called right view that is noble, undefiled, transcendent, a factor of the path.

So micchādītthiyā pahānāya vāyamati, sammādītthiyā, upasampadāya, svāssa hoti sammāvāyāmo.

They make an effort to give up wrong view and embrace right view: that’s their right effort.

So sato micchādītthiṃ pajahati, sato sammādītthiṃ upasampajja viharati, sāssa hoti sammāsati.

Mindfully they give up wrong view and take up right view: that’s their right mindfulness.

Itiyime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti,
seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsati.
So these three things keep running and circling around right view, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.
In this context, right view comes first.

Kathaṇca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?
And how does right view come first?

Micchāsaṅkappam ‘micchāsaṅkappo’ ti pajānāti, sammāsaṅkappam
‘sammāsaṅkappo’ ti pajānāti, sāssa hoti sammādiṭṭhi.
When you understand wrong thought as wrong thought and right thought as right thought, that’s your right view.

Katamo ca, bhikkhave, micchāsaṅkappo?
And what is wrong thought?

Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo—
Thoughts of sensuality, of malice, and of cruelty.

ayaṃ, bhikkhave, micchāsaṅkappo.
This is wrong thought.

Katamo ca, bhikkhave, sammāsaṅkappo?
And what is right thought?

Sammāsaṅkappampahaṃ, bhikkhave, dvāyaṃ vadāmi—
Right thought is twofold, I say.

atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko;
There is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.
And there is right thought that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko?
And what is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Nekkhammasāṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo:
Thoughts of renunciation, good will, and harmlessness.

‘ayaṃ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’.
This is right thought that is accompanied by defilements.

Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo?
And what is right thought that is noble, undefiled, transcendent, a factor of the path?

Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino
ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso
abhiniropanā vacīsaṅkhāro—
It’s the thinking—the placing of the mind, thought, applying, application, implanting of the mind, verbal processes—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.
This is right thought that is noble.

So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya,
svāssa hoti sammāvāyāmo.
They make an effort to give up wrong thought and embrace right thought: that’s their right effort.

So sato micchāsaṅkappaṃ pajahati, sato sammāsaṅkappaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong thought and take up right thought: that's their right mindfulness.

Itiyime tayo dhammā sammāsaṅkappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammāditṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right thought, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammāditṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchāvācam 'micchāvācā'ti pajānāti, sammāvācam 'sammāvācā'ti pajānāti; sāssa hoti sammāditṭhi.

When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

Katamā ca, bhikkhave, micchāvācā?

And what is wrong speech?

Musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo—

Speech that's false, divisive, harsh, or nonsensical.

ayaṃ, bhikkhave, micchāvācā.

This is wrong speech.

Katamā ca, bhikkhave, sammāvācā?

And what is right speech?

Sammāvācampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right speech is twofold, I say.

atthi, bhikkhave, sammāvācā sāsavā puñṇabhāgiyā upadhivepakkā;

There is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

And there is right speech that is noble, undefiled, transcendent, a factor of the path.

Katamā ca, bhikkhave, sammāvācā sāsavā puñṇabhāgiyā upadhivepakkā?

And what is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—

The refraining from lying, divisive speech, harsh speech, and talking nonsense.

ayaṃ, bhikkhave, sammāvācā sāsavā puñṇabhāgiyā upadhivepakkā.

This is right speech that is accompanied by defilements.

Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā?

And what is right speech that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi āratī viratī paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

This is right speech that is noble.

So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong speech and embrace right speech: that's their right effort.

So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong speech and take up right speech: that's their right mindfulness.

Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchākammantaṃ ‘micchākammanto’ti pajānāti, sammākammantaṃ ‘sammākammanto’ti pajānāti; sāssa hoti sammādiṭṭhi.

When you understand wrong action as wrong action and right action as right action, that's your right view.

Katamo ca, bhikkhave, micchākammanto?

And what is wrong action?

Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro—

Killing living creatures, stealing, and sexual misconduct.

ayaṃ, bhikkhave, micchākammanto.

This is wrong action.

Katamo ca, bhikkhave, sammākammanto?

And what is right action?

Sammākammantampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right action is twofold, I say.

atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko;

There is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo.

And there is right action that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko?

And what is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī—

Refraining from killing living creatures, stealing, and sexual misconduct.

ayaṃ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko.

This is right action that is accompanied by defilements.

Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo?

And what is right action that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo.

This is right action that is noble.

So micchākammantassa pahānāya vāyamati, sammākammantassa upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong action and embrace right action: that's their right effort.

So sato micchākammantaṃ pajahati, sato sammākammantaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong action and take up right action: that's their right mindfulness.

Itiyime tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchāājīvaṃ ‘micchāājīvo’ti pajānāti, sammāājīvaṃ ‘sammāājīvo’ti pajānāti; sāssa hoti sammādiṭṭhi.

When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that's your right view.

Katamo ca, bhikkhave, micchāājīvo?

And what is wrong livelihood?

Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijjīsanatā—

Deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions.

ayaṃ, bhikkhave, micchāājīvo.

This is wrong livelihood.

Katamo ca, bhikkhave, sammāājīvo?

And what is right livelihood?

Sammāājīvampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right livelihood is twofold, I say.

atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko;

There is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.

And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko?

And what is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti—

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko.

This is right livelihood that is accompanied by defilements.

Katamo ca, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo?

And what is right livelihood that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇi—
It's the desisting, abstaining, and refraining from wrong livelihood in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayam, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.
This is right livelihood that is noble.

So micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort.

So sato micchāājīvaṃ pajahati, sato sammāājīvaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness.

Iti yime tayo dhammā sammāājīvaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammāditṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammāditṭhi pubbaṅgamā hoti?

And how does right view come first?

Sammāditṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇassa sammāvimutti pahoti.

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho, dasaṅgasamannāgato arahā hoti.

So the trainee has eight factors, while the perfected one has ten factors.

Tatrapī sammāñāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṃ gacchanti.

And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammāditṭhi pubbaṅgamā hoti?

And how does right view come first?

Sammāditṭhissa, bhikkhave, micchāditṭhi nijjinṇā hoti.

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

Ye ca micchāditṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti.

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

Sammāditṭhipaccayā aneke kusālā dhammā bhāvanāpāripūriṃ gacchanti.

And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjinṇo hoti ... pe ...

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

sammāvācassa, bhikkhave, micchāvācā nijjinṇā hoti ...

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

sammākammantassa, bhikkhave, micchākammanto nijjinṇo hoti ...

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

sammāājīvassa, bhikkhave, micchāājīvo nijjinṇo hoti ...

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

sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjinṇo hoti ...

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

sammāsatissa, bhikkhave, micchāsati nijjinṇā hoti ...

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

sammāsamādhissa, bhikkhave, micchāsamādhi nijjinṇo hoti ...

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

sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjinṇaṃ hoti ...

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

sammāvimuttassa, bhikkhave, 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.

Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

And because of right freedom, many skillful qualities are fully developed.

Iti kho, bhikkhave, vīsati kusalapakkhā, vīsati akusalapakkhā—

So there are twenty on the side of the skillful, and twenty on the side of the unskillful.

mahācattārīsako dhammapariyāyo pavattito appatīvattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkosītappaṃ maññeyya tassa dīṭṭheva dhamme dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti—

If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on ten legitimate grounds in the present life.

sammādīṭṭhiṇce bhavaṃ garahati, ye ca micchādīṭṭhī samaṇabrāhmaṇā te bhoto pūjjā, te bhoto pāsamsā;

If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view.

sammāsaṅkappaṇce bhavaṃ garahati, ye ca micchāsaṅkappā samaṇabrāhmaṇā te bhoto pūjjā, te bhoto pāsamsā;

If they criticize right thought ...

sammāvācaṇce bhavaṃ garahati ... pe ...

right speech ...

sammākammaṇce bhavaṃ garahati ...

right action ...

sammāājīvaṇce bhavaṃ garahati ...

right livelihood ...

sammāvāyāmaṇce bhavaṃ garahati ...

right effort ...

sammāsatiñce bhavaṃ garahati ...

right mindfulness ...

sammāsamādhiñce bhavaṃ garahati ...

right immersion ...

sammāñāṇaṃ bhavaṃ garahati ...

right knowledge ...

sammāvimuttiñce bhavaṃ garahati, ye ca micchāvimuttī samaṇabrāhmaṇā te bhoṭo pujjā, te bhoṭo pāsaṃsā.

right freedom, they praise and honor the ascetics and brahmins who have wrong freedom.

Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ patikkositabbaṃ maññeyya tassa dittheva dhamme ime dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on these ten legitimate grounds in the present life.

Yepi te, bhikkhave, ahesuṃ okkalā vassabhaññā ahetuvādā akiriyavādā natthikavādā tepī mahācattārīsakaṃ dhammapariyāyaṃ na garahitabbaṃ nappaṭikkositabbaṃ amaññiṃsu.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that the Great Forty should be criticized or rejected.

Taṃ kissa hetu?

Why is that?

Nindābyārosaupārambhabhayā”ti.

For fear of being blamed, criticized, and faulted.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

Ānāpānassatisutta

Mindfulness of Breathing

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ—

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with several well-known senior disciples, such as

āyasmata ca sārīputtena āyasmata ca mahāmoggallānena āyasmata ca mahākassapena āyasmata ca mahākaccāyanena āyasmata ca mahākoṭṭhikena āyasmata ca mahākappinena āyasmata ca mahācundena āyasmata ca anuruddhena āyasmata ca revatena āyasmata ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti.

Now at that time the senior mendicants were advising and instructing the junior mendicants.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū viṣampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti.

Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ viṣeṣaṃ jānanti.

Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya punṇamāya rattiyā bhikkhusaṃghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish.

Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“āraddhosmi, bhikkhave, imāya paṭipadāya;

“I am satisfied, mendicants, with this practice.

āraddhacittosmi, bhikkhave, imāya paṭipadāya.

My heart is satisfied with this practice.

Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṃ ārabhatha appattassa pattiā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idhevāhaṃ sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamaṣṣāmi”ti.

I will wait here in Sāvattī for the Komudi full moon of the fourth month.”

Assosum kho jānapadā bhikkhū:

Mendicants from around the country heard about this,

“bhagavā kira tattheva sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamaṣṣati”ti.

Te jānapadā bhikkhū sāvattṭhiṃ osaranti bhagavantam dassanāya.
and came down to Sāvattṭhi to see the Buddha.

Te ca kho therā bhikkhū bhiyyoso mattāya nave bhikkhū ovadanti anusāsanti.
And those senior mendicants instructed the junior mendicants even more.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū viṣampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārisampi bhikkhū ovadanti anusāsanti.
Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ viṣeṣaṃ jānanti.
Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.
Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṇḥībhūtaṃ tuṇḥībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patitṭhitā.
“This assembly has no nonsense, mendicants, it’s free of nonsense. It consists purely of the essential core.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.
An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpāya parisāya appaṃ dinnam bahu hoti, bahu dinnam bahutaraṃ.
Even a small gift to an assembly such as this is fruitful, while giving more is even more fruitful.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā dullabhā dassanāya lokassa.
An assembly such as this is rarely seen in the world.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpaṃ parisam alaṃ yojanaganānāni dassanāya gantum puṭosenāpi.
An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā—

For in this Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.

evārūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world.

evārūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmīno sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti—

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering.

evārūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā—

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

evārūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ...

evārūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti ... pe ...

the four right efforts ...

catunnaṃ iddhipādānaṃ ...

the four bases of psychic power ...

pañcannaṃ indriyānaṃ ...

the five faculties ...

pañcannaṃ balānaṃ ...

the five powers ...

sattannaṃ bojjhaṅgānaṃ ...

the seven awakening factors ...

ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—

the noble eightfold path.

evārūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti ...

In this Saṅgha there are mendicants who are committed to developing the meditation on love ...

karuṇābhāvanānuyogamanuyuttā viharanti ...

compassion ...

muditābhāvanānuyogamanuyuttā viharanti ...

rejoicing ...

upekkhābhāvanānuyogamanuyuttā viharanti ...

equanimity ...

asubhabhāvanānuyogamanuyuttā viharanti ...

ugliness ...

aniccasaññābhāvanānuyogamanuyuttā viharanti—

impermanence.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti.

In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Ānāpānassati, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā.

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial.

Ānāpānassati, bhikkhave, bhāvitā bahulikatā cattāro satipaṭṭhāne paripūreti.

Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

Cattāro satipaṭṭhānā bhāvitā bahulikatā satta bojjhaṅge paripūrenti.

The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Satta bojjhaṅgā bhāvitā bahulikatā vijjāvimuttiṃ paripūrenti.

And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulikatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto 'dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmi'ti pajānāti;

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.'

rassaṃ vā assasanto 'rassaṃ assasāmi'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'ti pajānāti;

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati. (1)

They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

‘Pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

‘sukhapāṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapāṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati. (2)

They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in immersing the mind in samādhi. They practice breathing out immersing the mind in samādhi.

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati. (3)

They practice breathing in freeing the mind. They practice breathing out freeing the mind.

‘Aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;

They practice breathing in observing fading away. They practice breathing out observing fading away.

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;

They practice breathing in observing cessation. They practice breathing out observing cessation.

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice breathing in observing letting go. They practice breathing out observing letting go.

Evam bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā. (4)

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;

Whenever a mendicant knows that they breathe heavily,

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

or lightly,

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing the whole body,

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati;

or stilling the body’s motion—

kāye kāyānupassī, bhikkhave, tasmिṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Kāyesu kāyāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsā.

For I say that the in-breaths and out-breaths are an aspect of the body.

Tasmātiha, bhikkhave, kāye kāyānupassī tasmिṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (1)

That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘pīṭipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pīṭipaṭisaṃvedī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while experiencing rapture,

‘sukhapāṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapāṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing bliss,

‘cittasaṅkhārāpaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārāpaṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing these emotions,

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati;

or stilling these emotions—

vedanāsu vedanānupassī, bhikkhave, tasmिṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

For I say that close attention to the in-breaths and out-breaths is an aspect of feelings.

Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmिṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (2)

That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati,
‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while experiencing the mind,

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ
passasissāmī’ti sikkhati;
or gladdening the mind,

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti
sikkhati;

or immersing the mind in samādhi,

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti
sikkhati;

or freeing the mind—

citte cittānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ.

*at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of
desire and aversion for the world.*

Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.

*There is no development of mindfulness of breathing for someone who is unmindful and lacks
awareness, I say.*

Tasmātiha, bhikkhave, citte cittānupassī tasmīṃ samaye bhikkhu viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ. (3)

*That’s why at that time a mendicant is meditating by observing an aspect of the mind—keen,
aware, and mindful, rid of desire and aversion for the world.*

Yasmiṃ samaye, bhikkhave, bhikkhu ‘aniccānupassī assasissāmī’ti sikkhati,
‘aniccānupassī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while observing impermanence,

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;
or observing fading away,

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;
or observing cessation,

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti
sikkhati;

or observing letting go—

dhammesu dhammānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ.

*at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of
desire and aversion for the world.*

So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ
ajjupekkhitā hoti.

*Having seen with wisdom the giving up of desire and aversion, they watch over closely with
equanimity.*

Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (4)

*That’s why at that time a mendicant is meditating by observing an aspect of principles—keen,
aware, and mindful, rid of desire and aversion for the world.*

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne
paripūreti.

*That’s how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of
mindfulness meditation.*

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammuttā.

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuttā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti. Satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhamaṃ hoti vīriyaṃ asallīnaṃ.

As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhamaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (3)

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

Āradhaviṛiyassa uppajjati pīti nirāmisā.

When they're energetic, spiritual rapture arises.

Yasmiṃ samaye, bhikkhave, bhikkhuno āradhaviṛiyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (4)

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

Pītimanassa kāyopi passambhati, cittampi passambhati.

When the mind is full of rapture, the body and mind become tranquil.

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (5)

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

Passaddhakāyassa sukhino cittaṃ samādhīyati.

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisaṃbojjhaṅgo tasmिṃ samaye bhikkhuno āradḍho hoti, samādhisaṃbojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, samādhisaṃbojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (6)

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

They closely watch over that mind immersed in samādhi.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmिṃ samaye bhikkhuno āradḍho hoti, upekkhāsambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (7)

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu ... pe ...

Whenever a mendicant meditates by observing an aspect of feelings ...

citte ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, upatthitāssa tasmिṃ samaye sati hoti asammuttā.

principles, at that time their mindfulness is established and lucid.

Yasmiṃ samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammuttā, satisambojjhaṅgo tasmिṃ samaye bhikkhuno āradḍho hoti, satisambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)

At such a time, a mendicant has activated the awakening factor of mindfulness ...

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhuno āradḍho hoti, dhammavicayasambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

investigation of principles ...

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradḍhaṃ hoti vīriyaṃ asallīnaṃ.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradḍhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmिṃ samaye bhikkhuno āradḍho hoti, vīriyasambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (3)

energy ...

Āradḍhavīriyassa uppajjati pīti nirāmisā.

Yasmiṃ samaye, bhikkhave, bhikkhuno āradhaviṛiyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (4)
rapture ...

Pīṭimanassa kāyopi passambhati, cittampi passambhati.

Yasmiṃ samaye, bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (5)
tranquility ...

Passaddhakāyassa sukhino cittaṃ samādhīyati.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (6)
immersion ...

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjuhekkhitā hoti.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjuhekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
equanimity.

Evam bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paṇipūrenti. (7)

That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paṇipūrenti?

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapaṇiṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapaṇiṇāmiṃ.

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

Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paṇipūrentī'ti.

That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Ānāpānassatisuttaṃ niṭṭhitaṃ aṭṭhamam.

Kāyagatāsatisutta

Mindfulness of the Body

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamaṇṭarākathā udapādi:

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them.

“acchariyaṃ, āvuso, abbhutaṃ, āvuso.

“It's incredible, reverends, it's amazing.

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena

kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti.

how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial.”

Ayañca hidaṃ tesam bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

But their conversation was left unfinished when the Buddha came out of retreat and went to the pavilion. He sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bhante, amhākaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamaṇṭarākathā udapādi:

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso.

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena

kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti.

Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

“Kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā?

“And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu arañṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisidati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati satova passasati;
Just mindful, they breathe in. Mindful, they breathe out.

dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;
When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;
When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;
They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.
They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.
As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.
Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evam, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (1)
That’s how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti.
Furthermore, when a mendicant is walking they know ‘I am walking’. When standing they know ‘I am standing’. When sitting they know ‘I am sitting’. And when lying down they know ‘I am lying down’.

Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.
Whatever posture their body is in, they know it.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.
As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.
Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (2)
That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu abhikkante patikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (3)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṃtaṃ pūraṃ nānappakārassa asucino paccavekkhati:

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

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

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

Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhaññaṃ, seyyathidaṃ—

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as

sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ,
fine rice, wheat, mung beans, peas, sesame, and ordinary rice.

tameṇaṃ cakkhumā puriso muñcitvā paccavekkheyya:

And someone with good eyesight were to open it and examine the contents:

‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti;

‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṃtaṃ pūraṃ nānappakārassa asucino paccavekkhati:

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

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

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (4)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;

It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāñhiṭaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (5)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipūbbakajātaṃ.

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

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ ti.

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

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (6)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giḷḷhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vīvidhehi vā paṇakajātehi khajjamānaṃ.

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

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ ti.

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

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (7)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikaśaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ... pe ...
Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

aṭṭhikaśaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ ... pe ...
A skeleton without flesh but smeared with blood, and held together by sinews ...

aṭṭhikaśaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ... pe ...
A skeleton rid of flesh and blood, held together by sinews ...

aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni aññena hatthaṭṭhikaṃ aññena pādattṭhikaṃ aññena goppakattṭhikaṃ aññena jaṅghattṭhikaṃ aññena ūrutṭhikaṃ aññena kaṭittṭhikaṃ aññena phāsukattṭhikaṃ aññena piṭṭhittṭhikaṃ aññena khandhattṭhikaṃ aññena gīvattṭhikaṃ aññena hanukattṭhikaṃ aññena dantattṭhikaṃ aññena sisakaṭāhaṃ.

Bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti’.

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (8–11.)

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

aṭṭhikāni setāni saṅkhavannaṇapaṭibhāgāni ... pe ...
White bones, the color of shells ...

aṭṭhikāni puñjakitāni terovassikāni ... pe ...
Decrepit bones, heaped in a pile ...

aṭṭhikāni pūṭini cuṇṇakajātāni.
Bones rotted and crumbled to powder.

So imameva kāyaṃ upasaṃharati:
They’d compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti’.
‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Tassa evaṃ appamattassa ...
As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

pe ...
Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (12–14.)
That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu vivicca kāmehi ... pe ... paṭhamaṃ jhānaṃ upasampajja viharati.

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

So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle nhāṇiyacunnāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhāṇiyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇi;

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

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

In the same way, they drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Tassa evaṃ appamattassa ...

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

pe ...

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (15)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa;

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (16)

That too is how a mendicant develops mindfulness of the body.

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

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

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Seyyathāpi, bhikkhave, uppālīniyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (17)

That too is how a mendicant develops mindfulness of the body.

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

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

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

They sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind.

Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārūpitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa;

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind.

Tassa evaṃ appamattassa ātāpīno pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi hoti samādhiyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (18)

That too is how a mendicant develops mindfulness of the body.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo yā kāci samuddaṅgamā;

Anyone who brings into their mind the great ocean includes all of the streams that run down into it.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

Yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipeyya.

Suppose a person were to throw a heavy stone ball on a mound of wet clay.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāraṇ”ti?

Would that heavy stone ball find an entry into that mound of wet clay?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, sukkhaṃ kaṭṭhaṃ koḷāpaṃ;

Suppose there was a dried up, withered log.

atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi”ti.

to light a fire and produce heat.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā”ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito;

Suppose a water jar was placed on a stand, empty and hollow.

atha puriso āgaccheyya udakabhāraṃ ādāya.

Then a person comes along with a load of water.

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

api nu so puriso labhetha udakassa nikkhepanan”ti?
Could that person pour water into the jar?”

“Evaṃ, bhante”.
“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.
“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.
When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya.
Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

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

api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāraṃ”ti?
Would that light ball of string find an entry into that door-panel made entirely of hardwood?”

“No hetamaṃ, bhante”.
“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.
“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, allamaṃ kaṭṭhaṃ sasnehaṃ;
Suppose there was a green, sappy log.

atha puriso āgaccheyya uttarāraṇiṃ ādāya:
Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti.
to light a fire and produce heat.

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

api nu so puriso amuṃ allamaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimanthento aggaṃ abhinibbatteyya, tejo pātukareyyā”ti?
By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hetamaṃ, bhante”.
“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.
“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṭṭhāya ādhāre thapito;
Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

atha puriso āgaccheyya udakabhāraṃ ādāya.

Then a person comes along with a load of water.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso labhetha udakassa nikkhepanan”ti?

Could that person pour water into the jar?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebhābhataṃ pāpuṇāti sati satiāyatane.

When a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṭṭhāya ādhāre ṭhapito.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

Tamenam balavā puriso yato yato āviñcheyya, āgaccheyya udakan”ti?

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

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebhābhataṃ pāpuṇāti sati satiāyatane.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇi assa ālībandhā pūrā udakassa samatittikā kākaṭṭhāya.

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

Tamenam balavā puriso yato yato āliṃ muñcheyya āgaccheyya udakan”ti?

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

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebhābhataṃ pāpuṇāti sati satiāyatane.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo;

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

tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi;

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

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkehihabbatam pāpunāti sati satiāyatane.

In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya dasānisamsā pāṭikāṅkhā.

You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati. (1)

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati. (2)

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

Khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasaṇṇāpasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhiśāsakajātiko hoti. (3)

They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. (4)

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

So anekavihiṭaṃ iddhiividhaṃ paccānubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, āvibhāvaṃ ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti. (5)

They wield the many kinds of psychic power: multiplying themselves and becoming one again ... They control the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantamānusiḱāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca ... pe (6)

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 cittaṃ'ti pajānāti, vītarāgaṃ vā cittaṃ ... pe ... sadosaṃ vā cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṅkhiṭtaṃ vā cittaṃ ... vikkhiṭtaṃ vā cittaṃ ... mahaggaṭaṃ vā cittaṃ ... amahaggaṭaṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhiṭtaṃ vā cittaṃ ... asaṃāhiṭtaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti. (7)

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

So anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. (8)
They recollect many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (9)
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharati. (10)
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.

Kāyagatāya, bhikkhave, satiya āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime dasānisamsā pāṭikaṅkhā”ti.
You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

Idamavoca bhagavā.
That is what the Buddha said.

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

Kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

Saṅkhārupapattisutta

Rebirth by Choice

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“saṅkhārupapattiṃ vo, bhikkhave, desessāmi,

“I shall teach you rebirth by choice.

taṃ suṇātha, sādhucaṃ manasi karoṭha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

“Take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa evam hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan’ti.

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

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalapattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa evam hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ ... pe ...
‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyaṃ’ti.
well-to-do householders.’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ
saṃvattanti.
Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.
This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato
hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.
Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti:
And they’ve heard:

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ
saḥabyataṃ upapajjeyyaṃ’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ
saṃvattanti.
Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.
This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato
hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.
Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti—
And they’ve heard:

tāvatiṃsā devā ... pe ...
‘The Gods of the Thirty-Three ...

yāmā devā ...
the Gods of Yama ...

tusitā devā ...
the Joyful Gods ...

nimmānaratī devā ...
the Gods Who Love to Create ...

paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti.
the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇaṃ paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ’ti.

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

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti:

And they’ve heard:

‘sahasso brahmā dīghāyuko vaṇṇavā sukhābahulo’ti.

‘The Brahmā of a thousand is long-lived, beautiful, and very happy.’

Sahasso, bhikkhave, brahmā saḥassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍaṃ hatthe karitvā paccavekkheyya;

As a person might pick up a gallnut in their hand and examine it,

evameva kho, bhikkhave, saḥasso brahmā saḥassilokadhātum pharitvā adhimuccitvā viharati.

so too the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇaṃ saḥassassa brahmuno saḥabyataṃ upapajjeyyaṃ’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti—

And they've heard:

dvisahasso brahmā ... pe ...

'The Brahmā of two thousand ...

tisahasso brahmā ...

the Brahmā of three thousand ...

catusahasso brahmā ...

the Brahmā of four thousand ...

pañcasahasso brahmā dīghāyuko vannavā sukhabahuloti.

the Brahmā of five thousand is long-lived, beautiful, and very happy.'

Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karitvā paccavekkheyya;

As a person might pick up five gallnuts in their hand and examine them,

evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātum pharitvā adhimuccitvā viharati.

so too the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā pañcasahassassa brahmuno saḥabyataṃ upapajjeyyaṃ’ti.

'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of five thousand!'

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

And they've heard:

‘dasasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti.

‘The Brahmā of ten thousand is long-lived, beautiful, and very happy.’

Dasasahasso, bhikkhave, brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, maṇi veluriyo subho jātimā atthaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate.

evameva kho, bhikkhave, dasasahasso brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati.

In the same way the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evam hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā dasasahassassa brahmuno saḥabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of ten thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

And they've heard:

‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti.

‘The Brahmā of a hundred thousand is long-lived, beautiful, and very happy.’

Satasahasso, bhikkhave, brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, nikkham jambonadaṃ dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsate ca tapate ca viroceti ca;

Suppose there was an ornament of rare gold, fashioned by an expert smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate.

evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati.

In the same way the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā satasahassassa brahmuno saḥabyataṃ upapajjeyyaṃ’ ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a hundred thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

-

cāgena ...

-

paññāya samannāgato hoti.

-

Tassa sutāṃ hoti—

And they’ve heard:

ābhā devā ... pe ...

‘The Radiant Gods ...

parittābhā devā ...

the Gods of Limited Radiance ...

appamāṇābhā devā ...

the Gods of Limitless Radiance ...

ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti.

the Gods of Streaming Radiance ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhassarānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutāṃ hoti—

parittasubhā devā ... pe ...
the Gods of Limited Glory ...

appamāṇasubhā devā ...
the Gods of Limitless Glory ...

subhakiṇhā devā dīghāyukā vaṇṇavanto sukhābahulāti.
the Gods Replete with Glory ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā subhakiṇhānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutāṃ hoti—

vehapphalā devā ... pe ...
the Gods of Abundant Fruit ...

avihā devā ...
the Gods of Aviha ...

atappā devā ...
the Gods of Atappa ...

sudassā devā ...
the Gods Fair to See ...

sudassī devā ...
the Fair Seeing Gods ...

akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti.
the Gods of Akaniṭṭha ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā akaniṭṭhānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa suttaṃ hoti:

‘ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti.
the gods of the dimension of infinite space ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ākāsānañcāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

‘viññāṇāñcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti.
the gods of the dimension of infinite consciousness ...

Tassa evam hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā viññāṇāñcāyatanūpagānaṃ devānaṃ
sahabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyā
saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti—

ākīñcaññāyatanūpagā devā ... pe ...
the gods of the dimension of nothingness ...

nevasaññānāsaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulāti.
*the gods of the dimension of neither perception nor non-perception are long-lived, beautiful,
and very happy.’*

Tassa evam hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ
devānaṃ sahabyataṃ upapajjeyyan’ti.
*‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of
the dimension of neither perception nor non-perception!’*

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyā
saṃvattanti.

*Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth
there.*

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti.

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

So āsavānaṃ 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.

Ayaṃ, bhikkhave, bhikkhu na katthaci upapajjati’ti.

And, mendicants, that mendicant is not reborn anywhere.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Saṅkhārupattisuttaṃ niṭṭhitaṃ dasamaṃ.

Anupadavaggo niṭṭhito dutiyo.

Anupada sodhana porisadhammo,

Sevitabba bahudhātu vibhatti;

Buddhassa kittināma cattārīsena,

Ānāpāno kāyagato upapatti.