

aṅguttara nikāya 9  
*Numbered Discourses 9*

1. sambodhivagga  
*1. Awakening*

1. sambodhisutta  
*1. Awakening*

evaṃ me sutam—  
*So I have heard.*

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

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

“sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ:  
*“Mendicants, if wanderers who follow other paths were to ask:*

‘sambodhipakkhikānaṃ, āvuso, dhammānaṃ kā upanisā bhāvanāyā’ti, evaṃ putthā tumhe, bhikkhave, tesāṃ aññatitthiyānaṃ paribbājakānaṃ kinti byākareyyāthā’ti?  
*‘Reverends, what is the vital condition for the development of the awakening factors?’ How would you answer them?’*”

“bhagavaṃmūlakā no, bhante, dhammā ... pe ... bhagavato sutvā bhikkhū dhāressanti’ti.  
*“Our teachings are rooted in the Buddha. ... The mendicants will listen and remember it.”*

“tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha; bhāsissāmi’ti.  
*“Well then, mendicants, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.  
*“Yes, sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

“sace, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ:  
*“Mendicants, if wanderers who follow other paths were to ask:*

‘sambodhipakkhikānaṃ, āvuso, dhammānaṃ kā upanisā bhāvanāyā’ti, evaṃ putthā tumhe, bhikkhave, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:  
*‘Reverends, what is the vital condition for the development of the awakening factors?’ You should answer them:*

‘idhāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.  
*‘It’s when a mendicant has good friends, companions, and associates.*

sambodhipakkhikānaṃ, āvuso, dhammānaṃ ayaṃ paṭhamā upanisā bhāvanāya. (1)  
*This is the first vital condition for the development of the awakening factors.*

puna caparaṃ, āvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. (2)  
*Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.*

sambodhipakkhikānaṃ, āvuso, dhammānaṃ ayaṃ dutiyā upanisā bhāvanāya.  
*This is the second vital condition for the development of the awakening factors.*

puna caparaṃ, āvuso, bhikkhu yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—appicchakathā santutthikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchalābhī akasiralābhī.

*Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.*

sambodhipakkhikānaṃ, āvuso, dhammānaṃ ayaṃ tatiyā upanisa bhāvanāya. (3)

*This is the third vital condition for the development of the awakening factors.*

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

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

sambodhipakkhikānaṃ, āvuso, dhammānaṃ ayaṃ catutthī upanisa bhāvanāya. (4)

*This is the fourth vital condition for the development of the awakening factors.*

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

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

sambodhipakkhikānaṃ, āvuso, dhammānaṃ ayaṃ pañcamī upanisa bhāvanāya'.

*This is the fifth vital condition for the development of the awakening factors.'*

kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa—

*A mendicant with good friends, companions, and associates can expect to*

sīlavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati sikkhāpadesu.

*be ethical ...*

kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa—

*A mendicant with good friends, companions, and associates can expect to*

yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—appicchakathā santutthikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā, evarūpiyā kathāya nikāmalābhī bhavissati akicchalābhī akasiralābhī.

*take part in talk about self-effacement that helps open the heart ...*

kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa—

*A mendicant with good friends, companions, and associates can expect to*

āraddhavīriyo viharissati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ daḥaparakkamo anikkhittadhuro kusalesu dhammesu.

*live with energy roused up ...*

kalyāṇamittasetaṃ, bhikkhave, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa—

*A mendicant with good friends, companions, and associates can expect to*

paññavā bhavissati udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. (5)

*be wise ...*

tena ca pana, bhikkhave, bhikkhunā imesu pañcasu dhammesu paṭiṭṭhāya cattāro dhammā uttari bhāvetabbā—

*A mendicant grounded on these five things should develop four further things.*

asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāya.

*They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’.*

aniccasaññino, bhikkhave, anattasaññā saṇṭhāti.

*When you perceive impermanence, the perception of not-self becomes stabilized.*

anattasaññī asmimānasamugghātam pāpuṇāti diṭṭheva dhamme nibbānan”ti. (6–9.)

*Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”*

paṭhamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

1. sambodhivagga  
*1. Awakening*

2. nissayasutta  
*2. Supported*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam ... pe ... ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:  
*Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:*

“nissayasampanno nissayasampanno”ti, bhante, vuccati.  
*“Sir, they speak of being ‘supported’.*

kittāvataṃ nu kho, bhante, bhikkhu nissayasampanno hoti”ti?  
*How is a mendicant who is supported defined?”*

“saddhañce, bhikkhu, bhikkhu nissāya akusalam pajahati kusalam bhāveti, pahīnamevassa taṃ akusalam hoti.  
*“Mendicant, if a mendicant supported by faith gives up the unskillful and develops the skillful, the unskillful is actually given up by them.*

hiriñce, bhikkhu, bhikkhu nissāya ... pe ...  
*If a mendicant supported by conscience ...*

ottappañce, bhikkhu, bhikkhu nissāya ... pe ...  
*If a mendicant supported by prudence ...*

vīriyañce, bhikkhu, bhikkhu nissāya ... pe ...  
*If a mendicant supported by energy ...*

paññañce, bhikkhu, bhikkhu nissāya akusalam pajahati kusalam bhāveti, pahīnamevassa taṃ akusalam hoti.  
*If a mendicant supported by wisdom gives up the unskillful and develops the skillful, the unskillful is actually given up by them.*

taṃ hissa bhikkhuno akusalam pahīnaṃ hoti suppahīnaṃ, yaṃsa ariyāya paññāya disvā pahīnaṃ.  
*What’s been given up is completely given up when it has been given up by seeing with noble wisdom.*

tena ca pana, bhikkhu, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro upanissāya vihātabbā.  
*A mendicant grounded on these five things should rely on four things.*

katame cattāro?  
*What four?*

idha, bhikkhu, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.  
*After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.*

evaṃ kho, bhikkhu, bhikkhu nissayasampanno hoti”ti.  
*That’s how a mendicant is supported.”*

dutiyaṃ.

añguttara nikāya 9  
Numbered Discourses 9

1. sambodhivagga  
1. Awakening

3. meghiyasutta  
3. With Meghiya

ekaṃ samayaṃ bhagavā cālikāyaṃ viharati cālikāpabbate.

*At one time the Buddha was staying near Cālikā, on the Cālikā mountain.*

tena kho pana samayena āyasmā meghiyo bhagavato upatṭhāko hoti.

*Now, at that time Venerable Meghiya was the Buddha's attendant.*

atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho āyasmā meghiyo bhagavantam etadavoca:

*Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him,*

“icchāmaṃ, bhante, jantugāmaṃ piṇḍāya pavisitun”ti.

*“Sir, I’d like to enter Jantu village for alms.”*

“yassadāni tvaṃ, meghiya, kālaṃ maññasī”ti.

*“Please, Meghiya, go when it’s convenient.”*

atha kho āyasmā meghiyo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya jantugāmaṃ piṇḍāya pāvisi.

*Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms.*

jantugāme piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭaṭikkanto yena kimikālāya nadiyā ūraṃ tenupasaṅkami.

*After the meal, on his return from alms-round in Jantu village, he went to the shore of Kimikālā river.*

addasā kho āyasmā meghiyo kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno ambavanaṃ pāsādikam ramaṇīyaṃ.

*As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.*

disvānassa etadahosi:

*It occurred to him,*

“pāsādikam vatidaṃ ambavanaṃ ramaṇīyaṃ, alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya.

*“Oh, this mango grove is lovely and delightful! It’s truly good enough for meditation for a kinsman who wants to meditate.*

sace maṃ bhagavā anujāneyya, āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāya”ti.

*If the Buddha allows me, I’ll come back to this mango grove to meditate.”*

atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā meghiyo bhagavantam etadavoca:

*Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding,*

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya jantugāmaṃ piṇḍāya pāvisim.

jantugāme piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭaṭikkanto yena kimikālāya nadiyā ūraṃ tenupasaṅkamim.

addasaṃ kho ahaṃ, bhante, kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno ambavanaṃ pāsādikam ramaṇīyaṃ.

disvāna me etadahosi:

‘pāsādikam vatidaṃ ambavanam ramaṇīyam.

alam vatidaṃ kulaputtassa padhānatthikassa padhānāya.

sace maṃ bhagavā anujāneyya, āgaccheyyāhaṃ imaṃ ambavanam padhānāyā’ti.

sace maṃ bhagavā anujāneyya, gaccheyyāhaṃ taṃ ambavanam padhānāyā’ti.

*“If the Buddha allows me, I’ll go back to that mango grove to meditate.”*

“āgamehi tāva, meghiya. ekakamhi tāva yāva aññopi koci bhikkhu āgacchatī”ti.

*“We’re alone, Meghiya. Wait until another mendicant comes.”*

duṭṭiyampi kho āyasmā meghiyo bhagavantam etadavoca:

*For a second time Meghiya said to the Buddha,*

“bhagavato, bhante, natthi kiñci uttari karaṇīyam, natthi katassa paṭicayo.

*“Sir, the Buddha has nothing more to do, and nothing that needs improvement.*

mayhaṃ kho pana, bhante, atthi uttari karaṇīyam, atthi katassa paṭicayo.

*But I have.*

sace maṃ bhagavā anujāneyya, gaccheyyāhaṃ taṃ ambavanam padhānāyā’ti.

*If you allow me, I’ll go back to that mango grove to meditate.”*

“āgamehi tāva, meghiya, ekakamhi tāva yāva aññopi koci bhikkhu āgacchatī”ti.

*“We’re alone, Meghiya. Wait until another mendicant comes.”*

tatiyampi kho āyasmā meghiyo bhagavantam etadavoca:

*For a third time Meghiya said to the Buddha,*

“bhagavato, bhante, natthi kiñci uttari karaṇīyam, natthi katassa paṭicayo.

*“Sir, the Buddha has nothing more to do, and nothing that needs improvement.*

mayhaṃ kho pana, bhante, atthi uttari karaṇīyam, atthi katassa paṭicayo.

*But I have.*

sace maṃ bhagavā anujāneyya, gaccheyyāhaṃ taṃ ambavanam padhānāyā’ti.

*If you allow me, I’ll go back to that mango grove to meditate.”*

“padhānanti kho, meghiya, vadamānaṃ kinti vadeyyāma.

*“Meghiya, since you speak of meditation, what can I say?”*

yassadāni tvam, meghiya, kālam maññasi”ti.

*Please, Meghiya, go when it’s convenient.”*

atha kho āyasmā meghiyo uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā yena taṃ ambavanam tenupasaṅkami; upasaṅkamitvā taṃ ambavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

*Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day’s meditation.*

atha kho āyasmato meghiyaassa tasmim ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathidaṃ—

*But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely,*

kāma vitakko, byāpāda vitakko, vihiṃsā vitakko.

*sensual, malicious, and cruel thoughts.*

atha kho āyasmato meghiyaassa etadahosi:

*Then he thought,*

“acchariyaṃ vata bho, abbhutaṃ vata bho.

*“It’s incredible, it’s amazing!*

saddhāya ca vatamhā agārasmā anagāriyaṃ pabbajitā;

*I’ve gone forth from the lay life to homelessness out of faith,*

atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā—

*but I’m still harassed by these three kinds of bad, unskillful thoughts:*

kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkenā”ti.

*sensual, malicious, and cruel thoughts.”*

atha kho āyasmā meghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā meghiyo bhagavantam etadavoca:

*Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idha mayhaṃ, bhante, tasmim ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathidaṃ—

tassa mayhaṃ, bhante, etadahosi:

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

saddhāya ca vatamhā agārasmā anagāriyaṃ pabbajitā;

atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā—

kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkenā”ti.

“aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripakkāya saṃvattanti.

*“Meghiya, when the heart’s release is not ripe, five things help it ripen.*

katame pañca?

*What five?*

idha, meghiya, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

*Firstly, a mendicant has good friends, companions, and associates.*

aparipakkāya, meghiya, cetovimuttiyā ayaṃ paṭhamo dhammo paripakkāya saṃvattati. (1)

*This is the first thing ...*

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

*Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.*

aparipakkāya, meghiya, cetovimuttiyā ayaṃ dutiyo dhammo paripakkāya saṃvattati. (2)

*This is the second thing ...*

puna caparaṃ, meghiya, yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—appicchakathā santutthikathā pavivekakathā asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā, evarūpiyā kathāya nikāmalābhī hoti akicchālābhī akasiralābhī.

*Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.*

aparipakkāya, meghiya, cetovimuttiyā ayaṃ tatiyo dhammo paripakkāya saṃvattati. (3)

*This is the third thing ...*

puna caparaṃ, meghiya, bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahāṇāya, kusalaṇaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

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

aparipakkāya, meghiya, cetovimuttiyā ayaṃ catuttho dhammo paripakkāya saṃvattati. (4)

*This is the fourth thing ...*

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

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

aparipakkāya, meghiya, cetovimuttiyā ayaṃ pañcama dhammo paripakkāya saṃvattati.

*This is the fifth thing that, when the heart's release is not ripe, helps it ripen.*

kalyāṇamittassetā, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa:

*A mendicant with good friends, companions, and associates can expect to*

‘sīlavā bhavissati ... pe ... samādāya sikkhissati sikkhāpadesu’.

*be ethical ...*

kalyāṇamittassetā, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa:

*A mendicant with good friends, companions, and associates can expect to*

‘yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—appicchakathā ... pe ... vimuttiñānadassanakathā, evarūpiyā kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī’.

*take part in talk about self-effacement that helps open the heart ...*

kalyāṇamittassetā, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa: ‘āradhaviṛiyo viharissati ... pe ... anikkhittadhuro kusalesu dhammesu’.

*A mendicant with good friends, companions, and associates can expect to be energetic ...*

kalyāṇamittassetā, meghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa: ‘paññavā bhavissati ... pe ... sammādukkhakkhayagāminiyā’. (5)

*A mendicant with good friends, companions, and associates can expect to be wise ...*

tena ca pana, meghiya, bhikkhunā imesu pañcasu dhammesu patitṭhāya cattāro dhammā uttari bhāvetabbā—

*A mendicant grounded on these five things should develop four further things.*



asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya,  
ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā  
asmimānasamugghātāya.

*They should develop the perception of ugliness to give up greed, love to give up hate,  
mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the  
conceit 'I am'.*

aniccasaññino, meghiya, anattasaññā saññhāti.

*When you perceive impermanence, the perception of not-self becomes stabilized.*

anattasaññī asmimānasamugghātam pāpuṇāti ditṭheva dhamme nibbānaṃ”ti. (6–9.)

*Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment in this very life.”*

tatiyaṃ.

anāguttara nīkāya 9  
Numbered Discourses 9

1. sambodhivagga  
1. Awakening

4. nandakasutta  
4. With Nandaka

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

tena kho pana samayena āyasmā nandako upatthānasālāyaṃ bhikkhū dhammiyā  
kathāya sandasseti samādapeti samuttejēti sampahaṃseti.  
*Now at that time Venerable Nandaka was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk.*

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito yenupatthānasālā  
tenupasaṅkami; upasaṅkamitvā bahidvāraḥkoṭṭhake aṭṭhāsi kathāpariyosānaṃ  
āgamayamāno.  
*Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He stood outside the door waiting for the talk to end.*

atha kho bhagavā kathāpariyosānaṃ veditvā ukkāsetvā aggaḷaṃ ākotesi.  
*When he knew the talk had ended he cleared his throat and knocked with the latch.*

vivariṃsu kho te bhikkhū bhagavato dvāraṃ.  
*The mendicants opened the door for the Buddha,*

atha kho bhagavā upatthānasālāyaṃ pavisitvā paññattāsane nisīdi.  
*and he entered the assembly hall, where he sat on the seat spread out.*

nisajja kho bhagavā āyasmantaṃ nandakaṃ etadavoca:  
*He said to Nandaka,*

“dīgho kho tyāyaṃ, nandaka, dhammapariyāyo bhikkhūnaṃ paṭibhāsi.  
*“Nandaka, that was a long exposition of the teaching you gave to the mendicants.*

api me piṭṭhi āgilāyati bahidvāraḥkoṭṭhake ṭhitassa kathāpariyosānaṃ  
āgamayamānaṃ”ti.  
*My back was aching while I stood outside the door waiting for the talk to end.”*

evaṃ vutte, āyasmā nandako sārājjamānarūpo bhagavantaṃ etadavoca:  
*When he said this, Nandaka felt embarrassed and said to the Buddha,*

“na kho pana mayaṃ, bhante, jānāma ‘bhagavā bahidvāraḥkoṭṭhake ṭhito’ti.  
*“Sir, we didn’t know that the Buddha was standing outside the door.*

sace hi mayaṃ, bhante, jāneyyāma ‘bhagavā bahidvāraḥkoṭṭhake ṭhito’ti, ettakampi ()  
no nappatibhāseyyā”ti.  
*If we’d known, I wouldn’t have said so much.”*

atha kho bhagavā āyasmantaṃ nandakaṃ sārājjamānarūpaṃ veditvā āyasmantaṃ  
nandakaṃ etadavoca:  
*Then the Buddha, knowing that Nandaka was embarrassed, said to him,*

“sādhu sādhu, nandaka.  
*“Good, good, Nandaka!*

etaṃ kho, nandaka, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhāya agārasmā  
anagāriyaṃ pabbajitānaṃ, yaṃ tumhe dhammiyā kathāya sannisīdeyyātha.  
*It’s appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together for a Dhamma talk.*

sannipatitānaṃ vo, nandaka, dvayaṃ karaṇīyaṃ—  
*When you’re sitting together you should do one of two things:*

dhammī vā kathā ariyo vā tunhībhāvo.  
*discuss the teachings or keep noble silence.*

saddho ca, nandaka, bhikkhu hoti, no ca sīlavā.  
*Nandaka, a mendicant is faithful but not ethical.*

evaṃ so tenaṅgena aparipūro hoti.  
*So they're incomplete in that respect,*

tena taṃ aṅgaṃ paripūretabbam:  
*and should fulfill it, thinking,*

'kintāhaṃ saddho ca assaṃ sīlavā cā'ti.  
*'How can I become faithful and ethical?'*

yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.  
*When a mendicant is faithful and ethical, they're complete in that respect.*

saddho ca, nandaka, bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamādhissa.  
*A mendicant is faithful and ethical, but does not get internal serenity of heart.*

evaṃ so tenaṅgena aparipūro hoti.  
*So they're incomplete in that respect,*

tena taṃ aṅgaṃ paripūretabbam:  
*and should fulfill it, thinking,*

'kintāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamādhissā'ti.  
*'How can I become faithful and ethical and get internal serenity of heart?'*

yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamādhissa, evaṃ so tenaṅgena paripūro hoti.  
*When a mendicant is faithful and ethical and gets internal serenity of heart, they're complete in that respect.*

saddho ca, nandaka, bhikkhu hoti sīlavā ca lābhī ca ajjhataṃ cetosamādhissa, na lābhī adhipaññādharmavipassanāya.  
*A mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles.*

evaṃ so tenaṅgena aparipūro hoti.  
*So they're incomplete in that respect.*

seyyathāpi, nandaka, pāṇako catuppādako assa.  
*Suppose, Nandaka, there was a four-footed animal*

tassa eko pādo omako lāmako.  
*that was lame and disabled.*

evaṃ so tenaṅgena aparipūro assa.  
*It would be incomplete in that respect.*

evamevaṃ kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamādhissa, na lābhī adhipaññādharmavipassanāya.  
*In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles.*

evaṃ so tenaṅgena aparipūro hoti.  
*So they're incomplete in that respect,*

tena taṃ aṅgaṃ paripūretabbam:  
*and should fulfill it, thinking,*

'kintāhaṃ saddho ca assaṃ sīlavā ca lābhī ca ajjhataṃ cetosamādhissa lābhī ca adhipaññādharmavipassanāyā'ti.  
*'How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?'*

yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ cetosamādhissa lābhī ca adhipaññādhammavipassanāya, evaṃ so tenaṅgena paripūro hoti”ti.

*When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they're complete in that respect.”*

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato uṭṭhāyāsanaṃ vihāraṃ pāvisi.

*When he had spoken, the Holy One got up from his seat and entered his dwelling.*

atha kho āyasmā nandako acirapakkantassa bhagavato bhikkhū āmantesi:

*Then soon after the Buddha left, Venerable Nandaka said to the mendicants,*

“idāni, āvuso, bhagavā catūhi padehi kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetvā uṭṭhāyāsanaṃ vihāraṃ pavittḥo:

*“Just now, reverends, the Buddha explained a spiritual practice that's entirely full and pure in four statements, before getting up from his seat and entering his dwelling:*

‘saddho ca, nandaka, bhikkhu hoti, no ca sīlavā.

*‘Nandaka, a mendicant is faithful but not ethical.*

evaṃ so tenaṅgena aparipūro hoti.

*So they're incomplete in that respect,*

tena taṃ aṅgaṃ paripūretabbam—

*and should fulfill it, thinking,*

kintāhaṃ saddho ca assaṃ sīlavā cā'ti.

*“How can I become faithful and ethical?”*

yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca, evaṃ so tenaṅgena paripūro hoti.

*When a mendicant is faithful and ethical, they're complete in that respect.*

saddho ca, nandaka, bhikkhu hoti sīlavā ca, no ca lābhī ajjhataṃ cetosamādhissa ... pe ...

*A mendicant is faithful and ethical, but does not get internal serenity of heart. ...*

lābhī ca ajjhataṃ cetosamādhissa, na lābhī adhipaññādhammavipassanāya,

*They get internal serenity of heart, but they don't get the higher wisdom of discernment of principles.*

evaṃ so tenaṅgena aparipūro hoti.

*So they're incomplete in that respect.*

seyyathāpi, nandaka, paṇako catuppādako assa, tassa eko pādo omako lāmakko,

*Suppose, Nandaka, there was a four-footed animal that was lame and disabled.*

evaṃ so tenaṅgena aparipūro assa.

*It would be incomplete in that respect.*

evamevaṃ kho, nandaka, bhikkhu saddho ca hoti sīlavā ca, lābhī ca ajjhataṃ cetosamādhissa, na lābhī adhipaññādhammavipassanāya,

*In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles.*

evaṃ so tenaṅgena aparipūro hoti,

*So they're incomplete in that respect,*

tena taṃ aṅgaṃ paripūretabbam

*and should fulfill it, thinking:*

‘kintāhaṃ saddho ca assaṃ sīlavā ca, lābhī ca ajjhataṃ cetosamādhissa, lābhī ca adhipaññādhammavipassanāya'ti.

*“How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?”*

yato ca kho, nandaka, bhikkhu saddho ca hoti sīlavā ca lābhī ca ajjhataṃ  
cetasamādhissa lābhī ca adhipaññādhammavipassanāya,

*When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles,*

evaṃ so tenaṅgena paripūro hotīti.

*they're complete in that respect.'*

pañcime, āvuso, ānisaṃsā kālena dhammassavane kālena dhammasākacchāya.

*Reverends, there are these five benefits of listening to the teachings at the right time and discussing the teachings at the right time.*

katame pañca?

*What five?*

idhāvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ  
brahmacariyaṃ pakāseti.

*Firstly, a mendicant teaches the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.*

yathā yathā, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ  
majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti tathā tathā so satthu piyo ca hoti maṇāpo ca  
garu ca bhāvanīyo ca.

*Whenever they do this, they become liked and approved by the Teacher, respected and admired.*

ayaṃ, āvuso, paṭhamo ānisaṃso kālena dhammassavane kālena dhammasākacchāya.

*This is the first benefit ...*

puna caparaṃ, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ  
majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti. yathā yathā, āvuso, bhikkhu bhikkhūnaṃ  
dhammaṃ deseti ādikalyāṇaṃ ... pe ...

*Furthermore, a mendicant teaches the mendicants the Dhamma ...*

brahmacariyaṃ pakāseti tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti  
dhammappaṭisaṃvedī ca.

*Whenever they do this, they feel inspired by the meaning and the teaching in that Dhamma.*

ayaṃ, āvuso, dutiyo ānisaṃso kālena dhammassavane kālena dhammasākacchāya.

*This is the second benefit ...*

puna caparaṃ, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ  
majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.

*Furthermore, a mendicant teaches the mendicants the Dhamma ...*

yathā yathā, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ ... pe ...  
brahmacariyaṃ pakāseti tathā tathā so tasmim dhamme gambhīraṃ atthapadaṃ  
paññāya ativijja passati.

*Whenever they do this, they see the meaning of a deep saying in that Dhamma with penetrating wisdom.*

ayaṃ, āvuso, tatiyo ānisaṃso kālena dhammassavane kālena dhammasākacchāya.

*This is the third benefit ...*

puna caparaṃ, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ ... pe ...  
brahmacariyaṃ pakāseti.

*Furthermore, a mendicant teaches the mendicants the Dhamma ...*

yathā yathā, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ ... pe ...  
brahmacariyaṃ pakāseti tathā tathā naṃ sabrahmacārī uttari sambhāventi:

*Whenever they do this, their spiritual companions esteem them more highly, thinking,*

‘addhā ayamāyasmā patto vā pajjati vā’.

*‘For sure this venerable has attained or will attain.’*

ayam, āvuso, catuttho ānisaṃso kālena dhammassavane kālena dhammasākacchāya.

*This is the fourth benefit ...*

puna caparaṃ, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*Furthermore, a mendicant teaches the mendicants the Dhamma ...*

yathā yathā, āvuso, bhikkhu bhikkhūnaṃ dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti, tattha ye kho bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemam patthayamānā viharanti, te taṃ dhammaṃ sutvā vīriyaṃ ārabhanti appattassa pattiya anadhigatassa adhigamāya āsacchikatassa sacchikiriyāya.

*Whenever they do this, there may be trainee mendicants present, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary. Hearing that teaching, they rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.*

ye pana tattha bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, te taṃ dhammaṃ sutvā diṭṭhadhammasukhavihāraṃyeva anuyuttā viharanti.

*There may be perfected mendicants present, 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. Hearing that teaching, they simply wish to live happily in the present life.*

ayam, āvuso, pañcama ānisaṃso kālena dhammassavane kālena dhammasākacchāya.

*This is the fifth benefit ...*

ime kho, āvuso, pañca ānisaṃsā kālena dhammassavane kālena dhammasākacchāya”ti.

*These are the five benefits of listening to the teachings at the right time and discussing the teachings at the right time.”*

catutthaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

1. sambodhivagga  
1. Awakening

5. balasutta  
5. Powers

“cattārimāni, bhikkhave, balāni.  
“Mendicants, there are these four powers.

katamāni cattāri?  
What four?

paññābalaṃ, vīriyabalaṃ, anavajjabalaṃ, saṅgāhabalaṃ.  
The powers of wisdom, energy, blamelessness, and inclusiveness.

katamañca, bhikkhave, paññābalaṃ?  
And what is the power of wisdom?

ye dhammā kusalā kusalasāṅkhātā ye dhammā akusalā akusalasāṅkhātā ye dhammā sāvajjā sāvajjasāṅkhātā ye dhammā anavajjā anavajjasāṅkhātā ye dhammā kaṇhā kaṇhasāṅkhātā ye dhammā sukkā sukkasāṅkhātā ye dhammā sevitabbā sevitabbasāṅkhātā ye dhammā asevitabbā asevitabbasāṅkhātā ye dhammā nālamariyā nālamariyasāṅkhātā ye dhammā alamariyā alamariyasāṅkhātā, tyassa dhammā paññāya veditthā honti vocaritā.

One has clearly seen and clearly contemplated with wisdom those qualities that are skillful and considered to be skillful; those that are unskillful ... blameworthy ... blameless ... dark ... bright ... to be cultivated ... not to be cultivated ... not worthy of the noble ones... worthy of the noble ones and considered to be worthy of the noble ones.

idaṃ vuccati, bhikkhave, paññābalaṃ.  
This is called the power of wisdom.

katamañca, bhikkhave, vīriyabalaṃ?  
And what is the power of energy?

ye dhammā akusalā akusalasāṅkhātā ye dhammā sāvajjā sāvajjasāṅkhātā ye dhammā kaṇhā kaṇhasāṅkhātā ye dhammā asevitabbā asevitabbasāṅkhātā ye dhammā nālamariyā nālamariyasāṅkhātā, tesam dhammānaṃ pahānāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy ... dark ... not to be cultivated ... not worthy of the noble ones and considered to be not worthy of the noble ones.

ye dhammā kusalā kusalasāṅkhātā ye dhammā anavajjā anavajjasāṅkhātā ye dhammā sukkā sukkasāṅkhātā ye dhammā sevitabbā sevitabbasāṅkhātā ye dhammā alamariyā alamariyasāṅkhātā, tesam dhammānaṃ patilābhāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless ... bright ... to be cultivated ... worthy of the noble ones and considered to be worthy of the noble ones.

idaṃ vuccati, bhikkhave, vīriyabalaṃ.  
This is called the power of energy.

katamañca, bhikkhave, anavajjabalaṃ?  
And what is the power of blamelessness?

idha, bhikkhave, ariyasāvako anavajjena kāyakammena samannāgato hoti, anavajjena vacīkammena samannāgato hoti, anavajjena manokammena samannāgato hoti.

It's when a mendicant has blameless conduct by way of body, speech, and mind.

idaṃ vuccati, bhikkhave, anavajjabalaṃ.  
This is called the power of blamelessness.

katamañca, bhikkhave, saṅgāhabalaṃ?

*And what is the power of inclusiveness?*

cattārimāni, bhikkhave, saṅgahavatthūni—

*There are these four ways of being inclusive.*

dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā.

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

etadaggaṃ, bhikkhave, dānānaṃ yadidaṃ dhammadānaṃ.

*The best of gifts is the gift of the teaching.*

etadaggaṃ, bhikkhave, peyyavajjānaṃ yadidaṃ atthikassa ohitasotassa punappunaṃ dhammaṃ deseti.

*The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who lends an ear.*

etadaggaṃ, bhikkhave, atthacariyānaṃ yadidaṃ assaddhaṃ saddhāsampadāya samādapeti niveseti patiṭṭhāpeti, dussīlaṃ sīlasampadāya ... macchariṃ cāgasampadāya ... duppaññaṃ paññāsampadāya samādapeti niveseti patiṭṭhāpeti.

*The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom.*

etadaggaṃ, bhikkhave, samānattatānaṃ yadidaṃ sotāpanno sotāpannassa samānatto, sakadāgāmī sakadāgāmiṃ samānatto, anāgāmī anāgāmiṃ samānatto, arahā arahatto samānatto.

*The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one.*

idaṃ vuccati, bhikkhave, saṅgāhabalaṃ.

*This is called the power of inclusiveness.*

imāni kho, bhikkhave, cattāri balāni.

*These are the four powers.*

imehi kho, bhikkhave, catūhi balehi samannāgato ariyasāvako pañca bhayāni samatikkanto hoti.

*A noble disciple who has these four powers has got past five fears.*

katamāni pañca?

*What five?*

ājīvikabhayaṃ, asilokabhayaṃ, parisasārajjabhayaṃ, maraṇabhayaṃ, duggatibhayaṃ.

*Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.*

sa kho so, bhikkhave, ariyasāvako iti paṭisañcikkhati:

*Then that noble disciple reflects:*

‘nāhaṃ ājīvikabhayassa bhāyāmi.

*I have no fear regarding livelihood.*

kissāhaṃ ājīvikabhayassa bhāyissāmi?

*Why would I be afraid of that?*

atthi me cattāri balāni—

*I have these four powers:*

paññābalaṃ, vīriyabalaṃ, anavajjabalaṃ, saṅgāhabalaṃ.

*the powers of wisdom, energy, blamelessness, and inclusiveness.*

duppañño kho ājīvikabhayassa bhāyeyya.

*A witless person might fear for their livelihood.*

kusīto ājīvikabhayassa bhāyeyya.

*A lazy person might fear for their livelihood.*



sāvajjakāyakammantavacīkammantamanokammanto ājīvikabhayassa bhāyeyya.  
*A person who does blameworthy things by way of body, speech, and mind might fear for their livelihood.*

asaṅgāhako ājīvikabhayassa bhāyeyya.  
*A person who does not include others might fear for their livelihood.*

nāhaṃ asilokabhayassa bhāyāmi ... pe ...  
*I have no fear of disrepute ...*

nāhaṃ parisasārajjabhayassa bhāyāmi ... pe ...  
*I have no fear about feeling insecure in an assembly ...*

nāhaṃ maraṇabhayassa bhāyāmi ... pe ...  
*I have no fear of death ...*

nāhaṃ duggatibhayassa bhāyāmi.  
*I have no fear of a bad rebirth.*

kissāhaṃ duggatibhayassa bhāyissāmi?  
*Why would I be afraid of that?*

atthi me cattāri balāni—  
*I have these four powers:*

paññābalaṃ, vīriyabalaṃ, anavajjabalaṃ, saṅgāhabalaṃ.  
*the powers of wisdom, energy, blamelessness, and inclusiveness.*

duppañño kho duggatibhayassa bhāyeyya.  
*A witless person might be afraid of a bad rebirth.*

kusīto duggatibhayassa bhāyeyya.  
*A lazy person might be afraid of a bad rebirth.*

sāvajjakāyakammantavacīkammantamanokammanto duggatibhayassa bhāyeyya.  
*A person who does blameworthy things by way of body, speech, and mind might be afraid of a bad rebirth.*

asaṅgāhako duggatibhayassa bhāyeyya’.  
*A person who does not include others might be afraid of a bad rebirth.’*

imehi kho, bhikkhave, catūhi balehi samannāgato ariyasāvako imāni pañca bhayāni samatikkanto hoti”ti.  
*A noble disciple who has these four powers has got past these five fears.”*

pañcamāṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

1. sambodhivagga  
*1. Awakening*

6. sevanāsutta  
*6. Association*

tatra kho āyasmā sārīputto bhikkhū āmantesi ... pe ... āyasmā sārīputto etadavoca:  
*There Sārīputta addressed the mendicants:*

“puggalopi, āvuso, duvidhena veditabbo—  
*“Reverends, you should distinguish two kinds of people:*

sevitabbopi asevitabbopi.  
*those you should associate with, and those you shouldn't associate with.*

cīvarampi, āvuso, duvidhena veditabbaṃ—  
*You should distinguish two kinds of robes:*

sevitabbampi asevitabbampi.  
*those you should wear, and those you shouldn't wear.*

piṇḍapātopi, āvuso, duvidhena veditabbo—  
*You should distinguish two kinds of almsfood:*

sevitabbopi asevitabbopi.  
*that which you should eat, and that which you shouldn't eat.*

senāsanampi, āvuso, duvidhena veditabbaṃ—  
*You should distinguish two kinds of lodging:*

sevitabbampi asevitabbampi.  
*those you should frequent, and those you shouldn't frequent.*

gāmanigamopi, āvuso, duvidhena veditabbo—  
*You should distinguish two kinds of market town:*

sevitabbopi asevitabbopi.  
*those you should frequent, and those you shouldn't frequent.*

janapadapadesopi, āvuso, duvidhena veditabbo—  
*You should distinguish two kinds of country:*

sevitabbopi asevitabbopi.  
*those you should frequent, and those you shouldn't frequent.*

‘puggalopi, āvuso, duvidhena veditabbo—  
*You should distinguish two kinds of people:*

sevitabbopi asevitabbopīti,  
*those you should associate with, and those you shouldn't associate with.’*

iti kho panetaṃ vuttaṃ. kiñcetāṃ paṭicca vuttaṃ?  
*That's what I said, but why did I say it?*

tattha yaṃ jaññā puggalaṃ:  
*Take a person of whom you know this:*

‘imaṃ kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā  
parihāyanti;  
*‘When I associate with this person, unskillful qualities grow, and skillful qualities decline.*

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā  
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca kasirena  
samudāgacchanti;  
*And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and  
medicines and supplies for the sick—are hard to come by.*

yassa camhi atthāya agārasmā anagāriyaṃ pabbajito so ca me sāmāññattho na bhāvanāpāripūriṃ gacchatī'ti, tenāvuso, puggalena so puggalo rattibhāgaṃ vā divasabhāgaṃ vā saṅkhāpi anāpucchā pakkamitabbaṃ nānubandhitabbo.

*And the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you should leave that person at that very time of the day or night, without asking. You shouldn't follow them.*

tattha yaṃ jaññā puggalaṃ:

*Take a person of whom you know this:*

'imaṃ kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

*'When I associate with this person, unskillful qualities grow, and skillful qualities decline.*

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca appakasirena samudāgacchanti;

*But the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.*

yassa camhi atthāya agārasmā anagāriyaṃ pabbajito so ca me sāmāññattho na bhāvanāpāripūriṃ gacchatī'ti, tenāvuso, puggalena so puggalo saṅkhāpi anāpucchā pakkamitabbaṃ nānubandhitabbo.

*However, the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you should leave that person after reflecting, without asking. You shouldn't follow them.*

tattha yaṃ jaññā puggalaṃ:

*Take a person of whom you know this:*

'imaṃ kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti;

*'When I associate with this person, unskillful qualities decline, and skillful qualities grow.*

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca kasirena samudāgacchanti;

*And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.*

yassa camhi atthāya agārasmā anagāriyaṃ pabbajito so ca me sāmāññattho bhāvanāpāripūriṃ gacchatī'ti, tenāvuso, puggalena so puggalo saṅkhāpi anubandhitabbo na pakkamitabbaṃ.

*But the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.' In this case you should follow that person after reflection. You shouldn't leave them.*

tattha yaṃ jaññā puggalaṃ:

*Take a person of whom you know this:*

'imaṃ kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti;

*'When I associate with this person, unskillful qualities decline, and skillful qualities grow.*

ye ca kho me pabbajitena jīvitaparikkhārā samudānetabbā cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te ca appakasirena samudāgacchanti;

*And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.*

yassa camhi atthāya agārasmā anagāriyaṃ pabbajito so ca me sāmāññattho bhāvanāpāripūriṃ gacchatī'ti, tenāvuso, puggalena so puggalo yāvajīvaṃ anubandhitabbo na pakkamitabbaṃ api panujjamānena.

*And the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.' In this case you should follow that person. You shouldn't leave them, even if they send you away.*

‘puggalopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of people:*

sevitabbopi asevitabbopī’ti,

*those you should associate with, and those you shouldn’t associate with.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

*That’s what I said, and this is why I said it.*

‘cīvarampi, āvuso, duvidhena veditabbaṃ—

*‘You should distinguish two kinds of robes:*

sevitabbampi asevitabbampī’ti,

*those you should wear, and those you shouldn’t wear.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

tattha yaṃ jaññā cīvaraṃ:

*Take a robe of which you know this:*

‘idaṃ kho me cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpaṃ cīvaraṃ na sevitaṃ.

*‘When I wear this robe, unskillful qualities grow, and skillful qualities decline.’ You should not wear that kind of robe.*

tattha yaṃ jaññā cīvaraṃ:

*Take a robe of which you know this:*

‘idaṃ kho me cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpaṃ cīvaraṃ sevitaṃ.

*‘When I wear this robe, unskillful qualities decline, and skillful qualities grow.’ You should wear that kind of robe.*

‘cīvarampi, āvuso, duvidhena veditabbaṃ—

*‘You should distinguish two kinds of robes:*

sevitabbampi asevitabbampī’ti,

*those you should wear, and those you shouldn’t wear.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

*That’s what I said, and this is why I said it.*

‘piṇḍapātopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of almsfood:*

sevitabbopi asevitabbopī’ti,

*that which you should eat, and that which you shouldn’t eat.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

tattha yaṃ jaññā piṇḍapātaṃ:

*Take almsfood of which you know this:*

‘imaṃ kho me piṇḍapātaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo piṇḍapāto na sevitaṃ.

*‘When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.’ You should not eat that kind of almsfood.*

tattha yaṃ jaññā piṇḍapātaṃ:

*Take almsfood of which you know this:*

‘imaṃ kho me piṇḍapātaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo piṇḍapāto sevitaṃ.

*‘When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.’ You should eat that kind of almsfood.*

‘pindapātopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of almsfood:*

sevitabbopi asevitabbopī’ti,

*that which you should eat, and that which you shouldn’t eat.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

*That’s what I said, and this is why I said it.*

‘senāsanampi, āvuso, duvidhena veditabbaṃ—

*‘You should distinguish two kinds of lodging:*

sevitabbampi asevitabbampī’ti,

*those you should frequent, and those you shouldn’t frequent.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

tattha yaṃ jaññā senāsaṇaṃ:

*Take a lodging of which you know this:*

‘idaṃ kho me senāsaṇaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpaṃ senāsaṇaṃ na sevitabbaṃ.

*‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging.*

tattha yaṃ jaññā senāsaṇaṃ:

*Take a lodging of which you know this:*

‘idaṃ kho me senāsaṇaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpaṃ senāsaṇaṃ sevitabbaṃ.

*‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging.*

‘senāsanampi, āvuso, duvidhena veditabbaṃ—

*‘You should distinguish two kinds of lodging:*

sevitabbampi asevitabbampī’ti,

*those you should frequent, and those you shouldn’t frequent.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

*That’s what I said, and this is why I said it.*

‘gāmanigamopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of market town:*

sevitabbopi asevitabbopī’ti,

*those you should frequent, and those you shouldn’t frequent.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

tattha yaṃ jaññā gāmanigamaṃ:

*Take a market town of which you know this:*

‘imaṃ kho me gāmanigamaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo gāmanigamo na sevitabbo.

*‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of village or town.*

tattha yaṃ jaññā gāmanigamaṃ:

*Take a market town of which you know this:*

‘imaṃ kho me gāmanigamaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo gāmanigamo sevitabbo.

*‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town.*

‘gāmanigamopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of market town:*

sevitabbopi asevitabbopī’ti,

*those you should frequent, and those you shouldn’t frequent.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

*That’s what I said, and this is why I said it.*

‘janapadapadesopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of country:*

sevitabbopi asevitabbopī’ti,

*those you should frequent, and those you shouldn’t frequent.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

tattha yaṃ jaññā janapadapadesaṃ:

*Take a country of which you know this:*

‘imaṃ kho me janapadapadesaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo janapadapadeso na sevitaḥho.

*‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country.*

tattha yaṃ jaññā janapadapadesaṃ:

*Take a country of which you know this:*

‘imaṃ kho me janapadapadesaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo janapadapadeso sevitaḥho.

*‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country.*

‘janapadapadesopi, āvuso, duvidhena veditabbo—

*‘You should distinguish two kinds of country:*

sevitabbopi asevitabbopī’ti,

*those you should frequent, and those you shouldn’t frequent.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ”ti.

*That’s what I said, and this is why I said it.”*

chaṭṭhaṃ.

1. sambodhivagga  
1. Awakening

7. sutavāsutta  
7. With Sutavā the Wanderer

ekam samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.  
*At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.*

atha kho sutavā paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.  
*Then the wanderer Sutavā went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sutavā paribbājako bhagavantaṃ etadavoca:  
*When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:*

“ekamidāhaṃ, bhante, samayaṃ bhagavā idheva rājagahe viharāmi giribbaje.  
*“Sir, one time the Buddha was staying right here in Rājagaha, the Mountain Keep.*

tatra me, bhante, bhagavato sammukhā sutam sammukhā paṭiggahitaṃ:  
*There I heard and learned this in the presence of the Buddha:*

‘yo so, sutavā, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so pañca ṭhānāni ajjhācaritaṃ—  
*‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in five respects.*

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetaṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitaṃ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsitaṃ, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitaṃ seyyathāpi pubbe agāriyabhūto’ti.  
*A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.’*

kacci metaṃ, bhante, bhagavato sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ’ti?  
*I trust I properly heard, learned, attended, and remembered that from the Buddha?’*

“taggha te etaṃ, sutavā, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ.  
*“Indeed, Sutavā, you properly heard, learned, attended, and remembered that.*

pubbe cāhaṃ, sutavā, etarahi ca evaṃ vadāmi:  
*In the past, as today, I say this:*

‘yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācaritaṃ—  
*‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in nine respects.*

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum seyyathāpi pubbe agāriyabhūto, abhabbo khīṇāsavo bhikkhu chandāgatim gantum, abhabbo khīṇāsavo bhikkhu dosāgatim gantum, abhabbo khīṇāsavo bhikkhu mohāgatim gantum, abhabbo khīṇāsavo bhikkhu bhayāgatim gantum’.

*A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can’t make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.’*

pubbe cāhaṃ, sutavā, etarahi ca evaṃ vadāmi:

*In the past, as today, I say this:*

‘yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritum’”ti.

*‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in these nine respects.’”*

sattamaṃ.

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aṅguttara nikāya 9  
Numbered Discourses 9

1. sambodhivagga  
1. Awakening

8. sajjhasutta  
8. With the Wanderer Sajjha

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.  
*At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.*

atha kho sajjho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.  
*Then the wanderer Sajjha went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sajjho paribbājako bhagavantaṃ etadavoca:  
*When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:*

“ekamidāhaṃ, bhante, samayaṃ bhagavā idheva rājagahe viharāmi giribbaje.  
*“Sir, one time the Buddha was staying right here in Rājagaha, the Mountain Keep.*

tatra me, bhante, bhagavato sammukhā suttaṃ sammukhā paṭiggahitaṃ:  
*There I heard and learned this in the presence of the Buddha:*

‘yo so, sajjha, bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so pañca ṭhānāni ajjhācaritum—

*‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in five respects.*

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsitaṃ, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum seyyathāpi pubbe agāriyabhūto’ti.

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

kacci metaṃ, bhante, bhagavato sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ”ti?

*I trust I properly heard, learned, attended, and remembered that from the Buddha?”*

“taggha te etaṃ, sajjha, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ.  
*“Indeed, Sajjha, you properly heard, learned, attended, and remembered that.*

pubbe cāhaṃ, sajjha, etarahi ca evaṃ vadāmi:  
*In the past, as today, I say this:*

‘yo so bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācaritum—

*‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in nine respects.*

abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum ... pe ... abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum seyyathāpi pubbe agāriyabhūto, abhabbo khīṇāsavo bhikkhu buddhaṃ paccakkhātum, abhabbo khīṇāsavo bhikkhu dhammaṃ paccakkhātum, abhabbo khīṇāsavo bhikkhu saṅghaṃ paccakkhātum, abhabbo khīṇāsavo bhikkhu sikkhaṃ paccakkhātum’.

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

pubbe cāhaṃ, sajjha, etarahi ca evaṃ vadāmi:

*In the past, as today, I say this:*

‘yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritum’’ti.

*‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.’’’*

atṭhamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

1. sambodhivagga  
*1. Awakening*

9. puggalasutta  
*9. Persons*

“navayime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
*“Mendicants, these nine people are found in the world.*

katame nava?  
*What nine?*

arahā, arahattāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriya paṭipanno,  
sakadāgāmī, sakadāgāmiphalasacchikiriya paṭipanno, sotāpanno,  
sotāpattiphalasacchikiriya paṭipanno, puthujjano—

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

ime kho, bhikkhave, nava puggalā santo saṃvijjamānā lokasmin”ti.  
*These are the nine people found in the world.”*

navamaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

1. sambodhivagga  
1. Awakening

10. āhuneyyasutta  
10. Worthy of Offerings Dedicated to the Gods

“navayime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puñṇakkhettaṃ lokassa.

*“Mendicants, these nine people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.*

katame nava?  
What nine?

arahā, arahattāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyaṃ paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyaṃ paṭipanno, sotāpanno, sotāpattiphalasacchikiriyaṃ paṭipanno, gotrabhū—

*The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And a member of the spiritual family.*

ime kho, bhikkhave, nava puggalā āhuneyyā ... pe ... anuttaraṃ puñṇakkhettaṃ lokassa”ti.

*These are the nine people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”*

dasamaṃ.

sambodhivagga paṭhamo.

sambodhi nissayo ceva,

meghiya nandakaṃ balaṃ;

sevanā sutavā sajjho,

puggalo āhuneyyena cāti.

aṅguttara nikāya 9  
Numbered Discourses 9

2. sīhanādavagga  
2. The Lion's Roar

11. sīhanādasutta  
11. Sāriputta's Lion's Roar

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 āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto bhagavantam etadavoca:

*Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,*

“vuttho me, bhante, sāvatthiyaṃ vassāvāso.

*“Sir, I have completed the rainy season residence at Sāvattihī.*

icchāmaḥaṃ, bhante, janapadacārikaṃ pakkamituṃ”ti.

*I wish to depart to wander the countryside.”*

“yassadāni tvaṃ, sārīputta, kālaṃ maññasī”ti.

*“Please, Sāriputta, go at your convenience.”*

atha kho āyasmā sārīputto uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*Then Sāriputta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho aññataro bhikkhu acirapakkante āyasmante sārīputte bhagavantam etadavoca:

*And then, not long after Sāriputta had left, a certain monk said to the Buddha,*

“āyasmā maṃ, bhante, sārīputto āsajja appaṭinissajja cārikaṃ pakkanto”ti.

*“Sir, Venerable Sāriputta attacked me and left without saying sorry.”*

atha kho bhagavā aññataram bhikkhum āmantesi:

*So the Buddha said to a certain monk,*

“ehi tvaṃ, bhikkhu, mama vacanena sārīputtaṃ āmantehi:

*“Please, monk, in my name tell Sāriputta that*

‘satthā taṃ, āvuso sārīputta, āmantetī’”ti.

*the teacher summons him.”*

“evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca:

*“Yes, sir,” that monk replied. He went to Sāriputta and said to him,*

“satthā taṃ, āvuso sārīputta, āmantetī”ti.

*“Reverend Sāriputta, the teacher summons you.”*

“evamāvuso”ti kho āyasmā sārīputto tassa bhikkhuno paccassosi.

*“Yes, reverend,” Sāriputta replied.*

tena kho pana samayena āyasmā ca mahāmoggallāno āyasmā ca ānando avāpuraṇaṃ ādāya vihāre āhiṇḍanti:

*Now at that time the venerables Mahāmoggallāna and Ānanda took a key and went from dwelling to dwelling, saying:*

“abhikkamathāyasmanto, abhikkamathāyasmanto.

*“Come forth, venerables! Come forth, venerables!*

idānāyasmā sārīputto bhagavato sammukhā sīhanādaṃ nadissatī”ti.

*Now Venerable Sāriputta will roar his lion's roar in the presence of the Buddha!”*

atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

*Then Venerable Sārīputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:*

“idha te, sārīputta, aññatara sabrahmacārī khīyanadhammaṃ āpanno:

*“Sārīputta, one of your spiritual companions has made this complaint:*

‘āyasmā maṃ, bhante, sārīputto āsajja appaṭinissajja cārikaṃ pakkanto’”ti.

*‘Venerable Sārīputta attacked me and left without saying sorry.’”*

“yassa nūna, bhante, kāye kāyagatāsati anupatthitā assa, so idha aññataram sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyya.

*“Sir, someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, pathaviyaṃ sucimpi nikkhipanti asucimpi nikkhipanti gūthagatampi nikkhipanti muttagatampi nikkhipanti khelāgatampi nikkhipanti pubbagatampi nikkhipanti lohitaḡatampi nikkhipanti, na ca tena pathavī atṭiyati vā harāyati vā jigucchati vā;

*Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn’t horrified, repelled, and disgusted because of this.*

evamevaṃ kho ahaṃ, bhante, pathavīsamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like the earth, abundant, expansive, limitless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatthitā assa, so idha aññataram sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyya. (1)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, āpasmiṃ sucimpi dhovanti asucimpi dhovanti gūthagatampi ... muttagatampi ... khelāgatampi ... pubbagatampi ... lohitaḡatampi dhovanti, na ca tena āpo atṭiyati vā harāyati vā jigucchati vā;

*Suppose they were to wash both clean and unclean things in water, like feces, urine, spit, pus, and blood. The water isn’t horrified, repelled, and disgusted because of this.*

evamevaṃ kho ahaṃ, bhante, āposamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like water, abundant, expansive, limitless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatthitā assa, so idha aññataram sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyya. (2)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, tejo sucimpi dahati asucimpi dahati gūthagatampi ... muttagatampi ... khelāgatampi ... pubbagatampi ... lohitaḡatampi dahati, na ca tena tejo atṭiyati vā harāyati vā jigucchati vā;

*Suppose a fire was to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn’t horrified, repelled, and disgusted because of this.*

evamevaṃ kho ahaṃ, bhante, tejosamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like fire, abundant, expansive, limitless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatthitā assa, so idha aññataram sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyya. (3)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, vāyo sucimpi upavāyati asucimpi upavāyati gūthagatampi ... muttagatampi ... kheḷagatampi ... pubbagatampi ... lohitagatampi upavāyati, na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā;

*Suppose the wind was to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this.*

evamevaṃ kho ahaṃ, bhante, vāyosamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like the wind, abundant, expansive, limitless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatṭhitā assa, so idha aññataraṃ sabrahmacāriṃ āsajja appatinissajja cārikaṃ pakkameyya. (4)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, rajoharaṇaṃ sucimpi puñchati asucimpi puñchati gūthagatampi ... muttagatampi ... kheḷagatampi ... pubbagatampi ... lohitagatampi puñchati, na ca tena rajoharaṇaṃ aṭṭiyati vā harāyati vā jigucchati vā;

*Suppose a rag was to wipe up both clean and unclean things, like feces, urine, spit, pus, and blood. The rag isn't horrified, repelled, and disgusted because of this.*

evamevaṃ kho ahaṃ, bhante, rajoharaṇasamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like a rag, abundant, expansive, limitless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatṭhitā assa, so idha aññataraṃ sabrahmacāriṃ āsajja appatinissajja cārikaṃ pakkameyya. (5)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, caṇḍalakumārako vā caṇḍalakumārikā vā kaḷopihattho nantakavāsī gāmaṃ vā nigamaṃ vā pavisanto nicacittamyeva upatṭhapetvā pavisati;

*Suppose an outcast boy or girl, holding a pot and clad in rags, were to enter a town or village. They'd enter with a humble mind.*

evamevaṃ kho ahaṃ, bhante, caṇḍalakumārakacaṇḍalakumārikāsamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like an outcast boy or girl, abundant, limitless, measureless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatṭhitā assa, so idha aññataraṃ sabrahmacāriṃ āsajja appatinissajja cārikaṃ pakkameyya. (6)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, usabho chinnavisaṇo sūrato sudanto suvinīto rathiyāya rathiyaṃ siṅghātakena siṅghātakam anvāhiṇḍanto na kiñci himsati pādena vā visāṇena vā;

*Suppose there was a bull with his horns cut, gentle, well tamed and well trained. He'd wander from street to street and square to square without hurting anyone with his feet or horns.*

evamevaṃ kho ahaṃ, bhante, usabhachinnavisāṇasamena cetasā viharāmi vipulena mahaggatena appamāṇena averena abyāpajjena.

*In the same way, I live with a heart like a bull with horns cut, abundant, expansive, limitless, free of enmity and ill will.*

yassa nūna, bhante, kāye kāyagatāsati anupatṭhitā assa, so idha aññataraṃ sabrahmacāriṃ āsajja appatinissajja cārikaṃ pakkameyya. (7)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsaṃhāto  
ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena  
aṭṭīyeyya harāyeyya jiguccheyya;

*Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. If the corpse of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted.*

evamevaṃ kho ahaṃ, bhante, iminā pūtikāyena aṭṭiyāmi harāyāmi jigucchāmi.

*In the same way, I'm horrified, repelled, and disgusted by this rotten body.*

yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṃ  
sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyya. (8)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.*

seyyathāpi, bhante, puriso medakathālikaṃ parihareyya chiddāvachiddaṃ  
uggharantaṃ paggharantaṃ;

*Suppose someone was to carry around a bowl of fat that was leaking and oozing from holes and cracks.*

evamevaṃ kho ahaṃ, bhante, imaṃ kāyaṃ pariharāmi chiddāvachiddaṃ  
uggharantaṃ paggharantaṃ.

*In the same way, I carry around this body that's leaking and oozing from holes and cracks.*

yassa nūna, bhante, kāye kāyagatāsati anupaṭṭhitā assa, so idha aññataraṃ  
sabrahmacāriṃ āsajja appaṭinissajja cārikaṃ pakkameyya"ti. (9)

*Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry."*

atha kho so bhikkhu utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu  
sirasā nipatitvā bhagavantaṃ etadavoca:

*Then that monk rose from his seat, placed his robe over one shoulder, bowed with his head at the Buddha's feet, and said,*

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ, yo ahaṃ  
āyasmantaṃ sārīputtaṃ asatā tucchā musā abhūtena abbhācikkhiṃ.

*"I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak ill of Venerable Sārīputta with a false, hollow, lying, untruthful claim.*

tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhatu āyatīṃ saṃvarāyā"ti.

*Please, sir, accept my mistake for what it is, so I will restrain myself in future."*

“taggha taṃ, bhikkhu, accayo accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ,  
yo tvaṃ sārīputtaṃ asatā tucchā musā abhūtena abbhācikkhi.

*"Indeed, monk, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.*

yato ca kho tvaṃ, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ  
te mayaṃ paṭiggaṇhāma.

*But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.*

vuḍḍhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ  
paṭikaroti āyatīṃ saṃvaraṃ āpajjati"ti.

*For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."*

atha kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi:

*Then the Buddha said to Venerable Sārīputta,*

“khama, sārīputta, imassa moghapurisassa, purā tassa tattheva sattadhā muddhā  
phalaṭi"ti.

*"Sārīputta, forgive that silly man before his head explodes into seven pieces right here."*

“khamāmahaṃ, bhante, tassa āyasmato sace maṃ so āyasmā evamāha:

*"I will pardon that venerable if he asks me:*



‘khamatu ca me so āyasmā’”ti.  
*‘May the venerable please pardon me too.’”*

paṭhamam.

aṅguttara nikāya 9  
Numbered Discourses 9

2. sīhanādavagga  
2. The Lion's Roar

12. saupādisesasutta  
12. With Something Left Over

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

atha kho āyasmā sārīputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya  
sāvatthiṃ piṇḍāya pāvisi.  
*Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvattī for alms.*

atha kho āyasmato sārīputtassa etadahosi:  
*Then it occurred to him,*

“atippago kho tāva sāvatthiyaṃ piṇḍāya caritum,  
*“It's too early to wander for alms in Sāvattī.*

yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyan”ti.  
*Why don't I go to the monastery of the wanderers who follow other paths?”*

atha kho āyasmā sārīputto yena aññatitthiyānaṃ paribbājakānaṃ ārāmo  
tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi.  
*Then he went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.  
*When the greetings and polite conversation were over, he sat down to one side.*

tena kho pana samayena tesāṃ aññatitthiyānaṃ paribbājakānaṃ sannisinnānaṃ  
sannipatitānaṃ ayamantarākathā udapādi:  
*Now at that time while those wanderers who follow other paths were sitting together this discussion came up among them:*

“yo hi koci, āvuso, saupādiseso kālaṃ karoti, sabbo so aparimutto nirayā aparimutto  
tiracchānayanoniyā aparimutto pettivisayā aparimutto apāyaduggativinipātā”ti.  
*“Reverends, no-one who dies with something left over is exempt from hell, the animal realm, or the ghost realm. They're not exempt from places of loss, bad places, the underworld.”*

atha kho āyasmā sārīputto tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva  
abhinandi nappaṭikkosi.  
*Sāriputta neither approved nor dismissed that statement of the wanderers who follow other paths.*

anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkāmi:  
*He got up from his seat, thinking,*

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāmī”ti.  
*“I will learn the meaning of this statement from the Buddha himself.”*

atha kho āyasmā sārīputto sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ  
piṇḍapātaṭṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ  
abhiṇvādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sārīputto  
bhagavantaṃ etadavoca:

*Then Sāriputta wandered for alms in Sāvattī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ  
piṇḍāya pāvisim.

tassa mayhaṃ, bhante, etadahosi:

‘atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ;

yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ āraṃso tenupasaṅkameyyaṃ’ti.

atha kho ahaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ āraṃso tenupasaṅkamimṃ; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhimṃ sammodiṃ.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṃ.

tena kho pana samayena tesāṃ aññatitthiyānaṃ paribbājakānaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

‘yo hi koci, āvuso, saupādiseso kālaṃ karoti, sabbo so aparimutto nirayā aparimutto tiracchānayaniyā aparimutto pettivisayā aparimutto apāyaduggativinipātā’ti.

atha kho ahaṃ, bhante, tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ.

anabhinanditvā appaṭikkosivā uṭṭhāyāsanaṃ pakkamimṃ:

‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmi’”ti.

“ke ca, sārīputta, aññatitthiyā paribbājakā bālā abyattā, ke ca saupādisesaṃ vā ‘saupādiseso’ti jānissanti, anupādisesaṃ vā ‘anupādiseso’ti jānissanti.

*“Sārīputta, these foolish, incompetent wanderers following other paths: who are they to know whether someone has something left over or not?”*

navayime, sārīputta, puggalā saupādisesā kālaṃ kurumānā parimuttā nirayā parimuttā tiracchānayaniyā parimuttā pettivisayā parimuttā apāyaduggativinipātā.

*There are these nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.*

katame nava?

*What nine?*

idha, sārīputta, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī, paññāya mattaso kārī.

*There’s a person who has fulfilled ethics and immersion, but has limited wisdom.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

*With the ending of the five lower fetters they’re extinguished between one life and the next.*

ayaṃ, sārīputta, paṭhamo puggalo saupādiseso kālaṃ kurumāno parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.

(1)

*This is the first person ...*

puna caparaṃ, sārīputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī, paññāya mattaso kārī.

*Furthermore, there’s a person who has fulfilled ethics and immersion, but has limited wisdom.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti ... pe ...

*With the ending of the five lower fetters they’re extinguished upon landing. This is the second person ...*

asaṅkhāraparinibbāyī hoti ... pe ...

*With the ending of the five lower fetters they’re extinguished without extra effort.*

- *This is the third person ...*

sasaṅkhāraparinibbāyī hoti ... pe ...

*With the ending of the five lower fetters they're extinguished with extra effort.*

- *This is the fourth person ...*

uddhaṃsoto hoti akanitthagāmī.

*With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.*

ayaṃ, sārīputta, pañcamo puggalo saupādiseso kālaṃ kurumāno parimutto nirayā parimutto tiracchānayoṇiyā parimutto pettivisayā parimutto apāyaduggativinipātā. (2-5.)

*This is the fifth person ...*

puna caparaṃ, sārīputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ mattaso kārī, paññāya mattaso kārī.

*Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.*

so tinnaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

*With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.*

ayaṃ, sārīputta, chaṭṭho puggalo saupādiseso kālaṃ kurumāno parimutto nirayā ... pe ... parimutto apāyaduggativinipātā. (6)

*This is the sixth person ...*

puna caparaṃ, sārīputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ mattaso kārī, paññāya mattaso kārī.

*Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.*

so tinnaṃ saṃyojanānaṃ parikkhayā ekabījī hoti, ekaṃyeva mānusaṃ bhavaṃ nibbattetvā dukkhassantaṃ karoti.

*With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.*

ayaṃ, sārīputta, sattamo puggalo saupādiseso kālaṃ kurumāno parimutto nirayā ... pe ... parimutto apāyaduggativinipātā. (7)

*This is the seventh person ...*

puna caparaṃ, sārīputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ mattaso kārī, paññāya mattaso kārī.

*Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.*

so tinnaṃ saṃyojanānaṃ parikkhayā kolaṅkolo hoti, dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti.

*With the ending of three fetters, they go family to family. They will transmigrate between two or three families and then make an end of suffering.*

ayaṃ, sārīputta, aṭṭhamo puggalo saupādiseso kālaṃ kurumāno parimutto nirayā ... pe ... parimutto apāyaduggativinipātā. (8)

*This is the eighth person ...*

puna caparaṃ, sārīputta, idhekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ mattaso kārī, paññāya mattaso kārī.

*Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom.*

so tinnaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti, sattakkhattuparamaṃ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhassantaṃ karoti.

*With the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering.*

ayaṃ, sārīputta, navamo puggalo saupādiseso kālaṃ kurumāno parimutto nirayā parimutto tiracchānayaniyā parimutto pettivisayā parimutto apāyaduggativinipātā.  
(9)

*This is the ninth person ...*

ke ca, sārīputta, aññatitthiyā paribbājakā bālā abyattā, ke ca saupādisesaṃ vā ‘saupādiseso’ti jānissanti, anupādisesaṃ vā ‘anupādiseso’ti jānissanti.

*These foolish, incompetent wanderers following other paths: who are they to know whether someone has something left over or not?*

ime kho, sārīputta, nava puggalā saupādisesā kālaṃ kurumānā parimuttā nirayā parimuttā tiracchānayaniyā parimuttā pettivisayā parimuttā apāyaduggativinipātā.

*These are the nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld.*

na tāvāyaṃ, sārīputta, dhammapariyāyo paṭibhāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*Up until now, Sārīputta, I have not felt the need to give this exposition of the teaching to the monks, nuns, laymen, and laywomen.*

taṃ kissa hetu?

*Why is that?*

māyimaṃ dhammapariyāyaṃ sutvā pamādaṃ āharimsūti.

*For I didn’t want those who heard it to introduce negligence.*

api ca mayā, sārīputta, dhammapariyāyo pañhādhippāyena bhāsito”ti.

*However, I have spoken it in order to answer your question.”*

duṭiyaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

2. sīhanādavagga  
2. The Lion's Roar

13. koṭṭhikasutta  
13. With Koṭṭhita

atha kho āyasmā mahākoṭṭhiko yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

*Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:*

“kiṃ nu kho, āvuso sāriputta, ‘yaṃ kammaṃ diṭṭhadhammavedanīyaṃ, taṃ me kammaṃ samparāyavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Reverend Sāriputta, is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in this life be experienced by me in lives to come’?”*

“no hidaṃ, āvuso”.

*“Certainly not, reverend.”*

“kiṃ panāvuso sāriputta, ‘yaṃ kammaṃ samparāyavedanīyaṃ taṃ me kammaṃ diṭṭhadhammavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in lives to come be experienced by me in this life’?”*

“no hidaṃ, āvuso”.

*“Certainly not.”*

“kiṃ nu kho, āvuso sāriputta, ‘yaṃ kammaṃ sukhavedanīyaṃ, taṃ me kammaṃ dukkhavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as pleasant be experienced by me as painful’?”*

“no hidaṃ, āvuso”.

*“Certainly not.”*

“kiṃ panāvuso, sāriputta, ‘yaṃ kammaṃ dukkhavedanīyaṃ, taṃ me kammaṃ sukhavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as painful be experienced by me as pleasant’?”*

“no hidaṃ, āvuso”.

*“Certainly not.”*

“kiṃ nu kho, āvuso sāriputta, ‘yaṃ kammaṃ paripakkavedanīyaṃ, taṃ me kammaṃ aparipakkavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when ripe be experienced by me when unripe’?”*

“no hidaṃ, āvuso”.

*“Certainly not.”*

“kiṃ panāvuso sāriputta, ‘yaṃ kammaṃ aparipakkavedanīyaṃ, taṃ me kammaṃ paripakkavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when unripe be experienced by me when ripe’?”*

“no hidaṃ, āvuso”.

“Certainly not.”

“kiṃ nu kho, āvuso sāriputta, ‘yaṃ kammaṃ bahuvedanīyaṃ, taṃ me kammaṃ appavedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a lot be experienced by me a little’?”*

“no hidaṃ, āvuso”.

“Certainly not.”

“kiṃ panāvuso sāriputta, ‘yaṃ kammaṃ appavedanīyaṃ, taṃ me kammaṃ bahuvedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a little be experienced by me a lot’?”*

“no hidaṃ, āvuso”.

“Certainly not.”

“kiṃ nu kho, āvuso sāriputta, ‘yaṃ kammaṃ vedanīyaṃ, taṃ me kammaṃ avedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced by me be not experienced’?”*

“no hidaṃ, āvuso”.

“Certainly not.”

“kiṃ panāvuso sāriputta, ‘yaṃ kammaṃ avedanīyaṃ, taṃ me kammaṃ vedanīyaṃ hotū’ti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti?”

*“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds not to be experienced be experienced’?”*

“no hidaṃ, āvuso”.

“Certainly not.”

“kiṃ nu kho, āvuso sāriputta, yaṃ kammaṃ ditṭhadhammavedanīyaṃ taṃ me kammaṃ samparāyavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*“Reverend Sāriputta, when you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in this life are experienced in lives to come, you said, ‘Certainly not’.*

‘kiṃ panāvuso sāriputta, yaṃ kammaṃ samparāyavedanīyaṃ taṃ me kammaṃ ditṭhadhammavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*When you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in lives to come are experienced in this life ...*

‘kiṃ nu kho, āvuso sāriputta, yaṃ kammaṃ sukhavedanīyaṃ taṃ me kammaṃ dukkhavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced as pleasant are experienced as painful ...*

‘kiṃ panāvuso sāriputta, yaṃ kammaṃ dukkhavedanīyaṃ taṃ me kammaṃ sukhavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced as painful are experienced as pleasant ...*

‘kiṃ nu kho, āvuso sāriputta, yaṃ kammaṃ paripakkavedanīyaṃ taṃ me kammaṃ aparipakkavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced when ripe are experienced when unripe ...*

‘kiṃ panāvuso sāriputta, yaṃ kammaṃ aparipakkavedanīyaṃ taṃ me kammaṃ paripakkavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced when unripe are experienced when ripe ...*

‘kiṃ nu kho, āvuso sārīputta, yaṃ kammaṃ bahavedanīyaṃ taṃ me kammaṃ appavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced a lot are experienced a little ...*

‘kiṃ panāvuso sārīputta, yaṃ kammaṃ appavedanīyaṃ taṃ me kammaṃ bahavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced a little are experienced a lot ...*

‘kiṃ nu kho, āvuso sārīputta, yaṃ kammaṃ vedanīyaṃ taṃ me kammaṃ avedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*deeds to be experienced are not experienced ...*

‘kiṃ panāvuso sārīputta, yaṃ kammaṃ avedanīyaṃ taṃ me kammaṃ vedanīyaṃ hotūti, etassa atthāya bhagavati brahmacariyaṃ vussatī’ti, iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

*When you were asked whether the spiritual life was lived under the Buddha so that deeds not to be experienced are experienced, you said, ‘Certainly not.’*

atha kimatthaṃ carahāvuso, bhagavati brahmacariyaṃ vussatī’ti?

*Then what exactly is the purpose of living the spiritual life under the Buddha?”*

“yaṃ khvassa, āvuso, aññātaṃ aditthaṃ appattaṃ asacchikataṃ anabhisametaṃ, tassa ñāṇāya dassanāya pattiyaṃ sacchikiriyāya abhisamayāya bhagavati brahmacariyaṃ vussatīti.

*“Reverend, the spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend that which is unknown, unseen, unattained, unrealized, and uncomprehended.”*

kiṃ panassāvuso, aññātaṃ aditthaṃ appattaṃ asacchikataṃ anabhisametaṃ, yassa ñāṇāya dassanāya pattiyaṃ sacchikiriyāya abhisamayāya bhagavati brahmacariyaṃ vussatīti?

*“But what is the unknown, unseen, unattained, unrealized, and uncomprehended?”*

‘idaṃ dukkhaṇ’ti khvassa, āvuso, aññātaṃ aditthaṃ appattaṃ asacchikataṃ anabhisametaṃ.

*“This is suffering.” ...*

tassa ñāṇāya dassanāya pattiyaṃ sacchikiriyāya abhisamayāya bhagavati brahmacariyaṃ vussatī.

‘ayaṃ dukkhasamudayo’ti khvassa, āvuso ... pe ... ‘ayaṃ dukkhanirodho’ti khvassa, āvuso ... pe ...

*‘This is the origin of suffering.’ ... ‘This is the cessation of suffering.’ ...*

‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti khvassa, āvuso, aññātaṃ aditthaṃ appattaṃ asacchikataṃ anabhisametaṃ.

*‘This is the practice that leads to the cessation of suffering.’ ...*

tassa ñāṇāya dassanāya pattiyaṃ sacchikiriyāya abhisamayāya bhagavati brahmacariyaṃ vussatī.

idaṃ khvassa, āvuso, aññātaṃ aditthaṃ appattaṃ asacchikataṃ anabhisametaṃ.

*This is the unknown, unseen, unattained, unrealized, and uncomprehended.*

tassa ñāṇāya dassanāya pattiyaṃ sacchikiriyāya abhisamayāya bhagavati brahmacariyaṃ vussatī’ti.

*The spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend this.”*

tatiyaṃ.



aṅguttara nikāya 9  
*Numbered Discourses 9*

2. sīhanādavagga  
*2. The Lion's Roar*

14. samiddhisutta  
*14. With Samiddhi*

atha kho āyasmā samiddhi yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ samiddhiṃ āyasmā sārīputto etadavoca:

*Then Venerable Samiddhi went up to Venerable Sārīputta, bowed, and stood to one side. Venerable Sārīputta said to him:*

“kimārammaṇā, samiddhi, purisassa saṅkappavitakkā uppajjantī”ti?  
*“Samiddhi, based on what do thoughts arise in a person?”*

“nāmarūpārammaṇā, bhante”ti.  
*“Based on name and form, sir.”*

“te pana, samiddhi, kva nānattaṃ gacchantī”ti?  
*“Where do they become diversified?”*

“dhātūsu, bhante”ti.  
*“In the elements.”*

“te pana, samiddhi, kiṃsamudayā”ti?  
*“What is their origin?”*

“phassasamudayā, bhante”ti.  
*“Contact is their origin.”*

“te pana, samiddhi, kiṃsamosaraṇā”ti?  
*“What is their meeting place?”*

“vedanāsamosaraṇā, bhante”ti.  
*“Feeling is their meeting place.”*

“te pana, samiddhi, kiṃpamukhā”ti?  
*“What is their chief?”*

“samādhippamukhā, bhante”ti.  
*“Immersion is their chief.”*

“te pana, samiddhi, kiṃadhipateyyā”ti?  
*“What is their ruler?”*

“satādhipateyyā, bhante”ti.  
*“Mindfulness is their ruler.”*

“te pana, samiddhi, kiṃuttarā”ti?  
*“What is their overseer?”*

“paññuttarā, bhante”ti.  
*“Wisdom is their overseer.”*

“te pana, samiddhi, kiṃsārā”ti?  
*“What is their core?”*

“vimuttisārā, bhante”ti.  
*“Freedom is their core.”*

“te pana, samiddhi, kiṃogadhā”ti?  
*“What is their culmination?”*

“amatogadhā, bhante”ti.  
*“They culminate in the deathless.”*

“‘kimārammaṇā, samiddhi, purisassa saṅkappavitakkā uppajjantī’ti, iti puṭṭho samāno ‘nāmarūpārammaṇā, bhante’ti vadesi.

*“Samiddhi, when you were asked what is the basis on which thoughts arise in a person, you answered ‘name and form’.*

‘te pana, samiddhi, kva nānattaṃ gacchantī’ti, iti puṭṭho samāno ‘dhātūsu, bhante’ti vadesi.

*When you were asked ...*

‘te pana, samiddhi, kiṃsamudayā’ti, iti puṭṭho samāno ‘phassasamudayā, bhante’ti vadesi.

-

‘te pana, samiddhi, kiṃsamosaraṇā’ti, iti puṭṭho samāno ‘vedanāsamosaṇā, bhante’ti vadesi.

-

‘te pana, samiddhi, kiṃpamukhā’ti, iti puṭṭho samāno ‘samādhippamukhā, bhante’ti vadesi.

-

‘te pana, samiddhi, kiṃadhipateyyā’ti, iti puṭṭho samāno ‘satādhipeyyā, bhante’ti vadesi.

-

‘te pana, samiddhi, kiṃuttarā’ti, iti puṭṭho samāno ‘paññuttarā, bhante’ti vadesi.

‘te pana, samiddhi, kiṃsārā’ti, iti puṭṭho samāno ‘vimuttisārā, bhante’ti vadesi.

‘te pana, samiddhi, kiṃogadhā’ti, iti puṭṭho samāno ‘amatogadhā, bhante’ti vadesi.  
*what is their culmination, you answered ‘the deathless’.*

sādhū sādhū, samiddhi.

*Good, good, Samiddhi!*

sādhū kho tvam, samiddhi, puṭṭho puṭṭho vissajjesi, tena ca mā maññī’ti.

*It’s good that you answered each question. But don’t get conceited because of that.”*

catuttham.

-

aṅguttara nikāya 9  
*Numbered Discourses 9*

2. sīhanādavagga  
*2. The Lion's Roar*

15. gaṇḍasutta  
*15. The Simile of the Boil*

“seyyathāpi, bhikkhave, gaṇḍo anekavassaganiko.  
*“Mendicants, suppose there was a boil that was many years old.*

tassassu gaṇḍassa nava vaṇamukhāni nava abhedanamukhāni.  
*And that boil had nine orifices that were continually open wounds.*

tato yaṃ kiñci pagghareyya—  
*Whatever oozed out of them*

asuciyeva pagghareyya, duggandhaṃyeva pagghareyya, jegucchiyaṃyeva  
pagghareyya;  
*would be filthy, stinking, and disgusting.*

yaṃ kiñci pasaveyya—  
*Whatever leaked out them*

asuciyeva pasaveyya, duggandhaṃyeva pasaveyya, jegucchiyaṃyeva pasaveyya.  
*would be filthy, stinking, and disgusting.*

gandoti kho, bhikkhave, imassetam cātumahābhūtikassa kāyassa adhivacanam  
mātāpettikasambhavassa odanakummāsūpacayassa  
aniccucchādanaparimaddanabhedanavidhamsanadhammassa.  
*‘Boil’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.*

tassassu gaṇḍassa nava vaṇamukhāni nava abhedanamukhāni.  
*And that boil has nine orifices that are continually open wounds.*

tato yaṃ kiñci paggharati—  
*Whatever oozes out of them*

asuciyeva paggharati, duggandhaṃyeva paggharati, jegucchiyaṃyeva paggharati;  
*is filthy, stinking, and disgusting.*

yaṃ kiñci pasavati—  
*Whatever leaks out of them*

asuciyeva pasavati, duggandhaṃyeva pasavati, jegucchiyaṃyeva pasavati.  
*is filthy, stinking, and disgusting.*

tasmātiha, bhikkhave, imasmiṃ kāye nibbindathā”ti.  
*So, mendicants, have no illusion about this body.”*

pañcamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

2. sīhanādavagga  
*2. The Lion's Roar*

16. saññāsutta  
*16. Perceptions*

“navayimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā.

*“Mendicants, these nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.*

katamā nava?  
*What nine?*

asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—  
*The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.*

imā kho, bhikkhave, nava saññā, bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā”ti.

*These nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in the deathless and end with the deathless.”*

chaṭṭhaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

2. sīhanādavagga  
2. The Lion's Roar

17. kulasutta  
17. Families

“navahi, bhikkhave, aṅgehi samannāgataṃ kuḷaṃ anupagantvā vā nālaṃ upagantaṃ, upagantvā vā nālaṃ nisīditaṃ.

*“Mendicants, visiting a family with nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.*

katamehi navahi?  
What nine?

na manāpena paccutthenti, na manāpena abhivā denti, na manāpena āsanaṃ denti, santamassa pariguhaṇti, bahukampi thokaṃ denti, paṇītaṃ paṇītaṃ denti, asakkaccaṃ denti no sakkaccaṃ, na upanīṇanti dhammassavanāya, bhāsitamassa na sussūsanti.

*They don't politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully. They don't sit nearby to listen to the teachings. When you're speaking, they don't listen well.*

imehi kho, bhikkhave, navahaṅgehi samannāgataṃ kuḷaṃ anupagantvā vā nālaṃ upagantaṃ, upagantvā vā nālaṃ nisīditaṃ.

*Visiting a family with these nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.*

navahi, bhikkhave, aṅgehi samannāgataṃ kuḷaṃ anupagantvā vā alaṃ upagantaṃ, upagantvā vā alaṃ nisīditaṃ.

*Visiting a family with nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile.*

katamehi navahi?  
What nine?

manāpena paccutthenti, manāpena abhivā denti, manāpena āsanaṃ denti, santamassa na pariguhaṇti, bahukampi bahukaṃ denti, paṇītaṃ paṇītaṃ denti, sakkaccaṃ denti no asakkaccaṃ, upanīṇanti dhammassavanāya, bhāsitamassa sussūsanti.

*They politely rise, bow, and offer a seat. They don't hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. They sit nearby to listen to the teachings. When you're speaking, they listen well.*

imehi kho, bhikkhave, navahaṅgehi samannāgataṃ kuḷaṃ anupagantvā vā alaṃ upagantaṃ, upagantvā vā alaṃ nisīditaṃ”ti.

*Visiting a family with these nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile.”*

sattamaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

2. sīhanādavagga  
2. The Lion's Roar

18. navaṅguposathasutta  
18. The Sabbath with Nine Factors

“navahi, bhikkhave, aṅgehi samannāgato uposatho upavuttho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro.

*“Mendicants, the observance of the sabbath with its nine factors is very fruitful and beneficial and splendid and bountiful.*

katham upavuttho ca, bhikkhave, navahaṅgehi samannāgato uposatho mahapphalo hoti mahānisaṃso mahājutiko mahāvippahāro?

*And how should it be observed?*

idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:  
*It's when a noble disciple reflects:*

‘yāvajīvaṃ arahanto pāṇātipātāṃ pahāya pāṇātipātā paṭiviratā nihitadaṇḍā nihitasatthā lajjī dayāpannā sabbapāṇabhūtahitānukampino viharanti;

*‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings.*

ahampajja imaṅca rattim imaṅca divasaṃ pāṇātipātāṃ pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharāmi.

*I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings.*

imināpaṅgena arahataṃ anukaromi; uposatho ca me upavuttho bhavissatī'ti.  
*I will observe the sabbath by doing as the perfected ones do in this respect.'*

iminā pathamena aṅgena samannāgato hoti ... pe .... (1–7.)  
*This is its first factor. ...*

‘yāvajīvaṃ arahanto uccāsayanamahāsayanāṃ pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti—mañcake vā tiṇasanthārake vā;

*‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat.*

ahampajja imaṅca rattim imaṅca divasaṃ uccāsayanamahāsayanāṃ pahāya uccāsayanamahāsayanā paṭivirato nīcaseyyaṃ kappemi—mañcake vā tiṇasanthārake vā.

*I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat.*

imināpaṅgena arahataṃ anukaromi; uposatho ca me upavuttho bhavissatī'ti.  
*I will observe the sabbath by doing as the perfected ones do in this respect.'*

iminā aṭṭhamena aṅgena samannāgato hoti. (8)  
*This is its eighth factor.*

mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahagagatena appamāṇena averena abyāpajjena pharitvā viharati.

*They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

iminā navamena aṅgena samannāgato hoti. (9)  
*This is its ninth factor.*

evaṃ upavuttho kho, bhikkhave, navahaṅgehi samannāgato uposatho mahapphalo  
hoti mahānisamso mahājutiko mahāvipphāro”ti.

*The observance of the sabbath with its nine factors in this way is very fruitful and beneficial  
and splendid and bountiful.”*

aṭṭhamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

2. sīhanādavagga  
*2. The Lion's Roar*

19. devatāsutta  
*19. A Deity*

“imañca, bhikkhave, rattim sambahulā devatā abhikkantāya rattiyā abhikkantavaṇṇa kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkamimṣu; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthaṃsu. ekamantaṃ ʔitā kho, bhikkhave, tā devatā maṃ etadavocuṃ:

*“Mendicants, tonight, several glorious deities, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me:*

‘upasaṅkamimṣu no, bhante, pubbe manussabhūtānaṃ pabbajitā agārāni.  
*‘Sir, formerly when we were human beings, renunciates came to our homes.*

te mayaṃ, bhante, paccuṭṭhimha, no ca kho abhivādimha.  
*We politely rose for them, but we didn't bow.*

tā mayaṃ, bhante, aparipuṇṇakammantā vipphaṇṣāriniyo paccānutāpiniyo hīnaṃ kāyaṃ upapannā'ti.  
*And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’*

aparāpi maṃ, bhikkhave, sambahulā devatā upasaṅkamitvā etadavocuṃ:  
*Then several other deities came to me and said:*

‘upasaṅkamimṣu no, bhante, pubbe manussabhūtānaṃ pabbajitā agārāni.  
*‘Sir, formerly when we were human beings, renunciates came to our homes.*

te mayaṃ, bhante, paccuṭṭhimha abhivādimha, no ca tesāṃ āsanaṃ adamha.  
*We politely rose for them and bowed, but we didn't offer a seat.*

tā mayaṃ, bhante, aparipuṇṇakammantā vipphaṇṣāriniyo paccānutāpiniyo hīnaṃ kāyaṃ upapannā'ti.  
*And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’*

aparāpi maṃ, bhikkhave, sambahulā devatā upasaṅkamitvā etadavocuṃ:  
*Then several other deities came to me and said:*

‘upasaṅkamimṣu no, bhante, pubbe manussabhūtānaṃ pabbajitā agārāni.  
*‘Sir, formerly when we were human beings, renunciates came to our homes.*

te mayaṃ, bhante, paccuṭṭhimha abhivādimha āsanaṃ adamha, no ca kho yathāsatti yathābalaṃ saṃvibhajimha ... pe ...  
*We politely rose for them, bowed, and offered a seat, but we didn't share as best we could. ...’*

yathāsatti yathābalaṃ saṃvibhajimha, no ca kho upanisīdimha dhammassavanāya ... pe ...  
*‘... we didn't sit nearby to listen to the teachings. ...’*

upanisīdimha dhammassavanāya, no ca kho ohitasotā dhammaṃ suṇimha ... pe ...  
*‘... we didn't lend an ear to the teachings. ...’*

ohitasotā ca dhammaṃ suṇimha, no ca kho sutvā dhammaṃ dhārayimha ... pe ...  
*‘... we didn't memorize the teachings. ...’*

sutvā ca dhammaṃ dhārayimha, no ca kho dhātānaṃ dhammānaṃ atthaṃ upaparikkhimha ... pe ...  
*‘... we didn't examine the meaning of teachings we'd memorized. ...’*

dhātānaṃ dhammānaṃ atthaṃ upaparikkhimha, no ca kho atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjimha.  
*‘... having understood the meaning and the teaching, we didn't practice accordingly.*



tā mayam, bhante, aparipuṇṇakammantā vipphaṇṇasāriṇiyo paccānutāpiniyo hīnaṃ kāyaṃ upapannā’ti.

*And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.*

aparāpi maṃ, bhikkhave, sambahulā devatā upasaṅkamitvā etadavocum:

*Then several other deities came to me and said:*

‘upasaṅkamsu no, bhante, pubbe manussabhūtānaṃ pabbajitā agārāni.

*‘Sir, formerly when we were human beings, renunciates came to our homes.*

te mayam, bhante, paccuṭṭhimha abhivādimha, āsanaṃ adamha, yathāsatti yathābalaṃ saṃvibhajimha, upanissīdimha dhammassāvanāya, ohitasotā ca dhammaṃ suṇimha, sutvā ca dhammaṃ dhārayimha, dhātānaṃ dhammānaṃ atthaṃ upaparikkhimha, atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjimha.

*We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning.*

*Understanding the teaching and the meaning we practiced accordingly.*

tā mayam, bhante, paripuṇṇakammantā avipphaṇṇasāriṇiyo apaccānutāpiniyo paṇītaṃ kāyaṃ upapannā’ti.

*And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.’*

etāni, bhikkhave, rukkhāmūlāni etāni suññāgārāni. jhāyatha, bhikkhave, mā pamādattha, mā pacchā vipphaṇṇasārino ahuvattha seyyathāpi tā purimikā devatā’ti.

*Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later, like those former deities.”*

navamaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

2. sīhanādavagga  
2. The Lion's Roar

20. velāmasutta  
20. About Velāma

ekaṃ 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 anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikam gahapatiṃ bhagavā etadavoca:

*Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,*

“api nu te, gahapati, kule dānaṃ dīyati”ti?  
*“Householder, I wonder whether your family gives gifts?”*

“dīyati me, bhante, kule dānaṃ;  
*“It does, sir.*

tañca kho lūkhaṃ kaṇājakam biḷaṅgadutiyaṃ”ti.  
*But only coarse gruel with pickles.”*

“lūkhañcepi, gahapati, dānaṃ deti paṇītaṃ vā;  
*“Householder, someone might give a gift that's either coarse or fine.*

tañca asakkaccaṃ deti, acittikatvā deti, asahatthā deti, apaviddhaṃ deti, anāgamanadiṭṭhiko deti.  
*But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences.*

yattha yattha tassa tassa dānassa vipāko nibbattati, na ulārāya bhattabhogāya cittaṃ namati, na ulārāya vatthabhogāya cittaṃ namati, na ulārāya yānabhogāya cittaṃ namati, na ulāresu pañcasu kāmagaṇesu bhogāya cittaṃ namati.  
*Then wherever the result of any such gift manifests, their mind doesn't incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.*

yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, tepi na sussūsanti na sotaṃ odahanti na aññā cittaṃ upatthapenti.  
*And their children, wives, bondservants, employees, and workers don't want to listen to them. They don't pay attention or try to understand.*

taṃ kissa hetu?  
*Why is that?*

evañhetam, gahapati, hoti asakkaccaṃ katānaṃ kammānaṃ vipāko.  
*Because that is the result of deeds done carelessly.*

lūkhañcepi, gahapati, dānaṃ deti paṇītaṃ vā;  
*Someone might give a gift that's either coarse or fine.*

tañca sakkaccaṃ deti, cittikatvā deti, sahatthā deti, anapaviddhaṃ deti, āgamanadiṭṭhiko deti.  
*And they give it carefully, thoughtfully, with their own hand. They don't give the dregs, and they give with consideration for consequences.*

yattha yattha tassa tassa dānassa vipāko nibbattati, ulārāya bhattabhogāya cittaṃ namati, ulārāya vatthabhogāya cittaṃ namati, ulārāya yānabhogāya cittaṃ namati, ulāresu pañcasu kāmagaṇesu bhogāya cittaṃ namati.  
*Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.*

yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, tepi  
sussūsanti sotaṃ odahanti aññā cittaṃ upatṭhappenti.

*And their children, wives, bondservants, employees, and workers want to listen. They pay attention and try to understand.*

taṃ kissa hetu?

*Why is that?*

evañhetam, gahapati, hoti sakkaccaṃ katānaṃ kammānaṃ vipāko.

*Because that is the result of deeds done carefully.*

bhūtapubbaṃ, gahapati, velāmo nāma brāhmaṇo ahosi.

*Once upon a time, householder, there was a brahmin named Velāma.*

so evarūpaṃ dānaṃ adāsi mahādānaṃ.

*He gave the following gift, a great offering.*

caturāsīti suvaṇṇapātisahassāni adāsi rūpiyapūrāni, caturāsīti rūpiyapātisahassāni  
adāsi suvaṇṇapūrāni, caturāsīti kamsapātisahassāni adāsi hiraññapūrāni, caturāsīti  
hatthisahassāni adāsi sovaṇṇālankārāni sovaṇṇadhajāni hemajālappaticchannāni,  
caturāsīti rathasahassāni adāsi sīhacammaparivārāni byagghacammaparivārāni  
dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālankārāni sovaṇṇadhajāni  
hemajālappaticchannāni, caturāsīti dhenusahassāni adāsi dukūlasandhanāni  
kamsūpadhāraṇāni, caturāsīti kaññāsahassāni adāsi āmuttamaṇikuṇḍalāyo, caturāsīti  
pallaṅkasahassāni adāsi gonakatthatāni paṭikatthatāni paṭalikatthatāni  
kadālimigapavarapaccatharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni,  
caturāsīti vatthakotīisahassāni adāsi khomasukhumānaṃ koseyyasukhumānaṃ  
kambalasukhumānaṃ kappāsikasukhumānaṃ, ko pana vādo annassa pānassa  
khajjassa bhojjassa leyyassa peyyassa, najjo maññe vissandanti.

*84,000 gold bowls filled with silver. 84,000 silver bowls filled with gold. 84,000 bronze bowls filled with gold coins. 84,000 elephants with gold adornments and banners, covered with gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jewels and earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers— and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 fine cloths of linen, silk, wool, and cotton. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed to flow like a river.*

siyā kho pana te, gahapati, evamassa:

*Householder, you might think:*

‘añño nūna tena samayena velāmo brāhmaṇo ahosi, so taṃ dānaṃ adāsi  
mahādānaṃ’ti.

*‘Surely the brahmin Velāma must have been someone else at that time?’*

na kho panetaṃ, gahapati, evaṃ datṭhabbaṃ.

*But you should not see it like this.*

ahaṃ tena samayena velāmo brāhmaṇo ahoṣiṃ.

*I myself was the brahmin Velāma at that time.*

ahaṃ taṃ dānaṃ adāsiṃ mahādānaṃ.

*I gave that gift, a great offering.*

tasmim kho pana, gahapati, dāne na koci dakkhiṇeyyo ahosi, na taṃ koci dakkhiṇaṃ  
visodheti.

*But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.*

yaṃ, gahapati, velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ, yo cekaṃ  
ditṭhisampannaṃ bhojeyya, idaṃ tato mahapphalataraṃ.

*It would be more fruitful to feed one person accomplished in view than that great offering of Velāma.*

() yo ca satam ditthisampannānaṃ bhojeyya, yo cekaṃ sakadāgāmiṃ bhojeyya, idaṃ tato mahapphalataraṃ.

*It would be more fruitful to feed one once-returner than a hundred persons accomplished in view.*

() yo ca satam sakadāgāmīnaṃ bhojeyya, yo cekaṃ anāgāmiṃ bhojeyya ... pe ...  
*It would be more fruitful to feed one non-returner than a hundred once-returners.*

yo ca satam anāgāmīnaṃ bhojeyya, yo cekaṃ arahantaṃ bhojeyya ... pe ...  
*It would be more fruitful to feed one perfected one than a hundred non-returners.*

yo ca satam arahantānaṃ bhojeyya, yo cekaṃ paccekabuddhaṃ bhojeyya ... pe ...  
*It would be more fruitful to feed one Buddha awakened for themselves than a hundred perfected ones.*

yo ca satam paccekabuddhānaṃ bhojeyya, yo ca tathāgataṃ arahantaṃ sammāsambuddhaṃ bhojeyya ... pe ...  
*It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred Buddhas awakened for themselves.*

yo ca buddhappamukhaṃ bhikkhusaṃghaṃ bhojeyya ... pe ...  
*It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.*

yo ca cātuddisaṃ saṃghaṃ uddissa vihāraṃ kārāpeyya ... pe ...  
*It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.*

yo ca pasannacitto buddhaṇca dhammaṇca saṃghaṇca saraṇaṃ gaccheyya ... pe ...  
*It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.*

yo ca pasannacitto sikkhāpadāni samādiyeyya—  
*It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.*

pāṇātipātā veramaṇiṃ, adinnādānā veramaṇiṃ, kāmesumicchācārā veramaṇiṃ, musāvādā veramaṇiṃ, surāmerayamajjapamādatthānā veramaṇiṃ, yo ca antamaso gandhohanamattampi mettacittaṃ bhāveyya, () idaṃ tato mahapphalataraṃ.  
*It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow's udder—than to undertake the training rules.*

yaṇca, gahapati, velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ, yo cekaṃ ditthisampannaṃ bhojeyya ...  
*It would be more fruitful develop the perception of impermanence—even for as long as a finger snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow's udder."*

yo ca satam ditthisampannānaṃ bhojeyya, yo cekaṃ sakadāgāmiṃ bhojeyya ...

yo ca satam sakadāgāmīnaṃ bhojeyya, yo cekaṃ anāgāmiṃ bhojeyya ...

yo ca satam anāgāmīnaṃ bhojeyya, yo cekaṃ arahantaṃ bhojeyya ...

yo ca satam arahantānaṃ bhojeyya, yo cekaṃ paccekabuddhaṃ bhojeyya ...

yo ca satam paccekabuddhānaṃ bhojeyya, yo ca tathāgataṃ arahantaṃ sammāsambuddhaṃ bhojeyya ...

yo ca buddhappamukhaṃ bhikkhusaṃghaṃ bhojeyya, yo ca cātuddisaṃ saṃghaṃ uddissa vihāraṃ kārāpeyya ...

yo ca pasannacitto buddhañca dhammañca saṅghañca saraṇaṃ gaccheyya, yo ca pasannacitto sikkhāpadāni samādiyeyya—

pāṇātipātā veramaṇiṃ ... pe ... surāmerayamajjapamādaṭṭhānā veramaṇiṃ, yo ca antamaso gandhohanaṃ attampi mettacittaṃ bhāveyya, yo ca accharāsaṅghātaṃ attampi aniccasaññaṃ bhāveyya, idaṃ tato mahapphalataraṇaṃ”ti.

dasamaṃ.

sīhanādaṃ dutiyaṃ.

nādo saupādiseso ca,

koṭṭhikena samiddhinā;

gaṇḍasaññaṃ kulaṃ mettā,

devatā velāmena cāti.

aṅguttara nikāya 9  
Numbered Discourses 9

3. sattāvāsavagga  
3. Abodes of Sentient Beings

21. tithānasutta  
21. In Three Particulars

“tīhi, bhikkhave, thānehi uttarakurukā manussā deve ca tāvatimse adhiggaṇhanti jambudīpake ca manusse.

*“The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in three particulars.*

katamehi tīhi?  
What three?

amamā, apariggahā, niyatāyukā, visesagunā—  
*They're selfless and not possessive. They have a fixed life span. They have a distinctive nature.*

imehi kho, bhikkhave, tīhi thānehi uttarakurukā manussā deve ca tāvatimse adhiggaṇhanti jambudīpake ca manusse.

*The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in these three particulars.*

tīhi, bhikkhave, thānehi devā tāvatimsā uttarakuruke ca manusse adhiggaṇhanti jambudīpake ca manusse.

*The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in three particulars.*

katamehi tīhi?  
What three?

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena—  
*Divine life span, beauty, and happiness.*

imehi kho, bhikkhave, tīhi thānehi devā tāvatimsā uttarakuruke ca manusse adhiggaṇhanti jambudīpake ca manusse.

*The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in these three particulars.*

tīhi, bhikkhave, thānehi jambudīpakā manussā uttarakuruke ca manusse adhiggaṇhanti deve ca tāvatimse.

*The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in three particulars.*

katamehi tīhi?  
What three?

sūrā, satimanto, idha brahmacariyavāso—  
*Bravery, mindfulness, and the spiritual life is lived here.*

imehi kho, bhikkhave, tīhi thānehi jambudīpakā manussā uttarakuruke ca manusse adhiggaṇhanti deve ca tāvatimse”ti.

*The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in these three particulars.”*

paṭhamam.

aṅguttara nikāya 9  
Numbered Discourses 9

3. sattāvāsavagga  
3. Abodes of Sentient Beings

22. assakhaḷuṅkasutta  
22. A Wild Colt

“tayo ca, bhikkhave, assakhaḷuṅke desessāmi tayo ca purisakhaḷuṅke tayo ca assaparasse tayo ca purisaparasse tayo ca bhadde assājāṇīye tayo ca bhadde purisājāṇīye.

*“Mendicants, I will teach you about three wild colts and three wild people; three excellent horses and three excellent people; and three fine thoroughbred horses and three fine thoroughbred people.*

taṃ suṇātha. ()  
*Listen and pay close attention, I will speak.*

katame ca, bhikkhave, tayo assakhaḷuṅkā?  
*And what are the three wild colts?*

idha, bhikkhave, ekacco assakhaḷuṅko javasampanno hoti, na vaṇṇasampanno, na ārohapariṇāhasampanno.  
*One wild colt is fast, but not beautiful or well proportioned.*

idha pana, bhikkhave, ekacco assakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno.  
*Another wild colt is fast and beautiful, but not well proportioned.*

idha pana, bhikkhave, ekacco assakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*While another wild colt is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo assakhaḷuṅkā.  
*These are the three wild colts.*

katame ca, bhikkhave, tayo purisakhaḷuṅkā?  
*And what are the three wild people?*

idha, bhikkhave, ekacco purisakhaḷuṅko javasampanno hoti, na vaṇṇasampanno, na ārohapariṇāhasampanno.  
*One wild person is fast, but not beautiful or well proportioned.*

idha pana, bhikkhave, ekacco purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno.  
*Another wild person is fast and beautiful, but not well proportioned.*

idha pana, bhikkhave, ekacco purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*While another wild person is fast, beautiful, and well proportioned.*

kathaṇca, bhikkhave, purisakhaḷuṅko javasampanno hoti, na vaṇṇasampanno na ārohapariṇāhasampanno?  
*And how is a wild person fast, but not beautiful or well proportioned?*

idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ pajānāti.  
*It’s when a mendicant truly understands: ‘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’.*

idamassa javasmiṃ vadāmi.  
*This is how they’re fast, I say.*

abhidhamme kho pana abhivinaye pañhaṃ puṭṭho saṃsādeti, no vissajjeti.

*But when asked a question about the teaching or training, they falter without answering.*

idamassa na vaṇṇasmiṃ vadāmi.

*This is how they're not beautiful, I say.*

na kho pana lābhī hoti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

*And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa na ārohapariṇāhasmiṃ vadāmi.

*This is how they're not well proportioned, I say.*

evaṃ kho, bhikkhave, purisakhaḷuṅko javasampanno hoti, na vaṇṇasampanno na ārohapariṇāhasampanno.

*This is how a wild person is fast, but not beautiful or well proportioned.*

kathaṇca, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno?

*And how is a wild person fast and beautiful, but not well proportioned?*

idha, bhikkhave, bhikkhu 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

*They truly understand: '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'.*

idamassa javasmiṃ vadāmi.

*This is how they're fast, I say.*

abhidhamme kho pana abhivinaye pañhaṃ puṭṭho vissajjeti, no saṃsādeti.

*When asked a question about the teaching or training, they answer without faltering.*

idamassa vaṇṇasmiṃ vadāmi.

*This is how they're beautiful, I say.*

na kho pana lābhī hoti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

*But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa na ārohapariṇāhasmiṃ vadāmi.

*This is how they're not well proportioned, I say.*

evaṃ kho, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca, na ārohapariṇāhasampanno.

*This is how a wild person is fast and beautiful, but not well proportioned.*

kathaṇca, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?

*And how is a wild person fast, beautiful, and well proportioned?*

idha, bhikkhave, bhikkhu 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

*They truly understand: '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'.*

idamassa javasmiṃ vadāmi.

*This is how they're fast, I say.*

abhidhamme kho pana abhivinaye pañhaṃ puṭṭho vissajjeti, no saṃsādeti.

*When asked a question about the teaching or training, they answer without faltering.*

idamassa vaṇṇasmiṃ vadāmi.

*This is how they're beautiful, I say.*

lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

*They receive robes, alms-food, lodgings, and medicines and supplies for the sick.*



idamassa ārohapariṇāhasmiṃ vadāmi.

*This is how they're well proportioned, I say.*

evaṃ kho, bhikkhave, purisakhaḷuṅko javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.

*This is how a wild person is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo purisakhaḷuṅkā.

*These are the three wild people.*

katame ca, bhikkhave, tayo assaparassā?

*And what are the three excellent horses?*

idha, bhikkhave, ekacco assaparasso ... pe ...

*One excellent horse ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.

*is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo assaparassā.

*These are the three excellent horses.*

katame ca, bhikkhave, tayo purisaparassā?

*What are the three excellent people?*

idha, bhikkhave, ekacco purisaparasso ... pe ...

*One excellent person ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.

*is fast, beautiful, and well proportioned.*

kathaṇca, bhikkhave, purisaparasso ... pe ...

*And how is an excellent person ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?

*fast, beautiful, and well proportioned?*

idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā.

*It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world.*

idamassa javasmiṃ vadāmi.

*This is how they're fast, I say.*

abhidhamme quo pana abhivinaye pañhaṃ puṭṭho vissajjeti, no saṃsādeti.

*When asked a question about the teaching or training, they answer without faltering.*

idamassa vaṇṇasmiṃ vadāmi.

*This is how they're beautiful, I say.*

lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

*They receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa ārohapariṇāhasmiṃ vadāmi.

*This is how they're well proportioned, I say.*

evaṃ kho, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.

*This is how an excellent person fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo purisaparassā.

*These are the three excellent people.*

katame ca, bhikkhave, tayo bhaddā assājānīyā?

*And what are the three fine thoroughbred horses?*

idha, bhikkhave, ekacco bhaddo assājānīyo ... pe ...

*One fine thoroughbred horse ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo bhaddā assājānīyā.  
*These are the three fine thoroughbred horses.*

katame ca, bhikkhave, tayo bhaddā purisājānīyā?  
*And what are the three fine thoroughbred people?*

idha, bhikkhave, ekacco bhaddo purisājānīyo ... pe ...  
*One fine thoroughbred person ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*is fast, beautiful, and well proportioned.*

kathaṇca, bhikkhave, bhaddo purisājānīyo ... pe ...  
*And how is a fine thoroughbred person ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca?  
*fast, beautiful, and well proportioned?*

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ  
dittheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.  
*It's a mendicant who realizes 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.*

idamassa javasmiṃ vadāmi.  
*This is how they're fast, I say.*

abhidhamme kho pana abhivinaye pañhaṃ puṭṭho vissajjeti, no saṃsādeti.  
*When asked a question about the teaching or training, they answer without faltering.*

idamassa vaṇṇasmiṃ vadāmi.  
*This is how they're beautiful, I say.*

lābhī kho pana hoti cīvarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkhārānaṃ.  
*They receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa ārohapariṇāhasmiṃ vadāmi.  
*This is how they're well proportioned, I say.*

evaṃ kho, bhikkhave, bhaddo purisājānīyo javasampanno ca hoti vaṇṇasampanno  
ca ārohapariṇāhasampanno ca.  
*This is how a fine thoroughbred person is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo bhaddā purisājānīyā”ti.  
*These are the three fine thoroughbred people.”*

dutiyaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

3. sattāvāsavagga  
*3. Abodes of Sentient Beings*

23. taṇhāmūlakasutta  
*23. Rooted in Craving*

“nava, bhikkhave, taṇhāmūlake dhamme desessāmi, taṃ suṇātha.  
*“Mendicants, I will teach you about nine things rooted in craving.*

katame ca, bhikkhave, nava taṇhāmūlakā dhammā?  
*And what are the nine things rooted in craving?*

taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo,  
vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ  
paṭicca pariggaḥo, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho,  
ārakkhādhikaraṇaṃ daṇḍādānaṃ satthādānaṃ  
kalahaviggahavivādātuvāṃtuvaṃpesuññamusāvādā aneke pāpakā akusalā dhammā  
sambhavanti.

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

ime kho, bhikkhave, nava taṇhāmūlakā dhammā”ti.  
*These are the nine things rooted in craving.”*

tatiyaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

3. sattāvāsavagga  
*3. Abodes of Sentient Beings*

24. sattāvāsaṣutta  
*24. Abodes of Sentient Beings*

“navayime, bhikkhave, sattāvāsā.  
*“Mendicants, there are nine abodes of sentient beings.*

katame nava?  
*What nine?*

santi, bhikkhave, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.

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

ayaṃ paṭhamo sattāvāso. (1)  
*This is the first abode of sentient beings.*

santi, bhikkhave, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍatā.

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

ayaṃ duttiyo sattāvāso. (2)  
*This is the second abode of sentient beings.*

santi, bhikkhave, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.  
*There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.*

ayaṃ tatiyo sattāvāso. (3)  
*This is the third abode of sentient beings.*

santi, bhikkhave, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.  
*There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.*

ayaṃ catuttho sattāvāso. (4)  
*This is the fourth abode of sentient beings.*

santi, bhikkhave, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā.  
*There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.*

ayaṃ pañcamaṃ sattāvāso. (5)  
*This is the fifth abode of sentient beings.*

santi, bhikkhave, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanūpagā.  
*There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.*

ayaṃ chaṭṭho sattāvāso. (6)  
*This is the sixth abode of sentient beings.*

santi, bhikkhave, sattā sabbaso ākāśānañcāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanūpagā.  
*There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.*

ayaṃ sattamo sattāvāso. (7)  
*This is the seventh abode of sentient beings.*

santi, bhikkhave, sattā sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.

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

ayam atthamo sattāvāso. (8)

*This is the eighth abode of sentient beings.*

santi, bhikkhave, sattā sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanūpagā.

*There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.*

ayam navamo sattāvāso. (9)

*This is the ninth abode of sentient beings.*

ime kho, bhikkhave, nava sattāvāsā”ti.

*These are the nine abodes of sentient beings.”*

catuttham.

aṅguttara nikāya 9  
Numbered Discourses 9

3. sattāvāsavagga  
3. Abodes of Sentient Beings

25. paññāsutta  
25. Consolidated by Wisdom

“yato kho, bhikkhave, bhikkhuno paññāya cittaṃ supericitaṃ hoti, tassetam,  
bhikkhave, bhikkhuno kallaṃ vacanāya:

*“Mendicants, when a mendicant’s mind has been well consolidated with wisdom it’s appropriate for them to say:*

‘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.”’*

kathaṇca, bhikkhave, bhikkhuno paññāya cittaṃ supericitaṃ hoti?  
*And how is a mendicant’s mind well consolidated with wisdom?*

‘vītarāgaṃ me cittaṃ’ ti paññāya cittaṃ supericitaṃ hoti;  
*The mind is well consolidated with wisdom when they know: ‘My mind is without greed.’*

‘vītadosaṃ me cittaṃ’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is without hate.’*

‘vītamohaṃ me cittaṃ’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is without delusion.’*

‘asarāgadhammaṃ me cittaṃ’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is not liable to become greedy.’*

‘asadadosadhammaṃ me cittaṃ’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is not liable to become hateful.’*

‘asamohadhammaṃ me cittaṃ’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is not liable to become deluded.’*

‘anāvattidhammaṃ me cittaṃ kāmabhavāyā’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is not liable to return to rebirth in the sensual realm.’*

‘anāvattidhammaṃ me cittaṃ rūpabhavāyā’ ti paññāya cittaṃ supericitaṃ hoti;  
*... ‘My mind is not liable to return to rebirth in the realm of luminous form.’*

‘anāvattidhammaṃ me cittaṃ arūpabhavāyā’ ti paññāya cittaṃ supericitaṃ hoti.  
*... ‘My mind is not liable to return to rebirth in the formless realm.’*

yato kho, bhikkhave, bhikkhuno paññāya cittaṃ supericitaṃ hoti, tassetam,  
bhikkhave, bhikkhuno kallaṃ vacanāya:

*When a mendicant’s mind has been well consolidated with wisdom it’s appropriate for them to say:*

‘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.”’*

pañcamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

3. sattāvāsavagga  
*3. Abodes of Sentient Beings*

26. silāyūpasutta  
*26. The Simile of the Stone Pillar*

()  
*So I have heard.*

ekaṃ samayaṃ āyasmā ca sārīputto āyasmā ca candikāputto rājagahe viharanti  
veluvane kalandakanivāpe.  
*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels'  
feeding ground.*

tatra kho āyasmā candikāputto bhikkhū āmantesi ():  
*There Venerable Candikāputta addressed the mendicants,*

“devadatto, āvuso, bhikkhūnaṃ evaṃ dhammaṃ deseti:  
*“Reverends, Devadatta teaches the mendicants like this:*

‘yato kho, āvuso, bhikkhuno cetasā citaṃ hoti, tassettaṃ bhikkhuno kallaṃ  
veyyākaraṇāya—  
*“When a mendicant’s mind is solidified by heart, it’s appropriate for them to say:*

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.’”’”*

evaṃ vutte, āyasmā sārīputto āyasmantaṃ candikāputtaṃ etadavoca:  
*When he said this, Venerable Sārīputta said to him,*

“na kho, āvuso candikāputta, devadatto bhikkhūnaṃ evaṃ dhammaṃ deseti:  
*“Reverend Candikāputta, Devadatta does not teach the mendicants like that.*

‘yato kho, āvuso, bhikkhuno cetasā citaṃ hoti, tassettaṃ bhikkhuno kallaṃ  
veyyākaraṇāya—

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti  
pajānāmi”’ti.

evaṃ kho, āvuso, candikāputta, devadatto bhikkhūnaṃ dhammaṃ deseti:  
*He teaches like this:*

‘yato kho, āvuso, bhikkhuno cetasā cittaṃ suparicitaṃ hoti, tassettaṃ bhikkhuno  
kallaṃ veyyākaraṇāya—  
*“When a mendicant’s mind is well consolidated by heart, it’s appropriate for them to say:*

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.’”’”*

duṭṭiyampi kho āyasmā candikāputto bhikkhū āmantesi:  
*For a second time ...*

“devadatto, āvuso, bhikkhūnaṃ evaṃ dhammaṃ deseti:

‘yato kho, āvuso, bhikkhuno cetasā citaṃ hoti, tassettaṃ bhikkhuno kallaṃ  
veyyākaraṇāya—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi””ti.

dutiyampi kho āyasmā sārīputto āyasmantaṃ candikāputtaṃ etadavoca:

“na kho, āvuso candikāputta, devadatto bhikkhūnaṃ evaṃ dhammaṃ deseti:

‘yato kho, āvuso, bhikkhuno cetasā citaṃ hoti, tassettaṃ bhikkhuno kallaṃ veyyākaraṇāya—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi””ti.

evañca kho, āvuso candikāputta, devadatto bhikkhūnaṃ dhammaṃ deseti:

‘yato kho, āvuso, bhikkhuno cetasā cittaṃ supericitaṃ hoti, tassettaṃ bhikkhuno kallaṃ veyyākaraṇāya—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi””ti.

tatiyampi kho āyasmā candikāputto bhikkhū āmantesi:

*And for a third time Venerable Candikāputta addressed the mendicants ...*

“devadatto, āvuso, bhikkhūnaṃ evaṃ dhammaṃ deseti:

‘yato kho, āvuso, bhikkhuno cetasā citaṃ hoti, tassettaṃ bhikkhuno kallaṃ veyyākaraṇāya—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi””ti.

tatiyampi kho āyasmā sārīputto āyasmantaṃ candikāputtaṃ etadavoca:

*And for a third time, Sārīputta said to him,*

“na kho, āvuso candikāputta, devadatto bhikkhūnaṃ evaṃ dhammaṃ deseti:

*“Reverend Candikāputta, Devadatta does not teach the mendicants like that.*

‘yato kho, āvuso, bhikkhuno cetasā citaṃ hoti, tassettaṃ bhikkhuno kallaṃ veyyākaraṇāya—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi””ti.

evañca kho, āvuso candikāputta, devadatto bhikkhūnaṃ dhammaṃ deseti:

*He teaches like this:*

‘yato kho, āvuso, bhikkhuno cetasā cittaṃ supericitaṃ hoti, tassettaṃ bhikkhuno kallaṃ veyyākaraṇāya—

*‘When a mendicant’s mind is well consolidated by heart, it’s appropriate for them to say:*

khīnā 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.’”’*



kathaṇca, āvuso, bhikkhuno cetasā cittaṃ suparicitaṃ hoti?

*And how is a mendicant's mind well consolidated by heart?*

‘vītarāgaṃ me cittaṃ’ti cetasā cittaṃ suparicitaṃ hoti;

*The mind is well consolidated by heart when they know: ‘My mind is without greed.’*

‘vītadosaṃ me cittaṃ’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is without hate.’*

‘vītamohaṃ me cittaṃ’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is without delusion.’*

‘asarāgadhammaṃ me cittaṃ’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is not liable to become greedy.’*

‘asadosadhammaṃ me cittaṃ’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is not liable to become hateful.’*

‘asamohadhammaṃ me cittaṃ’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is not liable to become deluded.’*

‘anāvattidhammaṃ me cittaṃ kāmabhavāyā’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is not liable to return to rebirth in the sensual realm.’*

‘anāvattidhammaṃ me cittaṃ rūpabhavāyā’ti cetasā cittaṃ suparicitaṃ hoti;

*... ‘My mind is not liable to return to rebirth in the realm of luminous form.’*

‘anāvattidhammaṃ me cittaṃ arūpabhavāyā’ti cetasā cittaṃ suparicitaṃ hoti.

*... ‘My mind is not liable to return to rebirth in the formless realm.’*

evaṃ sammā vimuttacittassa kho, āvuso, bhikkhuno bhusā cepi cakkhuviññeeyā rūpā cakkhussa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti;

*When a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind.*

amissikatamevassa cittaṃ hoti thitaṃ āneñjappattaṃ, vayaṃ cassānupassati.

*The mind remains unaffected. It is steady, imperturbable, observing disappearance.*

seyyathāpi, āvuso, silāyūpo soḷasakukkuko.

*Suppose there was a stone pillar, sixteen feet long.*

tassassu aṭṭha kukkū heṭṭhā nemaṅgamā, aṭṭha kukkū upari nemassa.

*Eight feet were buried underground, and eight above ground.*

atha puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampavedheyya;

*And violent storms were to blow up out of the east, the west, the north, and the south.*

atha pacchimāya ...

atha uttarāya ...

atha dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampavedheyya.

*They couldn't make it tremor and tremble and quake.*

taṃ kissa hetu?

*Why is that?*

gambhīrattā, āvuso, nemassa, sunikhātattā silāyūpassa.

*It's because that boundary pillar is firmly embedded, with deep foundations.*

evamevaṃ kho, āvuso, sammā vimuttacittassa bhikkhuno bhusā cepi cakkhuviññeeyā rūpā cakkhussa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti;

*In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind.*

amissīkatamevassa cittaṃ hoti t̥hitaṃ āneñjappattaṃ, vayaṃ cassānupassati.  
*The mind remains unaffected. It is steady, imperturbable, observing disappearance.*

bhusā cepi sotaviññeyyā saddā ...  
*If even compelling sounds ...*

ghānaviññeyyā gandhā ...  
*smells ...*

jivhāviññeyyā rasā ...  
*tastes ...*

kāyaviññeyyā phoṭṭhabbā ...  
*touches ...*

manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, nevassa cittaṃ pariyādiyanti;  
*and thoughts come into the range of the mind they don't occupy the mind.*

amissīkatamevassa cittaṃ hoti t̥hitaṃ āneñjappattaṃ, vayaṃ cassānupassati”ti.  
*The mind remains unaffected. It is steady, imperturbable, observing disappearance.”*

chaṭṭhaṃ.

3. sattāvāsavagga  
3. Abodes of Sentient Beings

27. paṭhamaverasutta  
27. Dangers and Threats (1st)

atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhiṇādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikam gahapatim bhagavā etadavoca:

*Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:*

“yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṃ byākareyya:

*“Householder, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves:*

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’ti.

*‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’*

katamāni pañca bhayāni verāni vūpasantāni honti?

*What are the five dangers and threats they have quelled?*

yaṃ, gahapati, pānātipatī pānātipātapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, pānātipātā paṭivirato neva diṭṭhadhammikampi bhayaṃ veram pasavati, na samparāyikampi bhayaṃ veram pasavati, na cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.*

pānātipātā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti. (1)

*So that danger and threat is quelled for anyone who refrains from killing living creatures.*

yaṃ, gahapati, adinnādāyī ... pe ...

*Anyone who steals ...*

kāmesumicchācārī ...

*Anyone who commits sexual misconduct ...*

musāvādī ...

*Anyone who lies ...*

surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṃ veram pasavati, na samparāyikampi bhayaṃ veram pasavati, na cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.*

surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti. (4–5.)

*So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.*

imāni pañca bhayāni verāni vūpasantāni honti.  
*These are the five dangers and threats they have quelled.*

“katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?  
*What are the four factors of stream-entry that they have?*

idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:  
*It's when a noble disciple has experiential confidence in the Buddha:*

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. (6)  
*‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’*

dhamme aveccappasādena samannāgato hoti:  
*They have experiential confidence in the teaching:*

‘svākkhātō bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhī’ti. (7)  
*‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’*

saṅhe aveccappasādena samannāgato hoti:  
*They have experiential confidence in the Saṅgha:*

‘suppaṭipanno bhagavato sāvakasaṅho ujuppaṭipanno bhagavato sāvakasaṅho nāyappaṭipanno bhagavato sāvakasaṅho sāmīcippaṭipanno bhagavato sāvakasaṅho; yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puññakkhettaṃ lokassā’ti. (8)  
*‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’*

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujisseehi viññuppasatthehi aparāmatthehi samādhisaṃvattanikehi.  
*And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.*

imehi catūhi sotāpattiyaṅgehi samannāgato hoti. (9)  
*These are the four factors of stream-entry that they have.*

yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṃ byākareyya:  
*When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves:*

‘khīṇanirayomhi khīnatiracchānayoni khīnapettivisaṃyogo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyāto sambodhiparāyaṇo’’ti.  
*‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’*

sattamaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

3. sattāvāsavagga  
3. Abodes of Sentient Beings

28. dutiyaverasutta  
28. Dangers and Threats (2nd)

“yato kho, bhikkhave, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṃ byākareyya:

*“Mendicants, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves:*

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

*‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’*

katamāni pañca bhayāni verāni vūpasantāni honti?  
*What are the five dangers and threats they have quelled?*

yaṃ, bhikkhave, pāṇātipatī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, pāṇātipātā paṭivirato ... pe ...

*Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.*

evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.  
*So that danger and threat is quelled for anyone who refrains from killing living creatures.*

yaṃ, bhikkhave, adinnādāyī ... pe ...  
*Anyone who steals ... commits sexual misconduct ... lies ...*

surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati, samparāyikampi bhayaṃ veram pasavati, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṃ veram pasavati, na samparāyikampi bhayaṃ veram pasavati, na cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.*

surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.  
*So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.*

imāni pañca bhayāni verāni vūpasantāni honti.  
*These are the five dangers and threats they have quelled.*

katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?  
*What are the four factors of stream-entry that they have?*

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:  
*When a noble disciple has experiential confidence in the Buddha ...*

‘itipi so bhagavā ... pe ... satthā devamanussānaṃ buddho bhagavā’ti.

dhamme ... pe ...  
*the teaching ...*

*the Saṅgha ...*

ariyakantehi sīlehi samannāgato hoti akhañdehi acchiddehi asabalehi akammāsehi  
bhujissehi viññuppasatthehi aparāmatthehi samādhisaṃvattanikehi.

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

imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

*These are the four factors of stream-entry that they have.*

yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, so ākaṅkhamāno attanāva attānaṃ byākareyya:

*When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves:*

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

*'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'*"

atthamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

3. sattāvāsavagga  
*3. Abodes of Sentient Beings*

29. āghātavatthusutta  
*29. Grounds for Resentment*

“navayimāni, bhikkhave, āghātavatthūni.  
*“Mendicants, there are nine grounds for resentment.*

katamāni nava?  
*What nine?*

‘anattamaṃ me acarī’ti āghātaṃ bandhati;  
*Thinking: ‘They did wrong to me,’ you harbor resentment.*

‘anattamaṃ me caratī’ti āghātaṃ bandhati;  
*Thinking: ‘They are doing wrong to me’ ...*

‘anattamaṃ me carissatī’ti āghātaṃ bandhati;  
*‘They will do wrong to me’ ...*

‘piyassa me manāpassa anattamaṃ acarī’ti ... pe ...  
*‘They did wrong to someone I love’ ...*

‘anattamaṃ caratī’ti ... pe ...  
*‘They are doing wrong to someone I love’ ...*

‘anattamaṃ carissatī’ti āghātaṃ bandhati;  
*‘They will do wrong to someone I love’ ...*

‘appiyassa me amanāpassa attamaṃ acarī’ti ... pe ...  
*‘They helped someone I dislike’ ...*

‘attamaṃ caratī’ti ... pe ...  
*‘They are helping someone I dislike’ ...*

‘attamaṃ carissatī’ti āghātaṃ bandhati.  
*Thinking: ‘They will help someone I dislike,’ you harbor resentment.*

imāni kho, bhikkhave, nava āghātavatthūnī’ti.  
*These are the nine grounds for resentment.”*

navamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

3. sattāvāsavagga  
*3. Abodes of Sentient Beings*

30. āghātapāṭivīnayasutta  
*30. Getting Rid of Resentment*

“navayime, bhikkhave, āghātapāṭivīnayā.  
*“Mendicants, there are these nine methods to get rid of resentment.*

katame nava?  
*What nine?*

‘anattaṃ me acari, taṃ kutettha labbhā’ti āghātaṃ paṭivīneti;  
*Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment.*

‘anattaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneti;  
*Thinking: ‘They are harming me ...’ ...*

‘anattaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneti;  
*‘They will harm me ...’ ...*

piyassa me manāpassa anattaṃ acari ... pe ...  
*‘They harmed someone I love ...’ ...*

anattaṃ carati ... pe ...  
*‘They are harming someone I love ...’*

‘anattaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneti;  
*‘They will harm someone I love ...’ ...*

appiyassa me amanāpassa atthaṃ acari ... pe ...  
*‘They helped someone I dislike ...’ ...*

atthaṃ carati ... pe ...  
*‘They are helping someone I dislike ...’ ...*

‘atthaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneti.  
*Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.*

ime kho, bhikkhave, nava āghātapāṭivīnayā’ti.  
*These are the nine methods to get rid of resentment.”*

dasamaṃ.



aṅguttara nikāya 9  
Numbered Discourses 9

3. sattāvāsavagga  
3. Abodes of Sentient Beings

31. anupubbanirodhasutta  
31. Progressive Cessations

“navayime, bhikkhave, anupubbanirodhā.  
“Mendicants, there are these nine progressive cessations.

katame nava?  
What nine?

paṭhamam jhānam samāpannassa kāmasaññā niruddhā hoti;  
For someone who has attained the first absorption, sensual perceptions have ceased.

duṭṭhiyam jhānam samāpannassa vitakkavicārā niruddhā honti;  
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

tatiyam jhānam samāpannassa pīti niruddhā hoti;  
For someone who has attained the third absorption, rapture has ceased.

catuttham jhānam samāpannassa assāsapassasā niruddhā honti;  
For someone who has attained the fourth absorption, breathing has ceased.

ākāsānañcāyatanam samāpannassa rūpasaññā niruddhā hoti;  
For someone who has attained the dimension of infinite space, the perception of form has ceased.

viññāṇañcāyatanam samāpannassa ākāsānañcāyatanasaññā niruddhā hoti;  
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

ākīñcaññāyatanam samāpannassa viññāṇañcāyatanasaññā niruddhā hoti;  
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

nevasaññānāsaññāyatanam samāpannassa ākīñcaññāyatanasaññā niruddhā hoti;  
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

saññāvedayitanirodham samāpannassa saññā ca vedanā ca niruddhā honti.  
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

ime kho, bhikkhave, nava anupubbanirodhā”ti.  
These are the nine progressive cessations.”

ekādasamam.

sattāvāsavaggo tatiyo.

tiṭṭhānam khaḷunke taṇhā,

sattapaññā silāyupo;

dve verā dve āghātāni,

anupubbanirodhena cāti.

aṅguttara nikāya 9  
*Numbered Discourses 9*

4. mahāvagga  
*4. The Great Chapter*

32. anupubbavīhārasutta  
*32. Progressive Meditations*

“navayime, bhikkhave, anupubbavīhārā.  
*“Mendicants, there are these nine progressive meditations.*

katame nava?  
*What nine?*

paṭhamam jhānam, duttiyam jhānam, tatiyam jhānam, catuttham jhānam,  
ākāśānañcāyatanam, viññāṇaṇcāyatanam, ākiñcaṇṇāyatanam,  
nevasaññānāsaññāyatanam, saññāvedayitanirodho—

*The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling.*

ime kho, bhikkhave, nava anupubbavīhārā”ti.  
*These are the nine progressive meditations.”*

paṭhamam.

aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

33. anupubbavīhārasamāpattisutta  
33. The Nine Progressive Meditative Attainments

“navayimā, bhikkhave, anupubbavīhārasamāpattiyo desessāmi, taṃ suṇātha ... pe ...  
“Mendicants, I will teach you the nine progressive meditative attainments ...

katamā ca, bhikkhave, nava anupubbavīhārasamāpattiyo?  
And what are the nine progressive meditative attainments?

yattha kāmā nirujjhanti, ye ca kāme nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ ti vadāmi.

Where sensual pleasures cease, and those who have thoroughly ended sensual pleasures meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘kattha kāmā nirujjhanti, ke ca kāme nirodhetvā nirodhetvā viharanti—  
If someone should say, ‘I do not know or see where sensual pleasures cease’,

ahametaṃ na jānāmi ahametaṃ na passāmi’ ti, iti yo evaṃ vadeyya, so evamassa vacaniyo:

they should be told:

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

‘Reverend, it’s when 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.

ettha kāmā nirujjhanti, te ca kāme nirodhetvā nirodhetvā viharanti’ ti.  
That’s where sensual pleasures cease.’

addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ ti bhāsitaṃ abhinandeyya anumodeyya;  
Clearly someone who is not devious or deceitful would approve and agree with that statement.

‘sādhū’ ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(1)

They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

yattha vitakkavicārā nirujjhanti, ye ca vitakkavicāre nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ ti vadāmi.

Where the placing of the mind and keeping it connected cease, and those who have thoroughly ended the placing of the mind and keeping it connected meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’

‘kattha vitakkavicārā nirujjhanti, ke ca vitakkavicāre nirodhetvā nirodhetvā viharanti—

If someone should say, ‘I do not know or see where the placing of the mind and keeping it connected cease’,

ahametaṃ na jānāmi ahametaṃ na passāmi’ ti, iti yo evaṃ vadeyya, so evamassa vacaniyo:

they should be told:

‘idhāvuso, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

It’s when a mendicant, as the placing of the mind and keeping it connected are stilled, 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.

ettha vitakkavicārā nirujjhati, te ca vitakkavicāre nirodhetvā nirodhetvā viharantī'ti.

*That's where the placing of the mind and keeping it connected cease.'*

addhā, bhikkhave, asaṭho amāyāvī 'sādhū'ti bhāsitaṃ abhinandeyya anumodeyya;  
*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

'sādhū'ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(2)

*They'd say 'Good!' and bowing down, they'd pay homage with joined palms.*

yattha pīti nirujjhati, ye ca pītiṃ nirodhetvā nirodhetvā viharanti, 'addhā te āyasmanto nicchātā nibbutā tiṇṇā pārāṅgatā tadaṅgenā'ti vadāmi.

*Where rapture ceases, and those who have thoroughly ended rapture meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.'*

'kattha pīti nirujjhati, ke ca pītiṃ nirodhetvā nirodhetvā viharanti—  
*If someone should say, 'I do not know or see where rapture ceases',*

ahametaṃ na jānāmi ahametaṃ na passāmī'ti, iti yo evaṃ vadeyya, so evamassa vacanīyo:  
*they should be told:*

'idhāvuso, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati;  
*'It's when a mendicant, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss".*

ettha pīti nirujjhati, te ca pītiṃ nirodhetvā nirodhetvā viharantī'ti.  
*That's where rapture ceases.'*

addhā, bhikkhave, asaṭho amāyāvī 'sādhū'ti bhāsitaṃ abhinandeyya anumodeyya;  
*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

'sādhū'ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(3)

*They'd say 'Good!' and bowing down, they'd pay homage with joined palms.*

yattha upekkhāsukhaṃ nirujjhati, ye ca upekkhāsukhaṃ nirodhetvā nirodhetvā viharanti, 'addhā te āyasmanto nicchātā nibbutā tiṇṇā pārāṅgatā tadaṅgenā'ti vadāmi.

*Where equanimous bliss ceases, and those who have thoroughly ended equanimous bliss meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.'*

'kattha upekkhāsukhaṃ nirujjhati, ke ca upekkhāsukhaṃ nirodhetvā nirodhetvā viharanti—  
*If someone should say, 'I do not know or see where equanimous bliss ceases',*

ahametaṃ na jānāmi ahametaṃ na passāmī'ti, iti yo evaṃ vadeyya, so evamassa vacanīyo:  
*they should be told:*

'idhāvuso, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati;  
*'It's when 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.*

ettha upekkhāsukhaṃ nirujjhati, te ca upekkhāsukhaṃ nirodhetvā nirodhetvā viharantī'ti.  
*That's where equanimous bliss ceases.'*

addhā, bhikkhave, asaṭho amāyāvī 'sādhū'ti bhāsitaṃ abhinandeyya anumodeyya;  
*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(4)

*They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.*

yattha rūpasaññā nirujjhati, ye ca rūpasaññāṃ nirodhetvā nirodhetvā viharanti,  
‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgeṇā’ti vadāmi.

*Where perceptions of form ceases, and those who have thoroughly ended perceptions of form meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’*

‘kattha rūpasaññā nirujjhati, ke ca rūpasaññāṃ nirodhetvā nirodhetvā viharanti—  
*If someone should say, ‘I do not know or see where perceptions of form ceases’,*

ahametaṃ na jānāmi ahametaṃ na passāmī’ti, iti yo evaṃ vadeyya, so evamassa vacanīyo:

*they should be told:*

‘idhāvuso, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ  
atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanāṃ  
upasampajja viharati.

*‘It’s when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enters and remains in the dimension of infinite space.*

ettha rūpasaññā nirujjhati, te ca rūpasaññāṃ nirodhetvā nirodhetvā viharanti’ti.  
*That’s where perceptions of form cease.’*

addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṃ abhinandeyya anumodeyya;  
*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(5)

*They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.*

yattha ākāsānañcāyatanaññā nirujjhati, ye ca ākāsānañcāyatanaññāṃ nirodhetvā  
nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā  
tadaṅgeṇā’ti vadāmi.

*Where the perception of the dimension of infinite space ceases, and those who have thoroughly ended the perception of the dimension of infinite space meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’*

‘kattha ākāsānañcāyatanaññā nirujjhati, ke ca ākāsānañcāyatanaññāṃ  
nirodhetvā nirodhetvā viharanti—

*If someone should say, ‘I do not know or see where the perception of the dimension of infinite space ceases’,*

ahametaṃ na jānāmi ahametaṃ na passāmī’ti, iti yo evaṃ vadeyya, so evamassa vacanīyo:

*they should be told:*

‘idhāvuso, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti  
viññāṇañcāyatanaṃ upasampajja viharati.

*‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness.*

ettha ākāsānañcāyatanaññā nirujjhati, te ca ākāsānañcāyatanaññāṃ nirodhetvā  
nirodhetvā viharanti’ti.

*That’s where the perception of the dimension of infinite space ceases.’*

addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṃ abhinandeyya anumodeyya;  
*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(6)

*They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.*

yattha viññāṇañcāyatanasaññā nirujjhati, ye ca viññāṇañcāyatanasaññāṃ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.

*Where the perception of the dimension of infinite consciousness ceases, and those who have thoroughly ended the perception of the dimension of infinite consciousness meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’*

‘kattha viññāṇañcāyatanasaññā nirujjhati, ke ca viññāṇañcāyatanasaññāṃ nirodhetvā nirodhetvā viharanti—

*If someone should say, ‘I do not know or see where the perception of the dimension of infinite consciousness ceases’,*

ahametaṃ na jānāmi ahametaṃ na passāmi’ti, iti yo evaṃ vadeyya, so evamassa vacanīyo:

*they should be told:*

‘idhāvuso, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati.

*‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness.*

ettha viññāṇañcāyatanasaññā nirujjhati, te ca viññāṇañcāyatanasaññāṃ nirodhetvā nirodhetvā viharanti’ti.

*That’s where the perception of the dimension of infinite consciousness ceases.’*

addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṃ abhinandeyya anumodeyya;

*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (7)

*They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.*

yattha ākiñcaññāyatanaññā nirujjhati, ye ca ākiñcaññāyatanaññāṃ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.

*Where the perception of the dimension of nothingness ceases, and those who have thoroughly ended the perception of the dimension of nothingness meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’*

‘kattha ākiñcaññāyatanaññā nirujjhati, ke ca ākiñcaññāyatanaññāṃ nirodhetvā nirodhetvā viharanti—

*If someone should say, ‘I do not know or see where the perception of the dimension of nothingness ceases’,*

ahametaṃ na jānāmi ahametaṃ na passāmi’ti, iti yo evaṃ vadeyya, so evamassa vacanīyo:

*they should be told:*

‘idhāvuso, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

*‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.*

ettha ākiñcaññāyatanaññā nirujjhati, te ca ākiñcaññāyatanaññāṃ nirodhetvā nirodhetvā viharanti’ti.

*That’s where the perception of the dimension of nothingness ceases.’*

addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṃ abhinandeyya anumodeyya;

*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya. (8)

*They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.*

yattha nevasaññānāsaññāyatanasaññā nirujjhati, ye ca nevasaññānāsaññāyatanasaññāṃ nirodhetvā nirodhetvā viharanti, ‘addhā te āyasmanto nicchātā nibbutā tiṇṇā pāraṅgatā tadaṅgenā’ti vadāmi.

*Where the perception of the dimension of neither perception nor non-perception ceases, and those who have thoroughly ended the perception of the dimension of neither perception nor non-perception meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’*

‘kattha nevasaññānāsaññāyatanasaññā nirujjhati, ke ca nevasaññānāsaññāyatanasaññāṃ nirodhetvā nirodhetvā viharanti—

*If someone should say, ‘I do not know or see where the perception of the dimension of neither perception nor non-perception ceases’,*

ahametaṃ na jānāmi ahametaṃ na passāmi’ti, iti yo evaṃ vadeyya, so evamassa vacaniyo:

*they should be told:*

‘idhāvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati.

*‘It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.*

ettha nevasaññānāsaññāyatanasaññā nirujjhati, te ca nevasaññānāsaññāyatanasaññāṃ nirodhetvā nirodhetvā viharanti’ti.

*That’s where the perception of the dimension of neither perception nor non-perception ceases.’*

addhā, bhikkhave, asaṭho amāyāvī ‘sādhū’ti bhāsitaṃ abhinandeyya anumodeyya;

*Clearly someone who is not devious or deceitful would approve and agree with that statement.*

‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā namassamāno pañjaliko payirupāseyya.  
(9)

*They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.*

imā kho, bhikkhave, nava anupubbavīhārasamāpattiyo”ti.

*These are the nine progressive meditative attainments.”*

dutiyaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

4. mahāvagga  
*4. The Great Chapter*

34. nibbānasukhasutta  
*34. Extinguishment is Bliss*

ekam samayaṃ āyasmā sārīputto rājagahe viharati veļuvane kalandakanivāpe.  
*At one time Venerable Sārīputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

tatra kho āyasmā sārīputto bhikkhū āmantesi:  
*There he addressed the mendicants:*

“sukhamidaṃ, āvuso, nibbānaṃ.  
*“Reverends, extinguishment is bliss!”*

sukhamidaṃ, āvuso, nibbānaṃ”ti.  
*Extinguishment is bliss!”*

evaṃ vutte, āyasmā udāyī āyasmantaṃ sārīputtaṃ etadavoca:  
*When he said this, Venerable Udāyī said to him,*

“kiṃ panettha, āvuso sārīputta, sukhaṃ yadettha natthi vedayitaṃ”ti?  
*“But Reverend Sārīputta, what’s blissful about it, since nothing is felt?”*

“etadeva khvettha, āvuso, sukhaṃ yadettha natthi vedayitaṃ.  
*“The fact that nothing is felt is precisely what’s blissful about it.*

pañcime, āvuso, kāmaguṇā.  
*Reverend, there are these five kinds of sensual stimulation.*

katame pañca?  
*What five?*

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

sotaviññeyyā saddā ... pe ...  
*Sounds known by the ear ...*

ghānaviññeyyā gandhā ...  
*Smells known by the nose ...*

jivhāviññeyyā rasā ...  
*Tastes known by the tongue ...*

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

ime kho, āvuso, pañca kāmaguṇā.  
*These are the five kinds of sensual stimulation.*

yaṃ kho, āvuso, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccatāvuso, kāmasukhaṃ.  
*The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.*

idhāvuso, bhikkhu vivicca kāmehi ... pe ... paṭhamaṃ jhānaṃ upasampajja viharati.  
*First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.  
*While a mendicant is in such a meditation, should perceptions and attentions accompanied by sensual pleasures beset them, that’s an affliction for them.*



seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te kāmasahagatā saññāmanasikārā samudācaranti. svassa hoti ābādho.  
*In the same way, should perceptions and attentions accompanied by sensual pleasures beset them, that's an affliction for them.*

yo kho panāvuso, ābādho dukkhametaṃ vuttaṃ bhagavatā.  
*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (1)  
*That's the way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.  
*Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato vitakkasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.  
*While a mendicant is in such a meditation, should perceptions and attentions accompanied by placing of the mind and keeping it connected beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te vitakkasahagatā saññāmanasikārā samudācaranti. svassa hoti ābādho.  
*In the same way, should perceptions and attentions accompanied by placing of the mind and keeping it connected beset them, that's an affliction for them.*

yo kho panāvuso, ābādho dukkhametaṃ vuttaṃ bhagavatā.  
*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (2)  
*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.  
*Furthermore, take a mendicant who, with the fading away of rapture, enters and remains in the third absorption.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato pītisahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.  
*While a mendicant is in such a meditation, should perceptions and attentions accompanied by rapture beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te pītisahagatā saññāmanasikārā samudācaranti. svassa hoti ābādho.  
*In the same way, should perceptions and attentions accompanied by rapture beset them, that's an affliction for them.*

yo kho panāvuso, ābādho dukkhametaṃ vuttaṃ bhagavatā.  
*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (3)  
*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu sukhaṃ ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.  
*Furthermore, take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato upekkhāsahagatā saññāmanasikārā samudācaranti, svassa hoti ābādho.  
*While a mendicant is in such a meditation, should perceptions and attentions accompanied by equanimous bliss beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te upekkhāsahagatā saññāmanasikārā samudācaranti. svassa hoti ābādhō.  
*In the same way, should perceptions and attentions accompanied by equanimous bliss beset them, that's an affliction for them.*

yo kho panāvuso, ābādho dukkhametaṃ vuttaṃ bhagavatā.  
*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (4)  
*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu sabbaso rūpasaññānaṃ samatikkamā  
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti  
ākāsānañcāyatanam upasampajja viharati.  
*Furthermore, take a mendicant 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.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato rūpasahagatā saññāmanasikārā  
samudācaranti, svassa hoti ābādhō.  
*While a mendicant is in such a meditation, should perceptions and attentions accompanied by form beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te rūpasahagatā saññāmanasikārā samudācaranti. svassa hoti ābādhō.  
*In the same way, should perceptions and attentions accompanied by form beset them, that's an affliction for them.*

yo kho panāvuso, ābādho dukkhametaṃ vuttaṃ bhagavatā.  
*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (5)  
*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu sabbaso ākāsānañcāyatanam samatikkamma anantaṃ  
viññānanti viññānañcāyatanam upasampajja viharati.  
*Furthermore, take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato ākāsānañcāyatanasahagatā  
saññāmanasikārā samudācaranti, svassa hoti ābādhō.  
*While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of infinite space beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti. svassa  
hoti ābādhō.  
*In the same way, should perceptions and attentions accompanied by the dimension of infinite space beset them, that's an affliction for them.*

yo kho panāvuso, ābādho dukkhametaṃ vuttaṃ bhagavatā.  
*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (6)  
*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu sabbaso viññānañcāyatanam samatikkamma, natthi  
kiñcīti ākiñcaññāyatanam upasampajja viharati.  
*Furthermore, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādhō.

*While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of infinite consciousness beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti. svassa hoti ābādhō.

*In the same way, should perceptions and attentions accompanied by the dimension of infinite consciousness beset them, that's an affliction for them.*

yo kho panāvuso, ābādhō dukkhametaṃ vuttaṃ bhagavatā.

*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (7)

*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

*Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.*

tassa ce, āvuso, bhikkhuno iminā vihārena viharato ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti, svassa hoti ābādhō.

*While a mendicant is in such a meditation, should perceptions and attentions accompanied by the dimension of nothingness beset them, that's an affliction for them.*

seyyathāpi, āvuso, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa te ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti. svassa hoti ābādhō.

*In the same way, should perceptions and attentions accompanied by the dimension of nothingness beset them, that's an affliction for them.*

yo kho panāvuso, ābādhō dukkhametaṃ vuttaṃ bhagavatā.

*And affliction has been called suffering by the Buddha.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ. (8)

*That too is a way to understand how extinguishment is bliss.*

puna caparaṃ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhijjā honti. (9)

*Furthermore, take a mendicant 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.*

imināpi kho etaṃ, āvuso, pariyāyena veditabbaṃ yathā sukhaṃ nibbānaṃ”ti.

*That too is a way to understand how extinguishment is bliss.”*

tatiyaṃ.

4. mahāvagga  
4. The Great Chapter

35. gāvīupamāsutta  
35. The Simile of the Cow

“seyyathāpi, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum.

*“Mendicants, suppose there was a mountain cow who was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.*

tassā evamassa:  
*She might think,*

‘yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇīyāni piveyyaṃ’ti.

*‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’*

sā purimaṃ pādaṃ na suppatitthitaṃ patitthāpetvā pacchimaṃ pādaṃ uddhareyya.  
*She’d take a step with a fore-hoof; but before it was properly set down, she’d lift up a hind-hoof.*

sā na ceva agatapubbaṃ disaṃ gaccheyya, na ca akhāditapubbāni tiṇāni khādeyya, na ca apītapubbāni pāṇīyāni piveyya;

*She wouldn’t go somewhere she’d never been before, or eat grass and drink water that she’d never tried before.*

yasmim cassā padese ṭhitāya evamassa:  
*And she’d never return safely to the place she had started from.*

‘yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇīyāni piveyyaṃ’ti tañca padesaṃ na sotthinaṃ paccāgaccheyya.

taṃ kissa hetu?  
*Why is that?*

tathā hi sā, bhikkhave, gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum.  
*Because that mountain cow was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.*

evamevaṃ kho, bhikkhave, idhekacco bhikkhu bālo abyatto akhettaññū akusalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati;

*In the same way, some foolish, incompetent, unskillful mendicant, lacking common sense, 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 taṃ nimittaṃ na āsevati na bhāveti na bahulīkaroti na svādhītthitaṃ adhiṭṭhāti.  
*But they don’t cultivate, develop, and make much of that foundation; they don’t ensure it is properly stabilized.*

tassa evaṃ hoti:  
*They think,*

‘yannūnāhaṃ vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyyaṃ’ti.

*‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’*

so na sakkoti vitakkavicārāṇaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharitum.

*But they're not able to enter and remain in the second absorption.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihareyyan’ti.

*‘Why don’t I, quite secluded from sensual pleasures, secluded from unskillful qualities, enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’*

so na sakkoti vivicca kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharitum.

*But they’re not able to enter and remain in the first absorption.*

ayaṃ vuccati, bhikkhave, ‘bhikkhu ubhato bhattho ubhato parihīno, seyyathāpi sā gāvī pabbateyyā bālā abyattā akhettaññū akusalā visame pabbate caritum’.

*This is called a mendicant who has slipped and fallen from both sides. They’re like the mountain cow who was foolish, incompetent, unskillful, and lacking in common sense when roaming on rugged mountains.*

seyyathāpi, bhikkhave, gāvī pabbateyyā paṇḍitā byattā khettaññū kusalā visame pabbate caritum.

*Suppose there was a mountain cow who was astute, competent, skillful, and used common sense when roaming on rugged mountains.*

tassā evamassa:

*She might think,*

‘yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇīyāni piveyyan’ti.

*‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’*

sā purimaṃ pādaṃ suppatitthitaṃ patitthāpetvā pacchimaṃ pādaṃ uddhareyya.

*She’d take a step with a fore-hoof; and after it was properly set down, she’d lift up a hind-hoof.*

sā agatapubbañceva disaṃ gaccheyya, akhāditapubbāni ca tiṇāni khādeyya, apītapubbāni ca pāṇīyāni piveyya.

*She’d go somewhere she’d never been before, and eat grass and drink water that she’d never tried before.*

yasmaṃ cassā padese t̥hitāya evamassa:

*And she’d return safely to the place she had started from.*

‘yannūnāhaṃ agatapubbañceva disaṃ gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ, apītapubbāni ca pāṇīyāni piveyyan’ti taṇca padesaṃ sotthinaṃ paccāgaccheyya.

taṃ kissa hetu?

*Why is that?*

tathā hi sā, bhikkhave, gāvī pabbateyyā paṇḍitā byattā khettaññū kusalā visame pabbate caritum.

*Because that mountain cow was astute, competent, skillful, and used common sense when roaming on rugged mountains.*

evamevaṃ kho, bhikkhave, idhekacco bhikkhu pandito byatto khettaññū kusalo vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

*In the same way, some astute, competent, skillful mendicant, using common sense, 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 taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhītthitaṃ adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyyan’ti.

*‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’*

so dutiyaṃ jhānaṃ anabhihiṃsamāno vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja viharati.

*Without charging at the second absorption, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption.*

so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhītthitaṃ adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ pītiyā ca virāgā upekkhako ca vihareyyaṃ sato ca sampajāno, sukhañca kāyena paṭisaṃvedeyyaṃ yaṃ taṃ ariyā ācikkhanti—upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja vihareyyan’ti.

*‘Why don’t I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’*

so tatiyaṃ jhānaṃ anabhihiṃsamāno pītiyā ca virāgā ... tatiyaṃ jhānaṃ upasampajja viharati.

*Without charging at the third absorption, with the fading away of rapture, they enter and remain in the third absorption.*

so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhītthitaṃ adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyyan’ti.

*‘Why don’t I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’*

so catutthaṃ jhānaṃ anabhihiṃsamāno sukhaṃ ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

*Without charging at the fourth absorption, with the giving up of pleasure and pain, and the ending of former happiness and sadness, they enter and remain in the fourth absorption.*

so taṃ nimittaṃ āsevati bhāveti bahulīkaroti svādhītthitaṃ adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it's properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ sabbaso rūpasāññānaṃ samatikkamā patighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanam upasampajja vihareyyan’ti.

*‘Why don’t I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in the dimension of infinite space.’*

so ākāsānañcāyatanam anabhihiṃsamāno sabbaso rūpasāññānaṃ samatikkamā ...  
pe ... ākāsānañcāyatanam upasampajja viharati.

*Without charging at the dimension of infinite space, with the fading away of rapture, they enter and remain in the dimension of infinite space.*

so taṃ nimittam āseveti bhāveti bahulīkaroti svādhiṭṭhitam adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ sabbaso ākāsānañcāyatanam samatikkamma anantaṃ viññānanti viññānañcāyatanam upasampajja vihareyyan’ti.

*‘Why don’t I, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enter and remain in the dimension of infinite consciousness.’*

so viññānañcāyatanam anabhihiṃsamāno sabbaso ākāsānañcāyatanam  
samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.

*Without charging at the dimension of infinite consciousness, they enter and remain in the dimension of infinite consciousness.*

so taṃ nimittam āseveti bhāveti bahulīkaroti svādhiṭṭhitam adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ sabbaso viññānañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja vihareyyan’ti.

*‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain in the dimension of nothingness.’*

so ākiñcaññāyatanam anabhihiṃsamāno sabbaso viññānañcāyatanam  
samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

*Without charging at the dimension of nothingness, they enter and remain in the dimension of nothingness.*

so taṃ nimittam āseveti bhāveti bahulīkaroti svādhiṭṭhitam adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ sabbaso ākiñcaññāyatanam samatikkamma  
nevasaññānāsaññāyatanam upasampajja vihareyyan’ti.

*‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception.’*

so nevasaññānāsaññāyatanam anabhihiṃsamāno sabbaso ākiñcaññāyatanam  
samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

*Without charging at the dimension of neither perception nor non-perception, they enter and remain in the dimension of neither perception nor non-perception.*

so taṃ nimittam āseveti bhāveti bahulīkaroti svādhiṭṭhitam adhiṭṭhāti.

*They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.*

tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ sabbaso nevasaññānāsaññāyatanaṃ samatikkamma  
saññāvedayitanirodhaṃ upasampajja vihareyyaṃ’ti.

*‘Why don’t I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling.’*

so saññāvedayitanirodhaṃ anabhihiṃsamāno sabbaso nevasaññānāsaññāyatanaṃ  
samatikkamma saññāvedayitanirodhaṃ upasampajja viharati.

*Without charging at the cessation of perception and feeling, they enter and remain in the cessation of perception and feeling.*

yato kho, bhikkhave, bhikkhu taṃ tadeva samāpattiṃ samāpajjatipi vuṭṭhātīpi, tassa  
mudu cittaṃ hoti kammaññaṃ.

*When a mendicant enters and emerges from all these attainments, their mind becomes pliable and workable.*

mudunā kammaññaṃ cittena appamāṇo samādhi hoti subhāvito.

*With a pliable and workable mind, their immersion becomes limitless and well developed.*

so appamāṇena samādhinā subhāvitena yassa yassa abhiññāsacchikaraṇīyassa  
dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya tatra tatveva  
sakkhibhabbaṃ pāpuṇāti sati sati āyatane.

*They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.*

so sace ākaṅkhati: ‘anekavihiṭṭaṃ iddhividhaṃ paccaṇubhaveyyaṃ—ekopi hutvā  
bahudhā assaṃ, bahudhāpi hutvā eko assaṃ ... pe ... yāva brahmalokāpi kāyena  
vasaṃ vatteyyaṃ’ti,

*They might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling my body as far as the Brahmā realm.’*

tatra tatveva sakkhibhabbaṃ pāpuṇāti sati sati āyatane.

*They are capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘dibbāya sotadhātuyā ... pe ...

*They might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’*

sati sati āyatane.

*They are capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ,  
sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ  
cittanti pajāneyyaṃ, sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā  
cittaṃ vītadosaṃ cittanti pajāneyyaṃ, samohaṃ vā cittaṃ samohaṃ cittanti  
pajāneyyaṃ, vītamohaṃ vā cittaṃ ... saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ  
... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ...  
anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ  
vā cittaṃ ... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyaṃ’ti,

*They might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... and unfreed mind as “unfreed mind”.’*

tatra tatveva sakkhibhabbaṃ pāpuṇāti sati sati āyatane.

*They are capable of realizing it, in each and every case.*



so sace ākaṅkhati: ‘anekavihiṭaṃ pubbenivāsaṃ anussareyyaṃ,  
seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ  
anekavihiṭaṃ pubbenivāsaṃ anussareyyaṃ’ti,

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

tatra tatveva sakkehibhabbaṃ pāpuṇāti sati sati āyatane.

*They’re capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantaṃ mānusaṃ ... pe ...  
yathākammūpage satte pajāneyyaṃ’ti

*They might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds.’*

tatra tatveva sakkehibhabbaṃ pāpuṇāti sati sati āyatane.

*They’re capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ  
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti,

*They might wish: ‘May I 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.’*

tatra tatveva sakkehibhabbaṃ pāpuṇāti sati sati āyatane’ti.

*They’re capable of realizing it, in each and every case.”*

catutthaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

36. jhānasutta  
36. Depending on Absorption

“paṭhamampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi;  
*“Mendicants, I say that the first absorption is a basis for ending the defilements.*

duṭṭiyampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi;  
*The second absorption is also a basis for ending the defilements.*

tatiyampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi;  
*The third absorption is also a basis for ending the defilements.*

catutthampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi;  
*The fourth absorption is also a basis for ending the defilements.*

ākāsānañcāyatanampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi;  
*The dimension of infinite space is also a basis for ending the defilements.*

viññānañcāyatanampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi;  
*The dimension of infinite consciousness is also a basis for ending the defilements.*

ākīñcaññāyatanampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi;  
*The dimension of nothingness is also a basis for ending the defilements.*

nevasaññānāsaññāyatanampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi;  
*The dimension of neither perception nor non-perception is also a basis for ending the defilements.*

saññāvedayitanirodhampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi.  
*The cessation of perception and feeling is also a basis for ending the defilements.*

‘paṭhamampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’<sup>ti</sup>, iti kho  
panetaṃ vuttaṃ.  
*‘The first absorption is a basis for ending the defilements.’*

kiñcetaṃ paṭicca vuttaṃ?  
*That’s what I said, but why did I say it?*

idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānaṃ  
upasampajja viharati.  
*Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.*

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ  
viññānagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato  
ābādhato parato palokato suññato anattato samanupassati.  
*They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

so tehi dhammehi cittaṃ paṭivāpeti.  
*They turn their mind away from those things,*

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati;  
*and apply it to the deathless:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbānaṃ’<sup>ti</sup>.  
*‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’*

so tattha ʒhito āsavānaṃ khayam pāpuṇāti.

*Abiding in that they attain the ending of defilements.*

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

*If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.*

seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje vā yoggaṃ karitvā, so aparena samayena dūrepātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā;

*It's like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects.*

evamevaṃ kho, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati.

*In the same way a noble disciple, quite secluded from sensual pleasures, enters and remains in the first absorption.*

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

*They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

so tehi dhammehi cittaṃ paṭivāpeti.

*They turn their mind away from those things,*

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:

*and apply it to the deathless:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbānaṃ’ti.

*‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’*

so tattha ʒhito āsavānaṃ khayam pāpuṇāti.

*Abiding in that they attain the ending of defilements.*

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

*If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.*

‘paṭhamampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’ti,

*‘The first absorption is a basis for ending the defilements.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

*That's what I said, and this is why I said it.*

dutiyaṃpāhaṃ, bhikkhave, jhānaṃ nissāya ... pe ...

*‘The second absorption is also a basis for ending the defilements.’ ...*

tatiyaṃpāhaṃ, bhikkhave, jhānaṃ nissāya ... pe ...

*‘The third absorption is also a basis for ending the defilements.’ ...*

‘catutthampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’ti, iti kho panetaṃ vuttaṃ.

*‘The fourth absorption is also a basis for ending the defilements.’ ...*

kiñcetaṃ paṭicca vuttaṃ?

idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

so tehi dhammehi cittaṃ paṭivāpeti.

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ ti.

so tattha ṭhito āsavānaṃ khayam pāpuṇāti.

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammārāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje vā yoggaṃ karitvā, so aparena samayena dūrepāti ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā;

evamevaṃ kho, bhikkhave, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

so yadeva tattha hoti rūpagataṃ vedanāgataṃ ... pe ...

anāvattidhammo tasmā lokā.

‘catutthampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’ ti, iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

‘ākāsānañcāyatanampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’ ti, iti kho panetaṃ vuttaṃ.

*‘The dimension of infinite space is also a basis for ending the defilements.’*

kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

idha, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsānañcāyatanam upasampajja viharati.

*Take a mendicant 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 yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

*They contemplate the phenomena there—including in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

so tehi dhammehi cittaṃ paṭivāpeti.

*They turn their mind away from those things,*

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:  
*and apply it to the deathless:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpādhipaṭinissaggo tanhākkhaya virāgo nirodho nibbānaṃ’ti.

*‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’*

so tattha ṭhito āsavānaṃ khayam pāpuṇāti.

*Abiding in that they attain the ending of defilements.*

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammārāgena tāya dhammanandiyā  
pañcannaṃ orambhāgiyaṇaṃ saṃyojanānaṃ parikkhaya opapātiko hoti tattha  
parinibbāyī anāvattidhammo tasmā lokā.

*If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.*

seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje  
vā yoggaṃ karitvā, so aparena samayena dūrepātī ca hoti akkhaṇavedhī ca mahato  
ca kāyassa padāletā;

*It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects.*

evamevaṃ kho, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā  
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti  
ākāsānañcāyatanam upasampajja viharati.

*In the same way, take a mendicant who enters and remains in the dimension of infinite space.*

...

so yadeva tattha hoti vedanāgataṃ saññāgataṃ ... pe ...

anāvattidhammo tasmā lokā.

‘ākāsānañcāyatanampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi’ti,  
*‘The dimension of infinite space is a basis for ending the defilements.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.  
*That’s what I said, and this is why I said it.*

‘viññānañcāyatanampāhaṃ, bhikkhave, nissāya ... pe ...  
*‘The dimension of infinite consciousness is a basis for ending the defilements.’ ...*

ākīñcaññāyatanampāhaṃ, bhikkhave, nissāya āsavānaṃ khayam vadāmi’ti, iti kho  
panetaṃ vuttaṃ.

*‘The dimension of nothingness is a basis for ending the defilements.’*

kiñcetaṃ paṭicca vuttaṃ?

*That’s what I said, but why did I say it?*

idha, bhikkhave, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi  
kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

*Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.*

so yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ, te  
dhamme aniccatto dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato  
suññato anattato samanupassati.

*They contemplate the phenomena there—including in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

so tehi dhammehi cittaṃ paṭivāpeti.

*They turn their mind away from those things,*

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:  
*and apply it to the deathless:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo tanhākkhaya virāgo nirodho nibbānaṃ’ti.

*‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’*

so tattha ṭhito āsavānaṃ khayam pāpuṇāti.

*Abiding in that they attain the ending of defilements.*

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā  
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha  
parinibbāyī anāvattidhammo tasmā lokā.

*If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.*

seyyathāpi, bhikkhave, issāso vā issāsantevāsī vā tiṇapurisarūpake vā mattikāpuñje  
vā yoggaṃ karitvā, so aparena samayena dūrepāti ca hoti akkhaṇavedhī ca mahato  
ca kāyassa padāletā;

*It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects.*

evamevaṃ kho, bhikkhave, bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma  
‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

*In the same way, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.*

so yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ, te  
dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato  
suññato anattato samanupassati.

*They contemplate the phenomena there—including in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

so tehi dhammehi cittaṃ paṭivāpeti.

*They turn their mind away from those things,*

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:  
*and apply it to the deathless:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo tanhākkhaya virāgo nirodho nibbānaṃ’ti.

*‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’*

so tattha ṭhito āsavānaṃ khayam pāpuṇāti.

*Abiding in that they attain the ending of defilements.*

no ce āsavānaṃ khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā  
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha  
parinibbāyī anāvattidhammo tasmā lokā.

*If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.*

‘ākiñcaññāyatanampāhaṃ, nissāya āsavānaṃ khayam vadāmi’ti,

*‘The dimension of nothingness is a basis for ending the defilements.’*

iti yaṃ taṃ vuttaṃ, idamevaṃ paṭicca vuttaṃ.

*That’s what I said, and this is why I said it.*

iti kho, bhikkhave, yāvatā saññāsamāpatti tāvatā aññāpaṭivedho.

*And so, mendicants, penetration to enlightenment extends as far as attainments with perception.*

yāni ca kho imāni, bhikkhave, nissāya dve āyatanāni—

*But the two dimensions that depend on these—*

nevasaññānāsaññāyatanaśamāpatti ca saññāvedayitanirodho ca, jhāyīhete, bhikkhave, samāpattikusalehi samāpattivuṭṭhānakusalehi samāpajjitvā vuṭṭhahitvā sammā akkhātābbanīti vadāmi”ti.

*the dimension of neither perception nor non-perception, and the cessation of perception and feeling—are properly explained by mendicants who are skilled in these attainments and skilled in emerging from them, after they’ve entered them and emerged from them.”*

pañcamam.

aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

37. ānandasutta  
37. By Ānanda

ekam samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme.  
*At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.*

tatra kho āyasmā ānando bhikkhū āmantesi:  
*There Ānanda addressed the mendicants:*

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

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

āyasmā ānando etadavoca:  
*Ānanda said this:*

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

yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe  
okāsādhigamo anubuddho sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya  
dukkhadomanassānaṃ atthaṅgamāya nāyassa adhiḡgamāya nibbānassa  
sacchikiriyāya.

*How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening in a confined space. It's in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.*

tadeva nāma cakkhuṃ bhavissati te rūpā tañcāyatanam paṭisaṃvedissati.  
*The eye itself is actually present, and so are those sights. Yet one will not experience that sense-field.*

tadeva nāma sotaṃ bhavissati te saddā tañcāyatanam paṭisaṃvedissati.  
*The ear itself is actually present, and so are those sounds. Yet one will not experience that sense-field.*

tadeva nāma ghānaṃ bhavissati te gandhā tañcāyatanam paṭisaṃvedissati.  
*The nose itself is actually present, and so are those smells. Yet one will not experience that sense-field.*

sāva nāma jivhā bhavissati te rasā tañcāyatanam paṭisaṃvedissati.  
*The tongue itself is actually present, and so are those tastes. Yet one will not experience that sense-field.*

sova nāma kāyo bhavissati te phoṭṭhabbā tañcāyatanam paṭisaṃvedissati”ti.  
*The body itself is actually present, and so are those touches. Yet one will not experience that sense-field.”*

evaṃ vutte, āyasmā udāyī āyasmantaṃ ānandaṃ etadavoca:  
*When he said this, Venerable Udāyī said to Venerable Ānanda:*

“saññīmeva nu kho, āvuso ānanda, tadāyatanam paṭisaṃvedeti udāhu asaññī”ti?  
*“Reverend Ānanda, is one who doesn't experience that sense-field actually perceiving or not?”*

“saññīmeva kho, āvuso, tadāyatanam paṭisaṃvedeti, no asaññī”ti.  
*“Reverend, one who doesn't experience that sense-field is actually perceiving, not non-perceiving.”*

“kiṃsaññī panāvuso, tadāyatanam paṭisaṃvedeti”ti?  
*“But what does one who doesn't experience that sense-field perceive?”*



“idhāvuso, bhikkhu, sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.

*“It’s when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.*

evaṃsaññīpi kho, āvuso, tadāyatanam no paṭisaṃvedeti.

*One who doesn’t experience that sense-field perceives in this way.*

puna caparaṃ, āvuso, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññāṇaṇcāyatanam upasampajja viharati.

*Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.*

evaṃsaññīpi kho, āvuso, tadāyatanam no paṭisaṃvedeti.

*One who doesn’t experience that sense-field perceives in this way.*

puna caparaṃ, āvuso, bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanam upasampajja viharati.

*Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.*

evaṃsaññīpi kho, āvuso, tadāyatanam no paṭisaṃvedetīti.

*One who doesn’t experience that sense-field perceives in this way.*

ekamidāhaṃ, āvuso, samayaṃ sākete viharāmi añjanavane migadāye.

*Reverend, one time I was staying near Sāketa in the deer park in Añjana Wood.*

atha kho, āvuso, jaṭilavāsikā bhikkhunī yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atṭhāsī. ekamantaṃ ṭhitā kho, āvuso, jaṭilavāsikā bhikkhunī maṃ etadavoca:

*Then the nun Jaṭilagāhikā came up to me, bowed, stood to one side, and said to me:*

‘yāyaṃ, bhante ānanda, samādhi na cābhinato na cāpanato na ca sasāṅkhāraṇiggayhavāritagato,

*‘Sir, Ānanda, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression.*

vimuttattā ṭhito, ṭhitattā santusito, santusitattā no paritassati.

*Being free, it’s stable. Being stable, it’s content. Being content, one is not anxious.*

ayaṃ, bhante ānanda, samādhi kiṃphalo vutto bhagavatā’ti?

*What did the Buddha say was the fruit of this immersion?’*

evaṃ vutte, sohaṃ, āvuso, jaṭilavāsikaṃ bhikkhuniṃ etadavocaṃ:

*When she said this, I said to her:*

‘yāyaṃ, bhagini, samādhi na cābhinato na cāpanato na ca sasāṅkhāraṇiggayhavāritagato,

*‘Sister, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression.*

vimuttattā ṭhito, ṭhitattā santusito, santusitattā no paritassati.

*Being free, it’s stable. Being stable, it’s content. Being content, one is not anxious.*

ayaṃ, bhagini, samādhi aññāphalo vutto bhagavatā’ti.

*The Buddha said that the fruit of this immersion is enlightenment.’*

evaṃsaññīpi kho, āvuso, tadāyatanam no paṭisaṃvedetī’ti.

*One who doesn’t experience that sense-field perceives in this way, too.”*

chaṭṭhaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

38. lokāyatikasutta  
38. Brahmin Cosmologists

atha kho dve lokāyatikā brāhmaṇā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavatā saddhiṃ sammodim̐su.

*Then two brahmin cosmologists went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te brāhmaṇā bhagavantaṃ etadavocum̐:

*When the greetings and polite conversation were over, they sat down to one side and said to the Buddha:*

“pūraṇo, bho gotama, kassapo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti:

*“Master Gotama, Pūraṇa Kassapa claims to be all-knowing and all-seeing, to know and see everything without exception, thus:*

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ’ti.

*‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’*

so evamāha:  
*He says:*

‘ahaṃ anantena ñānena anantaṃ lokaṃ jānaṃ passaṃ viharāmī’ti.  
*‘With infinite knowledge I know and see that the world is infinite.’*

ayampi, bho gotama, nigaṇṭho nāṭaputto sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti:

*And the Jain leader Nāṭaputta also claims to be all-knowing and all-seeing, to know and see everything without exception, thus:*

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ’ti.

*‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’*

so evamāha:  
*He says:*

‘ahaṃ anantena ñānena anantaṃ lokaṃ jānaṃ passaṃ viharāmī’ti.  
*‘With infinite knowledge I know and see that the world is finite.’*

imesaṃ, bho gotama, ubhinnaṃ ñāṇavādānaṃ ubhinnaṃ aññamaññaṃ vipaccanīkavādānaṃ ko saccaṃ āha ko musā’ti?

*These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?’*

“alaṃ, brāhmaṇā.  
*“Enough, brahmins.*

tiṭṭhatetaṃ:  
*Leave this aside:*

‘imesaṃ ubhinnaṃ ñāṇavādānaṃ ubhinnaṃ aññamaññaṃ vipaccanīkavādānaṃ ko saccaṃ āha ko musā’ti.

*‘These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?’*

dhammaṃ vo, brāhmaṇā, desessāmi,  
*I will teach you the Dhamma.*

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*Listen and pay close attention, I will speak.”*

“evaṃ, bho”ti kho te brāhmaṇā bhagavato paccassosum.

*“Yes sir,” those brahmins replied.*

bhagavā etadavoca:

*The Buddha said this:*

“seyyathāpi, brāhmaṇā, cattāro purisā catuddisā ʈhitā paramena javena ca samannāgatā paramena ca padavīthārena.

*“Suppose there were four men standing in the four directions. Each of them was extremely fast, with an extremely mighty stride.*

te evarūpena javena samannāgatā assu, seyyathāpi nāma dalhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṃ tālacchāyaṃ atipāteyya;

*They’re as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow.*

evārūpena ca padavīthārena, seyyathāpi nāma puratthimā samuddā pacchimo samuddo

*Their stride was such that it spanned from the eastern ocean to the western ocean.*

atha puratthimāya disāya ʈhito puriso evaṃ vadeyya:

*Then the man standing in the east would say:*

‘ahaṃ gamanena lokassa antaṃ pāpuṇissāmi’ti.

*‘I will reach the end of the world by traveling.’*

so aññatreva asitapīṭakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākīlamathapaṭivinodanā vassasatāyuko vassasatajivī vassasataṃ gantvā appatvāva lokassa antaṃ antarā kālaṃ kareyya.

*Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world.*

atha pacchimāya disāya ... pe ...

*Then the man standing in the west ...*

atha uttarāya disāya ...

*Then the man standing in the north ...*

atha dakkhiṇāya disāya ʈhito puriso evaṃ vadeyya:

*Then the man standing in the south would say:*

‘ahaṃ gamanena lokassa antaṃ pāpuṇissāmi’ti.

*‘I will reach the end of the world by traveling.’*

so aññatreva asitapīṭakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākīlamathapaṭivinodanā vassasatāyuko vassasatajivī vassasataṃ gantvā appatvāva lokassa antaṃ antarā kālaṃ kareyya.

*Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world.*

taṃ kissa hetu?

*Why is that?*

nāhaṃ, brāhmaṇā, evarūpāya sandhāvanikāya lokassa antaṃ nāteyyaṃ dattṭheyyaṃ patteyyanti vadāmi.

*I say it’s not possible to know or see or reach the end of the world by running like this.*

na cāhaṃ, brāhmaṇā, appatvāva lokassa antaṃ dukkhassa antakiriyaṃ vadāmi.

*But I also say there’s no making an end of suffering without reaching the end of the world.*

pañcime, brāhmaṇā, kāmaguṇā ariyassa vinaye lokoti vuccati.

*These five kinds of sensual stimulation are called the world in the training of the noble one.*

katame pañca?

*What five?*

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

sotaviññeyyā saddā ... pe ...

*Sounds known by the ear ...*

ghānaviññeyyā gandhā ...

*Smells known by the nose ...*

jivhāviññeyyā rasā ...

*Tastes known by the tongue ...*

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

ime kho, brāhmaṇā, pañca kāmaguṇā ariyassa vinaye lokoti vuccati.

*These five kinds of sensual stimulation are called the world in the training of the noble one.*

idha, brāhmaṇā, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati.

*Take a mendicant 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.*

ayaṃ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgama, lokassa ante viharati’.  
*This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.*

tamaññe evamāhaṃsu:

*Others say of them:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

ahampi hi, brāhmaṇā, evaṃ vadāmi:

*And I also say this:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

puna caparaṃ, brāhmaṇā, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ...

*Furthermore, take a mendicant 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.*

ayaṃ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgama lokassa ante viharati’.

*This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.*

tamaññe evamāhaṃsu:

*Others say of them:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

ahampi hi, brāhmaṇā, evaṃ vadāmi:

*And I also say this:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

puna caparaṃ, brāhmaṇā, bhikkhu sabbaso rūpasaññānaṃ samatikkamā  
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti  
ākāsānañcāyatanam upasampajja viharati.

*Furthermore, take a mendicant 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.*

ayaṃ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgama lokassa ante viharati’.

*This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.*

tamaññe evamāhaṃsu:

*Others say of them:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

ahampi hi, brāhmaṇā, evaṃ vadāmi:

*And I also say this:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

puna caparaṃ, brāhmaṇā, bhikkhu sabbaso ākāsañcāyatanam samatikkamma  
‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati ... pe ...

*Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness. ...*

sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam  
upasampajja viharati ... pe ...

*the dimension of nothingness ...*

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja  
viharati.

*the dimension of neither perception nor non-perception.*

ayaṃ vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgama lokassa ante viharati’.

*This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.*

tamaññe evamāhaṃsu:

*Others say of them:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

ahampi hi, brāhmaṇā, evaṃ vadāmi:

*And I also say this:*

‘ayampi lokapariyāpanno, ayampi anissaṭo lokamhā’ti.

*‘They’re included in the world, and haven’t yet left the world.’*

puna caparaṃ, brāhmaṇā, bhikkhu sabbaso nevasaññānāsaññāyatanam  
samatikkamma saññāvedāyitanirodham upasampajja viharati, paññāya cassa disvā  
āsavaṃ parikkhīṇaṃ honti.

*Furthermore, take a mendicant 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 vuccati, brāhmaṇā, ‘bhikkhu lokassa antamāgama lokassa ante viharati  
tiṇṇo loke visattikaṃ’’ti.

*This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. And they’ve crossed over clinging to the world.”*

sattamaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

39. devāsurasāṅgāmasutta  
39. The War Between the Gods and the Demons

“bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūḷho ahoṣi.  
“Once upon a time, mendicants, a battle was fought between the gods and the demons.

tasmiṃ kho pana, bhikkhave, saṅgāme asurā jiniṃsu, devā parājayiṃsu.  
In that battle the demons won and the gods lost.

parājita ca, bhikkhave, devā apayiṃsuyeva uttarenābhimukhā, abhiyiṃsu asurā.  
Defeated, the gods fled north with the demons in pursuit.

atha kho, bhikkhave, devānaṃ etadahosi:  
Then the gods thought,

‘abhiyanteva kho asurā.  
‘The demons are still in pursuit.

yannūna mayaṃ dutiyampi asurehi saṅgāmeyyāma’ti.  
Why don’t we engage them in battle a second time?’

dutiyampi kho, bhikkhave, devā asurehi saṅgāmesuṃ.  
And so a second battle was fought between the gods and the demons.

dutiyampi kho, bhikkhave, asurāva jiniṃsu, devā parājayiṃsu.  
And for a second time the demons won and the gods lost.

parājita ca, bhikkhave, devā apayiṃsuyeva uttarenābhimukhā, abhiyiṃsu asurā.  
Defeated, the gods fled north with the demons in pursuit.

atha kho, bhikkhave, devānaṃ etadahosi:  
Then the gods thought,

‘abhiyanteva kho asurā.  
‘The demons are still in pursuit.

yannūna mayaṃ tatiyampi asurehi saṅgāmeyyāma’ti.  
Why don’t we engage them in battle a third time?’

tatiyampi kho, bhikkhave, devā asurehi saṅgāmesuṃ.  
And so a third battle was fought between the gods and the demons.

tatiyampi kho, bhikkhave, asurāva jiniṃsu, devā parājayiṃsu.  
And for a third time the demons won and the gods lost.

parājita ca, bhikkhave, devā bhītā devapurameyyeva pavisiṃsu.  
Defeated and terrified, the gods fled right into the castle of the gods.

devapuragatānañca pana, bhikkhave, devānaṃ etadahosi:  
When they had entered their castle, they thought,

‘bhīruttānagatena kho dāni mayaṃ etarahi attanā viharāma akaraṇīyā asurehī’ti.  
‘Now we’re in a secure location and the demons can’t do anything to us.’

asurānampi, bhikkhave, etadahosi:  
The demons also thought,

‘bhīruttānagatena kho dāni devā etarahi attanā viharanti akaraṇīyā amhehī’ti.  
‘Now the gods are in a secure location and we can’t do anything to them.’

bhūtapubbaṃ, bhikkhave, devāsurasāṅgāmo samupabyūḷho ahoṣi.  
Once upon a time, a battle was fought between the gods and the demons.

tasmiṃ kho pana, bhikkhave, saṅgāme devā jiniṃsu, asurā parājayiṃsu.

*In that battle the gods won and the demons lost.*

parājitā ca, bhikkhave, asurā apayiṃsueva dakkhiṇenābhimukhā, abhiyiṃsu devā.

*Defeated, the demons fled south with the gods in pursuit.*

atha kho, bhikkhave, asurānaṃ etadahosi:

*Then the demons thought,*

‘abhiyanteva kho devā.

*‘The gods are still in pursuit.*

yannūna mayaṃ dutiyampi devehi saṅgāmeyyāma’ti.

*Why don’t we engage them in battle a second time?’*

dutiyampi kho, bhikkhave, asurā devehi saṅgāmesuṃ.

*And so a second battle was fought between the gods and the demons.*

dutiyampi kho, bhikkhave, devā jiniṃsu, asurā parājayiṃsu.

*And for a second time the gods won and the demons lost.*

parājitā ca, bhikkhave, asurā apayiṃsueva dakkhiṇenābhimukhā, abhiyiṃsu devā.

*Defeated, the demons fled south with the gods in pursuit.*

atha kho, bhikkhave, asurānaṃ etadahosi:

*Then the demons thought,*

‘abhiyanteva kho devā.

*‘The gods are still in pursuit.*

yannūna mayaṃ tatiyampi devehi saṅgāmeyyāma’ti.

*Why don’t we engage them in battle a third time?’*

tatiyampi kho, bhikkhave, asurā devehi saṅgāmesuṃ.

*And so a third battle was fought between the gods and the demons.*

tatiyampi kho, bhikkhave, devā jiniṃsu, asurā parājayiṃsu.

*And for a third time the gods won and the demons lost.*

parājitā ca, bhikkhave, asurā bhītā asurapurameveva pavisīṃsu.

*Defeated and terrified, the demons fled right into the citadel of the demons.*

asurapuragatānañca pana, bhikkhave, asurānaṃ etadahosi:

*When they had entered their citadel, they thought,*

‘bhīruttānagatena kho dāni mayaṃ etarahi attanā viharāma akaraṇīyā devehi’ti.

*‘Now we’re in a secure location and the gods can’t do anything to us.’*

devānampi, bhikkhave, etadahosi:

*And the gods also thought,*

‘bhīruttānagatena kho dāni asurā etarahi attanā viharanti akaraṇīyā amhehi’ti.

*‘Now the demons are in a secure location and we can’t do anything to them.’*

evamevaṃ kho, bhikkhave, yasmiṃ samaye bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati,

*In the same way, 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.*

tasmiṃ, bhikkhave, samaye bhikkhusa evaṃ hoti:

*At such a time the mendicant thinks,*

‘bhīruttānagatena kho dānāhaṃ etarahi attanā viharāmi akaraṇīyo māraṣṣā’ti.

*‘Now I’m in a secure location and Māra can’t do anything to me.’*

māraṣṣāpi, bhikkhave, pāpimato evaṃ hoti:

*And Māra the Wicked also thinks,*

‘bhīruttānagatena kho dāni bhikkhu etarahi attanā viharati akaraṇīyo mayhan’ti.  
*‘Now the mendicant is in a secure location and we can’t do anything to them.’*

yasmiṃ, bhikkhave, samaye bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ...

*When, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...*

tatiyaṃ jhānaṃ ...  
*third absorption ...*

catutthaṃ jhānaṃ upasampajja viharati,  
*fourth absorption.*

tasmiṃ, bhikkhave, samaye bhikkhussa evaṃ hoti:  
*At such a time the mendicant thinks,*

‘bhīruttānagatena kho dānāhaṃ etarahi attanā viharāmi akaraṇīyo māraṣṣā’ti.  
*‘Now I’m in a secure location and Māra can’t do anything to me.’*

māraṣṣāpi, bhikkhave, pāpimato evaṃ hoti:  
*And Māra the Wicked also thinks,*

‘bhīruttānagatena kho dāni bhikkhu etarahi attanā viharati, akaraṇīyo mayhan’ti.  
*‘Now the mendicant is in a secure location and we can’t do anything to them.’*

yasmiṃ, bhikkhave, samaye bhikkhu sabbaso rūpasaññānaṃ samatikkamā patighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.

*A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.*

ayaṃ vuccati, bhikkhave, ‘bhikkhu antamakāsi māraṃ, apadam vadhivā māracakkhūṃ adassanaṃ gato pāpimato tinno loke visattikaṃ’ti.  
*At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.*

yasmiṃ, bhikkhave, samaye bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati ...

*A mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. ...*

sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati ...

*Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. ...*

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati ...

*Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. ...*

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

*Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.*

ayaṃ vuccati, bhikkhave, ‘bhikkhu antamakāsi māraṃ, apadam vadhivā māracakkhūṃ adassanaṃ gato pāpimato tinno loke visattikaṃ’ti.

*At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”*

atthamam.



aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

40. nāgasutta  
40. The Simile of the Bull Elephant in the Forest

“yasmim, bhikkhave, samaye āraññikassa nāgassa gocarapasutassa hatthīpi hatthinīyopi hatthikalabhāpi hatthicchāpāpi purato purato gantvā tiṇaggāni chindanti, tena, bhikkhave, āraññiko nāgo aṭṭiyati harāyati jigucchati.

*“Mendicants, when a wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—got there first and trampled the grass, the wild bull elephant is horrified, repelled, and disgusted by that.*

yasmim, bhikkhave, samaye āraññikassa nāgassa gocarapasutassa hatthīpi hatthinīyopi hatthikalabhāpi hatthicchāpāpi obhaggobhaggaṃ sākḥābhaṅgaṃ khādanti, tena, bhikkhave, āraññiko nāgo aṭṭiyati harāyati jigucchati.

*When the wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—eat the broken branches that he has dragged down, the wild bull elephant is horrified, repelled, and disgusted by that.*

yasmim, bhikkhave, samaye āraññikassa nāgassa ogāhaṃ otinṇassa hatthīpi hatthinīyopi hatthikalabhāpi hatthicchāpāpi purato purato gantvā soṇḍāya udakaṃ āloṇṭeti, tena, bhikkhave, āraññiko nāgo aṭṭiyati harāyati jigucchati.

*When a wild bull elephant has plunged into the pool, but other elephants—males, females, younglings, or cubs—got there first and stirred up the water with their trunks, the wild bull elephant is horrified, repelled, and disgusted by that.*

yasmim, bhikkhave, samaye āraññikassa nāgassa ogāhā uttinṇassa hatthinīyo kāyaṃ upanighaṃsantiyo gacchanti, tena, bhikkhave, āraññiko nāgo aṭṭiyati harāyati jigucchati.

*When a wild bull elephant has come out of the pool and the female elephants bump into him, the wild bull elephant is horrified, repelled, and disgusted by that.*

tasmim, bhikkhave, samaye āraññikassa nāgassa evaṃ hoti:  
At that time the wild bull elephant thinks:

‘ahaṃ kho etarahi ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.

*‘Now I live crowded by other males, females, younglings, and cubs.*

chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggaṇca me sākḥābhaṅgaṃ khādanti, āvilāni ca pāṇiyāni pīvāmi, ogāhā ca me uttinṇassa hatthinīyo kāyaṃ upanighaṃsantiyo gacchanti.

*I eat the grass they’ve trampled, and they eat the broken branches I’ve dragged down. I drink muddy water, and after my bath the female elephants bump into me.*

yannūnāhaṃ eko gaṇasmā vūpakatṭho vihareyyan’ti.  
Why don’t I live alone, withdrawn from the herd?’

so aparena samayena eko gaṇasmā vūpakatṭho viharati, acchinnaggāni ceva tiṇāni khādati, obhaggobhaggaṇcassa sākḥābhaṅgaṃ na khādanti, anāvilāni ca pāṇiyāni pīvati, ogāhā cassa uttinṇassa na hatthinīyo kāyaṃ upanighaṃsantiyo gacchanti.

*After some time he lives alone, withdrawn from the herd, and he eats untrampled grass, and other elephants don’t eat the broken branches he has dragged down. He doesn’t drink muddy water, and the female elephants don’t bump into him after his bath.*

tasmim, bhikkhave, samaye āraññikassa nāgassa evaṃ hoti:  
At that time the wild bull elephant thinks:

‘aham kho pubbe ākinno vihāsiṃ hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi, chinnaggāni ceva tiṇāni khādim, obhaggobhaggaṇca me sākhābhaṇṇaṃ khādimsu, āvilāni ca pāṇiyāni apāyim, ogāhā ca me uttiṇṇassa hatthinīyo kāyaṃ upanighaṃsantiyo agamaṃsu. sohaṃ etarahi ēko gaṇasmā vūpakattho viharāmi, acchinnaggāni ceva tiṇāni khādāmi, obhaggobhaggaṇca me sākhābhaṇṇaṃ na khādanti, anāvilāni ca pāṇiyāni pivāmi, ogāhā ca me uttiṇṇassa na hatthinīyo kāyaṃ upanighaṃsantiyo gacchanti’ti. so soṇḍāya sākhābhaṇṇaṃ bhañjitvā sākhābhaṇṇena kāyaṃ parimajjitvā attamano soṇḍaṃ saṃharati.

*‘Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they’d trampled, and they ate the broken branches I’d dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Now I live alone, and I’m free of all these things.’ He breaks off a branch and scratches his body, happily relieving his itches.*

evamevaṃ kho, bhikkhave, yasmiṃ samaye bhikkhu ākinno viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañṇā rājamahāmattehi titthiyehi titthiyasāvakehi, tasmim, bhikkhave, samaye bhikkhussa evaṃ hoti:

*In the same way, when a mendicant lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and by teachers of other paths and their disciples, they think:*

‘aham kho etarahi ākinno viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañṇā rājamahāmattehi titthiyehi titthiyasāvakehi.

*‘Now I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.*

yannūnāham eko gaṇasmā vūpakattho vihareyyan’ti.

*Why don’t I live alone, withdrawn from the group?’*

so vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

*They frequent 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 araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā.

*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 abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

*Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.*

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

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

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

*Giving up dullness and drowsiness, they meditate with a mind free of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.*

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

*Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.*

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

*Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.*

so ime pañca nīvaraṇe pahāya cetaso upakkilese pañṇāya dubbalīkaraṇe

*They give up these five hindrances, corruptions of the heart that weaken wisdom.*

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ  
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

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

so attamano soṇḍaṃ saṃharati.

*They happily relieve their itches.*

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ...

*As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...*

tatiyaṃ jhānaṃ ...

*third absorption ...*

catutthaṃ jhānaṃ upasampajja viharati.

*fourth absorption.*

so attamano soṇḍaṃ saṃharati.

*They happily relieve their itches.*

sabbaso rūpaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā  
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññāyatanam upasampajja  
viharati.

*Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.*

so attamano soṇḍaṃ saṃharati.

*They happily relieve their itches.*

sabbaso ākāsaññāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti  
viññāṇāyatanam upasampajja viharati ...

*Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. ...*

sabbaso viññāṇāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam  
upasampajja viharati ...

*Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. ...*

sabbaso ākiñcaññāyatanam samatikkamma nevaññānāsaññāyatanam upasampajja  
viharati ...

*Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. ...*

sabbaso nevaññānāsaññāyatanam samatikkamma saññāvedayitanirodham  
upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

*Furthermore, take a mendicant 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.*

so attamano soṇḍaṃ saṃharati”ti.

*They happily relieve their itches.”*

navamaṃ.

aṅguttara nikāya 9  
Numbered Discourses 9

4. mahāvagga  
4. The Great Chapter

41. tapussasutta  
41. With the Householder Tapussa

ekaṃ samayaṃ bhagavā malleṣu viharati uruvelakappaṃ nāma mallānaṃ nigamo.  
*At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa.*

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya uruvelakappaṃ piṇḍāya pāvīsi.  
*Then the Buddha robed up in the morning and, taking his bowl and robe, entered Uruvelakappa for alms.*

uruvelakappe piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:  
*Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda,*

“idheva tāva tvaṃ, ānanda, hohi, yāvahaṃ mahāvanaṃ ajjhogāhāmi divāvihārāya”ti.  
*“Ānanda, you stay right here, while I plunge deep into the Great Wood for the day’s meditation.”*

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.  
*“Yes, sir,” Ānanda replied.*

atha kho bhagavā mahāvanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi.  
*Then the Buddha plunged deep into the Great Wood and sat at the root of a tree for the day’s meditation.*

atha kho tapusso gahapati yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho tapusso gahapati āyasmantaṃ ānandaṃ etadavoca:  
*The householder Tapussa went up to Venerable Ānanda, bowed, sat down to one side, and said to him:*

“mayaṃ, bhante ānanda, gihī kāmabhogino kāmārāmā kāmaratā kāmasammuditā.  
*“Sir, Ānanda, we are laypeople who enjoy sensual pleasures. We like sensual pleasures, we love them and take joy in them.*

tesaṃ no, bhante, amhākaṃ gihīnaṃ kāmabhogīnaṃ kāmārāmānaṃ kāmaratānaṃ kāmasammuditānaṃ papāto viya khāyati, yadidaṃ nekkhammaṃ.  
*But renunciation seems like an abyss.*

sutaṃ metaṃ, bhante, ‘imasmim dhammavinaye daharānaṃ daharānaṃ bhikkhūnaṃ nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato’.  
*I have heard that in this teaching and training there are very young mendicants whose minds are eager for renunciation; they’re confident, settled, and decided about it. They see it as peaceful.*

tayidaṃ, bhante, imasmim dhammavinaye bhikkhūnaṃ bahunā janena visabhāgo, yadidaṃ nekkhammaṃ”ti.  
*Renunciation is the dividing line between the multitude and the mendicants in this teaching and training.”*

“atthi kho etaṃ, gahapati, kathāpābhatāṃ bhagavantaṃ dassanāya.  
*“Householder, we should see the Buddha about this matter.*

āyāma, gahapati, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṃ ārocessāma.  
*Come, let’s go to the Buddha and inform him about this.*

yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti.

*As he answers, so we'll remember it."*

“evaṃ, bhante”ti kho tapusso gahapati āyasmato ānandassa paccassosi.

*"Yes, sir," replied Tapussa.*

atha kho āyasmā ānando tapussena gahapatinā saddhiṃ yena bhagavā  
tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.  
ekamantaṃ nisinna kho āyasmā ānando bhagavantam etadavoca:

*Then Ānanda together with Tapussa went to the Buddha, bowed, and sat down to one side.*

*Ānanda told him what had happened.*

“ayaṃ, bhante, tapusso gahapati evamāha:

‘mayam, bhante ānanda, gihī kāmabhogino kāmārāmā kāmaratā kāmasammuditā,  
tesaṃ no, bhante, amhākaṃ gihīnaṃ kāmabhogīnaṃ kāmārāmānaṃ kāmaratānaṃ  
kāmasammuditānaṃ papāto viya khāyati, yadidaṃ nekkhammaṃ’.

sutaṃ metaṃ, bhante, ‘imasmim dhammavinaye daharānaṃ daharānaṃ  
bhikkhūnaṃ nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ  
santanti passato.

tayidaṃ, bhante, imasmim dhammavinaye bhikkhūnaṃ bahunā janena visabhāgo  
yadidaṃ nekkhammaṃ”ti.

“evametam, ānanda, evametam, ānanda.

*"That's so true, Ānanda! That's so true!"*

mayhampi kho, ānanda, pubbeva sambodhā anabhisambuddhassa bodhisattasseva  
sato etadahosi:

*Before my awakening—when I was still unawakened but intent on awakening—I too thought,*

‘sādhū nekkhammaṃ, sādhū paviveko’ti.

*'Renunciation is good! Seclusion is good!'*

tassa mayhaṃ, ānanda, nekkhamme cittaṃ na pakkhandati nappasīdati na santiṭṭhati  
na vimuccati etaṃ santanti passato.

*But my mind wasn't eager for renunciation; it wasn't confident, settled, and decided about it. I didn't see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ko nu kho hetu ko paccayo, yena me nekkhamme cittaṃ na pakkhandati  
nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*'What is the cause, what is the reason why my mind isn't eager for renunciation, and not confident, settled, and decided about it? Why don't I see it as peaceful?'*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘kāmesu kho me ādīnavo aditṭho, so ca me abahulīkato, nekkhamme ca ānisaṃso  
anadhigato, so ca me anāseviṭo.

*'I haven't seen the drawbacks of sensual pleasures, and so I haven't cultivated that. I haven't realized the benefits of renunciation, and so I haven't developed that.*

tasmā me nekkhamme cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati  
etaṃ santanti passato’.

*That's why my mind isn't eager for renunciation, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.'*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ kāmesu ādinavaṃ disvā taṃ bahulaṃ kareyyaṃ, nekkhamme ānisaṃsaṃ adhigamma tamāseveyyaṃ,

*‘Suppose that, seeing the drawbacks of sensual pleasures, I were to cultivate that. And suppose that, realizing the benefits of renunciation, I were to develop that.*

thānaṃ kho panetaṃ vijjati yaṃ me nekkhamme cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*It’s possible that my mind would be eager for renunciation; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena kāmesu ādinavaṃ disvā taṃ bahulamakāsiṃ, nekkhamme ānisaṃsaṃ adhigamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of sensual pleasures and cultivated that, and I realized the benefits of renunciation and developed that.*

tassa mayhaṃ, ānanda, nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager for renunciation; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharāmi.

*And so, 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.*

tassa mayhaṃ, ānanda, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me kāmasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*In the same way, when perceptions and attentions accompanied by sensual pleasures beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ vitakkavičārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja vihareyyan’ti.

*‘Why don’t I, as the placing of the mind and keeping it connected are stilled ... enter and remain in the second absorption?’*

tassa mayhaṃ, ānanda, avitakke cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn’t eager to stop placing the mind; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ko nu kho hetu ko paccayo, yena me avitakke cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*‘What is the cause, what is the reason why my mind isn’t eager to stop placing the mind, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘vitakkesu kho me ādinavo aditṭho, so ca me abahulīkato, avitakke ca ānisaṃso anadhigato, so ca me anāsevitō.

*I haven’t seen the drawbacks of placing the mind, and so I haven’t cultivated that. I haven’t realized the benefits of not placing the mind, and so I haven’t developed that.*

tasmā me avitakke cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.

*That’s why my mind isn’t eager to stop placing the mind, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ vitakkesu ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, avitakke ānisaṃsaṃ adhigamma tamāseveyyaṃ, ṭhānaṃ kho paṇetaṃ vijjati yaṃ me avitakke cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*‘Suppose that, seeing the drawbacks of placing the mind, I were to cultivate that. And suppose that, realizing the benefits of not placing the mind, I were to develop that. It’s possible that my mind would be eager to stop placing the mind; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena vitakkesu ādīnavaṃ disvā taṃ bahulamakāsiṃ, avitakke ānisaṃsaṃ adhigamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of placing the mind and cultivated that, and I realized the benefits of not placing the mind and developed that.*

tassa mayhaṃ, ānanda, avitakke cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager to stop placing the mind; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharāmi.

*And so, as the placing of the mind and keeping it connected were stilled ... I was entering and remaining in the second absorption.*

tassa mayhaṃ, ānanda, iminā vihārena viharato vitakkasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me vitakkasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*In the same way, when perceptions and attentions accompanied by placing the mind and keeping it connected beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ pītiyā ca virāgā upekkhako ca vihareyyaṃ sato ca sampajāno sukhañca kāyena paṭisaṃvedeyyaṃ yaṃ taṃ ariyā ācikkhanti—upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja vihareyyaṃ’ti.

*‘Why don’t I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”?’*

tassa mayhaṃ, ānanda, nippīṭike cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn’t eager for freedom from rapture; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ko nu kho hetu ko paccayo, yena me nippīṭike cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*‘What is the cause, what is the reason why my mind isn’t eager for freedom from rapture, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘pītiyā kho me ādīnavo adiṭṭho, so ca me abahulīkato, nippīti ke ca ānisaṃso anadhigato, so ca me anāsevīto.

*‘I haven’t seen the drawbacks of rapture, and so I haven’t cultivated that. I haven’t realized the benefits of freedom from rapture, and so I haven’t developed that.*

tasmā me nippīti ke cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.

*That’s why my mind isn’t eager for freedom from rapture, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ pītiyā ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, nippīti ke ānisaṃsaṃ adhigamma tamāseveyyaṃ, thānaṃ kho panetaṃ vijjati yaṃ me nippīti ke cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*‘Suppose that, seeing the drawbacks of rapture, I were to cultivate that. And suppose that, realizing the benefits of freedom from rapture, I were to develop that. It’s possible that my mind would be eager to be free from rapture; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena pītiyā ādīnavaṃ disvā taṃ bahulamakāsiṃ, nippīti ke ānisaṃsaṃ adhigamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of rapture and cultivated that, and I realized the benefits of freedom from rapture and developed that.*

tassa mayhaṃ, ānanda, nippīti ke cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager for freedom from rapture; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharāmi.

*And so, with the fading away of rapture ... I was entering and remaining in the third absorption.*

tassa mayhaṃ, ānanda, iminā vihārena viharato pītisahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādho.

*While I was in that meditation, perceptions and attentions accompanied by rapture beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me pītisahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādho.

*In the same way, when perceptions and attentions accompanied by rapture beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyyan’ti.

*‘Why don’t I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness?’*

tassa mayhaṃ, ānanda, adukkhamasukhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn’t eager to be without pleasure and pain; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*



‘ko nu kho hetu ko paccayo, yena me adukkhamasukhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*‘What is the cause, what is the reason why my mind isn’t eager to be without pleasure and pain, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘upekkhāsukhe kho me ādīnava aditṭho, so ca me abahulīkato, adukkhamasukhe ca ānisaṃso anadhiḡato, so ca me anāśevito.

*‘I haven’t seen the drawbacks of equanimous bliss, and so I haven’t cultivated that. I haven’t realized the benefits of being without pleasure and pain, and so I haven’t developed that.*

tasmā me adukkhamasukhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.

*That’s why my mind isn’t eager to be without pleasure and pain, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ upekkhāsukhe ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, adukkhamasukhe ānisaṃsaṃ adhiḡamma tamāseveyyaṃ, thānaṃ kho panetaṃ vijjati yaṃ me adukkhamasukhe cittaṃ pakkhandeyya paśideyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*‘Suppose that, seeing the drawbacks of equanimous bliss, I were to cultivate that. And suppose that, realizing the benefits of being without pleasure and pain, I were to develop that. It’s possible that my mind would be eager to be without pleasure and pain; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena upekkhāsukhe ādīnavaṃ disvā taṃ bahulamakāsiṃ adukkhamasukhe ānisaṃsaṃ adhiḡamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of equanimous bliss and cultivated that, and I realized the benefits of being without pleasure and pain and developed that.*

tassa mayhaṃ, ānanda, adukkhamasukhe cittaṃ pakkhandati paśīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager to be without pleasure and pain; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharāmi.

*And so, giving up pleasure and pain ... I was entering and remaining in the fourth absorption.*

tassa mayhaṃ, ānanda, iminā vihārena viharato upekkhāsahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādho.

*While I was in that meditation, perceptions and attentions accompanied by equanimous bliss beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me upekkhāsahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādho.

*In the same way, when perceptions and attentions accompanied by equanimous bliss beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ sabbaso rūpasaññānaṃ samatikkamā paṭiḡhasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā “ananto ākāso”ti ākāśānañcāyatanam upasampajja vihareyyan’ti.

*‘Why don’t I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in the dimension of infinite space?’*

tassa mayhaṃ, ānanda, ākāśānañcāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn't eager for the dimension of infinite space; it wasn't confident, settled, and decided about it. I didn't see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

'ko nu kho hetu ko paccayo, yena me ākāśānañcāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato'?

*'What is the cause, what is the reason why my mind isn't eager for the dimension of infinite space, and not confident, settled, and decided about it? Why don't I see it as peaceful?'*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

'rūpesu kho me ādīnavaṃ adīṭṭho, so ca abahulīkato, ākāśānañcāyatane ca ānisaṃso anadhigato, so ca me anāsevitō.

*'I haven't seen the drawbacks of forms, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite space, and so I haven't developed that.*

tasmā me ākāśānañcāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato'.

*That's why my mind isn't eager for the dimension of infinite space, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.'*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

'sace kho ahaṃ rūpesu ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, ākāśānañcāyatane ānisaṃsaṃ adhigamma tamāseveyyaṃ, ṭhānaṃ kho panetaṃ vijjati yaṃ me ākāśānañcāyatane cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato'.

*'Suppose that, seeing the drawbacks of forms, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite space, I were to develop that. It's possible that my mind would be eager for the dimension of infinite space; it would be confident, settled, and decided about it. And I would see it as peaceful.'*

so kho ahaṃ, ānanda, aparena samayena rūpesu ādīnavaṃ disvā taṃ bahulamakāsiṃ, ākāśānañcāyatane ānisaṃsaṃ adhigamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of forms and cultivated that, and I realized the benefits of the dimension of infinite space and developed that.*

tassa mayhaṃ, ānanda, ākāśānañcāyatane cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager for the dimension of infinite space; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāśānañcāyatanaṃ upasampajja viharāmi.

*And so, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I was entering and remaining in the dimension of infinite space.*

tassa mayhaṃ, ānanda, iminā vihārena viharato rūpasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*While I was in that meditation, perceptions and attentions accompanied by forms beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me rūpasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*In the same way, when perceptions and attentions accompanied by forms beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ sabbaso ākāśānañcāyatanaṃ samatikkamma “anantaṃ viññāṇaṃ”ti viññāṇañcāyatanaṃ upasampajja vihareyyaṃ’ti.

*‘Why don’t I, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enter and remain in the dimension of infinite consciousness?’*

tassa mayhaṃ, ānanda, viññāṇañcāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn’t eager for the dimension of infinite consciousness; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ko nu kho hetu ko paccayo, yena me viññāṇañcāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*‘What is the cause, what is the reason why my mind isn’t eager for the dimension of infinite consciousness, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ākāśānañcāyatane kho me ādīnava aditṭho, so ca abahulīkato, viññāṇañcāyatane ca ānisaṃso anadhigato, so ca me anāseviṭo.

*‘I haven’t seen the drawbacks of the dimension of infinite space, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of infinite consciousness, and so I haven’t developed that.*

tasmā me viññāṇañcāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.

*That’s why my mind isn’t eager for the dimension of infinite consciousness, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ ākāśānañcāyatane ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, viññāṇañcāyatane ānisaṃsaṃ adhigamma tamāseveyyaṃ, thānaṃ kho panetaṃ vijjati yaṃ me viññāṇañcāyatane cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*‘Suppose that, seeing the drawbacks of the dimension of infinite space, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite consciousness, I were to develop that. It’s possible that my mind would be eager for the dimension of infinite consciousness; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena ākāśānañcāyatane ādīnavaṃ disvā taṃ bahulamakāsiṃ, viññāṇañcāyatane ānisaṃsaṃ adhigamma tamāsevim.

*And so, after some time, I saw the drawbacks of the dimension of infinite space and cultivated that, and I realized the benefits of the dimension of infinite consciousness and developed that.*

tassa mayhaṃ, ānanda, viññāṇañcāyatane cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager for the dimension of infinite consciousness; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, sabbaso ākāśānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanaṃ upasampajja viharāmi.

*And so, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I was entering and remaining in the dimension of infinite consciousness.*

tassa mayhaṃ, ānanda, iminā vihārena viharato ākāśānañcāyatanasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādho.

*While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;  
*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me ākāśānañcāyatanasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādo.  
*In the same way, when perceptions and attentions accompanied by the dimension of infinite space beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:  
*Then I thought,*

‘yannūnāhaṃ sabbaso viññāṇañcāyatanaṃ samatikkamma “natthi kiñcī”ti ākiñcaññāyatanaṃ upasampajja vihareyyan’ti.  
*‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain in the dimension of nothingness?’*

tassa mayhaṃ, ānanda, ākiñcaññāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.  
*But my mind wasn’t eager for the dimension of nothingness; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:  
*Then I thought,*

‘ko nu kho hetu ko paccayo, yena me ākiñcaññāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?  
*‘What is the cause, what is the reason why my mind isn’t eager for the dimension of nothingness, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:  
*Then I thought,*

‘viññāṇañcāyatane kho me ādīnava aditṭho, so ca me abahulīkato, ākiñcaññāyatane ca āṇisaṃso anadhigato, so ca me anāsevito.  
*‘I haven’t seen the drawbacks of the dimension of infinite consciousness, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of nothingness, and so I haven’t developed that.*

tasmā me ākiñcaññāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.  
*That’s why my mind isn’t eager for the dimension of nothingness, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:  
*Then I thought,*

‘sace kho ahaṃ viññāṇañcāyatane ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, ākiñcaññāyatane āṇisaṃsaṃ adhigamma tamāseveyyaṃ, thānaṃ kho panetaṃ vijjati yaṃ me ākiñcaññāyatane cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.  
*‘Suppose that, seeing the drawbacks of the dimension of infinite consciousness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of nothingness, I were to develop that. It’s possible that my mind would be eager for the dimension of nothingness; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena viññāṇañcāyatane ādīnavaṃ disvā taṃ bahulamakāsiṃ, ākiñcaññāyatane āṇisaṃsaṃ adhigamma tamāseviṃ.  
*And so, after some time, I saw the drawbacks of the dimension of infinite consciousness and cultivated that, and I realized the benefits of the dimension of nothingness and developed that.*

tassa mayhaṃ, ānanda, ākiñcaññāyatane cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.  
*Then my mind was eager for the dimension of nothingness; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharāmi.

*And so, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I was entering and remaining in the dimension of nothingness.*

tassa mayhaṃ, ānanda, iminā vihārena viharato viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*In the same way, when perceptions and attentions accompanied by the dimension of infinite consciousness beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja vihareyyan’ti.

*‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception?’*

tassa mayhaṃ, ānanda, nevasaññānāsaññāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn’t eager for the dimension of neither perception nor non-perception; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ko nu kho hetu ko paccayo, yena me nevasaññānāsaññāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*‘What is the cause, what is the reason why my mind isn’t eager for the dimension of neither perception nor non-perception, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ākiñcaññāyatane kho me ādīnavo aditṭho, so ca me abahulīkato, nevasaññānāsaññāyatane ca ānisaṃso anadhigato, so ca me anāsevito.

*‘I haven’t seen the drawbacks of the dimension of nothingness, and so I haven’t cultivated that. I haven’t realized the benefits of the dimension of neither perception nor non-perception, and so I haven’t developed that.*

tasmā me nevasaññānāsaññāyatane cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.

*That’s why my mind isn’t eager for the dimension of neither perception nor non-perception, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ ākiñcaññāyatane ādīnavaṃ disvā taṃ bahulaṃ kareyyaṃ, nevasaññānāsaññāyatane ānisaṃsaṃ adhigamma tamāseveyyaṃ, thānaṃ kho panetaṃ vijjati yaṃ me nevasaññānāsaññāyatane cittaṃ pakkhandeyya pasīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*‘Suppose that, seeing the drawbacks of the dimension of nothingness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of neither perception nor non-perception, I were to develop that. It’s possible that my mind would be eager for the dimension of neither perception nor non-perception; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena ākiñcaññāyatane ādinavaṃ disvā taṃ bahulamakāsiṃ, nevasaññānāsaññāyatane ānisamsaṃ adhigamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of the dimension of nothingness and cultivated that, and I realized the benefits of the dimension of neither perception nor non-perception and developed that.*

tassa mayhaṃ, ānanda, nevasaññānāsaññāyatane cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager for the dimension of neither perception nor non-perception; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharāmi.

*And so, going totally beyond the dimension of nothingness, I was entering and remaining in the dimension of neither perception nor non-perception.*

tassa mayhaṃ, ānanda, iminā vihārena viharato ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me, and that was an affliction for me.*

seyyathāpi, ānanda, sukhino dukkhaṃ uppajjeyya yāvadeva ābādhāya;

*Suppose a happy person were to experience pain; that would be an affliction for them.*

evamevassa me ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti. svassa me hoti ābādhō.

*In the same way, when perceptions and attentions accompanied by the dimension of nothingness beset me, that was an affliction for me.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘yannūnāhaṃ nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja vihareyyaṃ’ti.

*‘Why don’t I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling?’*

tassa mayhaṃ, ānanda, saññāvedayitanirodhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato.

*But my mind wasn’t eager for the cessation of perception and feeling; it wasn’t confident, settled, and decided about it. I didn’t see it as peaceful.*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘ko nu kho hetu, ko paccayo, yena me saññāvedayitanirodhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’?

*‘What is the cause, what is the reason why my mind isn’t eager for the cessation of perception and feeling, and not confident, settled, and decided about it? Why don’t I see it as peaceful?’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘nevasaññānāsaññāyatane kho me ādinavo aditṭho, so ca me abahulīkato, saññāvedayitanirodhe ca ānisamsa anadhigato, so ca me anāsevitō.

*‘I haven’t seen the drawbacks of the dimension of neither perception nor non-perception, and so I haven’t cultivated that. I haven’t realized the benefits of the cessation of perception and feeling, and so I haven’t developed that.*

tasmā me saññāvedayitanirodhe cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati etaṃ santanti passato’.

*That’s why my mind isn’t eager for the cessation of perception and feeling, and not confident, settled, and decided about it. And it’s why I don’t see it as peaceful.’*

tassa mayhaṃ, ānanda, etadahosi:

*Then I thought,*

‘sace kho ahaṃ nevasaññānāsaññāyatane ādīnaṃ disvā taṃ bahulaṃ kareyyaṃ, saññāvedayitanirodhe ānisaṃsaṃ adhigamma tamāseveyyaṃ, tñānaṃ kho panetaṃ vijjati yaṃ me saññāvedayitanirodhe cittaṃ pakkhandeyya paṣīdeyya santiṭṭheyya vimucceyya etaṃ santanti passato’.

*‘Suppose that, seeing the drawbacks of the dimension of neither perception nor non-perception, I were to cultivate that. And suppose that, realizing the benefits of the cessation of perception and feeling, I were to develop that. It’s possible that my mind would be eager for cessation of perception and feeling; it would be confident, settled, and decided about it. And I would see it as peaceful.’*

so kho ahaṃ, ānanda, aparena samayena nevasaññānāsaññāyatane ādīnaṃ disvā taṃ bahulamakāsiṃ, saññāvedayitanirodhe ānisaṃsaṃ adhigamma tamāseviṃ.

*And so, after some time, I saw the drawbacks of the dimension of neither perception nor non-perception and cultivated that, and I realized the benefits of the cessation of perception and feeling and developed that.*

tassa mayhaṃ, ānanda, saññāvedayitanirodhe cittaṃ pakkhandati paṣīdati santiṭṭhati vimuccati etaṃ santanti passato.

*Then my mind was eager for the cessation of perception and feeling; it was confident, settled, and decided about it. I saw it as peaceful.*

so kho ahaṃ, ānanda, sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāmi, paññāya ca me disvā āsavā parikkhayaṃ agamaṃsu.

*And so, going totally beyond the dimension of neither perception nor non-perception, I was entering and remaining in the cessation of perception and feeling. And, having seen with wisdom, my defilements were ended.*

yāvakaīvañcāhaṃ, ānanda, imā nava anupubbavihārasamāpattiyo na evaṃ anulomapaṭilomaṃ samāpajjimpī vutṭhahimpī, neva tāvāhaṃ, ānanda, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

*As long as I hadn’t entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.*

yato ca kho ahaṃ, ānanda, imā nava anupubbavihārasamāpattiyo evaṃ anulomapaṭilomaṃ samāpajjimpī vutṭhahimpī, athāhaṃ, ānanda, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

*But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.*

ñānañca pana me dassanaṃ udapādi:

*Knowledge and vision arose in me:*

‘akuppā me cetovimutti, ayamantimā jāti, natthi dāni punabbhavo’’ti.

*‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”*

dasamaṃ.

mahāvaggo catuttho.

dve viharā ca nibbānaṃ,

gāvī jhānena pañcamāṃ;

ānando brāhmaṇā devo,

nāgena tapussena cāti.

aṅguttara nikāya 9  
Numbered Discourses 9

5. sāmāññavagga  
5. Similarity

42. sambādhasutta  
42. Cramped

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme.  
*At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.*

atha kho āyasmā udāyī yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

*Then Venerable Udāyī went up to Venerable Ānanda and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisaṅgāya ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā udāyī āyasmantaṃ ānantaṃ etadavoca:

*When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,*

“vuttamidam, āvuso, pañcālacaṇḍaṃ devaputtaṃ:  
*“Reverend, this was said by the god Pañcālacaṇḍa:*

‘sambādhe gataṃ okāsaṃ,  
*‘The opening amid confinement*

avidvā bhūrimedhaso;  
*was discovered by the Buddha of vast intelligence,*

yo jhānamabujjhi buddho,  
*who woke up to absorption,*

paṭilīnanisabho munī’ti.  
*the sage, the solitary bull.’*

katamo, āvuso, sambādho, katamo sambādhe okāsādhigamo vutto bhagavatā”ti?  
*But what is confinement, and what is the opening amid confinement that the Buddha spoke of?”*

“pañcime, āvuso, kāmaguṇā sambādho vutto bhagavatā.  
*“Reverend, these five kinds of sensual stimulation are called ‘confinement’ by the Buddha.*

katame pañca?  
*What five?*

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

sotaviññeyyā saddā ... pe ...  
*Sounds known by the ear ...*

ghānaviññeyyā gandhā ...  
*Smells known by the nose ...*

jivhāviññeyyā rasā ...  
*Tastes known by the tongue ...*

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

ime kho, āvuso, pañca kāmaguṇā sambādho vutto bhagavatā.  
*These are the five kinds of sensual stimulation that are called ‘confinement’ by the Buddha.*

idhāvuso, bhikkhu vivicca kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.  
*Now, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*



ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha vitakkavicārā aniruddhā honti, ayamettha sambādho.  
*Whatever placing of the mind and keeping it connected has not ceased is the confinement there.*

puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.  
*Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha pīti aniruddhā hoti, ayamettha sambādho.  
*Whatever rapture has not ceased is the confinement there.*

puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.  
*Furthermore, take a mendicant who, with the fading away of rapture ... enters and remains in the third absorption.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti, ayamettha sambādho.  
*Whatever equanimous bliss has not ceased is the confinement there.*

puna caparaṃ, āvuso, bhikkhu sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.  
*Furthermore, take a mendicant who, giving up pleasure and pain ... enters and remains in the fourth absorption.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha rūpasāññā aniruddhā hoti, ayamettha sambādho.  
*Whatever perception of form has not ceased is the confinement there.*

puna caparaṃ, āvuso, bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanaṃ upasampajja viharati.

*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha ākāsānañcāyatanasaññā aniruddhā hoti, ayamettha sambādho.  
*Whatever perception of the dimension of infinite space has not ceased is the confinement there.*

puna caparaṃ, āvuso, bhikkhu sabbaso ākāsānañcāyatanam samatikkamma  
'anantaṃ viññānaṃ'ti viññānañcāyatanam upasampajja viharati.  
*Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that  
'consciousness is infinite', enters and remains in the dimension of infinite consciousness.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha viññānañcāyatanasaññā aniruddhā hoti, ayamettha sambādho.  
*Whatever perception of the dimension of infinite consciousness has not ceased is the  
confinement there.*

puna caparaṃ, āvuso, bhikkhu sabbaso viññānañcāyatanam samatikkamma 'natthi  
kiñci'ti ākiñcaññāyatanam upasampajja viharati.  
*Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware  
that 'there is nothing at all', enters and remains in the dimension of nothingness.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha ākiñcaññāyatanasaññā aniruddhā hoti, ayamettha sambādho.  
*Whatever perception of the dimension of nothingness has not ceased is the confinement there.*

puna caparaṃ, āvuso, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma  
nevasaññānāsaññāyatanam upasampajja viharati.  
*Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters  
and remains in the dimension of neither perception nor non-perception.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā pariyāyena.  
*To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense.*

tatrāpatthi sambādho.  
*But it is still confined.*

kiñca tattha sambādho?  
*Confined by what?*

yadeva tattha nevasaññānāsaññāyatanasaññā aniruddhā hoti, ayamettha sambādho.  
*Whatever perception of neither perception nor non-perception has not ceased is the  
confinement there.*

puna caparaṃ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma  
saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā  
honti.

*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, sambādhe okāsādhigamo vutto bhagavatā nippariyāyenā”ti.

*To this extent the Buddha spoke of creating an opening amid confinement in a definitive sense.”*

paṭhamam.

5. sāmaññavagga  
5. Similarity

43. kāyasakkhīsutta  
43. A Personal Witness

“kāyasakkhī, kāyasakkhī’ti, āvuso, vuccati.  
“Reverend, they speak of a person called ‘personal witness’.

kittāvataṃ nu kho, āvuso, kāyasakkhī vutto bhagavatā”ti?  
What is the personal witness that the Buddha spoke of?”

idhāvuso, bhikkhu vivicca kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.  
“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.

yathā yathā ca tadāyatanam tathā tathā nam kāyena phusitvā viharati.  
They meditate directly experiencing that dimension in every way.

ettāvataṃpi kho, āvuso, kāyasakkhī vutto bhagavatā pariyāyena. (1)  
To this extent the Buddha spoke of the personal witness in a qualified sense.

puna caparam, āvuso, bhikkhu vitakkavicārānam vūpasamā ... pe ... dutiyam jhānam ...  
Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ...

tatiyam jhānam ...  
third absorption ...

catuttham jhānam upasampajja viharati.  
fourth absorption.

yathā yathā ca tadāyatanam tathā tathā nam kāyena phusitvā viharati.  
They meditate directly experiencing that dimension in every way.

ettāvataṃpi kho, āvuso, kāyasakkhī vutto bhagavatā pariyāyena. (2–4.)  
To this extent the Buddha spoke of the personal witness in a qualified sense.

puna caparam, āvuso, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsañānāyatanam upasampajja viharati.

Furthermore, take a mendicant 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.

yathā yathā ca tadāyatanam tathā tathā nam kāyena phusitvā viharati.  
They meditate directly experiencing that dimension in every way.

ettāvataṃpi kho, āvuso, kāyasakkhī vutto bhagavatā pariyāyena ... pe .... (5–8.)  
To this extent the Buddha spoke of the personal witness in a qualified sense. Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception ...

puna caparam, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a mendicant 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.

yathā yathā ca tadāyatanam tathā tathā nam kāyena phusitvā viharati.  
They meditate directly experiencing that dimension in every way.

ettāvatāpi kho, āvuso, kāyasakkhī vutto bhagavatā nippariyāyena<sup>2</sup>”ti. (9)  
*To this extent the Buddha spoke of the personal witness in a definitive sense.”*

dutiyam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmāññavagga  
*5. Similarity*

44. paññāvimuttasutta  
*44. Freed by Wisdom*

“paññāvimutto, paññāvimutto’ti, āvuso, vuccati.  
*“Reverend, they speak of a person called ‘freed by wisdom’.*

kittāvatā nu kho, āvuso, paññāvimutto vutto bhagavatā”ti?  
*What is the one freed by wisdom that the Buddha spoke of?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati,  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

paññāya ca nam pajānāti.  
*And they understand that with wisdom.*

ettāvatāpi kho, āvuso, paññāvimutto vutto bhagavatā pariyāyena ... pe ....  
*To this extent the Buddha spoke of the one freed by wisdom in a qualified sense. ...*

puna caparam, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti,  
*Furthermore, take a mendicant 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.*

paññāya ca nam pajānāti.  
*And they understand that with wisdom.*

ettāvatāpi kho, āvuso, paññāvimutto vutto bhagavatā nipariyāyena”ti.  
*To this extent the Buddha spoke of the one freed by wisdom in a definitive sense.”*

tatiyaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmāññavagga  
*5. Similarity*

45. ubhatobhāgavimuttasutta  
*45. Freed Both Ways*

“ubhatobhāgavimutto, ubhatobhāgavimutto’ti, āvuso, vuccati.  
*“Reverend, they speak of a person called ‘freed both ways’.*

kittāvatā nu kho, āvuso, ubhatobhāgavimutto vutto bhagavatā”ti?  
*What is the one freed both ways that the Buddha spoke of?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

yathā yathā ca tadāyatanam tathā tathā nam kāyena phusitvā viharati, paññāya ca nam pajānāti.  
*They meditate directly experiencing that dimension in every way. And they understand that with wisdom.*

ettāvatāpi kho, āvuso, ubhatobhāgavimutto vutto bhagavatā pariyāyena ... pe ....  
*To this extent the Buddha spoke of the one freed both ways in a qualified sense. ...*

puna caparam, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.  
*Furthermore, take a mendicant 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.*

yathā yathā ca tadāyatanam tathā tathā nam kāyena phusitvā viharati, paññāya ca nam pajānāti.  
*They meditate directly experiencing that dimension in every way. And they understand that with wisdom.*

ettāvatāpi kho, āvuso, ubhatobhāgavimutto vutto bhagavatā nippariyāyenā”ti.  
*To this extent the Buddha spoke of the one freed both ways in a definitive sense.”*

catuttham.

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmāññavagga  
*5. Similarity*

46. sandiṭṭhikadhammasutta  
*46. In This Very Life*

“sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, āvuso, vuccati.  
*“Reverend, they speak of ‘a teaching visible in this very life’.*

kittāvatā nu kho, āvuso, sandiṭṭhiko dhammo vutto bhagavatā”ti?  
*In what way did the Buddha speak of a teaching visible in this very life?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

ettāvatāpi kho, āvuso, sandiṭṭhiko dhammo vutto bhagavatā pariyāyena ... pe ....  
*To this extent the Buddha spoke of the teaching visible in this very life in a qualified sense. ...*

puna caparam, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.  
*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, sandiṭṭhiko dhammo vutto bhagavatā nippariyāyenā”ti.  
*To this extent the Buddha spoke of the teaching visible in this very life in a definitive sense.”*

pañcamam.



aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmāññavagga  
*5. Similarity*

47. sandiṭṭhikanibbānasutta  
*47. Extinguishment Is Visible in This Very Life*

“sandiṭṭhikaṃ nibbānaṃ, sandiṭṭhikaṃ nibbānaṃ’ti, āvuso, vuccati.  
*“Reverend, they say that ‘extinguishment is visible in this very life’.*

kittāvatā nu kho, āvuso, sandiṭṭhikaṃ nibbānaṃ vuttaṃ bhagavatā”ti?  
*In what way did the Buddha say extinguishment is visible in this very life?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati.  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

ettāvatāpi kho, āvuso, sandiṭṭhikaṃ nibbānaṃ vuttaṃ bhagavatā pariyāyena ... pe  
...  
*To this extent the Buddha said that extinguishment is visible in this very life in a qualified sense. ...*

puna caparaṃ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhāṇā honti.  
*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, sandiṭṭhikaṃ nibbānaṃ vuttaṃ bhagavatā nipariyāyena”ti.  
*To this extent the Buddha said that extinguishment is visible in this very life in a definitive sense.”*

chaṭṭhaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmāññavagga  
*5. Similarity*

48. nibbānasutta  
*48. Extinguishment*

“nibbānaṃ, nibbānan’ti, āvuso, vuccati ... pe ....  
“*Reverend, they speak of ‘extinguishment’. ...*”

sattamaṃ.

-

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmāññavagga  
*5. Similarity*

49. parinibbānasutta  
*49. Final Extinguishment*

“parinibbānaṃ, parinibbānaṃ’ti ... pe ....  
“Reverend, they speak of ‘final extinguishment’. ...”

aṭṭhamāṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmaññaṅgavagga  
*5. Similarity*

50. tadaṅganibbānasutta  
*50. Extinguishment in a Certain Respect*

“tadaṅganibbānaṃ, tadaṅganibbānaṃ’ti, āvuso, vuccati ... pe ....  
“Reverend, they speak of ‘extinguishment in a certain respect’. ...”

navamaṃ.  
-

aṅguttara nikāya 9  
*Numbered Discourses 9*

5. sāmaññavagga  
*5. Similarity*

51. diṭṭhadhammanibbānasutta  
*51. Extinguishment in the Present Life*

“diṭṭhadhammanibbānaṃ diṭṭhadhammanibbānaṃ’ti, āvuso, vuccati.  
*“Reverend, they speak of ‘extinguishment in the present life’.*

kittāvatā nu kho, āvuso, diṭṭhadhammanibbānaṃ vuttaṃ bhagavatā”ti?  
*In what way did the Buddha speak of extinguishment in the present life?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati.  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

ettāvatāpi kho, āvuso, diṭṭhadhammanibbānaṃ vuttaṃ bhagavatā pariyāyena ... pe  
...  
*To this extent the Buddha spoke of extinguishment in the present life in a qualified sense. ...*

puna caparaṃ, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.  
*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, diṭṭhadhammanibbānaṃ vuttaṃ bhagavatā nippariyāyena”ti.  
*To this extent the Buddha spoke of extinguishment in the present life in a definitive sense.”*

dasamaṃ.

sāmaññavaggo pañcamaṃ.

sambādho kāyasakkhī paññā,

ubhatobhāgo sandiṭṭhikā dve;

nibbānaṃ parinibbānaṃ,

tadaṅgadiṭṭhadhammikenā cāti.

paṭhamo paññāsako samatto.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

52. khemasutta  
*52. A Safe Place*

“khemam, khemaṇ’ti, āvuso, vuccati.  
*“Reverend, they speak of ‘a safe place’.*

kittāvatā nu kho, āvuso, khemam vuttam bhagavatā”ti?  
*In what way did the Buddha speak of a safe place?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

ettāvatāpi kho, āvuso, khemam vuttam bhagavatā pariyāyena ... pe ....  
*To this extent the Buddha spoke of a safe place in a qualified sense. ...*

puna caparam, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.  
*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, khemam vuttam bhagavatā nippariyāyena”ti.  
*To this extent the Buddha spoke of a safe place in a definitive sense.”*

paṭhamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

53. khemappattasutta  
*53. Reaching a Safe Place*

“‘khemappatto, khemappatto’ti, āvuso, vuccati ....  
“*Reverend, they speak of ‘reaching a safe place’. ...*”

dutiyam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

54. amatasutta  
*54. The Deathless*

“amatam, amatan’ti, āvuso, vuccati ....  
“Reverend, they speak of ‘the deathless’. ...”

tatiyam.



aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

55. amatappattasutta  
*55. Reaching the Deathless*

“‘amatappatto, amatappatto’ti, āvuso, vuccati ....  
“*Reverend, they speak of ‘reaching the deathless’. ...*”

catuttham.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

56. abhayasutta  
*56. A Place Without Fear*

“‘abhayaṃ, abhayaṃ’ti, āvuso, vuccati ....  
“*Reverend, they speak of ‘a place without fear’. ...*”

pañcamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

57. abhayappattasutta  
*57. Reaching a Place Without Fear*

“‘abhayappatto, abhayappatto’ti, āvuso, vuccati ....  
“Reverend, they speak of ‘reaching a place without fear’. ...”

chatṭhaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

58. passaddhisutta  
*58. Tranquility*

“passaddhi, passaddhī’ti, āvuso, vuccati ....  
*“Reverend, they speak of ‘tranquility’: ...”*

sattamaṃ.  
-

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

59. anupubbapassaddhisutta  
*59. Progressive Tranquility*

“anupubbapassaddhi, anupubbapassaddhī’ti, āvuso, vuccati ....  
“Reverend, they speak of ‘progressive tranquility’. ...”

aṭṭhamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

60. nirodhasutta  
*60. Cessation*

“nirodho, nirodho’ti, āvuso, vuccati ....  
“Reverend, they speak of ‘cessation’. ...”

navamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

61. anupubbanirodhasutta  
*61. Progressive Cessation*

“anupubbanirodho, anupubbanirodho’ti, āvuso, vuccati.  
*“Reverend, they speak of ‘progressive cessation’.*

kittāvatā nu kho, āvuso, anupubbanirodho vutto bhagavatā”ti?  
*What is the progressive cessation that the Buddha spoke of?”*

“idhāvuso, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.  
*“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption.*

ettāvatāpi kho, āvuso, anupubbanirodho vutto bhagavatā pariyāyena ... pe ....  
*To this extent the Buddha spoke of progressive cessation in a qualified sense. ...*

puna caparam, āvuso, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.  
*Furthermore, take a mendicant 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.*

ettāvatāpi kho, āvuso, anupubbanirodho vutto bhagavatā nippariyāyenā”ti.  
*To this extent the Buddha spoke of progressive cessation in a definitive sense.”*

dasamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

6. khemavagga  
*6. A Safe Place*

62. abhabbasutta  
*62. Requirements for Perfection*

“nava, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātum.  
*“Mendicants, without giving up nine things you can’t realize perfection.*

katame nava?  
*What nine?*

rāgaṃ, dosaṃ, moham, kodhaṃ, upanāhaṃ, makkhaṃ, paḷāsaṃ, issaṃ,  
macchariyaṃ—  
*Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, and stinginess.*

ime kho, bhikkhave, nava dhamme appahāya abhabbo arahattaṃ sacchikātum.  
*Without giving up these nine things you can’t realize perfection.*

nava, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātum.  
*After giving up nine things you can realize perfection.*

katame nava?  
*What nine?*

rāgaṃ, dosaṃ, moham, kodhaṃ, upanāhaṃ, makkhaṃ, paḷāsaṃ, issaṃ,  
macchariyaṃ—  
*Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, and stinginess.*

ime kho, bhikkhave, nava dhamme pahāya bhabbo arahattaṃ sacchikātun”ti.  
*After giving up these nine things you can realize the fruit of perfection.”*

ekādasamaṃ.

khemavaggo paṭhamo.

khemo ca amatañceva,

abhayam passaddhiyena ca;

nirodho anupubbo ca,

dhammam pahāya bhabbena cāti.



aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipatthānavagga  
*7. Mindfulness Meditation*

63. sikkhādubbalyasutta  
*63. Weaknesses in Training and Mindfulness Meditation*

“pañcimāni, bhikkhave, sikkhādubbalyāni.  
*“Mendicants, there are these five weaknesses when you’re training.*

katamāni pañca?  
*What five?*

pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo,  
surāmerayamajjapamādaṭṭhānaṃ—  
*Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence.*

imāni kho, bhikkhave, pañca sikkhādubbalyāni.  
*These are the five weaknesses when you’re training.*

imesaṃ kho, bhikkhave, pañcannaṃ sikkhādubbalyānaṃ pahānāya cattāro  
satipatthānā bhāvetabbā.  
*To give up these five weaknesses in your training you should develop the four kinds of mindfulness meditation.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya  
loke abhijjhādomanassaṃ;  
*It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

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

citte ...  
*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassaṃ.  
*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesaṃ kho, bhikkhave, pañcannaṃ sikkhādubbalyānaṃ pahānāya ime cattāro  
satipatthānā bhāvetabbā”ti.  
*To give up those five weaknesses in your training you should develop these four kinds of mindfulness meditation.”*

paṭhamam.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipaṭṭhānavagga  
*7. Mindfulness Meditation*

64. nīvaraṇasutta  
*64. Hindrances*

“pañcimāni, bhikkhave, nīvaraṇāni.  
*“Mendicants, there are these five hindrances.*

katamāni pañca?  
*What five?*

kāmacchandanaṇīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ,  
uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ—  
*Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

imāni kho, bhikkhave, pañca nīvaraṇāni.  
*These are the five hindrances.*

imesaṃ kho, bhikkhave, pañcannaṃ nīvaraṇānaṃ pahānāya cattāro satipaṭṭhānā  
bhāvetabbā.  
*To give up these five hindrances you should develop the four kinds of mindfulness meditation.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya  
loke abhijjhādomanassaṃ;  
*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and  
mindful, rid of desire and aversion for the world.*

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

citte ...  
*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassaṃ.  
*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and  
aversion for the world.*

imesaṃ kho, bhikkhave, pañcannaṃ nīvaraṇānaṃ pahānāya ime cattāro satipaṭṭhānā  
bhāvetabbā”ti.  
*To give up those five hindrances you should develop these four kinds of mindfulness  
meditation.”*

dutiyaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipaṭṭhānavagga  
*7. Mindfulness Meditation*

65. kāmagaṇasutta  
*65. Kinds of Sensual Stimulation*

“pañcime, bhikkhave, kāmagaṇā.  
*“Mendicants, there are these five kinds of sensual stimulation.*

katame pañca?  
*What five?*

cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,  
*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyā saddā ... pe ...  
*Sounds known by the ear ...*

ghānaviññeyyā gandhā ...  
*Smells known by the nose ...*

jivhāviññeyyā rasā ...  
*Tastes known by the tongue ...*

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.  
*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

ime kho, bhikkhave, pañca kāmagaṇā.  
*These are the five kinds of sensual stimulation.*

imesaṃ kho, bhikkhave, pañcannaṃ kāmagaṇānaṃ pahānāya ... pe ... ime cattāro  
satipaṭṭhānā bhāvetabbā”ti.  
*To give up these five kinds of sensual stimulation you should develop the four kinds of  
mindfulness meditation. ...”*

tatiyaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipaṭṭhānavagga  
*7. Mindfulness Meditation*

66. upādānakkhandhasutta  
*66. Grasping Aggregates*

“pañcime, bhikkhave, upādānakkhandhā.  
*“Mendicants, there are these five grasping aggregates.*

katame pañca?  
*What five?*

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,  
saṅkhārupādānakkhandho, viññāṇupādānakkhandho—  
*The grasping aggregates of form, feeling, perception, choices, and consciousness.*

ime kho, bhikkhave, pañcupādānakkhandhā.  
*These are the five grasping aggregates.*

imesaṃ kho, bhikkhave, pañcannaṃ upādānakkhandhānaṃ pahānāya ... pe ... ime  
cattāro satipaṭṭhānā bhāvetabbā”ti.  
*To give up these five grasping aggregates you should develop the four kinds of mindfulness  
meditation. ...”*

catutthaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipaṭṭhānavagga  
*7. Mindfulness Meditation*

67. orambhāgiyasutta  
*67. Lower Fetters*

“pañcimāni, bhikkhave, orambhāgiyāni saṃyojanāni.  
*“Mendicants, there are five lower fetters.*

katamāni pañca?  
*What five?*

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo—  
*Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.*

imāni kho, bhikkhave, pañcorambhāgiyāni saṃyojanāni.  
*These are the five lower fetters.*

imesaṃ kho, bhikkhave, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya ...  
pe ... ime cattāro satipaṭṭhānā bhāvetabbā<sup>ti</sup>.  
*To give up these five lower fetters you should develop the four kinds of mindfulness meditation.*  
...

pañcamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipatthānavagga  
*7. Mindfulness Meditation*

68. gatisutta  
*68. Places of Rebirth*

“pañcimā, bhikkhave, gatiyo.  
*“Mendicants, there are five destinations.*

katamā pañca?  
*What five?*

nirayo, tiracchānayoṇi, pettivisayo, manussā, devā—  
*Hell, the animal realm, the ghost realm, humanity, and the gods.*

imā kho, bhikkhave, pañca gatiyo.  
*These are the five destinations.*

imāsaṃ kho, bhikkhave, pañcannaṃ gatīnaṃ pahānāya ... pe ... ime cattāro  
satipatthānā bhāvetabbā”ti.  
*To give up these five destinations you should develop the four kinds of mindfulness meditation.*  
...

chaṭṭhaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipatthānavagga  
*7. Mindfulness Meditation*

69. macchariyasutta  
*69. Stinginess*

“pañcimāni, bhikkhave, macchariyāni.  
*“Mendicants, there are these five kinds of stinginess.*

katamāni pañca?  
*What five?*

āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ,  
dhammamacchariyaṃ—  
*Stinginess with dwellings, families, material possessions, praise, and the teaching.*

imāni kho, bhikkhave, pañca macchariyāni.  
*These are the five kinds of stinginess.*

imesaṃ kho, bhikkhave, pañcannaṃ macchariyānaṃ pahānāya ... pe ... ime cattāro  
satipatthānā bhāvetabbā”ti.  
*To give up these five kinds of stinginess you should develop the four kinds of mindfulness  
meditation. ...”*

sattamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipaṭṭhānavagga  
*7. Mindfulness Meditation*

70. uddhambhāgiyasutta  
*70. Higher Fetters*

“pañcimāni, bhikkhave, uddhambhāgiyāni saṃyojanāni.  
*“Mendicants, there are five higher fetters.*

katamāni pañca?  
*What five?*

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

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṃyojanāni.  
*These are the five higher fetters.*

imesaṃ kho, bhikkhave, pañcannaṃ uddhambhāgiyānaṃ saṃyojanānaṃ pahānāya  
... pe ... ime cattāro satipaṭṭhānā bhāvetabbā”ti.  
*To give up these five higher fetters you should develop the four kinds of mindfulness meditation.*  
...

aṭṭhamam.



aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipatthānavagga  
*7. Mindfulness Meditation*

71. cetokhilasutta  
*71. Emotional Barrenness*

“pañcime, bhikkhave, cetokhilā.  
*“Mendicants, there are five kinds of emotional barrenness.*

katame pañca?  
*What five?*

idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.  
*Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.*

yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.  
*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.*

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo.  
*This is the first kind of emotional barrenness.*

puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati ... pe ...  
*Furthermore, a mendicant has doubts about the teaching ...*

saṅghe kaṅkhati ...  
*the Saṅgha ...*

sikkhāya kaṅkhati ...  
*the training ...*

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.  
*A mendicant is angry and upset with their spiritual companions, resentful and closed off.*

yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.  
*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.*

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcama cetokhilo.  
*This is the fifth kind of emotional barrenness.*

imesaṃ kho, bhikkhave, pañcannaṃ cetokhilānaṃ pahānāya ... pe ... ime cattāro satipatthānā bhāvetabbā”ti.  
*To give up these five kinds of emotional barrenness you should develop the four kinds of mindfulness meditation. ...”*

navamaṃ.

aṅguttara nikāya 9  
*Numbered Discourses 9*

7. satipatthānavagga  
*7. Mindfulness Meditation*

72. cetasovinibandhasutta  
*72. Emotional Shackles*

“pañcime, bhikkhave, cetasovinibandhā.  
*“Mendicants, there are these five emotional shackles.*

katame pañca?  
*What five?*

idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatanho.  
*Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.*

yo so, bhikkhave, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatanho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.  
*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.*

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetasovinibandho.  
*This is the first emotional shackle.*

puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti ... pe ...  
*Furthermore, a mendicant isn't free of greed for the body ...*

rūpe avītarāgo hoti ...  
*They're not free of greed for form ...*

yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati ...  
*They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing ...*

aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.  
*They live the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’*

yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.  
*This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.*

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcamo cetasovinibandho.  
*This is the fifth emotional shackle.*

ime kho, bhikkhave, pañca cetasovinibandhā.  
*These are the five emotional shackles.*

imesaṃ kho, bhikkhave, pañcannaṃ cetasovinibandhānaṃ pahānāya cattāro satipatthānā bhāvetabbā.  
*To give up these five emotional shackles you should develop the four kinds of mindfulness meditation.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam;

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

vedanāsu ... pe ...

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

citte ...

*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.*

imesam kho, bhikkhave, pañcannaṃ cetasovinibandhānaṃ pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.

*To give up these five emotional shackles you should develop these four kinds of mindfulness meditation.”*

dasamaṃ.

satipaṭṭhānavaggo dutiyo.

sikkhā nīvaraṇākāmā,

khandhā ca orambhāgiyā gati;

maccheram uddhambhāgiyā aṭṭhamam,

cetokhilā vinibandhāti.

aṅguttara nikāya 9  
Numbered Discourses 9

8. sammappadhānavagga  
8. Right Efforts

73. sikkhasutta  
73. Weaknesses in Training and Effort

“pañcimāni, bhikkhave, sikkhādubbalyāni.  
“Mendicants, there are these five weaknesses when you’re training.

katamāni pañca?  
What five?

pāṇātīpāto ... pe ... surāmerayamajjapamādatṭhānaṃ—  
Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence.

imāni kho, bhikkhave, pañca sikkhādubbalyāni.  
These are the five weaknesses when you’re training.

imesaṃ kho, bhikkhave, pañcannaṃ sikkhādubbalyānaṃ pahānāya cattāro  
sammappadhānā bhāvetabbā.  
To give up these five weaknesses in your training you should develop the four right efforts.

katame cattāro?  
What four?

idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;  
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives  
so that bad, unskillful qualities don’t arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti  
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;  
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful  
qualities that have arisen are given up.

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ  
ārabhati cittaṃ paggaṇhāti padahati;  
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful  
qualities arise.

uppannānaṃ kusālānaṃ dhammānaṃ tṭhitiyā asammosāya bhiyyobhāvāya vepullāya  
bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti  
padahati.  
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful  
qualities that have arisen remain, are not lost, but increase, mature, and are completed by  
development.

imesaṃ kho, bhikkhave, pañcannaṃ sikkhādubbalyānaṃ pahānāya ime cattāro  
sammappadhānā bhāvetabbā”ti.  
To give up these five weaknesses in your training you should develop these four right efforts.”

paṭhamam.

aṅguttara nikāya 9

*Numbered Discourses 9*

8. sammappadhānavagga

*8. Right Efforts*

74–81. nīvaraṇasuttādi

*74–81. Hindrances, Etc.*

(yathā satipatthānavagge tathā sammappadhānavasena vitthāretabbā.)

*(This should be expanded in detail as in the chapter on mindfulness meditation.)*

aṅguttara nikāya 9  
Numbered Discourses 9

8. sammappadhānavagga  
8. Right Efforts

82. cetasovinibandhasutta  
82. Emotional Shackles

“pañcime, bhikkhave, cetasovinibandhā.  
“Mendicants, there are these five emotional shackles.

katame pañca?  
What five?

idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti ... pe ...  
Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. ...

ime kho, bhikkhave, pañca cetasovinibandhā.  
These are the five emotional shackles.

imesaṃ kho, bhikkhave, pañcannaṃ cetasovinibandhānaṃ pahānāya cattāro  
sammappadhānā bhāvetabbā.  
To give up these five emotional shackles you should develop the four right efforts.

katame cattāro?  
What four?

idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;  
It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives  
so that bad, unskillful qualities don't arise. ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...  
so that unskillful qualities are given up ...

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya ...  
so that skillful qualities arise ...

uppannānaṃ kusālānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya  
bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti  
padahati.  
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful  
qualities that have arisen remain, are not lost, but increase, mature, and are completed by  
development.

imesaṃ kho, bhikkhave, pañcannaṃ cetasovinibandhānaṃ pahānāya ime cattāro  
sammappadhānā bhāvetabbā”ti.  
To give up these five emotional shackles you should develop these four right efforts.”

dasamaṃ.

sammappadhānavaggo tatiyo.

aṅguttara nikāya 9  
*Numbered Discourses 9*

9. iddhipādavagga  
*9. Bases of Psychic Power*

83. sikkhasutta  
*83. Weaknesses in Training and the Bases of Psychic Power*

“pañcimāni, bhikkhave, sikkhādubbalyāni.  
*“Mendicants, there are these five weaknesses when you’re training.*

katamāni pañca?  
*What five?*

pāṇātīpāto ... pe ... surāmerayamajjapamādatṭhānaṃ—  
*Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence.*

imāni kho, bhikkhave, pañca sikkhādubbalyāni.  
*These are the five weaknesses when you’re training.*

imesaṃ kho, bhikkhave, pañcannaṃ sikkhādubbalyānaṃ pahānāya cattāro  
iddhipādā bhāvetabbā.  
*To give up these five weaknesses in your training you should develop the four bases of psychic power.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu chandasamādhīpadhānaśāṅkhārasamannāgataṃ  
iddhipādaṃ bhāveti,  
*It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.*

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

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

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

imesaṃ kho, bhikkhave, pañcannaṃ sikkhādubbalyānaṃ pahānāya ime cattāro  
iddhipādā bhāvetabbā”ti.  
*To give up these five weaknesses in your training you should develop these four bases of psychic power.”*

paṭhamam.

aṅguttara nikāya 9

*Numbered Discourses 9*

9. iddhipādavagga

*9. Bases of Psychic Power*

84–91. nīvaraṇasuttādi

*84–91. Hindrances, Etc.*

(yathā satipatthānavagge tathā iddhipādavasena vitthāretabbā.)

*(This should be expanded in detail as in the chapter on mindfulness meditation.)*



aṅguttara nikāya 9  
*Numbered Discourses 9*

9. iddhipādavagga  
*9. Bases of Psychic Power*

92. cetasovinibandhasutta  
*92. Emotional Shackles*

“pañcime, bhikkhave, cetasovinibandhā.  
*“Mendicants, there are these five emotional shackles.*

katame pañca?  
*What five?*

idha, bhikkhave, bhikkhu kāmesu avītarāgo hoti ... pe ...  
*Firstly, a mendicant isn't free of greed for sensual pleasures. ...*

ime kho, bhikkhave, pañca cetasovinibandhā.  
*These are the five emotional shackles.*

imesaṃ kho, bhikkhave, pañcannaṃ cetasovinibandhānaṃ pahānāya ime cattāro  
iddhipādā bhāvetabbā.  
*To give up these five emotional shackles you should develop the four bases of psychic power.*

katame cattāro?  
*What four?*

idha, bhikkhave, bhikkhu chandasamādhīpadhānaśāṅkhārasamannāgataṃ  
iddhipādaṃ bhāveti,  
*It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.*

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

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

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

imesaṃ kho, bhikkhave, pañcannaṃ cetasovinibandhānaṃ pahānāya ime cattāro  
iddhipādā bhāvetabbā”ti.  
*To give up these five emotional shackles you should develop these four bases of psychic power.”*

dasamaṃ.

iddhipādavaggo catuttho.

yatheva satipaṭṭhānā,

padhānā caturōpi ca;

cattāro iddhipādā ca,

tatheva sampayojayeti.

10. rāgaḍḍeyyāla  
*10. Abbreviated Texts Beginning with Greed*

93  
93

“rāgassa, bhikkhave, abhiññāya nava dhammā bhāvetabbā.  
*“For insight into greed, nine things should be developed.*

katame nava?  
*What nine?*

asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā,  
aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā—  
*The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world,  
impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.*

rāgassa, bhikkhave, abhiññāya ime nava dhammā bhāvetabbā”ti.  
*For insight into greed, these nine things should be developed.”*

10. rāgaṭṭhāyāla  
10. Abbreviated Texts Beginning with Greed

94  
94

“rāgassa, bhikkhave, abhiññāya nava dhammā bhāvetabbā.  
“For insight into greed, nine things should be developed.

katame nava?  
What nine?

paṭhamam jhānam, duttiyam jhānam, tatiyam jhānam, catuttham jhānam,  
ākāśānañcāyatanaṃ, viññāṇaṇcāyatanaṃ, ākiñcaññāyatanaṃ,  
nevasaññānāsaññāyatanaṃ, saññāvedayitanirodho—

*The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling.*

rāgassa, bhikkhave, abhiññāya ime nava dhammā bhāvetabbā”ti.  
For insight into greed, these nine things should be developed.”

aṅguttara nikāya 9  
*Numbered Discourses 9*

10. rāgaṭṭhāya  
*10. Abbreviated Texts Beginning with Greed*

95–112  
*95–112*

“rāgaṭṭhāya, bhikkhave, pariññāya ... pe ...  
*“For the complete understanding of greed ...*

parikkhāya ... pe ...  
*complete ending ...*

paṭhāya ... pe ...  
*giving up ...*

khāya ... pe ...  
*ending ...*

vayāya ... pe ...  
*vanishing ...*

virāga ... pe ...  
*fading away ...*

nirodhāya ... pe ...  
*cessation ...*

cāga ... pe ...  
*giving away ...*

paṭinissagga ... pe ...  
*letting go of greed ...*

ime nava dhammā bhāvetabbā”  
*these nine things should be developed.”*

aṅguttara nikāya 9  
*Numbered Discourses 9*

10. rāgaṭṭhāyāla  
*10. Abbreviated Texts Beginning with Greed*

113–432  
*113–432*

“dosassa ... pe ...  
*“For insight into hate ...*

mohassa ...  
*delusion ...*

kodhassa ...  
*anger ...*

upanāhassa ...  
*hostility ...*

makkhassa ...  
*offensiveness ...*

palāsassa ...  
*contempt ...*

issāya ...  
*jealousy ...*

macchāriyassa ...  
*stinginess ...*

māyāya ...  
*deceitfulness ...*

sāṭṭheyyassa ...  
*deviousness ...*

thambhassa ...  
*obstinacy ...*

sārambhassa ...  
*aggression ...*

mānassa ...  
*conceit ...*

atimānassa ...  
*arrogance ...*

madassa ...  
*vanity ...*

pamādaṭṭhāyāla ... pe ...  
*for insight into negligence ...*

pariññāya ...  
*complete understanding ...*

parikkhāyāya ...  
*complete ending ...*

pahānāya ...  
*giving up ...*

khayāya ...  
*ending ...*

vayāya ...  
*vanishing ...*

virāgāya ...  
*fading away ...*

nirodhāya ...  
*ceasing ...*

cāgāya ...  
*giving away ...*

paṭinissaggāya ... pe ...  
*letting go of negligence ...*

ime nava dhammā bhāvetabbā”ti.  
*these nine things should be developed.”*

rāgaṭṭhitaṃ.

navakanipāṭapāli niṭṭhitā.  
*The Book of the Nines is finished.*